Cultural globalization and sustainable development: Situation analysis of North-Central Nigeria

Sylvia Kaka Arop, Martins Nyen Inyang *

Department of Sociology, Faculty of Social Sciences, Federal University Lafia, Nasarawa, Nigeria

Abstract

This study investigated the role of Cultural Globalizationand its impact on Sustainable Development in the North-Central states of Nigeria. Six cities representing the six states of the geo-political zone were selected for the study. This is against the backdrop of increasing influence of western cultures on the African heritage, culminating in the adoption of alien values. The study was a survey. Structured questionnaire was administered on three hundred and eighty two respondents (382), selected through random and purposive sampling techniques. The study employed descriptive statistics in the analysis of data. The paper revealed that globalization has indeed integrated culture on a global scale as evident in the changing lifestyles, technological advancement and a near absence of cultural identity among many Nigerians, as well as increased threat to regional and global peace. It was also found that imperialism is being promoted by globalization and this encourages the underdevelopment of the developing world. The study recommends that deliberate steps be taken to promote and globalize Nigeria's rich cultural heritage as a means of sustaining development along our cultural ethos.

Keywords: Culture; Globalization; Sustainable Development; Nigeria

* Corresponding author. *E-mail address:* mnitempest@gmail.com

1. Introduction

For a couple of decades now, the concept of globalization has dominated public discourse drawing the attention and views of different scholars. For instance, Ouattara (1997) and King (2001) regard globalization as a process were business decisions, production and market exhibit far reaching international characteristics against national ones. Conversely, Globalization is thought to be a process of interactions and integration among people, companies, and governments of different nations, which is encouraged by businesses and aided by the revolution of Information Communication Technology (ICT) (Zollinger, 2007). In contemporary times academic literature have drawn attention to the various dimensions of globalization to include economic globalization, political globalization as well as cultural globalization.

The idea of cultural globalization is to foster social relations among others, which will help in connecting different people as well as their cultures. Cultural globalization in the opinion of this paper refers to the fostering of cultural practices in a global perspective such that the intrinsic tangible and intangible properties of culture becomes the driving force for sustainable globalization. UNESCO (2015) notes that culture if integrated into the sustainable goals can indeed be a powerful driver of development with community-wide social, economic and environmental impact on a global scale. It is observed that Cultural heritage, cultural and creative industries, sustainable cultural tourism, and cultural infrastructure can serve as strategic tools for revenue generation, particularly in developing countries given their often-rich cultural heritage and substantial labour force(UNESCO, 2010).

Among the fastest growing economic sectors globally, pooling human capital and resources together culminating into huge revenues are cultural and creative industries which interestingly have a recorded growth rate of 17.6 % in the Middle East, 13.9 % in Africa, 11.9 % in South America, 9.7 % in Asia, 6.9 % in Oceania, and 4.3 % in North and Central America. Interestingly the UN General Assembly has stated that promoting this sector requires minimal capital outlays, involves low entry barriers and can have a direct impact on vulnerable populations. The report further states that recent studies in Ecuador show that the formal and private cultural activities contributed 4.76% to the 2010 GDP and in the same year, 2.64% of the total employed population worked in cultural occupation.

United Nations World Tourism Organization (UNWTO) argues that tourism constitutes one of the fastest developing economic sectors today (UNWTO, Madrid, 2011). It noted that Gross Worldwide Tourism receipts grew at an average rate of 7 % from 1998 to 2008, with 12 % for the Least Developed Countries for the same period. However, it estimated that cultural tourism - that relies on tangible and intangible cultural assets - accounts for 40 % of world tourism revenues. Investment in culture and creativity has proven an excellent means for revitalizing the economy of communities.

Development centered on culture does cover an array of non-monetized benefits which may include greater social bond and adjustments, novelty, inventiveness and entrepreneurship both at individual and community levels, and the reliance on indigenous materials, skills and knowledge. Promoting and encouraging cultural expressions add to repositioning of the social capital of a people and engenders confidence in public institutions. The UNWTO (Madrid, 2011) concludes that Cultural factors also impact peoples' ways of life, behavioural and consumption patterns, attachments to environmental stewardship, and

our relationship with the nature. It holds that Local and indigenous knowledge systems and environmental sustainability activities produces tangible insight and tools for resolving ecological problems, preventing biodiversity loss, reducing land degradation, and mitigating the effects of climate change.

While globalization is highly appreciated by the developed and developing nations as being a catalyst for rapid development and socio-economic transformation, there is the tendency for it to undermine sustainable development especially in the developing countries. This is obvious due to its emphasis on technology and information transfers across trans-national borders without taking into account the specific development needs, aspirations and challenges of the receiving nations.

At its 70th Session held in New York, the United Nations General Assembly, fashioned out seventeen (17) key areas it hopes to advance the course of development tagged "*Sustainable Development Goals*"(UNESCO, 2016).Cardinal among the goals are; eradication of poverty; good health and wellbeing; education; equality; and sustainability. In effort targeted at actualizing these set goals, UNESCO placed culture at the heart of development policies which in its informed opinion, constitutes an essential investment in the world's future and a pre-condition to successful globalization processes that take into account the principle of cultural diversity (UNESCO, 2016).

1.1. Conceptual framework

Globalization is a process of interactions and integration among people, companies, and governments, encouraged by businesses and aided by the revolution of Information Communication Technology (ICT) (Zollinger, 2007).Cultural globalization is a process by which one culture, experiences, values and ideas are disseminated through various means. It involves the spread of language, the arts, food, business ideas and technology (Roberson, 2001).

Cultural globalization is a process of cultural hybridization which gradually but inadvertently leads to a replacement of one culture with a new and alien one (Roy-Campbell, 2006). It is a process were cherished cultural values are supplanted due to incursion of foreign ones.

Sustainable development is that development that 'meets the needs of the present generation without compromising the ability of future generation; it involve the prudent use and conservation of available resources and the transfer of technology and skills as well as national norms and values from one generation to another.

2. Statement of the problem

Culture in its wide diversity has been marked as critical for the advancement of developing countries. Maraña (2010) notes that the universal declaration on cultural diversity by UNESCO (2001) was a testimony to the fact that culture widens the range of options open to everyone. Maraña (2010) observes that cultural diversity as a basis of development, is understood in its potential to engender economic growth and a more satisfactory intellectual, emotional, moral and spiritual existence. Culture identified among sustainable

development goals at the 70th session of UNECO, marks a turning point in the discourse to reshape the African continent. UNESCO position rightly agrees with Mahajan (2016), that any effort at development that undermines culture cannot be sustained.

In the midst of abundant global wealth, developing nations annually struggle to provide basic necessities of life for citizens with many relying on foreign aids. Aid in a world economy catalyzed by globalization is usually attached with stringent requirements; unhindered access to national territories, resources, etc. by multinational corporations, industries, and global financial organizations. Globalization comes with many consequences. These dependent status foist on developing nations is further worsen by the erosion of indigenous cultures and the replacement of same with foreign, and sometimes viewed as morally bankrupt and decadent ones. World Bank World Development Indicators (2005, 2007) cited in Zollinger (2007) notes that the 2015 target of MDGs to eliminate global poverty may well be an abysmal failure, going by the indicators. Zollinger (2007) further observed that Human Development Report (HDR) calls on nations, states and the regions to quickly find ways to end the scourge of human indignation. It is thus concluded that globalization has not met the cultural needs of North-Central Nigeria in fostering innovation, industrialization, technological development and technical advancement, therefore undermines sustainable development of the region. Based on the foregoing therefore, this paper attempts to refocus the embrace of globalization with respect to cultural diversity in North-Central Nigeria and its impact on sustainable development.

3. Research questions

The study answered the following research questions;

I.   In what ways has cultural globalization affected sustainable development in North-Central Nigeria?
II. What is the impact of cultural globalization on indigenous technology in North-Central Nigeria?

4. Scope, Rationale of the study

This research is situated in North-Central region of Nigeria. The zone is rich in cultural heritage with a complex multiplicity of ethnic, religious and geographical attributes. The region is mainly populated by minority ethnic tribes, some of the notable tribes include the Tiv, Birom, Langtang, Chawai, Ngas, Okun, Igala, Eggon and numerous others. (1st October, 2010). North-Central zone is located at the central point of Nigeria characterized with guinea savannah and marked by crystalline rock formation that protrude above the earth surface, and gently rolling hills, such as the Adamawa Bui Mountain and Jos Plateau. It is significant to note that the two major rivers of Nigeria: the River Niger and River Benue drew a confluence at Lokoja, Kogi State. The 2006 population and housing census of Nigeria puts the total population at 20369956, about 14% of Nigeria's total population (NPC, 2006). The NPC report also indicate that the north-central zone has a landmass of 234263^{2}km or 25% of Nigeria's 937052 square kilometers. The north-central region as

currently structured is made up of six states which include Benue, Nasarawa, Niger, Kogi, Kwara and Plateau states respectively. The main activities for sustainability are farming, fishing, hunting, trading, weaving, blacksmithing, tying and dying, mat-making and some other petty trading activities (1st October, 2010).

 Although the North-central region of Nigeria with its vast landmass is known to be one of the least developed and sparsely settled areas, the zone prides itself as the food basket of Nigeria. This is however due to the fertile lands watered by the Benue and Niger rivers.

This study is carried out with samples drawn from six cities within the zone purposely selected. They include: Makurdi, Lafia, Lokoja, Ilorin, Lapai and Jos. Although the Federal Capital Territory, Abuja is part of the North-Central region, it was excluded from the sample area for obvious reasons

5. Literature review

5.1. Globalization and culture in the North-Central: A synopsis

Issues of Globalization and culture have permeated academic and scholarly discussions for a long time now, with regards to the rise of a global culture (Kwame 2015, p 1). He posited that due to globalization, the transfer of Western norms and practices are gradually being transported across the globe as the acceptable way of behaviour and thus diluting the rich and dynamic African culture.

The most popular and controversial debates about globalization has to do with the rise of global culture. Citing Guillen (2001), Sklair (1991) and Kwame (2015) observed that among the increasing arguments about globalization is the growth and penetration of global culture and its effect on lifestyles, tastes and desires. This is an assertion that most of the cherished cultural ethos of the North-Central Nigeria have been awashed by practices transported through globalization. This is the opinion of Apparurai (1996), Inglehart and Baker (2000) who noted that well cultured peoples and groups seek to imbibe the global into what is vaguely termed modern, and that "consumption of the mass media worldwide provoke resistance, irony selectivity and in general agency noting that regional ways of life change in time, though in "path dependent rather than convergent ways" (Kwame 2015, p 17).

5.2. Globalization and sustainable development in North-Central Nigeria

From a liberal school of thought, globalization is a process of greater integration and interdependence of nations for mutual benefit and global development. With globalization, we can therefore assess western ideas and values. Sustainable development is a critical component that needs to be considered in the policy thrust of developing nations like Nigeria. Over the centuries, developments have occurred across human settlements, but often being replaced by new and evolving knowledge, technology and paradigm. The Nok Terracotta according to Shaw (1969), Nwanunobi (1992), and Dike (2004), for example, was a measure of the pattern of development that thrived in the Nok culture area of North-Central Nigeria around 500 BC-200 AD. Kates et al. (2005) have argued that the essence of sustainability is to ensure that development meets the

challenges of the present generation while protecting and patterning the way for the future. However, development, as is presently being driven by globalization, especially among the developing countries, appears to circumvent and threaten sustainable development in the North-Central region of Nigeria.

In its communique of September, 2016 Summit in Hangzhou, China, the G20 boldly stated that "global economic recovery is progressing, resilience is improved in some economies and new sources for growth are emerging, but growth is still weaker than desirable" (G20, 2016, p 2). This submission by the G20 that the present economic order championed by globalization, cannot, and does not seem to have the instrument of sustainability of development especially for developing nations. This is also captured in the G20 (2016) communique that an innovative, invigorated, interconnected and inclusive world economy shall be its prime focus so as to engender growth and sustainable development globally, in line with the 2030 Agenda for Sustainable Development. The North-Central, like any other region in Nigeria has experienced the intrusion of alien cultures as a result of globalization.

5.3. Effect of cultural globalization on sustainable development

The effect of cultural globalization differ from nation to nation. The underdeveloped nations, especially Nigeria, is however more adversely affected by globalization. For example, imbibing the Western culture of profligacy by the political class, have resulted in the wastage of output and has gone a long way to reduce capital formation. Again, the social infrastructural decay in our society, the widening gap between the rich and the poor. Experience show that as nations embrace cultural globalization, the more impoverished they remain. Economic recession which hit America in 2007 and 2008 has now spread to most countries including Nigeria. That is not all, social infrastructure is weakened and there is low export, unfavourable terms of trade, debt crises and lack of bargaining power on the part of the receiving economies. This is particularly so due to the collapse of local industries which may face drought as a result of low patronage and turnover. For example, Aminu Bisala on Channels News Television (2017) noted that Nigeria at the moment imports about 96% of its annual sugar needs, a situation he said can only be mitigated through local and indigenous production. Aminu Bisala went further to state that sustained patronage of made in Nigeria goods has a multiplier effect of stimulating industrialization and production of high quality goods. Other effects include widening gap between the world's rich and poor in the distribution of gains and losses of globalization (Knorr, 2000). Cultural globalization can be observed in the mode of communication, dressing, architecture, including in areas such as domestic tools, implements and cuisines (Aladeitan, 2016, p 8). The effect of cultural globalization on culture and sustainable development is enormous. Robinsonand Picard (2006) reported that estimates from the World Tourism Organisation (2005) forecast that international arrivals by the year 2020 may sum up to about 1.56 billion. Researchers have stated that tourism is heavily influenced by public sector, particularly in the provision of basic infrastructure (energy, roads, runways, water supply etc.) and in the promotion of strong national imagery to attract both tourists and tourism developers. (Robinson and Picard, 2016, p. 9). The estimates further held that Europe would top the list with 717 million tourists, East Asia and the Pacific would come second with 397 million. About 282 million tourists would be heading for the Americas, while about 164 million are estimated for Africa, the Middle East and South Asia.

These observations have significant socio-economic impact on the wellbeing of North-Central Nigeria which is home to a large array of tourist attractions and cultural heritages. For the realisation of the huge benefits of cultural tourism, the stakeholders have a duty to put policy framework and strategies which would spur the development of the sector. The UN (2012) argued that the inability of appropriately articulated development programmes, and the challenges in achieving the Millennium Development Goals (MDGs), is a testimony to the insufficiency of universal policies and approaches to development which also lack cultural content. However, Ouattara (1997) believed that to reap the goods of globalization and avoid its negative effects, nations must have to position themselves properly through appropriate policy framework. This calls for the integration of culture into sustainable development strategies and policies which advances a human-centred and inclusive approach to development in addition to serving as a powerful socio-economic resource (UN 2012, pp.5-6). This paper therefore argues that when development is structured in line with existing cultural norms of the people, other non-monetary benefits can accrue. These may include benefits such as increased social investments and wellbeing, innovation, creativity and entrepreneurships, and the use of resources, skills and knowledge. Respecting and supporting cultural expressions contribute to strengthening the social capital of a community and fosters trust in public institutions. (UN, 2012, p. 4). But, when development is anchored on issues that do not take into account the cultural properties of a people, it cannot be said to be sustainable, if it qualifies to be viewed as development at all. International Institute for Research & Dialogue (IRD) (2011) notes that the Rio Earth Summit of 1992 was in response to the cry against the entry of the concept of globalization with its attendant consequences of favouring only the developed nations against the developing. Globalization was thus christened a euphoria with a double edge sword designed to advance the cause of the powerful entities, to the detriment of the weak, vast majority of people, their sustainable ways of life, and above all, their global ecosystem and its sub-systems (IRD, 2011, P.4).

Since the unexpected intrusion into the affairs of indigenous peoples of Africa by the European powers, supplanting freedom with oppression, colonialism, imperialism and neocolonialism, the North-Central, and indeed elsewhere in Nigeria, has not known peace. Indigenous languages which used to be the medium of communication and education has now been relegated, and a foreign language (English), foist on the people in the pretext of having a lingua franca. Communication at home, in school, at play or in the work place is solely in the English language, resulting in the near extinction of most indigenous languages. Language, according to Arop (2016) carries the intangible culture of a people and is heavily affected by globalization. Supporting the above view, Ishaya (2014) maintain that increase in the rate of moral decadence and criminality among the youth of North-Central is as a result of the invasion of foreign languages

Although Roy-Campbell (2006) sees the development and expansion of the internet as capable of increasing access to African languages, the question is, how much do we appreciate the African languages, when they are not used in formal gatherings or as a means of instruction in schools? Birgit Brock-Utne (2000) sighted in Roy-Campbell (2006) stated that the vestiges of colonialism is massively expressed in the invalidation of African languages when they highlight the perceived inadequacies over the richness in them. Until colonial presence in Africa, knowledge was being reproduced and transmitted through the mother tongue. This was an era where knowledge flourished in the African societies, and the people prospered and developed their various professions and crafts. Education was cheap, enabling the vast majority to acquire it

at almost no cost (Nwagu 1976); and with minimal challenges in the process of its acquisition. But education as is presently construed, is made more difficult to acquire, not on the basis of its monetary cost alone, but the singular fact that when it is given, it has to be in foreign languages, not only in North-Central Nigeria, but across Africa (Rubagumya 2003, in Roy-Campbell 2006). This do not only undermine the preservation of the languages in the North-Central, it also, albeit pragmatically, circumvent sustainable development of its intellectual and technological approaches to development.

Citing Qorro (2003), Roy-Campbell (2006) stated that knowledge contained in English and other languages can be transmitted to a wider audience in Africa through African languages as media. Zaline Roy-Campbell further notes that a great deal of indigenous knowledge is being lost due to lack of continuity of use and the passing away of its custodians (Roy-Campbell, 2006, p. 2).

The absence of indigenous language as medium of instruction in schools no doubt, is tied to the view of Africa as a receiver continent. Prah (1995) cited in Roy-Campbell (2006) observes that the reason for the exclusion of African languages as a medium in education, and the devaluation of the knowledge embodied in these languages, is on the perception of Africa as a receiver rather than a contributor. Siyanbola et al. (2012) noted that indigenous technology acquired through local learning processes had supported industrial growth over time and its specific location is tied to culture and product needs of a people. This observation of the scholars is not new. Rodney (1972) writing on "How Europe Underdeveloped Africa", documented some of the knowledge and skills that existed in African societies prior to the invasion of Europeans, and solely determining resources' value. Fafunwa (1990), Makoni (1998) and Roy-Campbell (2006) have all argued that formal education, and the transmission of knowledge in the English language, more than any other, contributed to the erosion of the African languages, technology and value systems among others.

6. Theoretical framework

6.1. Cultural theory of globalization

Cultural theory takes into account three basic paradigms of globalization; cultural differentialism, cultural convergence and cultural hybridization. Developed in 2004 by Jan Nederveen Pieterse, cultural theory looks at globalization as it affects cultures of the world. Ritzer (2008) argues that cultural differentialism paradigm recognises the basic intrinsic aspects of cultures which remain largely enduring in spite of Westernization or globalization.

At the core of cultural differentialism is a billiard balls perspective which envisions a possibility of a clash or dangerous influence of some cultures over others as espoused by Huntington (1996 cited in Ritzer, 2008). This position of Samuel Huntington further explains the uniqueness of every cultures; and their inherent cultural properties which do not often change as much as other aspects of society due to global influences. Although this is not to deny the fact that cultures do experience changes or influences from other cultures, cultural differentialism is rooted in the fact that each culture does possesses lasting uniqueness independently one from the others in a globalizing world.

Cultural convergence paradigm according to Huntington (1996) cited in Ritzer (2008) emphasises the universalization of world cultures through globalization. This paradigm concludes that "cultural imperialism" is the result and destination of global capitalism or globalization (Boli and Lechner, 2005 in Ritzer, 2008). This paradigm holds that as globalization pushes forth, at the fore, it brings economic realities, while supplanting national or local cultures with western cultures and values.

Cultural hybridization paradigm on the other hand argues that a new "global culture" is in the making solely due to the influence of globalization. Cultural hybridization according to Robertson (2001), Smith (2007 in Ritzer, 2008) holds that the speed at which global integration of culture was moving, suggest a tendency for a new breed of culture to emerge which neither would lean on the local nor the global culture. It posits that the growth of technology and heterogeneity in the way and conduct of socio-economic and political affairs somewhat foretell the emergence of a hybrid culture.

Based on the strength of the three paradigms, this paper posits that Pieterse (2004) cultural theory best explains cultural globalization in North-Central Nigeria. Ritzer (2008) argues further that cultural differentialism, which views one culture as being distinctively different in a measure of ways from other cultures has now more than before been subjected to scholarly discourse on account of the incursion via globalization, of Western (and perhaps, Eastern) cultures. This incursion is more tilted on ideological basis rather than on economic philosophies. These opposing paradigms seems to favour the liberal perspective championed by the West, and the more conservative Islamic East. Finemann (2001) cited in Okoli and Iortyer (2014 p. 42) and Ritzer (2008) cited the incidences of September 11, 2001 in the United States of America involving terrorist attacks on the Twin Towers of the World Trade Centre and the Pentagon building near Washington, D.C by the AL Qaeda; and the subsequent wars that followed in Iraq and Afghanistan as valid evidences to support this argument.

Within the North-Central region and elsewhere in Nigeria, cultural differentialism has been expressed negatively in the forms of inter-tribal wars, ethnic conflicts, political violence and religious intolerance among the people that have left hundreds of thousands dead, maimed or at least homeless. One of the objectives of globalization is to foster peace among nation-states, but sadly however, Zollinger (2007) observed that among the pressures of globalization is threat of tensions within states: citing the clashes in the suburbs of Paris, mutation of the bird flu virus pandemic, global crimes of insurgency and terrorism and climate change as classical examples of the consequences of cultural and economic globalization and a further challenge to the benefits of globalization (Zollinger, 2007, p 3).

Mahajan (2016), cultural globalization has a huge leaning on the religious aspects of a people. This explains the challenges the North-Central has experienced on account of cultural and religious infractions wrought on the zone. Okoli and Iortyer (2014) submitted that the last three to four decades of Nigeria's nationhood had been bedevilled by heinous civil and sectarian crises including the Maita Sine riots, ethno–religious crises in Kafanchan and Zango-Kataf, the June 12, 1993 post-election crises, the Odi Massacre, the Niger-Delta crisis and in recent years, the insurgency in North-Eastern part of Nigeria among many others. The scholars conclude that these forms of violence have variously created humanitarian problems and have threatened Nigeria's desire towards achieving sustainable political and economic development. To further

substantiate the theoretical bases of the cultural theory of Pieterse to the explanation of cultural globalization in the North-Central, Appadurai (1996) cited in Ritzer (2008) posited that global flows resulting from global businesses and international interactions would culminate in disjunctures among cultures. This explains the reasons many hitherto peaceful communities of North-Central Nigeria are now embroiled in conflicts arising from the 'flows and disjunctures of globalization. Reference is being made to the looming number of internally displaced persons across the country. Channels (2016) reported that there are about 2.2 million Internally Displaced Persons (IDPs) from the North-East alone.

7. Methodology

The study adopted the survey research design which allows for representative samples in the collection of data. Respondents involved in the research were from the ages of 18 years and above. This study employed the Survey Software Calculator (2014), which is ideal for infinite population with the help of 2006 delineation enumeration areas as a frame work. A sample size of 382 eligible households was selected via simple random (balloting) sampling methods (Michael et al., 2016). Simple random sampling method was used in the selection of six cities for the research. Purposive sampling technique was then employed in the selection of the actual sample respondents for the study.

Four points Likert scale questionnaire was designed, which were used to answer the research question. Part I of the questionnaire focused on the demographic data of respondents. Part II covers the objectives of the study, which were used to ascertain the correlation among variables. It had 10 items on the determinants of Globalization and Culture, Effect of Cultural Globalization on Sustainable Development in North-Central Nigeria and Measures that could be adopted in the North-Central in order to benefit from the Gains of Cultural Globalization and ensure Sustainable Development

The response pattern to the items include: Strongly Agreed (SA), =4; Agreed (A), =3, Strongly Disagree (SD) =2 and Disagree (D) =1. The average of these points is thus $4+3+2+1=\frac{10}{4}$ =2•50. The questionnaire was considered expedient in the study due to its extent of geographical area coverage and impersonality of the respondents.

8. Results and discussion

Results from field data in Fig. 1.1 indicate that there were more males respondents (N=189 or 51.7%) than females (N=176 or 48.2%) in the research. Demographics from the study indicates that the participants were more from the working population of the distribution, as those between the age of 30 to 49 years accounted for (N=254 or 69.5%). The occupational distribution of the study were as follows: students (N=103 or 28.2%), paid employment (N=145 or 39.7%), and self-employed (N=117 or 32.0%). The results indicated that a majority (N=262 or 71.7%) of the study participants were either engaged in paid employment or self-employed.

Other demographic variables included in the study as contained in the Fig 1.1 above include marital status, educational background and religious affiliation. On marital status, the married respondents were in the majority, accounting for 220 (60.2%) of the respondents, while the singles, the divorced and the widowed/widower accounted for 91(24.9%), 29(7.9%) and 25(6.6) respectively.
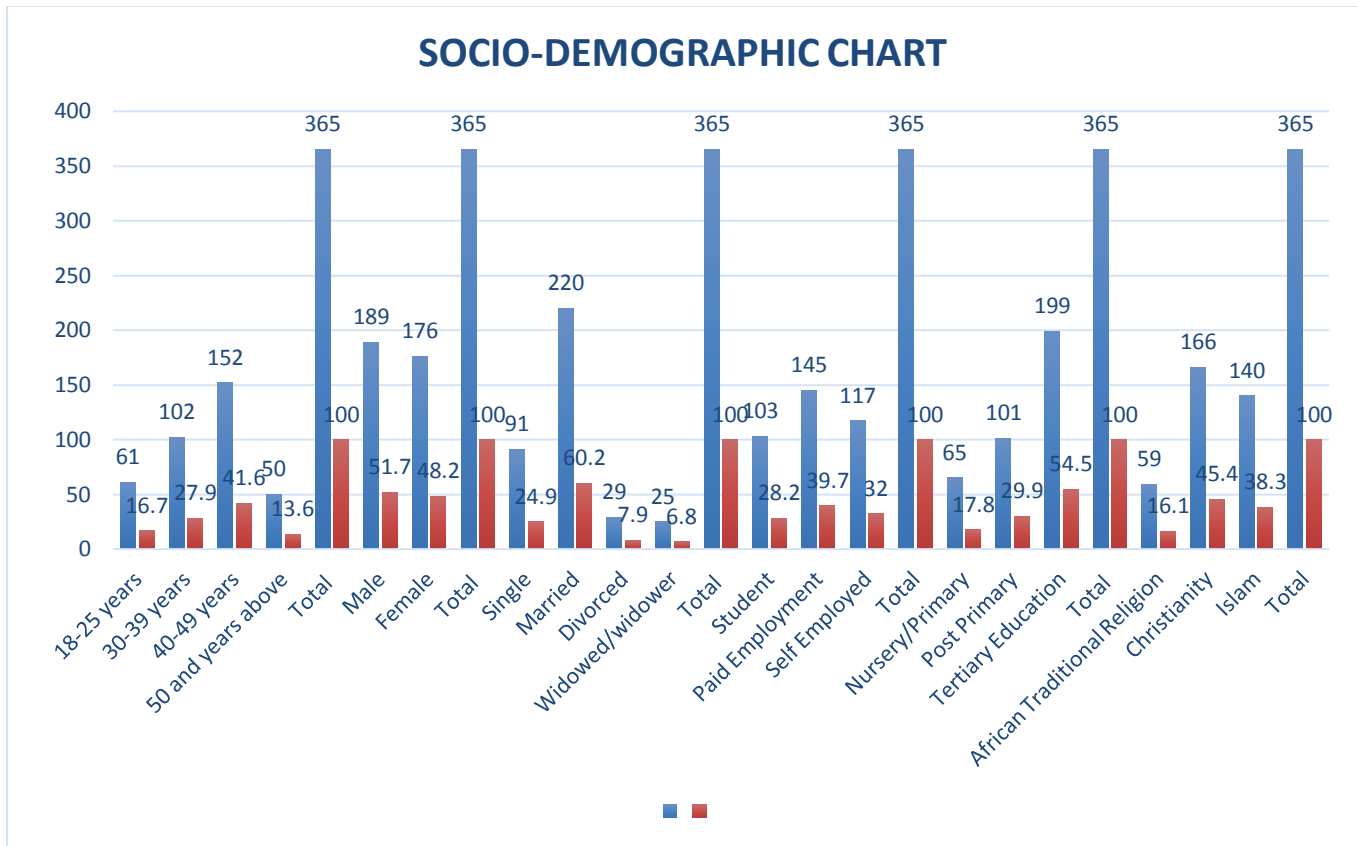

Figure 1.1. Socio-Demographic Chart of Study Respondents (Source: Field work, 2016)

Results on the educational status of respondents indicates that 65 (17.8%) respondents had nursery/primary education, while the respondents with post primary education were 101 or 29.9%. the majority 199 (54.5%) of respondents on educational background are those with tertiary education. This is true of the National Statistics on educational status of Northern Nigeria which reveals that the North-Central is the most educationally advantaged.

On religious affiliation, the result revealed that study participants where spread across African Traditional Religion (ATR), Christianity and Islam. The result indicates that ATR had 59 (16.1%) respondents, Christianity had 166 (45.4%) and the affiliates of Islam accounted for 140 (38.3%) of the respondents respectively. This also explains the multi-religious factor of the North-Central geopolitical zone.

Table 1.1. Descriptive statistics depicting Images of Cultural Globalization in North-Central

Statement: Cultural globalization in North-Central Nigeria results in	SA	A	D	SD
Erosion of morals and cherished values	205 (56.1)	83 (22,7)	43 (11,7)	34 (9.3)
Inability of many to speak in their mother-tongue	198 (54.2)	159 (43.5)	3 (0.8)	5 (1.3)
Non patronage of local fabrics and wares	234 (64.1)	66 (18.0)	37 (10.1)	28 (7.6)
Collapse of the African good neighbourliness	157 (43.0)	189 (51.7)	7 (1.9)	12 (3.2)
High incidences of deviance and crimes	200 (54.7)	84 (23.0)	37 (10.1)	44 (12.0)
Increased incidences of diseases	124 (33.9)	99 (27.1)	67 (18.3)	75 (20.5)
preference of processed food over fresh African cuisines	105 (28.7)	113 (30.9)	79 (21.6)	68 (18.6)
Poverty	101 (27.6)	200 (54.7)	20 (5.4)	44 (12.0)
Loss of African art and technology	216 (59.1)	119 (32.6)	18 (4.9)	12 (3.2)

Source: Fieldwork, 2016

*The number of responses to each item are as indicted while percentages are written in parenthesis.

Table 1.2. Descriptive statistics showing mean and standard deviation

	N	Mean	Std. Deviation
Erosion of morals and cherished values	365	3.3452	1.84160
Inability of many to speak in their mother-tongue	365	3.5068	.59122
Non patronage of local fabrics and wares	365	3.3863	.95003
Collapse of the African good neighbourliness	365	3.3452	.68038
High incidences of deviance and crimes	365	3.2055	1.04512
Increased incidences of diseases	365	2.7452	1.13305
preference of processed food over fresh African cuisines	365	2.6986	1.07781
Poverty	365	2.9808	.90309
Loss of African art and technology	365	3.4767	.73949

Source: Field survey, 2016

Table 2.1. Effect of Cultural Globalization on Sustainable Development in North-Central Nigeria

Statement: Cultural globalization on sustainable development result in the following consequences	SA	A	D	SD
Threat to cultures of North-Central by foreign cultures	125(34.2)	140(38.3)	52(14.2)	48(13.1)
Replaces long-held values e.g. dressing code, morals, etc.	150(41.0)	121(33.1)	31(8.4)	63(17.2)
Indigenous beliefs are supplanted with alien ones	138(37.8)	166(45.4)	41(11.2)	20(5.4)
Foreign lifestyles are termed civilized	110(30.1)	160(43.8)	55(15.0)	40(10.9)
Socio-cultural invasion	118(32.3)	119(32.6)	60(16.4)	68(18.6)
Loss of cultural heritage and identity	112 (30.6)	165(45.2)	30(8.2)	58 (15.2)
Threat to the institution of the family	170 (46.5)	159(43.5)	15 (4.1)	21(5.7)
Loss of many indigenous languages' vocabularies.	198(54.2)	103(28.2)	39(10.6)	25(6.8)
Collapse of indigenous technology	187(51.2)	99(27.1)	36(9.8)	43(11.7)
Inferiority complex	113(30.9)	119(32.6)	56(15.3)	77(21.0)

SOURCE: Fieldwork, 2016

*The number of responses to each item are as indicated while percentages are written in parenthesis.

TABLE 2.2. Descriptive statistics showing mean and standard deviation

Statement: cultural globalization results in	N	Mean	Std. Deviation
Threat to cultures of North-Central by foreign cultures	365	2.9370	1.00487
Replaces long-held values e.g. dressing code, morals, etc.	365	2.9808	1.09050
Indigenous beliefs are supplanted with alien ones	365	3.1562	.82891
Foreign lifestyles are termed civilized	365	2.9315	.94242
Socio-cultural invasion	365	2.7699	1.09528
Loss of cultural heritage and identity	365	2.9068	1.00934
Threat to the institution of the family	365	3.3096	.80181
Loss of many indigenous languages' vocabularies.	365	3.2986	.91455
Collapse of indigenous technology	365	3.1753	1.03081
Inferiority complex	365	2.7342	1.11338

Source: Field survey, 2016

Table 3.1. Descriptive statistics on measures that could be adopted to benefit from cultural globalization

S/N	Statement: The North-Central region can benefit from cultural globalization and sustain its development through	SA	A	D	SD
I.	Increased investment in education for man-power development to enhance global competitiveness	156(42.7)	121(33.1)	47(12.8)	41(11.2)
II.	Interest in, and development of indigenous art and technology	132(36.1)	112(30.6)	80(21.9)	41(11.2)
III.	Encouragement in patronage of locally made cuisines, fabrics, utensils, etc.	111(30.4)	148(40.5)	50(13.6)	56(15.3)
IV.	Indigenous languages should be used in communication, especially in the home	145(39.7)	157(43.0)	40(10.9)	23(6.3)
V.	The incorporation of indigenous languages in the primary and post primary school curricular to conserve our cultural heritage.	142(38.9)	144(39.4)	44(12.0)	35(9.5)
VI.	Harmonization of orthodox medicine with Traditional African medicine	133(36.4)	115(31.5)	67(18.3)	50(13.6)
VII.	The preservation and promotion of the culture history of North-Central Nigeria.	144(39.4)	129(35.3)	54(14.7)	38(10.4)
VIII.	Development in cultural tourism	132(36.1)	119(32.6)	60(16.4)	54(14.7)
IX.	The restructuring of the family system in line with global best practice	121(33.1)	98(26.8)	70(19.1)	76(20.8)
X.	Festival of arts and culture among states in the North-Central region.	107(29.3)	130(35.6)	52(14.2)	76(20.8)

Source: Field survey, 2016

*The number of responses to each item are as indicted while percentages are written in parenthesis.

Result of the study indicates (Table 1.2) that cultural globalization has led to many not being able to communicate in their mother tongue. Response to probing statements in the instrument as presented in table

1.2 show the mean and standard deviation for all the variables. In Erosion of morals and cherished values (ξ = 3.34, SD = 1.84), Inability of many to speak in their mother-tongue (ξ = 3.50, SD = .59122), Non patronage of local fabrics and wares (ξ = 3.38, SD=.95003), Collapse of the African good neighbourliness (ξ =3.34, SD=.68038), High incidences of deviance and crimes (ξ =3.20, SD=1.04), Increased incidences of diseases (ξ =2.74, SD=1.13), preference of processed food over fresh African cuisines (ξ =2.69, SD=1.07), Poverty (ξ =2.98, SD=.90309), and Loss of African art and technology (ξ =3.47, SD=.73949)

Analysis of the results of data indicate that respondents' opinion on the effect of cultural globalization(TABLE 2.2) show the following mean and standard deviation. Threat to cultures of North-Central by foreign cultures (ξ2.93, SD=.59122);Replaces long-held values e.g. dressing code, morals, etc. (ξ = 2.98, SD = 1.09050);Indigenous beliefs are supplanted with alien ones (ξ3.1562, SD=.82891); Foreign lifestyles are termed civilized(ξ=2.93, SD=.94242); socio-cultural invasion (ξ=2.76, SD=1.09528); Lose of cultural heritage and identity (ξ=2.90, SD=1.00); Threat to the institution of the family (ξ=3.30, SD=.80181); Lose of many indigenous languages' vocabulary (ξ=3.29, SD=.91455); Collapse of indigenous technology (ξ=3.17, SD=1.03081) and Inferiority complex (ξ=2.73, SD=1.11).

Table 3.2. Descriptive statistics showing mean and standard deviation

	N	Mean	Std. Deviation
Increased investment in education for man-power development to enhance global competitiveness	365	3.0740	1.00138
Interest in, and development of indigenous art and technology	365	2.9178	1.01301
Encouragement in patronage of locally made cuisines, fabrics, utensils, etc.	365	2.8603	1.01888
Indigenous languages should be used in communication, especially in the home	365	3.1616	.85720
The incorporation of indigenous languages in the primary and post primary school curricular to conserve our cultural heritage.	365	3.0822	.93400
Harmonization of orthodox medicine with Traditional African medicine	365	2.9068	1.04413
The preservation and promotion of the culture history of North-Central Nigeria.	365	3.0466	.97525
Development in cultural tourism	365	2.9014	1.05410
The restructuring of the family system in line with global best practice	365	2.7233	1.13274
Increased investment in education for man-power development to enhance global competitiveness	365	2.7342	1.09597

Source: Field survey, 2016

Analysis of the results of data on respondents' opinion on the measures that could be adopted to benefit from cultural globalization (Table 3.2) indicates the following mean and standard deviation. Increased investment in education for man-power development to enhance global competitiveness (ξ =3.07, SD=1.00138); Interest in, and development of indigenous art and technology (ξ =2.91, SD=1.01301); Encouragement in patronage of locally made cuisines, fabrics, utensils, etc.(ξ =2.86, SD=1.01888); Indigenous languages should be used in communication, especially in the home(ξ=3.1616, SD=.85720); the incorporation of indigenous languages in the primary and post primary school curricular to conserve our cultural heritage(ξ=2.90, SD=1.04413); Harmonization of orthodox medicine with Traditional African medicine (ξ =2.9068, SD=1.04413); the preservation and promotion of the culture history of North-Central Nigeria (ξ=3.0466, SD=.97525); and development in cultural tourism(ξ =2.9014, SD=1.05410).

9. Summary

The idea of cultural globalization is to hasten global social relations. Cultural globalization is imperative for international unity. The study centred on examination of the various ways in which cultural globalization has affected sustainable development in North-Central Nigeria. The objectives include to ascertain the impact of cultural globalization on indigenous technology in North-Central Nigeria, as well as to suggest ways through which cultural globalization can help to achieve sustainable development.

The study used the cultural theory of globalization as a theoretical justification. As a survey, a sample size of 382 eligible households were used. Findings revealed that respondents (64.1%) are of the opinion that that cultural globalization in North-Central Nigeria results in non-patronage of local fabrics and wares. Respondents (54.2%) also revealed that cultural globalization results in the loss of many indigenous languages' vocabularies. The study found that increased investment in education for manpower development to enhance global competitiveness is a medium through which the North-Central region can benefit from the gains of cultural globalization.

10. Conclusion

Evident from this study are the following conclusions. Cultural globalization in North-Central Nigeria results in the non-patronage of local fabrics and wares. The scenario needs to be addressed urgently so as to help in boosting the market of local fabrics to motivate domestic industries. It is also concluded that cultural globalization also results in the loss of many indigenous languages vocabularies. This ought to be checked in order to save our local languages from total extinction.

Findings also revealed that there is need to increase investment in education for manpower development to enhance global competitiveness is a medium through which the North-Central region can benefit cultural globalization. From the above, collaborative efforts from North-Central States should be geared towards ensuring adequate investment in education, so as to pave way for the region to benefit positively from cultural globalization. Cultural globalization is a disability in the hands of North-Central region and this

disability is evident in the manner it has adversely affected the development of the area. This does not mean that the goal and benefit of cultural globalization is not attainable. The debate for the benefit of cultural globalization to North-Central is attracting more global attention.

11. Recommendations

Based on the findings of the study, the study recommends the following;

  I.   High patronage of made in Nigeria goods. This would stimulate growth and development of the industrial sector in Nigeria devoted to producing indigenous fabrics. It is recommended that the government should step up its effort towards reviving and expanding the indigenous technology and industries to boost their competitiveness in the global arena. It is argued that high quality products can be achieved locally when there is competitiveness in an industrialized economy.

 II.   Schools curricular should be developed to include indigenous languages. By this, the threat of extinction faced by indigenous languages would be checked, as pupils and students would now be taught even in their mother tongues.

III.   Government and other stakeholders should devote more resources to investment in education. The multiplier effect of this is increased manpower base which is a critical factor to reap from the gains of a global economy

References

Aladeitan, L. (2016), Indigenous Cuisines, Dresses Highlighted As NICO North-Central Zone. Ilorin: National Institute for Cultural Orientation.

Apparurai**,** A. (1996), *Modernity at large: Cultural dimensions of globalization*, Minneapolis: University Press.

Arop, S.K. (2016), Introduction to African societies and Culture, Unpublished lecture note. Federal University Lafia, Nigeria.

Channels Television News Network (Thursday August 24, 2017)

Channels Television News Network (Tuesday September 27, 2016)

Dike**,** P.C. and Oyelola, P. (Ed) (2004), Nigerian women in visual art: history, aesthetics, and interpretation, Nigeria, National Gallery of Art.

Fafunwa**,** A.B. (1990), "Using National Languages in Education: A Challenge to African Educators", In *UNESCO UNICEF, African Thoughts on the Prospects of Education for All. Selections from papers commissioned for the regional consultation on Education for All*, Dakar, 27-30 November, pp. 97-110.

Inglehart, R. and Baker, W.E. (2000), "Modernization, cultural change, and the persistence of traditional values", *Am. Sociological Rev.,* Vol. 65.

Kwame, Y. (2006), The Impact of Globalization on African Culture. Odense: University of Southern Denmark. Retrieved September 1, 2016 from http//www.globalization and African culture.

Mahajan, S. (2016), "Development at cost of Culture not Sustainable", Rajasthan, India: the Inaugural session of 2016 Women Parliamentarians meeting on water conservation and sustainable development.

Maraña, M. (2010), Culture and Development. Evolution and prospects. In UNESCO Etxea,   2010   UNESCO Center of the Basque Country Pº Uribitarte 12, local 2, Bilbao, Spain   retrieved September 12, available at: www.unescoetxea.org.

Nwagu, N.A. (1976), UPE: Issues, Prospects and Problems. Benin: Publishing Corporation.

Okoli, A.C. and Iortyer, P. (2014), Terrorism and humanitarian crisis in Nigeria:insights from Boko haram insurgency. *Global Journal of human-social science,* Vol. 14 No. 1, pp. 38-50.

Ouattara, A.D. (1997), "The challenges of globalization for Africa. International Monetary Fund", Harare: *Southern Africa Economic Summit of World Economic Forum* Retrieved August 26, 2016 from www.challenges of globalization for Africa.

Ritzer, G. (2008), *Sociological theory*, Seventh Edition. Boston, New York: McGraw-Hill

Robinson, M. and Picard, D. (2006), "Tourism as a World of Paradoxes", in *Tourism, culture and Sustainable Development*, UNESCO, France.

Rodney, W. (1972), *How Europe underdeveloped Africa*, London: Bogle L'Ouverture.

Roy‐Campbell, Z.M. (2006), "The State of African Languages and the Global Language Politics: Empowering African Languages", in Arasanyin O.F. and Pemberton, M.A. (eds.), *The Era of Globalization*, *Selected Proceedings of the 36th Annual Conference on African Linguistics*, 1-13. Somerville, MA: Cascadilla Proceedings Project.

Siyanbola, W.O., Egbetokun, A.A., Oluseyi, I., Olamade, O.O., Aderemi, H.O. and Sanni, M. (2012), "Indigenous Technologies and Innovation in Nigeria: Opportunities for SMEs", *American Journal of Industrial and Business Management,* Vol. 2 No. 2.

United Nations (2012), Capitalizing on the potential of culture beyond 2015, UN System   Task Team on the post 2015 UN Development Agenda.

Zollinger, U. (2007), *The Effects of Globalization on Sustainable Development and the Challenges to Global Governance*, Zurich: lic.oec. HSG, Partner, King Zollinger & Co. Advisory Services.