Disruption of Traditional African Orature by Western Pop-Culture: the Need for Rejuvenation

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Abstract
Traditional African Orature is fast declining in Nigeria due to globalization which is almost causing loss of identity. Hitherto, Children folklore has played prominent roles in Children Sociocultural development which should be rejuvenated. This study examined the causes of the decline among the basic School Teachers and Pupils. Five hundred (n=500) participants were randomly selected from rural schools for the study. In-depth interview guide and questionnaire were the instrument used to glean data. The study revealed that teachers and pupils were no longer motivated by the teaching and learning of traditional African orature which is largely due to Religious reasons, for students: (t=4.30,p<0.05) with mean score for Muslim (53.71) and Christian (56.83) and partly because of exposure to pop culture which is said to be more entertaining, electronically accessible and interesting which accounted for 26.2% of the total variance in displacing ATO$(R^2 =0.262, P <0.05))$. It becomes imperative to develop an improved African Oral Literature that can also be electronically accessible among other qualities.
Keywords: African, Orature, Pop-Culture, Disruption, Nigeria

1. Introduction
Traditional African Literature which contains dramatic, poetic and prose elements with a clear and primordial aim of ensuring morality, discipline and cohesive communal existence, is almost going into extinction as well as being generally perceived to be destroyed and replaced by western pop culture among the young Africans. Traditional African Literature does not only entertain its audience, but it raises the consciousness of the community and its individual components.

According to Akporobaro (2004), Oral literature refers to the heritage of imaginative verbal creation stories, folk beliefs and songs of pre-literate society which have been evolved and passed on through the spoken word from one generation to another. Traditional African Orature is a way to socialize the young African folks for better understanding of the culture of Africa people. It is taught mostly by old people at home and in the basic schools. Today, both the pupils and the teachers are no longer familiar with African culture through orature. Teachers are not willing to teach the culture, old people are no more living in the villages while the young ones are no longer interested in the learning of the culture for several reasons.

1.1 Statement of the Problem
The disruption of traditional African orature has led to several social issues and maladjustment among the young African folks. All the values of respecting elders, greetings, physical activities and punishing the young ones when erred is fast declining causing social maladjustment, and disrespect for elders which is perceived to be caused by the acculturation with western pop culture. Therefore, there is urgent need to rejuvenate African orature in order to redeem the fast declining culture, values and tradition of Africans.

1.2 Significance of the Study
This study may help several segments of the society. The first segment, consisting of the family which may learn to select the types of programmes that will positively influence their children's growth and development both at home and outside the home environment; the second segment is the school, through integrated teaching and curriculum input, the school can learn from the findings of this study on how to secondarily socialize the pupils and students into an ideal African Culture ethically. The third segment is the national curriculum planners; they can be reawakened through the component of this study on the national philosophy to review the curriculum in line with the culture of Africa that is fast depleting and waning.

1.3 Scope of the Study
This study was delimited to the disruption of traditional African orature by western pop culture. The need for rejuvenation was the purpose of this study, the disruption of traditional orature is defined to appreciate the attitude of young ones which is fast moving away from the African traditional concept of humility, obedience and empathy among other values which is perceived to be influenced by western culture of democratic equality between the young and the old and absence of corporal punishment. This study was also delimited to the rural community schools in Ogun Waterside Local Government Area where students and teachers were randomly

selected for the study in Ogun State, Nigeria.

1.4 Review of Related Literature
Akporobaro (2004) proposed orature to be defined in six different paragraphs which relate to this study: oral literature as the totality of verbal expressive forms and beliefs which evolved in tribal societies for social entertainment and for the ordering of society and passed on orally from one generation to another. The elements of traditional African literature that are commonly used are: proverbs, folktales, ballads, and songs, ovation, epic narratives, myths and legends, ritual performance, festival drama and the evolution of African literature can be rightly said to have developed from traditional oral folklore.

The primary aim of literature is to reflect the society in miniature albeit in a comprehensive manner with a view to reaffirming the society or exposing its lapses and suggesting reforms. Literature reflects life faithfully and sometimes sets ideals for the society to adopt for the better. Just as African traditional dances, drama, rituals and tales attempt to expose African social flaws so as to remedy them. The functions of these components help in several ways to promote peace and harmony and improve the physical and physiological wellbeing of the society members. The dancing during African festivals helps community members to socialize and improve their physical and physiological health and wellness (Okueso,2009).The African traditional society is a homogenous and close one with its unique characteristics that set it apart from other culture of the world (Ibenwa, 2014)

Pop- culture is the ideas, perspectives, attitudes, images and other phenomena that are within the mainstream of a given culture, especially western culture of the early to mid 20th century, heavily influenced by mass media, this collection of ideas permeates the everyday lives of the society. The most common pop culture categories are entertainment (movies, music, TV.) sports, news (as in people/places in news) politics, fashion /clothes, technology and slang (Ashby, 2010). Cowen (2007) opined that adaptations based on traditional folklore provide a source of pop culture. This early layer of cultural mainstream still persists today, in a form separate from mass – produced popular culture, propagating by word of mouth rather than via mass media, e.g. in the form of jokes or urban legend with the wide spread use of Internet from the 1990s, the distinction between mass media and word of mouth has become blurred.

Adejumo (2009) described culture as central to the development of any nation and that it must be nurtured if a nation wants to experience a sustainable development. Among Yoruba in Nigeria for example, the transmission of culture depend largely on their literature which is an effective weapon of socialization, entertainment and social control. It is therefore opined that civilization, globalization and urbanization processes among the people which have culminated in a state of cultural diversity and cultural integration leading to cultural hybridity.

Ekwuru (1999) reported that in the process of international interactions, there is an interaction of culture and thus, a borrowing and diffusion of cultures amongst nations. This is in itself said not to be usual but the unusual and the unfortunate is the domination of one culture over the other which Ekwuru referred to as evil of forced acculturation in which western life is being adopted as the normal way of life. Though, many scholars, opinion leaders and political analysts and others are of divergent opinion on the above position, they all agreed that globalization has political, economic, cultural and even religious impact on individuals, nations and the world at large; they however, disagree on the nature and extent of this impact.

Kwame (2007) see culture and globalization from both angles of positive and negative before the infusion of western pop culture into African culture, many of the attitude and behavior of the young ones are learned through African culture (Obioha, 2010). Socialization process such as greetings of elders by kneeling down to pay homage, chastised when wrong and showing of respect to elders not minding where they came from, singing of songs that are motivating, proverbs that are corrective, teaches morals and so on. Consequent upon the western acculturation, some of the moral aspects of African culture learned through orature are fast going into extinction, children are no longer kneeling down to greet elders, they can hardly use proverbs to illustrate issues and most painfully, the teaching of orature that were hitherto useful in the process of socialization in the basic school is no longer in vogue. Teachers are no longer teaching it, while the learners are not receptive of learning African literature but Western pop culture for several globalization issues and reasons. Cummins (2000) posited that the level of development of children's mother tongue is a strong predictor of their second learning development. Language expresses culture. It is the only way by which the social experience and values of a group of people are perceived and understood.

2. Methods of the Study
2.1 Source of Data
Data for this study was gleaned using two main instruments, validated questionnaire and in-depth interview guide. The questionnaire was divided into two main sections: A and B. The section A was used to collect data on the demographic characteristics of the respondents while the Section B was used to collect data that was used to

test the hypotheses of the study. The in-depth interview guide was used to collect data from the participants to explain why they prefer pop culture to African orature among other issues.

2.2 Sample Selection
The participants for this study was selected from basic school teachers and Pupils from basic 6-9 that were randomly selected from the 22 existing secondary schools in Ogun Waterside Local Government Area of Ogun State Southwestern Nigeria. The validated instruments were administered to the participants with the assistance of four (4) trained research assistants and same were collected with the assistance of the school authority. Two hundred and forty teachers (240) were selected using snowball sampling technique for the study while two hundred and sixty students (260) were randomly selected for the study.

2.3 Statistical Methods
Both quantitative and qualitative methods were employed for the study. For the quantitative methods, frequency count and percentage was used to describe the demographic feature of the study participants while t-test and regression were used to test the hypotheses at 0.05 level of significance.
On the qualitative method, the reactions of the participants were reported as responses to the in-depth interview guide.

2.4 Limitations of the Study
This study made use of the questionnaire and interview guide as instruments for data collection because the respondents may be willing to provide more information that may not be captured in the questionnaire, though the use of qualitative method has reduced the limited effects of questionnaire in the study.
Also, the study may be limited by the number of the participants which took place only in the rural local government of the state. Though trial testing of the instrument was one of the methods used to reduce the effect of limiting factors.

2.5 Hypotheses
1.   Religious belief will not significantly affect the perception of students on the rejuvenation of African traditional Orature.
2.   Religious belief will not significantly affect the perception of teachers on the rejuvenation of African traditional Orature.
3.   Gender will not significantly affect the attitude of the youths towards the appreciation of the importance of African Orature.
4.   Level of Education will not significantly affect Teacher's perception on African traditional Orature.
5.   Socio economic status (types of residence, income, and occupation (High and Low)) will not significantly affect the choice of imbibed culture.
6.   Pop culture will not significantly displace traditional African Orature

3. Findings
3.1 Demographic characteristics of the study participants.
Table 1: Distribution of Respondents by Religion

Religion n=500	Male	%	Female	%
Christian	161	55.3	102	48.8
Muslim	130	44.7	107	51.2

Table 1 revealed that 130 (44.7%) male and 107(51.2%) female participant were Muslims while 161(55.3%) male and 102 (48.8%) female participants were Christians.

Table 2: Distribution by Level of Education of Participants (Teachers & Students)

Level of Education of Parents of Participants n=500	Male	%	Female	%
Illiterates/SSCE	98	33.7	84	40.2
NCE / OND	65	22.3	46	22.0
First Degree and above	128	44.0	79	37.8

Table 2 revealed that 98 (33.7%) male and 84 (40.2%) female participants parents' education fell within Illiterates and School Certificate, 65(22.3%) male and 46(22.0%) female participants possessed diploma certificate while 128 (44.0%) male and 79(37.8%) female participants parents possessed university degrees.

Table 3: Distribution by Parents' Occupation

Parent Occupation	Male	%	Female	%
Civil Servant Employer	74	25.4	50	23.9
Self Employed	73	25.1	52	24.9
Farmers	81	27.8	64	30.6
Retired	20	6.9	24	11.5
Unemployed	43	14.8	19	9.1

Table 3 revealed that 74(25.4%) male and 50 (23.9%) female participant's parent were civil servants, 73(25.1%) male and 52(24.9%) female participants were self employed, 81(27.8%) male and 64(30.6%) female parents were farmers, 20(6.9%) male and 24(11.5%) female parents were retired while 43(14.8%) male and 19(9.1%) female participants parents were unemployed.

Table 4: Distribution by Political Ward

Political Ward	Male	%	Female	%
Abigi	108	37.1	72	34.4
Iwopin	52	17.9	24	11.5
Oni	92	32.0	65	31.1
Ilusin	22	7.6	21	10.0
Ayila	16	5.5	27	12.9

Table 4 revealed that 108(37.1%) male and 72 (34.4%) female participants were selected from Abigi ward, 52(17.9%) male and 24(11.5%) participants were selected from Iwopin ward, 92 (32.0%) male and 65 (31.1%) participants were selected from Oni ward, 22(7.6%) male and 21(10.0%) participants were selected from Ilusin ward, while 16(5.5%) male and 27(12.9%) participants were selected from Ayila ward of the study location.

Table 5: t – test showing significant effect of religion on the perception of students about rejuvinating African traditional orature.

Religion	N	Mean	STD	Df	T	Sig. of t
Muslims	117	53.71	7.99			
Christian	143	56.84	3.09	258	4.30	0.000*

*Implies significant t at p < .05

The result in table 5 revealed significant outcome (t = 4.30, p < 0.05). This outcome implied that religious belief significantly affected the perception of students on the rejuvenation of African traditional Orature. The mean perception score for Muslim (53.71) is significantly lower than the mean perception score (56.83) recorded by the Christians. This showed that the Christians did not support traditional orature than the Muslim as reflected in their mean perception score.

Table 6: t – test showing significant effect of religion on the perception of teachers about rejuvenating African traditional orature.

Religion	N	Mean	STD	Df	T	Sig. of t
Muslims	120	54.85	8.48		5.55	
Christian	120	59.89	5.18	238		0.000*

*Implies significant t at p < .05

The result in table 6 revealed significant outcome (t = 5.55, p < 0.05). This outcome implied that Religious belief significantly affected the perception of teachers on the rejuvenation of African traditional Orature. The mean perception score for Muslim teachers (54.85) is significantly lower than the mean perception score (59.89) recorded by the Christian teachers. This showed that the Christians teachers had different perception about traditional orature than that of the Muslim teachers. Thus, Religious belief significantly affected the perception of teachers on the sustainability of African traditional Orature.

Table 7: t–test showing gender differences in the attitude of respondents towards the appreciation of the importance of African Orature.

Gender	N	Mean	STD	Df	T	Sig. of t
Male	291	56.47	3.73			
Female	209	56.06	4.08	498	1.14	0.256**

*Implies not significant t at p < .05

The result in table 7 revealed a non-significant outcome (t = 1.14, p > 0.05). This outcome implied that gender did not significantly affect the attitude of respondents towards the appreciation of the importance of African Orature. The mean attitude score towards the appreciation of the importance of African Orature (56.46) recorded by male respondents is merely higher than that of (56.06) recorded by the female respondents. Thus the difference in the mean is not statistically significant. Hence, the appreciation of the importance of African Orature was not gender sensitive.

Table 8: t–test showing significant differences in teachers' perception of African Orature by educational level.

Education	N	Mean	STD	Df	T	Sig. of t
NCE / OND Degree	56	57.75	4.26			
First Degree and above	184	56.38	4.55	238	1.99	0.048*

*Implies significant t at p < .05

The result in table 8 revealed a significant outcome (t = 1.99, p < 0.05). This outcome implied teachers level of education significantly affected their perception of African Orature. The mean perception score of 57.75 recorded by NCE teacher was significantly different from the mean perception score of 56.38 recorded by teachers with first degree and above. Thus the difference in the mean was statistically significant. Hence, teachers' level of education will significantly affected their perception of African Orature.

Table 9: t – test showing significant differences in participant choice of imbibed culture by socio economic status.

Status	N	Mean	STD	Df	T	Sig. of t
Low	126	51.62	2.97	498	21.88	0.000*
High	374	57.87	2.71			

*Implies significant t at p < .05

The result in table 9 revealed a significant outcome (t = 21.88, p < 0.05). This outcome implied that Socio economic status significantly affected the choice of imbibed culture. The mean score on the choice of imbibed culture (51.62) recorded by male and female respondents under low socioeconomic status is significantly lower than that of 57.87 recorded for those under high socioeconomic status. Thus the difference in the mean was statistically significant. Hence socio economic status significantly affected the choice of imbibed culture.

Table 10: Regression Analysis showing the influence of Pop culture on traditional African Orature.

Parameter	Coefficient	Standard Error	T – cal	Probability
Constant	42.062	1.081	38.927	0.000
Pop-Culture	0.263	0.020	13.305	0.000

R^2 0.262
Adjusted   0.621
F – Statistic   177.014

In table 10 pop culture as the independent variables accounted for 26.2% of the total variance in displacing African culture (R^2 = 0.262, P < 0.05). This is significant, thus, there is a significant evidence to conclude that in Ogun waterside Local Government Area of Ogun State, Pop Culture had significantly displaced traditional African Orature.

4. Discussion

The result of the study through qualitative analysis using in-depth interview guide revealed that most of the pupils were unaware of the benefit of traditional oral literature while the teachers were of the opinion that though traditional orature is beneficial, it is becoming uninteresting and unpopular among the children of today and their teachers. The teachers and pupils unanimously agreed that civilization is responsible for the decline in the value of African Traditional Orature, while some of the teachers were of the opinion that Traditional African Orature should be integrated with western culture which will further help in global integration.

Majority of the students agreed that Western Pop-culture is better than African Traditional Orature because it can be watched unaided on the televisions and other electronic devices unlike the African Orature that require absolute concentration while listening to teachers and elderly people at home. The teachers advocated for the resuscitation and rejuvenation of teaching of African Traditional Orature in schools so as to bring back the old culture of humility and obedience among the young folks.

The result of hypothesis that considered religion as independent variable revealed that western religion of both Islam and Christianity significantly affected the sustainability of African traditional orature as revealed both among the Students and Teachers that participated in the study leading to the abandonment of the culture. This is in agreement with (Olupona, 1992., Ekwuru,1999., Conteh,2008., Adamu, 2011& Akua,2014) that Religion conflict is so common as a factor affecting the culture of the people therefore referred to as Achilles heel, and that the place of African traditional Religion in inter religion encounters and conflicts involving both Islam and Christianity. It is therefore obvious that Religion is part of the factors affecting the sustainability of African tradition in all ramifications causing religious conflicts sometimes.

Education also as an independent variable has effect on the perception of teachers about the continuity and sustainability of African Traditional Orature. Teachers with higher educational background tends to see the need for the resuscitation and rejuvenation of African folktales among others. Socioeconomic status also affected the choice of imbibed culture among the participants of the study. The participant from high socioeconomic status tended to easily imbibe the western culture because of the copious exposure to various western cultures

that was perceived to be more interactive and accessible. Also the living style of the group (high socioeconomic status) had affected their access to African Traditional Orature, hence there is inadequate knowledge of the contents of African Cultural Issues. This is in consonance with the position of Akintoye (2016) that western culture had affected African traditional culture which affected the learning of Orature both at home and in the School.

Pop culture is said to have a high propensity to displace Traditional African Orature in Ogun Waterside Local Government of Ogun State Nigeria.

5. Conclusion

It was revealed in the study that African traditional orature is fast declining in Ogun Waterside Local Government Area in spite of its rural nature. The teachers that should augment the teaching of African Culture in the School and the Students to be taught have both reported lack of interest in the sustainability of African traditional orature. The teachers were of the opinion that there was the need to rejuvenate African traditional orature which require structural adjustment in both the School and the society at large.

The place of religion in the disruption of African traditional orature is preponderant, the findings in the research revealed that Christianity and Islam are the two main religion in Nigeria and the two perceived African Culture to be backward, primitive and fetish which should be destroyed by all practitioners of the two main religious sect and that is said to be one of the causes of incessant religious conflicts in the Nigerian Society.

The result of the findings revealed that Western Pop Culture is predominantly accepted to replace African traditional Culture because it is perceived to be devoid of any fetishism and it is said to be interactive and can be independently manipulated through electronic devices. Hence, the following recommendations are hereby proposed

6. Recommendations

1. The teaching of African traditional orature should be part of curriculum input in the basic school.
2. Parents should be more educated about the need to learn the basic African literature that can help to shape the lives of the young children.
3. The Religious leaders should drop the attitude of destroying African Culture to bring peace to the society.
4. The western pop culture designers should assist the developing African nations to design African culture to be interactive by developing a synergy through electronic devices.

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