**Cultural Globalisation and Infiltration of Yoruba Family Value System in Ado-Odo Ota Local Government Area of Ogun State, Nigeria.**

[1]Gabriel Olusola OWAGBEMI & [2]Oluwafemi OGUNBUYIDE

Department of Sociology, Adekunle Ajasin University,

Akungba-Akoko, Ondo State.

angel.gabreal@yahoo.com

**Abstract**

This study examined the challenges associated with cultural globalization on the Yoruba family value system in Ado-Odo Ota LGA., Ogun state. The research design for this study is cross-sectional. A structured questionnaire was utilized to elicit quantitative data from 230 respondents. The data from the questionnaire were analysed statistically and presented in a descriptive manner, while the formulated hypotheses were tested using Chi square test. The findings showed that there is a significant relationship between Yoruba indigenous family values and the modern Yoruba family values ($X^2$=15.261, df=4, p < .05). This result negates the formulated null hypothesis 1 and it was rejected. In the same vein, a significant relationship also exist between the benefits of harmonising the Yoruba cultural family values with western culture and its consequences on the youth in Ado-Odo Ota LGA., Ogun State [r(228)= 0.441, p < .05]. This findings negated the formulated null hypothesis 2 and it was rejected. The study recommended that the teaching of the Yoruba indigenous family values and cultures should be encouraged across all educational systems in the Southwest Nigeria to maintain its existence. Similarly, parents should teach their kids to imbibe the right morals and social values that will uphold the indigenous family values in them. Finally, the output of the media outfits, and what is obtainable on the internet should be censored, monitored, and controlled by the governments while the parents should play prominent roles to do the same.

**Key Words:** Cultural globalization, Yoruba family value, foreign culture, infiltration.

**INTRODUCTION**

Globalisation has become a key research field in the social sciences and continues to be a hotly debated topic (Schiller, 2010). No single definition of globalisation exists; as with all core concepts in the social sciences, its precise meaning remains contested. Globalisation is defined as the expanding scale, growing magnitude, speeding up and deepening impact of transcontinental flows and patterns of social interaction (Held and McGrew, 2002). Robertson (1992) is considered a key founder of the concept of globalisation, which he defines as "the compression of the world and the intensification of consciousness of the world as a whole". Robertson provides an excellent overview of the historical development of globalisation. He argues that an interest in globalisation arose from a division between sociology, which dealt with societies comparatively, and international relations and political science, which dealt with societies interactively. However, as this division became destabilized, an interest in globalisation developed as a result of new academic fields such as cultural studies.

Globalization effects are not optional for developing countries in general and Nigeria in particular, but as compelling and imperative. Developing countries are pulled into global cultural, 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 (Obadan, 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 (Ojo, 2004).

Globalization has affected the socio-cultural life of the Nigerian in particular and Africans in general, this is as it has deeply influenced the social structure of our society **(**Arisi, 2013**;** Owagbemi & Aruna, 2018**).** The society which used to have a unique culture with respect to language, social norms, morality, civic sense has now undergone a fundamental alteration (Maduagwu, 2003). The advent of media which aids this special capability to influence millions at the same time has challenged the social institutions of the Nigerian society mainly the family (Ugbam, Chukwu, Ogbo, 2014). Any society following her style of living without much influence 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 (Maduagwu, 2003).

The word culture stems etymologically from the Latin word "cultura" which literally means to "cultivate" (Encyclopedia, 2014). Humans are social animals who grow and develop a sense of life style in the traditional behavioural patterns of their

varying societies. This is cultivated over time in the existence of a being and is initially and continuously passed on to the individual following the fact of socialization and its agents which include: family, school, church, work place, peer groups, and the media. "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 (Bello, 2001). The hegemonization of culture by the Western world or rather America, is an overt attempt to leave the developing countries of the world without identity, individuality and personality.

The overall effect of globalisation has make the developing countries become mindless atoms in the material world, they have become a people without any historical past (Maduagwu, 2003). Maduagwu (2003) further expressed the corrosive effect of cultural globalisation on the cultural elements of the peripheral countries as he observed that since contact with the Western world through slavery and colonialism, African countries have not been able to independently articulate or chart their history, culture and identity. The cumulative effect therefore is that African 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 globalization which has its tentacle on every facets of human endeavour (Bello, 2001).

Human being obtains values in many different ways. The foundation of the values building begins in a person's family, which is responsible for teaching children what is right and wrong long before there are other influences. This happens as religion is introduced to a child, and once a right values is inculcated every other thing that comes rest on the foundation which has already been built by the family. By this, every child becomes a reflection of the parents and culture, and later in life, as a child starts school, school helps to improve upon and shape the values which had been deposited in children (Arisi, 2013; Nmom, 2013; Owagbemi & Aruna, 2018). Over the years, the Yoruba ethnic group which is one of the three major ethnic groups in Nigeria was known for rich cultural values, most especially, within the family system. The Yoruba takes the upbringing of children seriously, as it is believe strongly that a child that is not taught will sell off whatever the property acquired at the expense of  home training. The belief of the Yoruba about adequate equipment of youth with sufficient and culturally acceptable moral values which is commonly referred to as *'Omoluabi'* a configuration of a child with adequate home training - one who has been imparted with good morals, as a prerequisite for transition from youth  to adult which has to do with the grooming of a peaceful society, makes the inculcation of family moral values important.  But today, the Yoruba families no more take with importance some of the values which they were known for. Children are no longer taking through adequate process of moral building which begins from home. Instead, the cultural elements which are often seen among the youth now are very alien to our culture. These range from love of money which necessitate a desperate search for it among the youth; killing and maiming as a result of lack of respect for human life; spirit of individualism instead of collectivism which characterised an indigenous Yoruba family system; lack of respect for elders etc. Family has neglected its function of primary socialisation, the role which has been passed to religious organisations and schools. These two institutions have not been able to adequately fill the gap which the failure of the family system had created this is because the early life of every child begins with parents and family members and at this early stage of child development it seems easier for children to adopt whatever is injected into them either through home training or what they see around them. The effect of this can be seeing in the multiplication of social vices among the youth and the degeneration of moral**.** The changes within the family system is often discussed in terms of cultural globalisation.

Various scholars have made the case for focusing on changes in cultural elements and this is often discussed in terms of cultural globalisation (Flew, 2007). Tomlinson (1999) notes the importance of considering cultural practices as central to the phenomenon of globalisation. Giddens (1990) opines that globalisation has intensified the world social relations, which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa", Robertson (1992), talk of a global culture and 'global consciousness', Albrow, Arjun Appadurai (1996) has more cautiously argued that the globalising cultural forces of media and communications produce complex interactions and disjunctures between different cultures, Appadurai (1990, 1996) discusses five 'scapes' which influence culture, and argues that these factors ensure cultural diversity, and not cultural homogeneity or domination.

In Nigeria, Ugbam, Chukwu, Ogbo, (2014) conclude that globalization, as a double-edged sword, has impacted both positively and negatively on the Nigerian cultures to the extent that one cannot convincingly prove that its net effect is negative and to state also that the negative effects came as result of Nigerians copying what was wrong in foreign cultures of their own freewill; Owagbemi (2014); Owagbemi & Aruna, (2018), see globalisation as creating a big confusion, and the effects of which can be seeing on the Nigerian youth and the negative concomitant effects it has on National development.

Most of the work on globalisation and change in family value system are done using secondary data. Hence, it will be of great importance to conduct an empirical research on the effects of cultural globalisation on the Yoruba family value system in Ado-Odo Ota LGA., Ogun State.

This study investigates some missing family values which characterised the indigenous Yoruba communities and the medium through which the Yoruba family values are been eroded.

**Forces of Cultural Globalization in the African Context**

Globalization for many African writers has had a most undesirable impact on the African culture and perspective. For numerous African writers, it has distorted and unsettled the foundation of African societies because by running down the religious and cultural interpretation of the Africans, it utterly distorted and affected every other facet of the African life in the society. This distortion can be felt in every sector including Education, African Traditional Religion, civil development and even the health sector. Globalization instruments that bring these distorting consequences on African cultural environment include Christianity, Islam, urbanization, science and technology as understood by the overwhelming influence of Information Technology. While these agents or products of globalization have significantly enhanced a lot of African societies, they have also become absolute instruments used to wage destructive wars on African consciousness, religion and customs. In this regard, Abdi (2010) argues that the results of colonization on the cultural viewpoint of Africa are a defining factor of how Africa is countering the current phenomenon of globalization. He admits it is Imperative in analyzing the two inclinations of globalization is how the former has actually directly affected the way Africans have been able to counter, or more fittingly endure the current one, which we may term latter day globalization. To say the least, this is particularly important, for I subscribe to the inferences about the impact of colonialism on Africans and their successive realities of underdevelopment. In his opinion, the biggest aftermaths of colonial interactions have not been necessarily the direct political and economic exploitations, though these were very essential but it is the cultural domination of Europeans over African culture that stands out (Abdi, 2010).

**The Traditional African Family Value System**

Family is the backbone and basic unit of every society. Some form of family exists in all human societies. The forms, process, and rules which govern family, however, differ from one society to another. Alubo (2012) defines family as a group of people who are united by blood relationship and/or marriage which functions as a social and economic unit. In the traditional African society, just before the rapid widespread of western imperialism and contemporary globalization, there was one type of family: the extended family system, which included a man, his wife or wives and their children, relatives and in some sense, children of the man's friends (Uka. 1969). There was good understanding, unity and feeling of oneness among the traditional African families. Uka (1969) maintained that the relationship among siblings in African culture was generally very cordial and that extended family system made it possible for members to help one another and contribute to the support of the extended family. This shows that the relationships between a child and another child was not one of dominance of one member by the other, but one of love, protection, care and respect.

Obidi (2005) is in support of the assertion that extended family encouraged the development of we-feeling and members were conceived as a team, working together for the welfare and prosperity of the family. Interdependence was stressed and the welfare of all superseded the welfare and interest of the individual. In fact, traditional African families were well built, well fed, well dressed and well-to-do based on their customs and traditions. Influx of western imperialism into Africa changed the African social structure and the pattern of family life. The western societies were ethnocentric in their belief that African cultural traditions are inferior and primitive and should be de-emphasized. And that still many Africans have it somewhere at the back of their minds that; the more their buildings, music, dressing and even food appear western. The more civilized they think they are. To be civilized then will mean to be able to think, eat, walk and speak like Europeans and Americans which is simply cultural imperialism and globalization. We as human are shaping and affecting globalization and globalization is shaping and affecting us. One of the consequences of globalization is the end of cultural diversity and the triumph of a homogenized culture serving the needs of transnational corporation.

Hence, the world eats tinned food, drinks Coca-Cola, works in industry, watches European champion leagues, World Cup, African Cup of Nations, American movies, whilst the African traditional values decline in importance. Such global commodities imply the emergence of global culture, modernity and westernization. The impact of globalization is demonstrated in situation where the socio-cultural organization of African societies such as kinship, community organizations etc. that used to bind members together were weakened by the forces of globalization. The Nike Sport Fashion and other sport wears and unsuitable tight dress have become the standard dress of the youths; the rich have become most prestigious members of today's society. Extended family system is characterized by misunderstanding, disunity, hostility, dominance of one member by the other and self-interest rather than family interest. The subsistence agricultural production was left for

capitalist mode of production. The implication is not only in terms of its negative impact on our customs and traditions but also detrimental to economic development process of African societies. Indigenous Education: - education is essential for the transmission of society's norms and values.

Haralambos (1980) maintained that in small scale, non-literate societies, such as hunting and gathering bands, formal education was unknown. Young people learned their lessons for life largely by joining in the daily round of the social group. Similarly Obidi (2005) observed that children's education began in the nuclear and extended family circles. During family meetings and visits to relatives, children learned about their origins, ancestors, gods, heritage and the origin of annual festivals. One may add that every member was taught to acquire positive personality traits like honesty, hard work, courage, endurance and sociability.

According to Obidi (2005) the majority of people in traditional society were given education at childhood level which enabled them to participate in various occupations, ranging from agriculture and allied activities to manufacturing, craftsmanship and trading. This indicates that most of the people in the traditional African societies farmed, some hunted for fames, some fished and others used local and imported resources to produce goods distribute and sell commodities. In this way we have seen that indigenous education played a vital role in the transmission of culture from one generation to the next, and in the ordering and regulating of social life as well as in leading people to know how to contribute to the economics development of their societies just before the introduction of formal/institutional education.

The introduction of western/institutional education in Africa was part of the globalizing process of western expansion. Today we receive education in the class room, using laboratories equipped with chemicals and internet facilities produced by the transnational cooperation. The implication here is our resources that would have been used for other developmental activities have now been diverted to the purchase of the internet and laboratory facilities. Furthermore, much of our knowledge of the world is gained directly through the media especially, about people, places events and how to make sense of the world. Mass media as an agent of socialization has become an integral part of our everyday life, reaching our children, organizing their entertainment and social life. A source of information and ideas regarded as authoritative and trustworthy, Hollywood, CNN, BBC etc. are examples of such media houses whose main interest is westernization and Americanization of other societies.

**Cultural Imperialism and Cultural Globalisation**

This study is hinged on the cultural imperialism theory as postulated by Schiller (1973) cited in (Alexandra, 2003). The theory focuses on the cultural aspects of imperialism. That is, the creation and maintenance of unequal relationships between civilizations when they come in contact, thereby favoring the more powerful civilization. The term cultural imperialism emerged in the 1960s and it is based on the conquest and control of a nation's culture by a more powerful nation, Cultural imperialism theory suggests that ideas, worldviews and cultures of the more powerful nation, in this case the western nations, dominate the media around the world through the tool of globalization which has a great influence on the third world nations. This has dire consequences on the continued survival of the cultures in most developing countries of the world as westernized cultures, views and ideas are imposed on them thereby destroying native or indigenous cultures. Therefore when cultures come in contact through whatever medium - the internet, television, music, technology or religion and the culture of the western world imposes itself on the cultures of the third world countries, such influences question some of the fundamental beliefs of the indigenous cultures and the way of life of the people. The changes in family value system as being experience now in Nigeria is as a result of the contact we had with the 'superior' culture, the has brought a fundamental alteration to the indigenous Yoruba family moral values. The contact also brought about the diffusion of some cultural elements originally alien to the Yoruba of the Southwest Nigeria and this has occasioned our forgotten indigenous family moral values day in day out. The applicability of this theory shows that, the diffusion of cultural elements occasioned by the contact the Yoruba indigenous society had with the West has strongly affected the ways of doing things in these societies and this has created so many challenges. Cultural imperialism has succeeded in promoting the Western culture and it has made it 'a universal culture' at the detriment of other culture of the world. What we are experiencing in the area of culture now in Nigeria is because the economically and militarily powerful nations had succeeded in imposing their ways of life on the smaller and less powerful ones and this has altered the totality of the Yoruba social institutions, most especially, the family system.

**METHOD**

This study adopts a Survey research design for the purpose of this work. This helped to elicit information through administration of questionnaires from large numbers of people. This method also allowed for analysis of data obtained from survey to be subjected to statistical analysis for the purpose of making predictions about the population being studied. A reconnaissance survey was carried-out to the study area. The aim was to be familiar with the study area, so as to determine the level at which cultural family value system has been eroded in Ado-Odo Ota local government area in Ogun State. The study area was later delineated, and division was made into major quarters, and two quarters were selected from each town,

Sango, Iju-ota, Irele, Ota were selected for the purpose of this research work. This study was conducted in Ado-Odo Ota LGA. The local government area was created in May, 1989 and has a population of 526,565 National Population Commission (NPC). This local government area has eight major towns, these include: Ado-Odo, Igbesa, Iju Ota, Itele, Koko Ebiye, Owode, Sango, Ota. The sample size for this study is 230 respondents. The respondents were randomly selected from Ado-Odo Ota local government area in Ogun State, Nigeria, using a statistical formula by  Gill, Johnsoh and Clark (2010).

$$n= p (100-p)z2/E2$$

n is the required sample size

P is the percentage occurrence of a state or condition

E is the percentage maximum error required

Z is the value corresponding to level of confidence required

To select the sample for this study, the researcher adopted multistage sampling technique. At the first stage, the local government was stratified into clusters using the major towns. These towns are: Ado-Odo, Igbesa, Iju-Ota, Itele, Kooko Ebiye, Owode, Sango, Ota. and four towns were selected from the list of the major towns. The towns selected are: Sango, Iju-Ota, Itele, Ota. The choice of these towns was predicated upon the fact that the study area (Odo-Ado Ota LGA) share boundaries with  cities that have experienced high rate of modernity and through which elements of modernity easily diffuse to Odo-Ado Ota LGA. At the second stage, the selected towns were delineated into quarters from where two quarters were selected for the study and this translated into eight quarters in all. At the third stage, the houses that fell within the selected quarters were selected systematically using Sample Interval (S.I) of 5 from where 230 respondents were drawn. The data collection for this work was done using a structured questionnaire with questions which focused on the objectives of the study. Two hundred and thirty-two (230) copies of the questionnaire were administered to respondents who fell under our sample, using purposive sampling method as follows; Sango (58), Iju  Ota (58), Itele (57), Ota (57).

The researcher also employed secondary data that were sourced from available materials such as textbooks, journals, articles, seminar and conference papers and general library materials, newspaper, internet and other related facilities. The quantitative data collected from the feild were analysed using frequency descriptive techniques, under which, tabulations, cross tabulations, means, simple frequencies, percentages were used. The researcher also ensure that the study was carried out in compliance with ethical standards on research work involving human subjects. necessary approval were obtained and principles which aim at protecting the dignity and privacy of every individual were strictly adhere to.

**RESULTS AND DISCUSSION**

**Table 1: Frequency Distribution showing Respondents' Socio Demographic Characteristics**

Respondents social demographic characteristics indicated that 58.3% of the respondents were male, while 41.7% were female respondents. The age distribution revealed that 48.7% were within the age grouping of 18 and 29 years, 20.9% were within the age grouping of 30 and 39 years, 10% were within the age grouping of 40 and 49 years, 12.6% were aged within the groupings of 50 and 59 years, while 7.8% were above 59 years of age. Further observations revealed that majority of the respondents were affiliated with the Christianity form of religion, however other forms of religion were considered. This was such that 80.4% of the respondents were Christians, 14.3% were Muslims, 3.5% were attached to the African Traditional form of religion, while1.7% were affiliated with other forms outside the identified. On the bases of respondents' educational qualification, it was opined that 3.9% of the respondents had no formal education, 4.3% had only primary form of education, 28.7% attained the O' level, while 63% had tertiary form of education. The distribution of respondents' marital status revealed that 45.75 were single, 46.15 were married, 3.5% were divorced, 2.2% were separated, while 2.6% were either widowed or widower. Also elicited from the respondents was information about their residence and it was noted that 21.3% were residence of Sango, 14.3% were from Iju-Ota, 11.7% were from Itele, while 52.6% were residence of Ota; all in Ogun State. Considering their years of residence, it was indicated that 30.45 had been staying in that location for less than 5 years, 16.1% had been staying there for years ranging between 5 and 8 years, 21.3% had residency periods ranging between 9 and 12 years, while 32.2% had resided there for over 12 years.

**Objective 1:** The missing family values which globalisation had taken away from the Yoruba indigenous family system.

**Table 1: Frequency and Percentage summary showing the missing family values that globalisation had taken away from the Yoruba indigenous family system**

| Items | | Response | | | | | |
|---|---|---|---|---|---|---|---|
| | | SA | A | UN | D | SD | Total |
| ® The Yoruba traditional marriage is preferred to church wedding | F | 75 | 86 | 22 | 26 | 21 | 230 |
| | % | 32.6 | 37.4 | 9.6 | 11.3 | 9.1 | 100.0 |
| There is nothing wrong wearing dresses that exposes the parts of body so far it is in vogue | F | 44 | 60 | 12 | 37 | 77 | 230 |
| | % | 19.1 | 26.1 | 5.2 | 16.1 | 33.5 | 100.0 |
| Prostrating/ kneeling down to greet elders is outdated and should not be taking seriously | F | 56 | 49 | 11 | 49 | 65 | 230 |
| | % | 24.3 | 21.3 | 4.8 | 21.3 | 28.3 | 100.0 |
| ® Discipline of a child begins from home not church | F | 126 | 79 | 11 | 3 | 11 | 230 |
| | % | 54.8 | 34.3 | 4.8 | 1.3 | 4.8 | 100.0 |
| ® The practice of keeping virginity until marriage is still common among the youth | F | 56 | 69 | 49 | 38 | 18 | 230 |
| | % | 24.3 | 30.0 | 21.3 | 16.5 | 7.8 | 100.0 |
| The Yoruba traditional attires are not for today's youth | F | 49 | 67 | 35 | 41 | 38 | 230 |
| | % | 21.3 | 29.1 | 15.2 | 17.8 | 16.5 | 100.0 |
| The love for polygamous and large family is no more fashionable among the youth | F | 102 | 99 | 12 | 8 | 9 | 230 |
| | % | 44.3 | 43.0 | 5.2 | 3.5 | 3.9 | 100.0 |
| The spirit of collectiveness which characterised the indigenous family system is no more | F | 59 | 91 | 37 | 24 | 19 | 230 |
| | % | 25.7 | 39.6 | 16.1 | 10.4 | 8.3 | 100.0 |
| Average Total | F | 45 | 54 | 24 | 49 | 58 | 230 |
| | % | 19.6 | 23.5 | 10.4 | 21.3 | 25.2 | 100.0 |

**Note: ® items reversed for average summary**

The result revealed that the Yoruba traditional attires are not for today's youth. This was such that 50.4% of the respondent confirmed the statement, 15.2% felt indifferent, while 34.3% disregarded the statement. This means that the traditional attires are been eroded. In a similar trend, 87.3% of the respondents were in support of the idea that the love for polygamous and large family is no more fashionable among the youth, 5.2% were uncertain, while 7.4% felt otherwise. This also implied that polygamous family as Yoruba indigenous family way is been eroded due to globalization. Lastly, it was observed that 65.3% of the respondents affirmed the statement that the spirit of collectiveness which characterised the indigenous family system was no more, 16.1% were in between responses, while 18.7% negated it. In a summary form, it was noted that 43.1% of the respondents confirmed that Yoruba indigenous family values were missing due to globalisation, 10.4% were skeptical about the issue, while 46.5% felt otherwise. Therefore, it meant that some reasonable forms of Yoruba indigenous family values were actually missing due to globalisation.

**Research Objective 2:** What is the medium through which the Yoruba family values are been eroded?

**Table 2: Frequency. Percentage and Mean Ranking showing the medium through which the Yoruba family values are been eroded**

| Items | | | | Response | | | Mean Rank |
|---|---|---|---|---|---|---|---|
| | | | | Yes | No | Total | |
| How did you come in contact with some of the foreign cultural elements | Television | F | | 163 | 67 | 230 | 5.51 |
| | | % | | 70.9 | 29.1 | 100.0 | |
| | Radio | F | | 50 | 180 | 230 | 3.55 |
| | | % | | 21.7 | 78.3 | 100.0 | |
| | Traveling Abroad | F | | 31 | 199 | 230 | 3.22 |
| | | % | | 13.5 | 86.5 | 100.0 | |
| | Reading | F | | 90 | 140 | 230 | 4.24 |
| | | % | | 39.1 | 60.9 | 100.0 | |
| | Schooling | F | | 94 | 136 | 230 | 4.31 |
| | | % | | 40.9 | 59.1 | 100.0 | |
| | Friends | F | | 124 | 106 | 230 | 4.83 |
| | | % | | 53.9 | 46.1 | 100.0 | |
| | Internet | F | | 150 | 80 | 230 | 5.29 |
| | | % | | 65.2 | 34.8 | 100.0 | |
| | Movie | F | | 136 | 94 | 230 | 5.04 |
| | | % | | 59.1 | 40.9 | 100.0 | |
| Friedman Chi Square | | $X^2$ | | | | 351.866 | |
| | | df | | | | 7 | |
| | | P | | | | $< .05$ | |

The analysis on ways through which the Yoruba family values were eroded was presented in Table 3. It was observed that 70.9% indicated that this depletion in Yoruba cultural values was through the television, 21,7% said it was via radio, 13.5% said it was via travelling abroad and exposure to other culture, 39.1% affirmed that it was through reading. Other indications revealed that it was through school system and this was indicated by 40.9% of the respondents. A good number of the respondents (53.9%) also affirmed that it was through friends, 65.2% said it was through internet, while 59.1% said it was through movies. From all observations, it was clear that the most influential means through which the Yoruba cultural values were been eroded was the television (M=5.51), and followed by the internet (M=5.29), while the least was through travelling abroad (M=3.22). This mean distribution was justified with the $X^2$ value of 351.866, df of 7 and a p value that was less than 0.05 level of significant.

**Research Objective 3:** Measures to curb the infiltration of foreign cultural elements and sweeping away of the Yoruba family values in Ado-Odo Ota LGA.

**Table 3: Frequency and Percentage summary on measures that should be taken to curb the infiltration of foreign cultural elements and sweeping away of the Yoruba family values**

| Items | Responses | |
|---|---|---|
| | **F** | **%** |
| * There should be public awareness on the values of Yoruba indigenous family values | 86 | 37.4 |
| * Concurrent teaching of the Yoruba indigenous family values and cultures generally across educational systems to maintain its existence | 75 | 32.7 |
| * Parents should teach their kids and imbibe the right morals and social values that will uphold the indigenous family values in them | 43 | 18.7 |
| * Media & internet usage should be controlled to avoid negative dissemination of information that will affect our cultural standards | 26 | 11.2 |
| Total sample | 230 | 100.0 |

Table 3 showed the summary on respondents' opinions about measures that could be taken to curb the infiltration of foreign cultural elements and sweeping away of the Yoruba family values

in Ado-Odo LGA. It was indicated that 37.4% of the total respondents were of the opinion that there should be public awareness on the values attached to the Yoruba indigenous family values. Secondly, about 75 (32.7%) of the respondents were of the opinion that concurrent teaching of the Yoruba indigenous family values and cultures generally across educational systems would help maintain its existence. In addition, 18.7% indicated their concern on the need for parents to teach their kids and imbibe the right morals and social values that uphold the indigenous family values in them. Lastly, 11.2% were of the opinion that media & internet usage should be controlled to avoid negative dissemination of information that will affect Yoruba's cultural standards. In general, the need for public orientation on the values of the Yoruba culture was the best suggested measure that could be taken to curb the infiltration of foreign cultural elements and sweeping away of the Yoruba family values.

**Test of Hypotheses**

**Hypothesis 1:** There is no significant relationship between the Yoruba indigenous family values and the modern Yoruba family values?

**Table 4: Chi Square summary showing the association between the Yoruba indigenous family values and the modern Yoruba family values**

| Items | | Response | | | | | |
|---|---|---|---|---|---|---|---|
| | | **SA** | **A** | **UN** | **D** | **SD** | **Total** |
| The Yoruba indigenous family values are extraneous ways that needed to be curbs and adjusted in some instances | F | 45 | 54 | 24 | 49 | 58 | 230 |
| | % | 19.6 | 23.5 | 10.4 | 21.3 | 25.2 | 100.0 |
| Chi Square | $X^2$ | | | 15.261 | | | |
| | df | | | 4 | | | |
| | p | | | $< .05$ | | | |

It was observed that most of the respondents confirmed that Yoruba indigenous family values were missing due to globalisation, This was such that 43.1% of them ascertain that the Yoruba indigenous family values are extraneous ways that needed to be curbs and adjusted in some instances, 10.4% were skeptical about the issue, while 46.5% felt otherwise. This

implied that about average of the decisive respondents confirmed that Yoruba indigenous family values were missing due to globalisation, while the other average said it was not. The variances in the frequency distribution was confirmed with the chi square result ($X^2$=15.261, df=4, p < .05). This proved that relationship exist between Yoruba indigenous family values and the modern Yoruba family values in such a way that as the modern Yoruba family values increases, the Yoruba indigenous family values tend to decrease. This result negates the formulated null hypothesis 1 and it was rejected.

**Discussion of Findings**

The people of Ado-Odo Ota LGA generally concurred that cultural globalisation has eroded the indigenous family values in Ado-0do Ota LGA., Ogun State. The responses of the majority of the respondents (87.3%) showed that polygamy which happened to be the most fashionable type of family in the indigenous family system is no more fashionable among the youth. This is evident in their response which indicated that they would prefer having a compact family. The respondents were of the opinion that it is better to have one wife and few children, this they believe could be better managed than the polygamous family system. The spirit of collectiveness which characterized the indigenous family system had disappeared, people now consider whatever they are embarking on based on 'self'. The prevailing trend now is people living in a community, not considering or being mindful of whatever happens to the next person around them. These findings are in line with that of Obioha (2010) who opine that Africa is the hardest hit as regards cultural globalisation, this is because Western norms and practices are gradually being transported across the globe as the standard and acceptable way of behavior at the detriment of the African indigenous norms and values.

The medium through which cultural globalization eroded the Yoruba family system and its consequences were summarized as follows: exposure to Television programmes; most especially, access to foreign stations, such as Ajazeera, where most films viewed, transmit foreign cultural elements was considered as one of the medium through which the Yoruba family values had been eroded. In some of these foreign television stations, the dresses display by the actors and the actresses, their social ways of life totally negate the values associated with the indigenous Yoruba family value system and the consumption of these foreign cultural elements by the families in Ado-Odo Ota LGA had consciously or unconsciously taken away the Yoruba traditional ways of life from them. This finding is in line with Semiu and Adesemoye (2012) and Nicolaides (2012) who found out that Western films have been a tool through which elements of western culture move to Africa and African youths quickly get attracted and the younger generation of teenagers in Africa have for the most part abandoned their African culture and language, and often religion and try to be hip by imitating their mainly American rap artist role models who for most part display an acute lack of values and act immorally on television shows and who promote promiscuous behaviour especially in the lyrics of the music they write. In addition, mediums such as; radio, travelling abroad, exposure to other culture, through reading of books, interaction within school system, and through internets have also been identified as medium of cultural globalization.

In general, the need for public orientation on the values of the Yoruba culture was the best suggested measure that could be taken to curb the infiltration of foreign cultural elements and sweeping away of the Yoruba family values. Also, majority of the respondents were of the opinion that concurrent teaching of the Yoruba indigenous family values and cultures generally across educational systems would help maintain its existence. It was also suggested that the output of the media outfits, and what is obtainable on the internet should be censored, monitored, and controlled by the governments and the parents.

**Conclusion**

Generally speaking, there is no doubt about the fact that cultural globalization has paved way for the infiltration of foreign cultural elements into the Ado-Odo Ota LGA., Ogun State. The extent of this infiltration is so serious that the indigenous African family value has almost gone into total extinction. Some of the indigenous values we so much cherished as Africans have been eroded and what we currently have are cultural values alien to our culture.

**Recommendation**

Based on the findings obtained from the respondents in the study area, the following recommendations were therefore made on how to curb the infiltration of foreign cultural elements and sweeping away of the Yoruba family values in Ado-Odo Ota LGA: There should be a public awareness/enlightenment on the need to resuscitate and imbibe the values attached to the Yoruba indigenous family values; in addition to this, teaching of these values and cultures in Primary and Secondary institutions should be made compulsory. Furthermore, since the family is the center of primary socialization, parents should endeavour to teach their children the the right morals and social values that characterized the indigenous Yoruba family system and this would have become part and parcel of these children before leaving homes. Lastly, the body in charge of censoring, monitoring and controlling of output of media outfits and what is obtainable on the internet should be challenged

to be awake to her responsibilities. This will allow for the sifting of foreign values which negate our culture and inimical to the development of family system in Yoruba communities.

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