GLOBALIZATION, FOREIGN CULTURE AND IMPACTS ON YORUBALAND CULTURAL HERITAGE AND IDENTITY

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Abstract
This paper sets out to establish the impacts of globalization and foreign culture on various aspects of Yorubaland cultural heritage and identity as well as determine the implications of cultural homogenization on Yorubaland and to ascertain if Yoruba is at mercy of the forces of globalization culture-wise; examine the positive and negative impacts of globalization on Yorubaland culture, informal education system, values, norms, beliefs and traditions. In addition, the paper discusses the conceptual meaning of globalization and culture. The paper also appraises ways of preserving the culture bequeathed on Yoruba's from going into extinction and to expunge inferiority complex that makes us believe that what is foreign is automatically better. For the purpose of this study, the qualitative and quantitative research technique involving the use of in-depth interview and questionnaire. The data for this study were collected through primary and secondary sources. The interview was tailored towards eliciting information from key informants, including community chiefs, elders and other leaders. Consequently, secondary data were retrieved from textbooks, journals, newspapers, internet materials and literatures from academic journals in relation to the subject studied. For the purpose of theoretical framework, this work adopted globalization and cultural identity theory. Finding revealed that Globalization, as a double-edged sword, has impacted Yoruba culture and identity positively and to a large extent negatively. One cannot convincingly prove that its net effect is negative and it
is assertive to state also that the negative effects came as a result of the Yoruba’s copying foreign cultures that are not in tandem with the Yoruba culture at their own freewill. The paper observes that globalization aims at cultural homogenization and there will be an emergence of mix-culture, which is “American-Yorubalism”. The paper concludes that globalization has both positive and negative impacts on Yorubaland cultural heritage and identity.

Keywords: Globalization, Cultural, Heritage, Identity, Americanization, Homogenization.

Introduction
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. African’ traditional cultural values are being replaced by the global cultural values. According to Scott & Marshall (2005), Global culture is brought about by varieties of social and cultural developments which include the existence of world satellite information system, technology, 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 crises, the development of wide health challenges and problems. Globalization has brought about reduction of the world into global village, revolution in information technology, the collapse of boundaries between different worlds, expanding connectivity of all forms of interactions. Perhaps one can say nearly every nation and the lives of billion of people throughout the world are being transformed, often quite dramatically, by globalization. The degree and significance of its impacts can be seen almost everywhere.

Globalization is the process of bringing together the compliant nation of the world under a global village with cultural, social, political and economic facilitated by information flow and perhaps for the enhancement of the global world. The choice of the word ‘perhaps’ in this definition is significant and revealing. It is difficult to ascertain whether globalization absolutely brings about the enhancement of the global world.

From the culture point of view, David (2002), state that globalization is the process of harmonizing different culture and beliefs. Castells (1997), state that globalization is the process that eroding differences in culture and producing a seamless global system of culture and economic values.

Culture is constructing used in an attempt to analyse and integrate events and ideas in broad spectrum of areas of society (Ekeh 1989). Accordingly, Jekayinfa (2002), states culture includes the total repertoire of human action which are socially transmitted from generation to generation. Tyler (1871), in Jekayinfa (2002), views culture as configuration of institutions and modes of life. Furthermore, he states that culture is the complex while which includes knowledge, belief, arts, morals, laws, customs, and any other capabilities and habits acquired by man as member of the society. Among the feature that characterize culture is that has its own personality and identity. The fact that we are human does not mean we are the same.
However, it is noted that every moment, we are being transformed, always growing like the cell in our bodies. Culture changes exactly the same way as the human being change. For Nigeria, globalization began with the Trans-Atlantic slave trade, during which, for over 200 years, between the 16th and 18th centuries, millions of able-bodied men and women were shipped to the United State of America as slaves. The consequence of slavery to Africa, and to Nigeria in particular, was most devastating the depopulation of the territory, thereby weakening it, and making it unable to withstand external aggression. This led to colonization and the milking of Nigeria’s mineral and natural resources, as well as the intrusion of foreign cultural values. Traditional Africa had allowed for the existence of different castes and secret societies, which led certain individuals, to be treated less like human beings, in the same way as women were hardly accorded equal recognition with their male counterparts. It is globalization that was responsible for the destruction of these “primitive cultural practices” and others such as, bigamy, the killing of twins and the use of human heads in burying notable personalities like kings and queens, which caused “blatant violation of human rights”. While globalization is therefore eulogized for bringing “universalism” or belief in the universal validity of the notion of human rights, Globalization is also blamed for slavery and colonization, which caused the “violation” of the rights of colonized nations in Africa (Rodney, 1972).

Subsequently, since Yorubaland has been exposed to both the negative and positive effects of globalization, it became imperative to rescue the Yorubaland and the people from foreign cultural onslaught which has debased people and their culture and made them a stranger in their own land. There are specific traits or value systems that are peculiar to Yoruba people, which could be found in every part of the Yorubaland prior to the arrival of the Europeans and colonial masters. The Yorubaland was made up about 200 disparate groups prior to European imperialism. Each of these groups, though semi-autonomous had its linguistic setting, marriage system, pattern of giving names to its children and initiation into adulthood. They equally had their distinct burial rites, festivals, farming techniques, beliefs, status symbols and mode of religious worships, with the advent of globalization and foreign culture, all these have been perverted and almost go into extinction. Globalization and foreign cultures have indeed revolutionized our traditional conception.

Based on the foregoing, this paper discusses the implications and influence of globalization on cultural heritage, social identity and economic activities in Yorubaland. The positive and negative impacts of globalization on Yorubaland culture, informal education system, values, norms, beliefs and traditions. To this end, there is popular belief that culture is the value system, customs, education and knowledge of a people. Culture is the vehicle through which knowledge, beliefs, arts, morals, laws, customs and any other capabilities and habits of a society are transmitted to members of that society from one generation to another generation.

**Conceptual Clarification**

**Globalization**

Globalization refers to the convergence or the coming together of different people, races, tribes, cultures and institutions. It is a process through which people, races and cultures are connected, united, integrated and affected by events all over the world. Globalization is multi-
faceted, with political, economic, social, environmental, philosophical and cultural dimensions.

Globalization according to Akindele (1990), refers to the process of the intensification of cultural, social, political and economic relations across international boundaries. Globalization is principally aimed at the transcendental homogenization of political and socio-economic theory across the globe. It is equally aimed at “making global being present worldwide at the world stage or global arena” (Fafowora, 2002). In other words, as Ohuabunwa (1999) opined that Globalization can be seen as an evolution which is systematically restructuring interactive phases among nations by breaking down barriers in the areas of culture, communication and several other fields of endeavour.

Accordingly, Banjo (2000) insisted, “that the process of globalization is impelled by the series of cumulative and conjunctural crises in the international division of labour and global distribution of economic and political power, in global finance and the functioning of national states”.

Within the parameters of the foregoing, globalization could be correctly defined from the institutional perspective as “the spread of capitalism” (Banjo, 2000). Beyond this simplistic analysis of globalization in terms of capital inflows and trade investment, it is important to emphasize that, it has been of disastrous consequences to the governments and people of the Yoruba continent.

Through globalization, distances become drastically reduced as events that take place thousands of kilometres away are instantly brought to the door steps. Through it one can actively participate in events which take place far beyond one’s immediate vicinity or environment, such as meetings, seminars and conferences. The main driving force of this phenomenon is communication, and in particular, information and communication technology. Satellite and fiber optic technologies have allowed the internet to provide access to communication and social networks such as e-mail, facebook, zoom, twitter, cell phones and other appliances which people and events are connected, united and integrated, making the world a global village. Since no country can live or survive in isolation, acculturation enables one county to learn and make full use of other countries’ achievements in order to enrich its own unique cultures and values, without losing it cultural character and national identity. Globalization generally leads to acculturation or the harmonization of local and global cultures (Madison, 1998).

**Culture**

Culture means the totality of a people’s way of life, which is expressed in their history, art, language, philosophy, religion, politics, economics, music, food items and dressing. Culture involves knowledge, beliefs, values, norms, customs arrangements and skills that are available to members of a society (Broom & Selznich, 1977). Culture is the summation of the way of life of a particular group of people. It is the totality of a group behaviour derived from the whole range of human activity.

Culture is the totality of learned, socially transmitted customs, knowledge, material objects and behaviour. It includes the ideas, value, customs and artefacts of a group of people
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(Schaefer, 2002). Culture is 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.

However, culture can be transmitted or acquired through information or symbol. Cultural identity is 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 such agent as globalization. Hence, Henslin (2007) sees globalization as “the increased interconnectedness and under-dependence of different societies around the world”. He also sees it as the breaking down of national boundaries because of advances in communications, trade and travel.

As distinct from mere social organization, culture is the “shared ways of thinking, perceiving and evaluation” (Broom & Selznich, 1977). Fanon also see it “...as a combination of motor and mental behaviour patterns arising from the encounter of man with nature and with his fellow man” (Fanon, 1967). Culture is what makes a people unique or distinct from others. It is what distinguishes one group of people from other groups.

Since no two distinct groups of people are exactly the same, so also are no two cultures are the same. Culture acquires the meaning of a tradition. It creates frontiers and boundaries, since through cultural practices one human society differs from others and insists on its unique identity and autonomy over and against others. Culture is not static, it is dynamic. Culture changes in time and circumstance and from age to age (Madison, 1998).

Globalization and Culture
Cultural globalization refers to the sharing of ideas, values and norms around the world in such a way as to extend and intensify social relations. This process is marked by the common consumption of cultures that have been diffused by the various means. It involves the formation of shared norms and knowledge with which people associate their individual and collective cultural identities. Cultural globalization means occurrence by which the experience of everyday life, as influenced by the diffusion of commodities and ideas, reflects a standardization of cultural expressions.

Culture is a dynamic force for change rather than rigid set of forms or parameters that must be strictly adhered to. A society’s culture is neither static nor unchanging but rather is in a constant state of flux, influencing and being influenced by other world-views and expressive forms. The current era of globalization, with its unprecedented acceleration and intensification in the global flows of labour capital and information, is having a homogenizing influence on local culture. While this phenomenon promotes the integration of societies and has provided millions of people with new opportunities, it may also bring with it a loss of uniqueness of local culture, which in turn can lead to loss of identity, exclusion and even
conflict. Balancing the benefits of integrating into a globalized world against protecting the uniqueness of local culture requires a careful approach (UNESCO, 2017). The experiences, in Yorubaland, have shown its severe negative consequences in such an intense manner that hardly anyone remembers its advantages. This perhaps, accounts for the reason why some have defined it from a negative perspective. Accordingly, Aborishade (2002) maintains that globalization is western imperialism; particularly American imperialism that seeks to impose its hegemony on other subjugated and exploited nations’ through threat of economic, social, political or military coercion. He further asserted that globalization does not only deepen inequality between the core and the periphery nations, it also seeks to wage unprecedented attacks on the right and welfare of the poor nations. Others classify globalization in the same category with colonialism, imperialism and modernization.

Globalization and Yoruba Culture
If colonialism did not completely succeed in uprooting Yorubas from their roots through the imposition of foreign and missionary activities, this task is now being accomplished by globalization and foreign culture. Through the activities of the new media- the internet, email, facebook, twitter, cable and satellite televisions, Yoruba cultures are being systematically obliterated or erased from the face of the earth. As a result, Western social norms and values are transmitted to Yorubaland and eulogized as models which Yorubas must copy and imitate. While traditional Yoruba cultures, for instance, emphasize such as values, communalism, the dignity of the human, respect for elders, hospitality and brotherly love, Yorubas are being made to come into strong confrontation with values that are in conflict with their own way of life.

Traditional Yoruba never recognized the individual as an isolated, self-existent being, who lived by and for himself. It appreciated it as a connecting link in the network of beings in existence so that what affects one equally affects the other. The Yoruba always be their brother’s keeper. As such, they never swam in the ocean of opulence in the midst of his poverty-stricken neighbours. However, today, the Yoruba is a different person. They made to appreciate and imbibe the values and norms of the European and many other cultural positions introduced by Westerners. They involved in pasting of pictures of half clad women in the social media, newspapers and on television screens. They are increase in social vices such as prostitution, rape, cultism, ritual killings, kidnapping or abduction and armed robbery. Cultural globalization or acculturation and foreign culture thus created conflicting situations, which trespasses on cultures undermining acculturation and human relations.

Theoretical Framework
Globalization Theory
For the purpose of this study, the theory used is Globalization and Cultural Identity theory. Globalization can be viewed as interdependence, and that interdependence is again associated with peace and peace increasingly with democracy. People, firms, markets, matter most; states matter less,’ because it is the economy that drives states to make decisions. As the world becomes more interdependent on one another, decisions are made as a collective whole in the economic field, not the independent political state.
Therefore, globalization means homogeneity of prices, products, rates of interests, etc. A strong economy under globalization requires transparency, but then that transparency might transfer ideologically to the social and political realms as well. It can be argued that this is exemplified in the latecomers’ imitation of the practices and adoption of the situation of the countries that have shown the way.

Another globalization theorist, Robinson who also focuses on economies as well, but further argues that globalization is the spread of capitalism throughout the world. In his views, before globalization was relevant, power was battled in conflicts through militaries and physical strength. In his work on globalization he posited that “it is the process of modernization of the world system through the use of institutions”. Secondly, he argues that “globalization is multifaceted, that it takes place at all levels and sectors of the society”.

Therefore, one can conclude that globalization as a global cultural and economic practice which is dominated by foreign individuals and transnational firms and operating independently. Nations, boundaries and domestic culture and economic considerations, in other words, the term globalization implies two processes: globalization of the process of production and an integration cultural norms and beliefs. This has led to an integration of national culture and economies, where uniformity results. By application, globalization has influenced Yorubaland economy, socio-political, cultural heritage and identity such as, norms, values, customs, beliefs, traditions, and attitudes positively and negatively.

**Cultural Identity Theory**
Cultural Identity Theory is defined as the identity of a group or culture of an individual as far as one is influenced by one’s belonging to a group or culture. The cultural identity theory which was postulated by Jane Collier and Milt Thomas sees cultural identity as a theoretical construct in the field of cross-cultural psychology. Cultural Identity Theory means the situation whereby a person’s sense of belonging to a particular cultural group. This development involves learning about and accepting religions, traditions, race, history, location, heritage, language, ancestry, thinking patterns and social structures of a culture. It is well believed that people internalize the social practices, values, customs, norms and beliefs of their culture and identify themselves with that culture. The culture becomes a part of their self-concept. Cultural identities are central to a person’s sense of self because cultural identities are dynamic, central and multifaceted components of one’s self concept. Cultural identities exist within a changing social context. As a result, person’s and group’s identity changes as one’s ongoing experience in life.

The western culture infiltrated the cultural identities of Yoruba people. The process was used to marginalize economic, education and cultural attributes of Yoruba people. The external forces are so powerful that make Yoruba people lose some of their cultural identities and heritages.

**Implications of Globalization on Yorubaland Cultural Heritages and Identity**
The impact of globalization and foreign culture on the Yoruba culture is immense and diverse. It has affected the cultural aspect of people in different ways. If colonization did not completely succeeded in uprooting the Yoruba people from their roots through the imposition
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of foreign rule and missionary activities, then, this task is now being accomplished by globalization (Pinkhan, 1972). Through the activities of the new media—internet, Facebook, Twitter, cable and satellite televisions among others, Yorubaland cultural heritage and identity are being systematically obliterated or erased from the face of the earth. As a result, Western social norms and values are transmitted to Yoruba and eulogized as models which Yorubas must copy and imitate. While traditional Yoruba cultures, for instance, emphasize such values as communalism, the dignity of the human person, respect for elders, hospitality and brotherly love, Yorubas are being made to come into strong confrontation with values that are in conflict with their own way of life. That is why Nigeria is now being cajoled and blackmailed by the countries of Europe and the United States of America for legislating against gay or same sex marriage, which many Nigerians consider abhorrent (Pinkhan, 1972). Traditional Yoruba never recognized the individual as an isolated, self-existent being, who lived by and for himself. It appreciated him as a connecting link in the network of being in existence so that what affects one equally affects the other. The Yoruba was his brother’s keeper. As such, he never swam in the ocean of opulence in the midst of his poverty-stricken neighbours. However, today, the Yoruba is a different person. He is made to appreciate and imbibe the values and norms of the European, his individualism, moral depravity and cut-throat competition in business and many other cultural positions introduced by Westerners (Ekwuru, 1999). The pasting of pictures of half clad women in the social media, in newspapers, and on television screens, has led to increase in social vices such as prostitution, rape, cultism, ritual killings, kidnapping or abduction and army robbery. Acculturation or cultural globalization thus creates conflicting situations, which trespasses on cultures undermining acculturation and human relations.

Cultural exchange between the developed and the developing and under-developing countries of the world is therefore, overwhelmingly asymmetric. That is to say, it does not follow a model of dialogue and harmonization, but that of absorption. So, instead of promoting real globalization, it aggravates the distrust and the splits between cultures. Prior to the advent of the Missionaries, Arabs and Europeans, Yorubas just like any other people, have their own ways of doing things. However, on the arrival of the Missionaries, Europeans and Arabs, the people experienced what is regarded as culture-change. Missionaries, Islamic and European cultures first entered Nigeria in particular through indirect conquest. The European power such as Portugal, Britain, France, and Germany wishing to open new trading centres, entered Nigeria to establish trading posts (Ifie, 1991). Through these trading contacts, a number of oriented cultural traits infiltrated into Yorubaland and other parts of Nigeria.

In Yorubaland, its position in the international system has been considerably weakened by the fact that it has been losing the race for economic development in general, and human development in particular, to other ethnic groups. These poor performances by Yoruba people account in part for the political and social instability and rise of authoritarian regimes that have characterized much of postcolonial Yoruba, as well as weakening the ability of Yoruba people to deal effectively with globalization. This means that globalization will be discussed on the two sides: positive and negatives impacts.
The Impacts of Globalization on the Economy of Yoruba People

There are positive and negative influences of globalization on the people of Yorubaland. The positive influence includes:

The opportunities to create wealth through the export-led growth, to expand domestic trade in goods and services and to gain access to new ideas, technologies and institutions. Globalization has reduced the barrier existing in local and international trade and commerce. The reduction in those barriers has opened the door for export led growth. Since globalization entails trade liberalization, it means that there is free and unrestricted movement of trade, finance and investment across the border. Globalization allows Yoruba people to export and import goods, capital and investment without restriction.

Globalization promotes the rapid output growth that increased Internally Generated Revenue (IGR) and as a consequence enhance higher standard of living of the people in Yorubaland. Through the ICT, globalization allows the access to ideas on new things and best practices in all area of human endeavour. New designs, production technology, new practices, etc are made available to people, thereby helping them to change their old practices. These may lead to acquisition or imitation of foreign products, technologies and cultural practices.

Globalization has facilitated foreign investment and the flow of capital, greater accountability and responsiveness of leaders to the people. It has often pressed Yoruba leaders to adopt policies and measures that are diametrically opposed to the feelings and sentiments of vast majority of their people by defining basic and generally accepted principles of democratic governance, such as good governance, transparency and accountability, in narrow terms, conditioned by particular historical, political, social and cultural factors, while leaving little or no room for adopting them to different societies and cultures.

There are international lobby and pressure groups in various fields. There are universities and institutions of higher learning with all their power to impact knowledge, skills and attitudes that shift behaviours of societies and state leadership as well as followership. All these combine to reinforce the phenomenon of globalization and force the state to shift its behaviour and the way it relates with both its subjects and its internal and external partners.

Globalization opens people’s lives to other cultures and all their creativity and to the flow of ideas and values as it has created a global village out of a wide and diverse world.

One major positive impact of globalization on Yorubaland is that it has made available information on how other countries are governed and the freedoms and rights their people enjoy. It has also opened Yoruba people to intense external scrutiny and exercised pressure for greater openness, transparency and accountability in Yorubaland.

Another area where globalization and foreign technology had impacted positively on Yoruba culture is that of preservation of our cultural heritage. The place of films, video, and audio recordings in the preservation of our cultural values cannot be underrated. Through the use of video coverage, events, cultural facts and artefacts could be accurately recorded, well-documented and preserved for future use. “Through these technological inventions such as
audio-visual tapes, events that had occurred several years back could be recalled for the purpose of investigation and research” (Woman Mirror, 2007).

The negative influence includes:
Ever since the beginning of this colonial experience, various Yorubaland culture, norms, beliefs and tradition have been under constant barrage from the forces of change. In this process of culture-change, every modification in any one department has naturally affected the cultural system as a whole. The demands of the modern technologies and scientific civilization have constantly imposed a lot of changes and modifications on the culture and tradition of the Yoruba people.

Globalization has transmitted the cultural pattern of foreign countries to Yorubaland. In Yorubaland today, our youths imitate the European and American consumption patterns, modes of transport, modes of dressing, method of communication including their music. They are at the verge of neglecting our cultural heritage.

The peculiar Yoruba cultural values, like languages, are being eroded by the modern culture brought about by globalization. Greeting norms, cooking, appearance and dress, custom, occupations, religion and cultural components are giving way to acculturation. The suppression, repression and conquest of Yoruba culture, a tragic occurrence and trend that is fast destroying the original cultural complexion of not only the budding generation but even the adults.

In yorubaland, the indigenous languages are rendered impotent because, English Language is the language people placed more emphasises. Globalization has made English language a predator language to the people. This informs James (1997) to state that English language is a “killer” language. English language has run rampant among children and adults in Yorubaland. The people want to speak English language because it is the language of advertising, blockbuster, movies and pop music, as well as vital tool of success. English language has become certainly the most successful lingua franca we have ever seen.

In addition, Television has become the agent of the new global corporate vision. Most of the T.V. screens are dominated by foreign films, music and life style. Children no longer sit in the evening for tales by moonlight that promotes the Yorubaland values of respect, integrity, peace, love and unity. Even, it has been neglected in the rural areas where this sort of environment would fit best. Children now involve themselves in crime such as robbery, thuggery, violence and female prostitution.

Another area where foreign culture had impacted Yoruba cultural heritage and identity is that of cognomen or panegyric (Oriki). These are inspirational and motivational words with which the Yoruba do appreciate loved ones, the revered in the society, the monarchs and many others. Ayeyemi (2006) posited that there is no family in Yorubaland that does not have it’s own cognomen or panegyric. For example, the king (Oba) in Yorubaland could be praised thus:

“Kabiyesi oba ‘oluwaye.
Odundun aso ‘de d’ero
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Oba ade-ki-ile-r’aju
Oba ade-ki-ona-rorun”.

The above cognomen or panegyric (Oriki) reveals the ability of the king to maintain peace and order in his area of domain. These Oriki occupy a prominent place in the culture and tradition of the Yoruba people. Apart from being a veritable tool for motivation and inspiration, it is equal of great historical importance. Through listening to the words as the Oriki is being chanted, a lot of facts could be revealed as to the historical background of the family of such an individual. It serves as a very good source of unwriting history. However, this aspect of Yoruba culture is being eroded today as a result of the influence of foreign culture and technology. Individuals in Yorubaland hardly know their cognomen or panegyrics these days.

Another part where foreign culture and technology had influenced Yoruba cultural heritage and identity negatively was that of morals. Yorubas just like any other people have a “system of values and standards of conduct. Every culture or generation had its own concept of what is good or bad or what is accepted as good behaviour. For example, among the Yoruba ethnic group in Nigeria, the well-behaved man or man of character is referred to as Omoluabi. This word encapsulates the Yoruba concept of morality. In this situation prior to colonization and the imperialism of modernization and technology, evidence of sound moral is not predicated on physical attributes or prowess. In terms of usage, the ‘Good Man’ in Yoruba culture connotes a man of character. Among the Yoruba, Omoluabi is a product of ‘iwa’ meaning ‘character’. In Yoruba culture, good character is fundamental in the concept of the well-behaved man.

Consequently, iwa (character) can be referred to as the inner quality or embodiment of qualities which find expression in good moral behaviour among Yorubas. Among the Yoruba, a person is morally evaluated according to his/her iwa. For example, the Yoruba has a common saying that clearly demonstrated their fervent belief in the concept of good morals, it goes thus: iwa rere l’eso eniyan (meaning: good character is the adornment of a human being). This means that the difference between one person and the other in terms of morality is the quality of their character.

As a result of the external cultural domination that goes with globalization, Yoruba people are rapidly losing their cultural identity and therefore their ability to interact with other cultures on an equal and autonomous basis, borrowing from other cultures only those aspects that meet her requirements and needs. The scientific and technological forces unleashed by globalization have facilitated the extinction of the indigenous development of technology and distorting patterns of production in Yorubaland.

Globalization has encouraged illicit trade in drugs, prostitution, pornography, human smuggling, dumping of dangerous waste and depletion of the environment by unscrupulous entrepreneurs. Globalization has freed labour across boundaries and facilitated brain drain in Yorubaland. It facilitated ‘brain drain’ in developing countries, thus reducing further their human capacity.

The globalization process and foreign culture has imposed on all cultural values of Yoruba society, thereby distorting the Yoruba culture, value system and identity. This is achieved by
fostering increasing disruption and managerialization of the art and culture of Yorubaland and the people. Yoruba culture is portrayed as less functional and perhaps inferior to the culture of other people of the world. This is why the people are losing their touch of the natural environment, including the indigenous landscapes, settlement patterns and mode of architecture.

The Influence of Globalization on Yoruba Beliefs
In this age of globalization, the influence that foreign technology has had on Yoruba cultural heritage and identity cannot be underrated. Prominent among this was the influence of computer technology. The computer, through a product of technological advancement and revolution, has served as to affirm the religious beliefs on the Yoruba culture and beliefs. Furthermore, the computer further reinforces the belief of the Yoruba regarding the nature of God as all knowing and incomprehensible.

The mystery embedded in the output of the computer in view of its high speed, improved performance, intelligence, reliability, versatility, economy and security only affirm the omniscience, omnipresence and God’s providence on man and its activities (Woman Mirror, 2007).

Conclusion and Recommendations
Globalization and foreign culture is vastly determining the cultural practices and behaviours of the Yoruba people. Many Yoruba people prefer the cultural practices and beliefs of the developed countries. Having studied influences of globalization and foreign cultures on Yorubaland cultural heritages and identity, it becomes obvious that the current Yoruba states are in a better position to fend off these negative consequences and may even see their cultural, social, political, economy and general development strengthened.

The need for a cultural renaissance of the Yoruba experience is a product of the current cultural evolution engendered by the cultural contacts of Yorubas with the western world in historical moments of colonialism and globalization. This cultural contact has brought about a forced acculturation that has left the rich cultural heritage of Yoruba in a precarious condition that may lead to imminent extinction. Moroever, we observe that a lost culture is a lost society as well as an invaluable knowledge lost.

Today’s societies are multi-cultural (check) in nature, which encompasses a multitude of various ways of life and lifestyles. Most people are shaped by more than a single culture, which is brought about by globalization. In addition, globalization which is a concept of uniformity assumes that cultures are becoming the same as the world. In Nigeria, the instability of personality, family, community and other activities are largely due to the rapid erosion of our absolute traditional values and not due to the advancement of information technology. Instead, technology has come to accelerate our cultural heritage. Therefore, rejecting globalization and advanced information technology is not a solution for overcoming its disintegrating effects; rather, it may be viewed as a form of escape.

The only remedy in ensuring cultural stability is for the agents of change (government) to repackage and re-inculcate absolute values through teaching and learning of Yoruba
Language in both private and public schools, introduced Yoruba Values Education (YVE) as a subject in schools, the use of libraries, mass media, and advanced information technologies to counter negative changes that are emerging today. Therefore very few human communities will neither want to reject globalization, foreign culture and technological changes, nor will they want to return to the traditional pattern of community organization especially now that they have evolved new pattern to suit their immediate needs. Yoruba people and those that hope to assist them must first and foremost recognize this fact and commit resources and energies to harnessing the capacity of the Yoruba vulnerable for their development. It is hoped that the global actors will realize that it is not beneficial to them or to anyone else to play globalization-game. For globalization to ultimately be beneficial to everyone- the rich and the vulnerable- all must have certain levels of capacity that permit them to effectively participate in the game.

There is also need to have the right cultural appetite that will help every Yoruba to select the right culture conducive to their destiny as a people, the practice of cultural adaptation and alignment and the development and promotion of a common language are some of such strategies that will help in the right direction.

To protect Yorubaland culture, it should be integrated into the process of globalization. This can be achieved through the exhibition and staging of Yorubaland Arts and festival. Yorubaland is rich in culture. These aspects that promote positive values, co-operation understanding peaceful co-existence should be encouraged. This can be achieved through the teaching of Yoruba Language. To this end Yoruba Language should be made compulsory at all levels of education. Furthermore, the indigenous mode of dressing should be encouraged and promoted to make use of the traditional dress. The Yorubaland traditional rulers and chiefs should be committed to the promotion of positive growth and development. This can be done by looking – inward and pulling resources together to enhance growth and development.

References
GLOBALIZATION, FOREIGN CULTURE AND IMPACTS ON YORUBALAND CULTURAL HERITAGE AND IDENTITY


