

# CULTURAL DRIFT IN AKWA IBOM NORTH – WEST SENATORIAL DISTRICT, NIGERIA: STRATEGIC IMPLICATIONS FOR BUSINESSES.

BY  
MALACHY UDO USORO  
AJIKE ADA KALU

## **Abstract**

*Cultural drift is defined as the slow, eventual, unregulated altering of a society, with its unique traditions, morals, and behavioral trends, in time, which eventually takes a system to a uniform (monoculture) state. It has been argued that forces of globalization account for this. Akwa Ibom State of Nigeria was once a unique cultural setting with its peculiar cultural values like dress code, music, religion, agriculture, etc. Over the years, all these sets of cultural values have given way to a somewhat universal (monoculture) pattern. The study sought to investigate the effects of cultural drift on the performance of businesses in Akwa Ibom North-west senatorial district, Nigeria. For the general elections of 2019, the number of registered voters in the senatorial district was 655, 525. (Daily Post, February 26, 2019). A pilot study showed that about 45% of the respondents were 50 years and above (the sector intended to use for the study). Therefore, 294986 respondents were the estimated population for the study. Godden (2004) formula, given by;  $SS = z^2 \times p(1-p)/M^2$ , was used to obtain 350 sample for the study. Findings of the study revealed that there is a recognizable incidence of cultural drift in Akwa Ibom North-West Senatorial district. This manifests in the area of food, clothing, language, and religion. Forces of globalization such as commerce, education, communication, and religion have caused the drifts. Therefore the relationship between globalization and cultural drift in the hypothesis tested significant at 0.01 levels (2-tailed). And it was concluded that there is actually a clear case of cultural drift in Akwa Ibom North-West senatorial district caused by globalization. It was recommended that culture of the people should form part of curriculum of studies at primary school system to create in the young children a positive image of their culture. Government should market their culture through the internet and parents should encourage their children to eat local food, speak local language, and attend cultural festivals of their places. This will preserve their culture and block the route toward extinction through cultural drift and thereby not reduce the businesses that focus on the local industries to mere museum images.*

## **Introduction**

Long ago, the entire earth was composed of cultural blocks that were uniquely different from one another in terms of dress code, food, music, folk-lore, religion, crafts, agriculture, values and mores, among others. Distances between these blocks hindered integration and cooperation. Today, the story is different. Distances are shortened through faster means of transportation and communication. Globalization pushes time and space in opposite directions. As time keeps expanding, space keeps contracting. Nsibani (2001) views globalization as a process of advancement and increase in interaction among the countries of the world and people, facilitated by progressive technological changes in locomotion, communication, political and military power, knowledge and skills, as well as interfacing of cultural values, systems and practices. He adds that globalization is not a value free, innocent, self-determining process. It is an international, socio-politico-economic and cultural permeation process facilitated by policies of government, private corporations, international agencies and civil society organizations. In line with this definition, Yeboah (2007) conceptualize globalization as a process of linking regions and nations of the world together, and is facilitated by information flow inducing changes in the pre-existing socio-cultural, political, economic structures and systems of nations and peoples. Similarly, Scholte (2011) gives various meanings to the term ‘‘globalization’’. In his opinion, there are

five broad definitions to globalization. We shall examine the fourth definition here while preserving the rest for further deliberation in the later part of this work – literature review. The fourth meaning of globalization is referred to as Westernization or Modernization (to the Americans, it is the Americanization of the world community). Through the Westernization process, the pre-existing culture in the underdeveloped countries is replaced with the western culture.

We can observe in the above stated definitions that “culture” is a key element in the build-up of the definitions. This implies that cultural issues are interfered with in the process of globalization. This results in the gradual change of the cultural values which is known as *cultural drift*. Africa being skeptical of the benefits of globalization attributes most of its failures to globalization. Of recent, emphases have been on the impact of globalization on African culture, Ugbam, Chukwu and Ogbo (2009). Afisi (2009) observes that the implications of globalization is that the world is turning into the practice of one market economy, one liberal democracy and ultimately one westernized cultural heritage, while Nicolaides (2012) warns that African culture is being diluted, to the extent that it is atrophying. Ota (1995) has come up with the opinion that observing the on-going process of the formation of the EU, it appears main stream cultures, such as French and German may remain dominant; but many fear the remaining cultures might be marginalized in the end. For Japan and many other nations, globalization is equated with North-Americanization. When one looks at the rampant use of English loan-words in Japanese language, for example, it is almost impossible to live in Japan without knowing English. This process of internationalization has proceeded at the expense of a loss of Japanese culture and identity among young people. Japan can be said to be witnessing the marginalization of Japanese culture in the name of globalization.

Axelrod (1997) views culture as a set of individual attributes that are subject to social influence. To Schaffer (2002), culture is the totality of learned, socially transmitted customs, knowledge, material objects and behavior. It includes the ideas, values, customs and artifacts of a group of people. In their view, Nwegbu Eze, and Asogwa (2011) rather see culture as a pattern of human activities and the symbols that give these activities significance. It is what people eat, how they dress, beliefs they hold and activities they engage in. It is the totality of the way of life evolved by a people in their attempts to meet the challenges of living in their environment, which gives order and meaning to their social, political, economic, aesthetic and religious norms and modes of organization, thus distinguishing people from their neighbours. In Federal Republic of Nigeria (1988), culture comprises material, institutional, philosophical and creative aspects of life. It is on these identified platforms of material, institutional, philosophical and creative aspects of life that we shall base our study on “cultural drift” in Akwa Ibom North-West senatorial district, a part and parcel of the Nigerian society.

The psychology Dictionary defines cultural drift as “the slow, eventual, unregulated altering of a society, with its unique traditions, morals, and behavioural trends, in time”, <http://psychologydictionary.org/cultural-drift/>. Cultural drift, in essence, is an efficient mechanism to take a system to a uniform monoculture state. In the words of Koerper and Stickel (2010), cultural drift is used “as the generic term for all sampling phenomena which cause cultural change. Under this general rubric, we refer to ‘cultural drift proper’ and ‘cultural founder effect’ as causes of certain types of variability in the archaeological record. In Centola et al. (2007), Klemm et al, (2003a, 2005), it is found out that if noise is introduced at low rate (allowing cultural traits to change randomly with a small probability), the basic dynamics of the “homophily” and influence model will drive the population away from cultural diversity and toward cultural homogeneity. Whereas, Equiluz, Toral and Miguel (2005), argue that these multicultural attractors are not stable, so that small local perturbations can drive the system towards a monoculture state. Cultural drift is modeled by perturbations (noise) acting at a definite rate. These works were done outside the domain of Akwa Ibom North-West senatorial district. This, therefore, created a gap of study to fill and informed the choice of the area. Akwa Ibom North-West senatorial

district has been blessed with rich cultural heritage and at the same time it is operating in the universal field of existence. This means, it is not exempted from the drowsy wind of globalization. Its cultural values have not been left alone since all factors that engender globalization are very much around its domains. Kiyul Chung, Secretary General, World Culture Open Organizing Committee, Republic of Korea once said; “Culturally-rich communities, if left unprotected, may be pressured into ‘going global’ in every sense of the word, where traditional cultural forms of dialogue, dress, and trade become relegated to museum exhibits.” Therefore, Akwa Ibom North-West senatorial district may have its story to tell about its experience in “cultural drift”.

### **Statement of the Problem**

Akwa Ibom North-West senatorial district, Nigeria, like every other human society, was once a unique cultural setting with its peculiar characteristics in terms of cultural values like dress code, food, music, folk-lore, religion, crafts, agriculture, values and mores, among others. Over the years, these sets of unique “cultural” adornments have given way to a somewhat uniform pattern. There is no clear-cut identity of an annang man, distinct from the rest of the state of Akwa Ibom, having others as the Ibibios and the Orons. If this trend continues unchecked, how will the identity of the annangs (the major tribe of Akwa Ibom North-West senatorial district) be preserved till the next millennium? Is this universal force called globalization adding to them or taking away from them culturally? What then is the strategic implication of this drift to decision makers and their businesses? These questions prompted our investigation. The study was undertaken to ascertain the extent of noticeable indices of cultural drifts in the area and how such has placed demands on decision makers as regards, not just the effectiveness of their organizations, but their continued existence.

### **Objectives of the Study**

The general objective of this study was to examine the degree of occurrence of cultural drift in Akwa Ibom North-West senatorial district, and how this is related with globalization. Specifically, the work sought to; 1. Examine the dimensions and degree of occurrence of cultural drift in Akwa Ibom-North west senatorial district; 2. Ascertain the factors of globalization that are responsible for the cultural drift in Akwa Ibom North west senatorial district, and 3. Examine the relationship between factors of globalization and variables of cultural drift of Akwa Ibom North west senatorial district.

### **Research Hypotheses**

The following hypotheses were formulated and tested so as to achieve the objectives of the study: HO1: There are no areas of cultural drift that have been recorded in Akwa Ibom North- West senatorial district; HO2: Globalization factors like commerce, education, communication, and religion do not affect cultural drift of Akwa Ibom North-west senatorial district; HO3: There is no significant relationship of factors of globalization on variables of cultural drift of Akwa Ibom North west senatorial district.

### **Review of Related Literature**

The review of related literature was such that would throw more light on the concepts, theories and empirical evidences that are connected with the subject matter of the work.

### **Conceptual Framework**

Many scholars have attempted definitions of the concept – “culture”. Each one amplifies his perspective of consideration. Tomlison (1999) has challenged that the dimension of culture has to be made more specific, and yet this has proved difficult to achieve, since culture is anyway such a complex and elusive idea (Williams 1981; Clifford 1988; Thompson 1990; Tomlinson 1991; McGuigan 1992). However, Tomlinson (Ibid) opines that culture can be understood as the order of life in which human beings construct meaning, through practices of symbolic representation. Timinepere et al (2014) understand culture to be very much an elusive term to define, perhaps because of its wider scope and broad nature. However, what comes to mind while thinking of culture is values and norms of a people which make them live in a particular way.

Shaefer in Nwegbu, Eze and Asogwa (2011) defines culture as the totality of learned and socially transmitted customs, knowledge, material objects and behavior. It includes the ideas, values, customs and artifacts of a group of people. Culture is a pattern of human activities and the symbols that give these activities significance. It is what people eat; how they dress, belief they hold and activities they engage in. It is the totality of the way of life evolved by a people in their attempts to address the challenges of living in their environment, which gives order and meaning to their social, political, economic, aesthetic and religious norms and modes of organization, thus distinguishing people from their neighbours. Similarly, in Timinepere et. al. (2014), they conceptualize culture as a way of living in a particular community. It is a sum total of all things that refer to religion, symbols, language, songs, stories, celebrations, dressing and all expressions of our way of life. It encompasses food productions, technology, architecture, kinship, interpersonal and social relationships, political and economic systems. When we align all these submissions, we have a clearer view of culture which agrees with Adler in Ugbam, Chukwu and Ogbo (2009), where culture is 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 its environment, 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. Of course, this is supported by Timinepere et al (2014) as they observe that one truth about culture is that it is learned. Such learning does not take place through natural inheritance, it is not genetically transmitted, rather, it takes place by a process of absorption from the social environment, through deliberate instruction, and the process of socialization.

### **Akwa Ibom North-West Senatorial District in Perspective**

Akwa Ibom State is politically divided into three geo-political zones which are, Akwa Ibom North-West (Ikot Ekpene), Akwa Ibom South (Eket), and Akwa Ibom North-East (Uyo) senatorial districts. Akwa Ibom State is located on longitude 7<sup>0</sup>31’ and 5<sup>0</sup>33’ North with a total landmass of 8,412 square km, south-south zone of Niger Delta of Nigeria with two major climates; rainy season and dry season, Akwa Ibom State Government Diary (2010). In Usoro (2011), it is clearly stated that the people of Akwa Ibom State are generally believed to have come from one ancestral stock, and are made up of three distinct ethnic groups of Ibibio, Annang and Oron. They speak one language, only with slight dialectal variations. The three ethnic groups are distributed into Akwa Ibom North- East, Akwa Ibom North - West and Akwa Ibom South. Akwa Ibom North -West constitutes of the following local government areas; Ikot Ekpene, Obot Akara, Essien Udim, Abak, Ini, Ikono, Oruk Anam, Ukanafun, Ika and Etim Ekpo. Out of these only Ikono and Ini local government areas constitute of people from Ibibio stock. This therefore implies that about 80% of the population of Ikot Ekpene senatorial district are the Annangs.

### **Annang Land and Its People**

We can address this by capturing the rhetoric of Akpan (2014;52) as follows; who are the Annangs' and of course, what is the original idea of such name? Is there anything in a name? Where do they come from? The first description of the Annang person is that "Agwo Annang ade agwo uko", meaning that Annang people are courageous, audacious and industrious. The audacity of the Annang is likened to that of a lion. According to Essien (2011), the name Annang tends to have a cosmological origin, from the name "Anaan", which means "vastness". The Annang have a common attribute of prowess and heroism which seems to be derived from the Annang. "Nnanga" means "task" or "duty", "Unaang" means "fierce". Ndomo Annang seems to be derived from this concept of "nnanga", which means work or task or duty. It therefore refers to the technology (fabrication) or labour, invention, construction, or work or creation of the unique people of Annang land. They are people who show great courage (Inaaga) in their task (nnanga) by their nature. Ndomo Annang, as a matter of fact, simply refers to Anaang's technology which had been in existence since the creation of Annang land.

Geographically, Annagland is situated within the Cross River basin, between latitudes 4<sup>0</sup>21' and 7<sup>0</sup> north and longitude 7<sup>0</sup>15' and 9<sup>0</sup>30' East, Messenger (1959). The North of Annang is bounded by Ini and Ikono Local Government Areas of Akwa Ibom State, and Ikot Abasi Local Government Area of Akwa Ibom State is her southern neighbor. The west is bounded by Abia and River States of Nigeria, while the East is bounded by Uyo and Mkpato Enin Local Government Areas of Akwa Ibom State, Nigeria. As we noted earlier on, the local government areas that constitute the Annang land are; Ikot Ekpene, Abak, Ukanafun, Essien Udim, Oruk Anam, Obot Akara, Etim Ekpo and Ika. These different localities in Annagland have their peculiar Ndomo Annang (Annang technology) such as Udomo Utim (Black Smith), fabrication, pottery, carving, raffia art, and so on. It is on record that Annang was first mentioned in a book written in 1954 by Sigismund Wilhelm Koelle, a German Missionary in Sierra Leone, Udoh (1983). We can sum it up that Annang has its unique way of life including language. From an oral tradition, the Annangs occupations are farming, weaving, carving and trading. They cultivate yam, cassava, oil palm and raffia palm. They produce raffia products like bags, ornamental displays, and use same as wrappers around the waist during festive occasions. They are also used to adorn masquerades. Wood carving is another central occupation. Products like masks, "idols", animated ornaments like elephant, lion, etc. are made.

The practice of African traditional religion is common among them. Different families have different totems of worship ranging from tortoise, elephant, lizard, and monkey. Such totems become "sacred" to those that revere it. Hence they become their taboos – they don't eat such animals. In terms of marriage rites, a maiden is often fattened ("mbobo") and are always virgins and would be passed through "rites of passage" where she will be "circumcised" and prepared to be handed over to the husband. Here a lot of traditional things like food preparation, caring for the husband and social responsibilities would have been imbued in her to discharge in her husband's home. Life here is often communal in nature. This is a typical African setting. Information dissemination is through the town-criers. Learning is normally informal. Dressing is wrapper for the men with "shirt" in occasions with a cap to fit. The women go in wrappers with blouse. The Annangs have a special menu – Afang soup with either garri or fofu, pounded yam with white soup, Atama soup, cocoyam fofu with banga fish soup. Cassava has so many ways of preparation. Each will result in different types of menu.

Traditionally, the Annangs live in mud houses. This is prepared by erecting sticks or stakes that are "wired" with smaller sticks fastened to them using local ropes called "piassava". Mud-mixture of clay soil and water will then be bespattered on it forming walls. Mats will be used to cover the roof to prevent rain and sun from the inhabitants. Their roads are communally cleared and maintained. The major means of transportation is by foot, and canoes are used in riverine communities to transport persons and goods.

## **Globalization and Culture**

Globalization is the current world order. Everything hinges around globalization. In terms of culture, Tomlinson (1999) makes an Aristotelian expression thus: Globalization lies at the heart of modern culture; cultural practices lie at the heart of globalization. This reciprocal relationship is what this sub-head shall attempt to establish and explore. Tomlinson (Ibid) is of the view that both globalization and culture are concepts of the highest order of generality and notoriously contested in their meaning. This work certainly does not aim at an exhaustive analysis of either globalization or culture; most modestly and insightful enough, it tries to grasp the main elements of globalization on culture, as it (culture) drifts. Cultural drift here shows the slow, eventful, unregulated altering of a society, with its unique traditions, morals, and behavioural trends in time which takes a system to a uniform monoculture state.

The most appropriate way to describe the hydra-headed monster called “globalization” is to adopt the position of Razak (2011) that globalization, which started some time ago, is an ongoing thing that cannot be stopped. It is a multi-faceted phenomenon which ramifies into all areas of the human life. Nsibami (2001) incorporates five concepts definitive of globalization. According to him, globalization is a process of advancement and increase in interaction among the countries of the world and people facilitated by progressive technological changes in locomotion, communication, political and military power, knowledge and skills as well as interfacing of cultural values, systems and practices... and international, socio-politic-economic and cultural permeation process facilitated by policies of government, private corporations, international agencies and civil society organizations. In line with this definition, Yeboah (2007) understands that globalization is a “process of linking regions and nations of the world which is facilitated by information flow including changes in the pre-existing socio-cultural, political, economic structures and systems of nations and peoples”. Timinepere et al (2014) summarize it that, be that as it may... globalization is defined as a process of bringing together the complaint nations of the world under a global village with socio-politico and economic-cultural interaction, integration and diffusion facilitated by information flow and perhaps for the enhancement of global world. They further observe that, we being all humans do not mean that we are all the same. To ignore this, would mean to destroy God’s own beautiful rainbow made from the many colours of cultural diversity. But central to globalization is the idea of global culture, Guillen (2001).

In his view, Schaefer (2002) puts forward that culture is the totality of learned customs, knowledge, material objects and behavior, as well as ideas, values, customs and artifacts of a group of people. In the Federal Republic of Nigeria (1988), which we cited earlier, culture comprises materials, institutional, philosophical and creative aspects. Nwegbu, Eze and Asogwa (2011) submit that culture can be transmitted or acquired through information or symbol. Cultural identities are those attributes, behavioural patterns, lifestyles, social structures and norms that distinguish a people from other peoples, Omekwu (2003). These are passed on laterally or inherited from one generation to another (cultural heritage), or horizontally passed on from one society to another through agent of globalization. Henshin (2007) sees globalization as the increased interconnectedness and under-dependence of different societies around the world.

In a more analytic approach, Nwegbu, Eze and Asogwa (2011) posit that Nigeria is a society with abundant rich cultural heritage that are scattered within the diverse ethnic nationalities. These cultural heritages include language, marriage rites, burial rites, birth rites, dressing, greeting, music, folklore, religion and other tangible cultural monuments, natural sites and cultural landscapes. According to them, some of these cultures have died due to western cultural influences and therefore needed to be revitalized and uploaded in the internet if those who know how they are performed are still alive. Narrowing it down to cultural drift, it becomes impressive to refer to Bull and Watson’s book – “The Expansion of International Society” which explains that the European elites who entered India were accused of

Western imperialism, actually rediscovered India's languages and religious and identified the regions social, legal and political traditions and also argued that the transplantation of Western institutions into developing countries shapes the behavior of those involved and thus makes for greater similarity with the people in which the institutions first evolved. In fact, a study has shown that the process of transferring such institutions results in an increasing similarity of outlooks and values. This conforms to the operational definition of cultural drift as earlier quoted from the psychology dictionary that - it is the slow, eventual, unregulated altering of a society, with its unique traditions, morals, and behavioural trends in time. This takes a system to a uniform monoculture state. Klemm et al (2003a, 2005) summarize it that this trend will drive the population away from cultural diversity toward cultural homogeneity.

### **Cultural Drift in Globalization**

David Orr (1999) has made a proportion that serves our trouble in attempting to make an opening statement on how globalization affects cultural drift. He argues that western education has in fact replaced indigenous forms of education throughout the world and focuses on preparing students exclusively for an urban existence. He also claims that through this process, people are losing their vernacular knowledge, by which he meant the knowledge that people have of their places; that is a loss of their cultural worth and he also believed that "our graduates of tomorrow will be trained, above all, to keep the wheels of the global economy turning". This has something to do with creation of money, but not the preservation of cultures. We can extract from the foregoing that this leads to cultural uniformity, or mono-cultural state. Ota (1995) has also observed that for Japan and many other nations, globalization is equated with North Americanization.

Tolimson (2003) puts it clear that globalization has swept like a flood tide through the world's diverse cultures, destroying stable localities, displacing peoples, bringing a market-driven "branded" homogenization of cultural experience, thus obliterating the differences between locality defined cultures which had constituted our identities. What this idea implies is not that globalization destroys localities as, for example, in the crude homogenization thesis, where everywhere becomes blankly culturally uniform, but that cultural experiences are in various ways "lifted out" of its traditional anchoring in particular localities. One way of understanding this is to think about the places we live in as being increasingly penetrated by the connectivity of globalization.

### **Theoretical Framework**

In his book – **The Nature of Technology**, Authur (2009) articulates a theory of change that considers existing technologies (or material culture) as being combined in unique ways that lead to novel new technologies. Cooper and Denner (1998:565) have identifies seven aspects of culture. In their analysis they view; (1) culture as core societal values: individualism–collectivism theories. Triandis in Cooper and Denner (1998:565) distinguishes individuals on the basis of allocentrism and idiocentrism. Triandis defines these as multidimensional cultural syndromes, seen in shared attitudes, beliefs, norms, role and self-definitions, and value of members of each culture organized around a theme. (2) Culture as context: Ecological systems theory – The developmental psychologist, Urie Bronfenbrenner, proposed what he called an "ecological systems model" of psychological development; an evolving systemic process of interaction between the human organism and the environment. Persons are nested within their immediate social and material setting or micro system, within linkages across settings or mesosystems, and interacting with more distal systems and macro systems, all seen across historical time (Chrome systems), Brofenbrenner (1989; 187). (3) Culture as caste: Cultural ecological theories of adaption in stratified societies. The cultural anthropologist John Ogbu (1995:250) developed a theoretical alternative to universal models of child rearing and competence based on studies of European American middle-

class children. Such models, Ogbu argued, tend to explain the widespread school failure of minority children in terms either of cultural deficiencies in their early family experiences or their genetic inferiority. In response to such deficit-oriented accounts, Ogbu proposed his cultural ecological theory, in which individual competence is defined not in universal terms but within the cultural and historical context in which children develop. (4) Culture as intergroup relations: Social identity theories. John Berry is known to be social identity theorist. The theory is constructed in the context of attitudes towards one's group, and is related to prejudice, intergroup conflict, culture, and acculturation. Bower (1991), is of the opinion that individual's motivation to claim and express their social identities depend on the competing needs for inclusiveness and uniqueness, whereby people seek an optimal level of distinctiveness. (5) Culture as universally adaptive tool: Eco-cultural and socio-cultural theories. Eco-cultural theory is an integration of ecological and cultural perspectives. It is based on the universalist assumption that all families seek to make meaningful accommodations to their ecological niches through sustainable routine of daily living; Gallimore, Golddenberg, Weisne (1998;572) sum this up thus; these routines, known as activity settings, have been examined in terms of interdependent dimensions, including who participates in daily activities, known as personnel, the salient goals, values, and beliefs that underlie and organize this activities; and the recurring patterns of social interaction, or script. (6) Culture as capital: Theories of structure, agency and social capital. Social capital refers to the relationships and networks from which individuals are able to derive institutional support. According to sociologist Pierre Bourdieu (Bourdieu & Passeron 1977), social capital is cumulative, leads to benefits in the social world, can be converted into other form of capital, and can be reproduced in the same or expanded form. (7) Culture as Navigating and Negotiating borders: Multiple worlds theories. The educational anthropologists, Patricia phelan, Ann Locke Davidson, and Hanh Cau Yu (Phelan et al 1991), hint that all youths in diverse societies are challenged as they attempt to move across their multiple worlds, which are defined in terms of the cultural knowledge and behavior found within the boundaries of students' particular families, peer groups, and schools.... Each world contains values and beliefs, expectations, actions, and emotional responses familiar to insiders, Phelan et al (Ibid; 53).

## **Empirical Review**

Many authors and researchers have written on the theory of culture. Cole (1991; 187) investigated on the cultural theory of development and puts forward that "over the past quarter of a century, my colleagues and I have been engaged in research on the role of culture in the human development. This effort has taken us to the jungles of Liberia, small village in remote area of the Yugatan peninsula, as well as urban ghettos and middle class suburbs in the United States. Whatever the locale, our work from the beginning has had a dual character: On the one hand, we sought to overcome generally a cultural nature of theories of development dominant in most of academic psychology; on the other hand, we were concerned that our research would help those among whom we worked to solve pressing problems associated with the schooling of their children".

Yankuzo (2003) has observed that in the tradition African society, just before the rapid widespread of western imperialism and contemporary globalization, there was one type of family; the extended family system, which include a man, his wife or wives and children, relatives and in some sense, children of the man's friends.... There was good understanding, unity and feeling of oneness among the traditional African families. Obidi (2005) supports the claims 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.... Influx of western imperialism into Africa changed the African social structure and the pattern of life.

The western societies were ethnocentric in their belief that African cultural traditions are inferior and primitive and should be de-emphasized. Yankuzo (2013) and Obidi (2005) variously researched on –



The impact of Globalization on the Traditional African Cultures, and – Culture and Education in Nigeria: A Historical Analysis, respectively. They variously found that globalization impacted negatively on the sustenance of African culture.

Edgell (2003:1&2) succinctly presents it that “culture is always there, however, mediated by other, more proximate determinants”. We conclude review of the empirical framework suspecting that readers will mark the connections noted and perhaps map the path of globalization on cultural values of Africa as a whole, and the area of study in particular to imagine the impact of the drift.

## Research Methodology

This work adopted a survey research approach. Since culture is a set of values, mores norms and customs transferred from one generation to another, opinions of people would be sought, based on their age and experiences.

The population of this study comprised of all adults (not below the age of 50) who are born and bred in Annang nation of Akwa Ibom State, Nigeria. This is for better understanding of cultural issues of their place and can confidently say if something has gone otherwise to what they used to know. The area of study was based on a common totem of worship in African traditional religion, which the shrine is at Ebibit Afaha-Obong in Abak Local government Area. The other adjoining local government areas of consideration were Essien Udim, Uruk Anam, Ukanafun, Ika and Etim Ekpo.

Current population pointer of the class of people considered in the study was the figure of the general elections of 2019. *The number of* registered voters in the senatorial district was 655, 525, (Daily Post, February 26, 2019). According to the report, 600,000 voters were accredited for the exercise. A pilot study shows that about 45% of respondents were 50 years and above. This is the sector of the population of interest to the work. Therefore, the population of this study was estimated at 294,986 respondents.

To determine the sample size, Godden (2004), formula was used. This is given by;

$$SS = \frac{z^2 \times p (1-P)}{M^2}$$

Where;

Ss = Sample size for infinite population (more than 50,000)

Z = Z value (e.g. 1.96 for 95% confluences level)

P = Population proportion (expressed as decimal).

M = Margin of error at 5%.

Therefore, for our population the sample size to work with will be derived as follows;

$$\begin{aligned} SS &= \frac{z^2 \times p (1-P)}{M^2} \\ &= \frac{(1.96)^2 \times 0.35 \times 0.65}{(0.05)^2} \\ &= \frac{0.87\ 3964}{0.0025} \\ &= 349.58 \\ &= \underline{\underline{350}} \end{aligned}$$

## Data Presentation and Analysis

We adopted descriptive statistics to evaluate responses given by the respondents to the questionnaire, used Pearson’s Product Moment Correlation to test hypothesis one, and used Z-test to tests hypotheses 2 and 3. It was tested at 95% confidence level.

**Table 1: Factors of globalization (Commerce, Education, Communication and Religion) are directly Responsible for Globalization.**

Variables	Frequency	Percentage
SA	125	36
A	182	52
U	22	6
D	21	6
SD	0	0
<b>Total</b>	<b>350</b>	<b>100</b>

Source: Field Survey, 2015.  
125 respondents ()

**Table 4.10: Effect of Cost-cutting on profitability**

S/N	Questionnaire Items	Strongly Agree	Disagree S.Disagree	Undecided	Total
1.	Effective cost cutting enhances organizational ROI	347 (89.66%)	17 (4.39%)	23 (5.95%)	387 100
2.	Payment reductions (through negotiations) does not result in higher organizational ROI.	149 (38.50%)	211 (54.52%)	27 (6.98%)	387 100
3.	Cost cutting will not compromise products quality	155 (40.05%)	227 (58.66%)	5 (1.29%)	387 100
4.	Cost cutting is reducing expenditure on items that does not directly enhance present and future profits	298 (77.00%)	68 (17.57%)	21 (5.43%)	387 100
	Grand Total	949 (61.30%)	523 (33.79%)	76 (4.91%)	1,548 100
	Grand Weighted Mean	3.07	1.68	0.25	.

Source: Researcher's Computation, 2016

**Table 3: Forms of Globalization (Food, Housing, Language, Governance, Religion) Engender Cultural Drift.**

Variables	Frequency	Percentage
SA	334	95
A	16	5
U	0	0
D	0	0
SD	0	0
<b>Total</b>	<b>350</b>	<b>100</b>

Source: Field Survey, 2015

Above analysis implies that 95% of the respondents (334 in number) have seen the westernization or Americanization of our **food, clothing, language, governance** (perhaps democracy, and religion) as key forms of manifestation of the wind of globalization over and against the cultural ones which have lost its structure in the real sense of the word. The reaming 16 (5%) respondents however only agree, not strongly.

## Testing of Hypothesis

H01: There is no significant effect of globalization on cultural drift in Akwa Ibom North- West senatorial district.

Hi1: There is a significant effect of globalization on cultural drift in Akwa Ibom North- West senatorial district.

### One-Sample Test

	Test Value = 0.05					
	T	Df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Cultural Drift	218.220	349	.000	4.81286	4.7695	4.8562

Computed: SPSS Statistics

This hypothesis was tested at 95% confidence interval and the result was statistically significant. We therefore uphold the alternate hypothesis that, “there is a significant effect of globalization on cultural drift in Akwa Ibom North -West senatorial district”.

H02: There is no significant relationship between globalization and cultural drift in Akwa Ibom North-west senatorial district.

H02: There is a significant relationship between globalization and cultural drift in Akwa Ibom North-west senatorial district.

### Correlations

	Globalization index	Food drift	Housing drift	Clothing drift	Language drift

Pearson Correlation	A	a	a	a	a
Globalization Index	.	.	.	.	.
Sig. (2-tailed)	0	0	0	0	0
N	0	0	0	0	0
Pearson Correlation	a	1	.750**	.556**	.763**
Food drift	.	.	.	.	.
Sig. (2-tailed)	.	.	.	.	.000
N	0	350	.000	.000	0
Pearson Correlation	a	.750**	1	.537**	.916**
Housing drift	.	.	.	.	.
Sig. (2-tailed)	.	.	1	.537**	.916**
N	0	350	000	350	350
Pearson Correlation	a	350	350	.000	.000
Clothing drift	.	.	.	.	.
Sig. (2-tailed)	.	.556**	.537**	.000	.000
N	0	.000	537**	350**	350
Pearson Correlation	a	.000	.000	.459**	.916**
Language drift	.	350	.000	.	.
Sig. (2-tailed)	.	.763**	.350	1	.000
N	0	.000	.916**	.000	.000

\*\* .Correlation is significant at the 0.01 level (2-tailed)

Computed: SPSS statistics

The alternate hypothesis that “there is a significant relationship between globalization and cultural drift in Akwa Ibom North-west senatorial district” was upheld following the analysis which showed that the correlation was statistically significant at 0.01 levels (2-tailed).

H01: Globalization factors like commerce, education, communication, and religion do not significantly relate with cultural drift in Akwa Ibom North- west senatorial district.

H0i: Globalization factors like commerce, education, communication, and religion do significantly relate with cultural drift in Akwa Ibom North- west senatorial district.

#### Correlations

	Globalization index	Food drift	Housing Drift	Clothing Drift	Language Drift
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Pearson Correlation Globalization Index	Sig. (2-tailed)	A	a	A	a	a
N		0	0	..	0	0
Pearson Correlation Globalization through commerce	Sig. (2-tailed)	a	1	0	.778**	.735**
N		.	.	886**	.	.
Pearson Correlation Globalization through Education	Sig. (2-tailed)	.	350	.000	.000	.000
N		.	.886**	350	350	350
Pearson Correlation Globalization through communication	Sig. (2-tailed)	0	.	1	350	.916**
N		a	.000	.	.910**	.
Pearson Correlation Globalization through religion	Sig. (2-tailed)	.	350	350	.000	.000
N		0	.778**	350	.000	.000
Pearson Correlation Globalization through communication	Sig. (2-tailed)	a	.000	.910**	.350	350
N		.	350	.000	1	.
Pearson Correlation Globalization through religion	Sig. (2-tailed)	...	.735**	350	350	.928**
N		0	.000	.916**	.928**	.000
		a	.000	.000	.000	350
		.	350	.	.	1
				350	350	350

\*\* .Correlation is significant at the 0.01 level (2-tailed).

Computed: SPSS statistics

The hypothesis which states that globalization factors like commerce, education, communication, and religion affect cultural drift of Akwa Ibom North-west senatorial district was upheld. Correlation was significant at 0.01 levels (2-tailed).

## Findings, Conclusion, and Recommendations

### Findings and Discussion

At the end of the study it was found that there was a recognizable incidence of cultural drift in Akwa Ibom North-west senatorial district. The cultural values that were uniquely displayed by the people were food, clothing, language, and religion. In terms of food, the traditional food types were somewhat giving way to a new dimension of processing that depicts the universal norms. There is a serious dimension of modern technology application, against the traditional methods. From an oral interview, some assert that they have lost a good number of their traditional menus because of modern method of preparing these foods. Similarly, most of their traditional dresses are no longer there, their language has been mutilated as hardly anybody would finish a discussion without a code-mix with English language, even when the person is not learned. Religion is not in any way different. Christianity is the popular religion. The society lacks respect for elders and constituted authority. There is a strong paradigm shifts in these directions. All these are attributed to globalization. The key factors of globalization are commerce,

education, communication, and religion. The virginity of these people was deflowered right from colonization, a time the Europeans came in for to exploit the land in the cover of trade. They brought along with them education and religion. This strategy gradually eroded the values until where they are now; “neither here nor there”. This supports Yeboah (2007) who found that globalization is a process of linking regions and nations of the world which is facilitated by information flow including changes in the pre-existing socio-cultural, political, economic structures and systems of nations and peoples and further supported by the work of Nwegbu, Eze and Asogwa (2011) posit that Nigeria is a society with abundant rich cultural heritage that are scattered within the diverse ethnic nationalities. These cultural heritages include language, marriage rites, burial rites, birth rites, dressing, greeting, music, folklore, religion and other tangible cultural monuments, natural sites and cultural landscapes. They cry out that these cultures have died due to western cultural influences and therefore needed to be revitalized and uploaded in the internet if those who know how they are performed are still alive.

## **Conclusion**

At the end of the study, it was concluded that there is a recognizable incidence of cultural drift in Akwa Ibom North-West senatorial district. This is caused by globalization. The drifts manifest in the area of food, clothing, language, and religion. Globalization impact is exerted through commerce, education, communication, and religion.

## **Recommendations**

Based on the findings of the study, it was recommended that:

- (i) The culture of the people should form a part of curriculum of education taught to the indigenes, especially those living within the community.
- (ii) Government and the people who own the cultures should do all to market their cultures. They can do this by presenting their culture in the global market place, especially through the use of the internet.
- (iii) Children should be encouraged to eat their local food, speak their local language, and attend cultural festivals to preserve their values.
- (iv) Positive image of the cultures should be variously and vigorously projected through the media.
- (v) Everyone should have respect for another’s cultural values since it presents rainbow of nature’s cultural diversities, a beauty of nature’s varieties.

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