

Research Article

Impact of Cultural Globalisation on African Moral Values: The Case of Nigeria

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Abstract: Globalization is a continuation and expansion of western imperialism. It is a fresh phase on recolonization of African societies which attempts to continue the promotion of western linguistic heritage and literacy esthetic canons at the expense of African indigenous languages and literature. Globalization is fastly declining the cultural practices of the Nigerian people. Culture of the developed economy has taken over the local culture. Nigerian societies are forced into accepting uniform Moral principle of what is right and wrong within global cultures. This paper examined the impact of Cultural globalization and moral values in Africa using the Nigerian example with a view to revealing the implications of cultural globalization on Nigerian cultural heritage and moral values. A total of 120 students were sampled from two tertiary Within the Oyo metropolis using the random sampling technique. Fifteen (15) self-designed questionnaires were employed as instrument for the study. Findings from the study revealed that western culture has overwhelmed other cultures and thus rendering other culture less important and leading to moral decadence. The internet is known to have corrupted the minds of the youth, thereby changing their moral and ethical values. It was also discovered that ICT provides the opportunity for cyber crime. It was therefore recommended that; Nigerian cultures need to be preserved in anyway possible, for example, the internet can be employed to propagate the country culture. There could be website where the youth can browse to learn proverbs and rudiments of their cultures. Nigerians need to transcend the inferiority complex that make us believe that what is foreign is automatically better, and realize that culture-wise, Nigeria is rich in culture, those aspects that promote positive values, cooperation, understanding, peaceful co-existence should be encouraged. These can be achieved through the teaching of social studies.

Keywords: globalization, African indigenous languages and literature.

INTRODUCTION

Every human society be it developed or underdeveloped has its approved standard way of relating with one another. Such standard are based on a positive behaviour guided by traditions, norms, values and rules that reflects in the manner of speaking, decent way of dressing, honesty, love, cooperation, hardworking, patriotism and a lot of others. It is a fact that smooth running and healthy relationship cum development of any given society depend on those esteem moral values and cultural traits (Oladiti, 2015). He opines further that social life of the majority of the population was confined to a small geographical area, their life, albeit their world was restricted to the immediate social surrounding and the possibility of being confronted with people speaking other languages, practicing different customs, eating different foods was rare and considered to be exotic. Boli and George (1997) submitted further that the relative availability and affordability of long distance travel brought a

greater portion of the population in contact with other cultures. An important feature of globalization is the interchange of ideas of symbolized by the internet. The concern involves the clash of cultures and the spread of materialistic values.

The internet allows any person to access and wonder into Hollywood Library and no one is there to stop, control or direct you. This has great influence on how people think, act or sbehave the values that these entertainment industries reflect to promote materialism, violence and immorality. African traditional society especially Nigeria had a very rich cultural heritage that emphasizes sound moral values among her people. This was stated in the aims and objectives of indigenous educational system of Nigeria as written by Babs Fafunwa (1974). The objectives emphasized the concept of "Omoluabi" meaning a responsible, discipline, cooperative and hardworking individual that would contribute his/her own positive quota towards the

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development of self and the community. Indigenous education is essential for the transmission of society's norms and values. Haralambos (1980) maintains that in small scale, non-literate societies, such as hunting and gathering bands, formal education was unknown. Obidi (2005) observes that children's education began in the nuclear and extended family circles. During family meeting and visits to relatives, children learned about their origins, ancestors, goods, heritage and the origin of annual festivals. One may add that every member was taught to acquire positive personality traits like honesty, courage, hardworking, endurance and sociability.

The effect of globalization on various aspects of the life of developing nations has always been controversial. Recently emphasis has been on the impact of globalization on African cultural values. There is the fear that ultimately, globalization aims at cultural homogenization and that the culture that will emerge at the end of the day will be predominantly American, thus Americanization. Globalization is a critical tool for cultural homogeneity and end to cultural diversity in the world. The cultural and linguistic differences accompanying ethnic divisions in Africa have been weakened by the forces of globalization.

Scott and Marshal (2005) argue that global culture is brought about by varieties of social and cultural developments which include the existence of the world satellite information system, the emergence of global patterns of consumption and consumerism, the cultivation of cosmopolitan life styles, the emergence of global sports such as the Olympic games, the spread of world tourism, the decline of the sovereignty of the nation state, the growth of global military system, recognition of a world-wide ecological crisis, the development of world-wide health problems such as aids, the emergence of world political systems such as the league of Nations among others.

Today, globalization has effected changes in the scheme of world view which affected the acceptable ways by which each society chooses to behave in line with their moral values embedded in their cultural process. The manner at which the society tends to impact sound moral values in children and youths is very contrary to what operates in the past when parents decides what is right on the basis of cultural heritage and moral values. The changes in the societal role in promoting positive social and moral values is being influenced by the cultural globalization, which is being refers to the intensification and expansion of cultural flows across the globe. Cultural globalization according to Akindele, Gidado and Olaopa (2002) is a calculated effort of the western world to disintegrate and degenerate not only the socio-economic and politics of developing countries but the culture and moral values of such countries. Ignorance, poverty and poor governance in the third world countries further degenerate their

socio-economic, politics as well as their culture and moral values. In Nigerian society, Kelani (2013) opines that Nigerians tend not to like their own; they seem to prefer those other cultures to their own. It is a fact that this is error because those other cultures that have preserved their own culture, like Asian countries, have developed while those accepting other cultures have remained underdeveloped.

Against this background, this paper attempt the challenges of promoting, protecting, preserving and modernize Black and African, cultural heritage with particular reference to the moral values that are necessary to be imparted in the students in order to make them responsible individual capable of moving Nigeria and the entire black race forward. Sound and positive moral values which is the bedrock and solid structure upon which a given society could thrive is highly important. This paper therefore aims at sensitizing individual parents, government and curriculum developers, students and young adults in the street, to the danger which the idea of globalization, westernization, Americanization, and civilization are causing in all facets of life.

The Problem

The decline in the moral values and cultural heritage are product of the economic dominance of the western world especially American such as the development of Global System Communication technology now created the possibility and even the likelihood of global culture. For instance, English language as observed by Tukes-Dubrow (2002) is gradually but steadily eradicating the local dialect while consumer values are overwhelming peoples sense of community and social solidarity. Nigerian parents also encouraged their children to speak, behave and dress like the Americans, forgetting the fact that cultural heritage differ in each society. What is morally right in America may be morally wrong with Nigerian culture. The diffusion and importation of western culture into Nigerian society has degenerated into lack of respect elders, and those in position of authority, for parents, teachers, school authorities. Negligence in safeguarding cultural heritage and the promotion of moral values has promoted high rate of thuggery, smoking, gambling, drunkenness, indecent dressing, sex scandals, cultism, rapping, kidnapping examination malpractices, bombing, human trafficking, youth involvement in ethnic militia group and a host of others are major problems confronting Nigerian children and youths. Thus, this paper attempted the impact of cultural globalization on African cultural heritage and moral values: Nigerian society with a view to checkmate the negative effects of cultural globalization on the moral values and attitude of all Nigerians.

Based on the above problem, the following research questions are hereby germane for the study:

- Significant relationship between globalization and the decline of morality among Nigerian youths?
- Significant relationship between Information Technology and the moral development of Nigerian youths?
- What are the impacts of western culture on the Nigerian cultural heritage and moral values?

CONCEPTUAL CLARIFICATION OF GLOBALIZATION, CULTURE, CULTURAL GLOBALIZATION, MORALITY AND MORAL VALUES

One of the most popular concepts in recent time is globalization. Globalization is a complex and multi-faceted concept that has generated controversy from its meaning, its time line, its future as well as whether it is serving the interest of all or it is benefiting just a few countries or individuals in the world. (Adesina, 2012). Globalization is a critical tool for cultural homogeneity and end to cultural diversity in the world. Giddens, (1997) and Onyeonoru (2003) defined globalization as the intensification of worldwide social relations, which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice-versa. Abdurrahman and Kura (2013) conceptualized globalization as a complex phenomenon that underlines on multiplicity of linkages and interconnectedness surpassing the nation-state. It is a process that brings various agents, issues, events, actions into a complex web of relationships and interactions. Globalization according to Ritzer (2008) is the spread of worldwide practices, relations, consciousness and organization of school life. It has also been defined as coalescence of varied transnational processes and domestic structures allowing the economy, politics, culture and ideology of one country to penetrate another.

Bank of Industry (2004) opines globalization as the closer integration of countries and peoples of the world and the breaking down of artificial barriers to the flow of goods, services, capital, knowledge and people across national borders: a process of creating a global market of investments, trade and information through the integration of economic decision making on consumption, investment and savings across the world. Shenkar and Luo (2004) see globalization as “the growing economic interdependencies of countries worldwide through the increasing volume and variety of cross-border transactions in goods and services of international capital flows as well as through the rapid and widespread diffusion of technology and information”. Globalization involves economic integration; the transfer of policies across borders; the transmission of knowledge; cultural stability; the reproduction, relations and discourses of power. It is a global process, a concept, a revolution and an establishment of the global market free from sociopolitical control. It has helped to liberalize national

economics by creating a global market place in which all nations must participate direct or indirectly.

Culture is used in diverse ways with different meaning. The different definitions attached to culture is based on the differences in the orientation of the people. Culture has been defined as the programming of the mind which distinguishes the members of one human group from another... the interactive aggregate of common characteristics that influence a human group's response to environment (Adler, 1983). In the words of Edewor (2003), culture is the way of life of the members of a society, the collection of ideas and habits which they learn, share and transmit from generation to generation. Culture is a complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society; and the set of tangible and intangible elements – things like diet, tools, technology, language and values – that gives shape and meaning to everyday lives of a particular group of people (Kanagy and Kraybill 1999). The concept of culture consists of the values the members of a given group hold, the norms they follow, and the material goods they create. It refers to the way of life of the individual member of groups within a society; how they dress, their religious ceremonies and leisure pursuit (Oni 2005). From the definitions above it is clear that culture is a very broad concept that generally encompasses basically every aspect of human life.

Among the features that characterize culture is that it has its own personality and identity. The fact that we are human does not mean we are the same. It is noted that every moment, we are being transformed, always growing like the cell in our bodies. Culture changes the same way as the human being changes. Culture is dynamic. The transformation of culture is gradual and not sudden (Obiora 2002). He further contends that culture is a continuous process of change. In spite of the change culture continues to give a community a sense of dignity, continuity, security and binds society together.

Another attribute of culture is that it is learned, acquired, transmitted or diffused through contact or other means of communication flow from one generation to another. For example, in the olden days, a young Nigerian from Yoruba culture would kneel down to greet their elders. For the Britains a girl may stretch her hand for a handshake. In modern day third world countries, absolute kneeling down may be fading as noted by Friday (2002) who opines that culture is not genetically transmitted rather it takes place by process of absorption from social environment or through deliberate instruction. This is to say that culture is learned.

Cultural Globalization

Globalization is a critical tool for cultural homogeneity and end to cultural diversity in the world. The cultural and linguistic differences accompanying ethnic division in Africa have been weakened by the forces of globalization. Cultural globalization refers to diffusion processes of cultural products to other societies. African traditional cultural values are being replaced by the globalization aim at the diffusion of culture, commerce and communication of countries of the world in order to drug about homogenization. Globalization aims at cultural homogenization and moreover, that the culture that will emerge at the end of the day will be predominantly American, thus Americanization. The appropriation of life-styles, ideas, cultural symbols and customs from their original societal context, together with their adaptation, re-interpretation and integration into existing practices are subject matter of cultural globalization. Iyayi (2004) posits that “cultural globalization has been used rather loosely to stand for a variety of things; the shrinking of the world into a global village, the awesome changes brought about or mandated by the revolution in information technology, the collapse of boundaries between different worlds, expanding connectivity of all forms of interaction”.

Another aspect of cultural globalization is the cheap and fast information and communication technology (ICT) which is playing a key role in globalization and integration. It has facilitated the heralding a “third wave” comparable to the first wave, the agricultural revolution and the second wave the Industrial Revolution. The world is shifting from a manufacturing-based industrial economy to a service dominated and network-based knowledge economy (Mohanty, 2005).

However, in as much as internet provides enormous convenience as well as propels the nation's economy, the internet which is open and free has also brought with it negative challenges that cannot be overlooked. The internet is known to corrupt the minds of people. It also influences and change people's moral perspectives and ethical values. Youth also have free access to films like horror films, pornography and sex films, nude dressing, slangs and images of all sorts at almost every parts of the world. Cultural globalization has a direct relation with moral values of individual societies based on their belief system, orientation and philosophy of life which is different from one country to another. The cultural distinct societies of the world are being overrun by globally available goods, media, ideas and institutions which eventually leads to cultural fragmentation and inter-cultural conflict leading to high-rate of moral decadence. The over bearing influence from other cultures according to Kelani (2013) has led to the death of language and culture in Nigeria.

Morality and Moral Values

Morality from Latin word *moralitas* “manner, character proper behaviour) has three principal meanings wikipediafree encyclopedia 2008. Morality in its descriptive usage means a code of conduct held to be authoritative in matters of right and wrong. In its second normative and universal sense, morality refers to an ideal code of conduct, one which would be espoused in preference to alternatives by all rational people under specified conditions. To deny ‘morality’ in this sense as a position known as moral skepticism (Falade, 2015). In its third usage, morality is synonymous with ethics, the systematic, philosophical study of the moral domain. Morality is used to denote a generally accepted code of conduct in a society or within a subgroup of society that comes to be regarded as essential to its survival and welfares. These accepted norms or codes of conducts in any society often appeal to the moral nature of man “for the human nature nature is a moral nature and the moral sphere is exclusively the human spheres” (Omogbe, 1993). It should be stressed that the systematic study of morality is a branch of philosophy axiology i.e. ethics/values based on objectives as the health of the society.

Moral values are deep seated beliefs that influence people's actions and rules by which decisions are made within societies. Moral values are philosophical considerations which help an individual personally to judge now reasonable, truthful and appropriate his actions and relationship with others. Morality and moral values are very important because the question of right and wrong, good or bad cannot undermine in any human society. Some of the common moral values required of a moral upright individual are respect or sacredness of human life, intrinsic honest, respect for elders, hardwork and industry, kindness, selflessness, commitment, loyal, productive, discipline, pathetic, integrity, avoidance of pre-marital sex and a host of others (Omogbe, 1993, Oladiti, 2015).

In the same vein, an immoral man is sick and an immoral society is equally a sick society. Immoral society could mean a society permeated with dishonesty, selfishness corruption, fraud, disloyal, lack of respect for elders and constituted authorities, lack of discipline, commitment and a host of other social vices.

Information Technology as an Instrument of Cultural Destruction

Information and Communication Technology (ICT) is a process that include pen, pencil, card and microfilm and any other non-electronics as well as electronics information technology. Information and communication technology (ICT) is playing a key role in globalization and integration. It has facilitated the heralding of a “Third Wave”, comparable to the first wave, the Agricultural Revolution and the second wave, the Industrial Revolution. The world is shifting from a manufacturing-based industrial economy to a service-dominated and network-based knowledge economy

(Mohanty, 2005:2). Information and Communication Technology (ICT) is emerging as an important catalyst for transformation of business, society and government in the globalizing world.

The internet has opened up a vast array of possibilities world-wide. It has become a key element in what is seen as the globalization of society, providing technology that recognizes no national boundaries, that has no single owner and that it is not regulated or controlled by any single national or international legal framework (Adesina, 2012).

However, in as much as the internet provides enormous convenience as well as propels the nation's economy, the internet which is an open, free and unregulated device has also brought with it negative challenges that cannot be overlooked. The internet is known to corrupt the minds of people. It also influences and change people moral perspectives and ethical values.

One major negative consequence of ICT most especially the internet and cable networks to Nigeria is the exposure of the youth to negative western culture. Omekwu (2006) capture this thus:

The more dangerous dimensions of the digital revolution include pornography, money laundering, cultism, international terrorism and child abuse, which all constitute a threat to African cultural heritage. It is extremely difficult for African countries with strong Islamic and Christian cultures to tolerate the level of pornographic activities that go on the internet. In traditional African culture, nudity is still not a virtue. In many African universities and urban centres, nudity has become order of the day and Africa's rich and elegant dress style are becoming outdated.

It should be noted that most Nigerian youths are now hooked on to the weird western culture emulated through these media that alienate them further from their traditional roots (Adesina, 2012). Ladies now indulge in wearing of clothes that expose their breast in order to conform to their new found culture while the guys do what is referred to as 'sagging'. The use and abuse of drugs, use of arms and ammunitions, promiscuity, exposure to pornography and various other negative lifestyles are often a fall out of accessibility to the internet and cable channels. Indigenous languages which are the most effective means of transmitting culture are increasingly becoming outdated and extinct.

Another impact of globalization is the end of cultural diversity and the triumph of a homogenized culture serving the needs of transnational corporation. The impact of globalization is further demonstrated in situation where the socio-cultural organization of African societies such as kinship community

organization and so on that used to bind members together were weakened by the forces of globalization.

The influx of western imperialism and globalization into Africa changed African social structure and 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. Many Africans believed 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 the Europeans and Americans which is simply culture and imperialism and globalization.

METHODOLOGY

This study made use of descriptive research design. A total of 120 students were sampled from two tertiary institutions – Emmanuel Alayande College of Education and Federal College of Education (Special) Oyo through a random sampling technique. Fifteen (15) item self-designed questionnaire was employed as instrument for the study which was validated through peer-review by experts in social studies from Emmanuel Alayande College of Education, Oyo.

RESULTS AND DISCUSSIONS

Descriptive statistics such as mean and standard deviation were used in analyzing the data collected for the study.

Research Question 1: Is there any significant relationship between globalization and decline of morality among Nigerian youths?

Analysis of the extent of decline of morality through globalization

Variable	No	Mean	Standard deviation
Globalization	120	8.03	2.61
Decline of morality among Nigerian youth	120	4.95	1.08

Table 1 show that there is significant relationship between globalization and the decline of morality among the Nigerian youths. It is a known fact that globalization is having significant relationship with the morality of Nigerian youth.

Globalization with its cultural dimension has decline moral values; most Nigerian are now hooked onto the weird, western cultures emulated through these media that alienate them further from their traditional roots. This finding is in line with Omekwu (2006) who opines that the more dangerous dimensions of digital revolution include pornography, money laundering, cultism, child abuse which constitute a threat to African cultural heritage. The dependency on foreign films,

ideas, goods and products is associated with fading away of cultural values. It is the view of Jaja (2010) that the internet is known to corrupt the minds of the people because it influences and changes people's moral perspectives and ethical values. The changed in the morality of youth and adults can be supported with the view of Adesina 2012 who submits that the use and abuse of drug, use of arms and ammunitions, promiscuity, exposure to pornography and various lifestyle are often a fall out of accessibility to internet and cable channels.

Table II: Analysis of ICT and Moral Development of Youth in Nigeria

Variable	No	Mean	Standard deviation
Information Technology	120	8.06	2.07
Moral Development of Nigerian Youth	120	6.28	1.47

Table II shows that there is a significant effect of Information Technology and moral development of Nigerian Youths. This finding is in consonant with that of Mohanty (2005) who reiterates that Information and Communication Technology (ICT) is emerging as an important catalyst for transformation of business, society and government in the globalizing world. The internet is a very powerful tool with two distinct characteristics. The first is that it contains the biggest, richest and wide ranging resource of information in the entire world. It enables people to obtain an interactive mechanism to instantly communicate with each other. Adesina (2012) also submits that ICT provides the opportunity for the proliferation of cybercrime, which is a global phenomenon and Nigeria is not immune from it. The perpetrators of this crime are referred to as '419', 'yahoo boys' or 'yahoo plus' and are usually the criminal minded youths and several thousands of unemployed youths.

Table III: Analysis of the effect of western culture on Nigerian cultural heritage and moral values

Variable	No	Mean	Standard deviation
Western culture	120	8.85	2.24
Improvement of morality	120	6.78	1.42

Table III shows that the great effects of western culture on the improvement of morality of Nigerian youths. The western culture has been playing superiority over other cultures of the world. It (western culture) has succeeded in penetrating deeply into other countries and has rendered them less important leading to moral decadence and moral panic threatening the global peace and tranquility (Kelani, 2013). Nigeria certain socio-cultural practices and ways of life are fast disappearing while most of the cultural heritage are being neglected. There is the fading away of communal life, mother tongue, local riddles and jokes, poems,

adage etc. Obidi (2005) stress that the influx of western imperialism into African changed Africa social structure and pattern of family life.

CONCLUSION

It is observed that globalization is characterized by keen competition and an aggressive quest for supremacy by various contending people, interested groups and internet groups of the world. This paper conclude that cultural globalization of culture in Africa in particular and Nigeria in general is nothing but cultural imperialism manifesting through domination of indigenous culture both in the materials and non materials modes by the foreign cultures. The recolonization has imposed on all cultural values of Nigerian society thereby distorting the Nigerian values system and identity. It is indeed a fact that western civilization and globalization has precariously contaminated the traditional moral values of Nigeria.

Recommendations

The following recommendations were made among others:

- Nigerian cultures need to be preserved in anyway possible, for example the internet can be employed to propagate the country's culture. There could be website where the youth could brose to learn proverbs and the rudiments of their cultures.
- Nigerians need to transcend the inferiority complex that make us believe that what is automatically better and realize that culture-wise Nigeria has a lot that superior and therefore admired by other peoples.
- Since Nigeria is rich in culture, those aspects that promote positive values, co-operation, understanding, peaceful co-existence should be encouraged. These can be achieved through the leading of social studies.
- Nigeria should develop a national language. These can be achieved through the establishment of a commission that will be charged with the formulation and implementation of a national language.
- Indigenous mode of dressing should be encouraged and promoted to make use of traditional dress.

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