GLOBALISATION AND TRENDS OF CHANGES IN FAMILY INSTITUTION IN NIGERIAN SOCIETY

Dr. Albert Oludele Ajani
Senior Lecturer
Department of Sociology and Anthropology
Obafemi Awolowo University, Ile-Ife, Nigeria
E-mail: deleajani@gmail.com

Sunday Olutayo Fakunle
Online Instructor and PhD Student
Department of Sociology and Anthropology
Obafemi Awolowo University, Centre for Distance Learning, Ile-Ife, Nigeria
Teaching Assistant, Department of Behavioural Studies, Redeemer's University, Ede, Nigeria
E-mail: sunnyfak@gmail.com

ABSTRACT

As a basic unit of kinship relationships, the family plays a significant role in every Nigerian society. With the occurrence of social change in every society in the contemporary period, Nigerian traditional family structure and setting have undergone significant alterations as a consequence of the influx of the superfluous forces through globalisation. The sole objective of this review was to pinpoint the cultural aspects of the indigenous family system that technological, socio-cultural and economic factors, as components of globalisation, have altered in Nigerian society. In this systematic review, integration of a large body of both quantitative and qualitative findings from previous relevant studies was carried out to achieve the sole objective of this study. Via the available relevant previous studies, this systematic review concluded that several family structures and settings, such as mate selection, family size, family settlement and resident rule (from patrilocal to neolocal), child rearing as well as relationship between work and family role of gender have undergone changes while new pattern of family structure and setting such as non-marital childbearing, single parenthood, non-marital unions, cohabiting couples, single parent family, blended family or contract marriage, homosexual couples are on the increase in the country.

Keywords: Family Dynamism, Indigenous Family Structure, Globalisation, Mate Selection, Social Change.

INTRODUCTION

The chief aim of globalisation is to make the whole world a smaller village by promoting cultural homogeneity among peoples across the globe. Removing differences in and attaining convergence of diverse ideologies, cultural identities and behavioural patterns of people to enhance universal uniformity denote globalisation. Therefore, globalising the whole world translates to generating significant alterations in virtually all the social institutions of diverse human societies from their

state of being heterogeneous to homogeneous (Imam-Tamim, Zin, & Ibrahim, 2016; Ritzer, 2011). These social institutions include the economy, technology, politics, religion, education, medicine and family.

The twenty-first century has ushered in computer, mobile phone and the Internet technology explosion in Nigeria (Ajani & Fakunle, 2021; Ajani & Fakunle, 2018), and the explosion has enabled people in the country to gain access to telecommunication services that facilitates their connection to other people with different tribes and socio-cultural backgrounds in other near and remotes countries of the world (Muoghalu & Fakunle, 2021; Bond, 2010). Moreover, studies have established that the steady relationship, connection and interactions between Nigerians, in particular the young ones, and other people in foreign countries have significantly modified the mode of life of a large numbers of the Nigerians (Rahman & Zhang, 2017; Imam-Tamim et al., 2016). Hence, the connection has encouraged globalisation in the country just as in the rest of the world.

Also, in many Nigerian communities in contemporary period, the structure of family as a social institution and kinship unit has incessantly experienced significant alterations, and a number of indigenous studies have established that globalisation is behind these changes (Familusi & Ajayi, 2019; Rahman & Zhang, 2017; Ojua, Lukpata, & Atama, 2014; Wahab, Odunsi, & Ajiboye, 2012). One of the major concerns of development studies is to discover changes that have occurred over a period of time in contemporary society; therefore, the concern of this systematic review to identify the current state of the cultural aspects of the indigenous family system that technological, socio-cultural and economic factors, as components of globalisation, have altered in contemporary Nigerian society.

THEORETICAL FRAMEWORK

One of the theories that have been the driving force behind globalisation is the diffusion theory. According to Ritzer (2011), the diffusion theory is mainly concerned with the spread of cultural traits, ideas, values and technology from one society or region to another where such traits were not readily available before. As the chief aim of globalisation is to promote cultural homogeneity among peoples across the globe, from the vantage point of social change, the diffusion theory serves as a veritable springboard to remove differences in and attaining convergence of diverse ideologies, cultural identities and behavioural patterns of people to enhance universal uniformity. Therefore, the diffusion of new cultural traits and values from foreign countries to Nigeria is expected to generate significant alterations in the social institutions such as the economy, technology, politics, religion, education, medicine and family system of the societies in the country. In the contemporary period, identifying the significant alterations that diffusion of ideas has generated in Nigerian societies has gained considerable concern among academic scholars in the country. This growing interest has prompted this paper to review the extent to which diffusion of ideas has affected typical traditional family structure and system in the country.

DISCUSSION OF RELEVANT STUDIES
Information and Communication Technology (ICT) and Mate selection process
The process of mate selection, including seeking and constricting marriage, has significant values in many traditional African family settings. For instance, among the Yoruba people of Southwestern Nigeria, the process of mate selection for marriage is an exclusive responsibility of the parents (Oyefara, 2017); this involved significant investigation of the socio-cultural and family background of the proposed partner to ascertain the compatibility of the partners. Moreover,

parents insist on a gradual, steady and inquisitive process of courtship including mate seeking and selection during which the seriousness of the lover's intention is affirmed ((Familusi & Ajayi, 2019; Ojua et al., 2014). In most instances, the parental role in mate selection is more felt in arranged marriages (Obaro & Agbontaen-Eghafona, 2003).

In traditional settings, marriage in institutional families is a functional partnership rather than a romantic relationship. Among the Efik and Igbo traditional cultures in South-east and South-south Nigeria respectively, the practice of rites of passage to prepare the young men and women transiting to adulthood was imperative (Obaro & Agbontaen-Eghafona, 2003). Also, Mawere and Mawere (2010) suggested that family members, in particular parents, must have some inputs to mate selection of their children. This is aimed at reducing the unpreparedness syndrome in society which is potential to make marriage a temporal union rather than a life time union (Ime & David 2013). Moreover, Ojua and Omono (2012) asserted that rites of passage in African traditional culture need significant recognition as a way to give meaning and value to those who enter into it in to avoid careless living, divorce and increased separations among marriage partners. This is a means of preserving African values of marriage.

In the other way, with the use of ICT, for instance mobile phone and the Internet which promote having constant contact with western culture, a larger part of mate selection process has been transferred to the young ones leaving parents with the mere responsibility of ceremonial approval without significant investigation (Wahab et al., 2012). In present-day Nigeria, young people choose their partners. Several scholars asserted that this significant alteration in mate selection process has adverse effect on African value and the credibility to the institution of marriage in Africa (Oyefara, 2017). Marriage has become a social contract for the young ones because family members are not significantly involved in mate selection.

Studies asserted that acculturation through western medias, culture contact, education, religion, westernization have all played different roles in altering and influencing the neglects noticeable in the African family value system (Sam & Ibekwe, 2017). Moreover, Oloya (2013) noted that the western culture and some of the benefits inherent in them are neither claimed inherently defective nor that the African concept, values or practices concerning marriage and family are better; however, Obaro and Agbontaen-Eghafona (2003) asserted that the traditional cultural African marriage remains the best on the basis of the settings in which Africans found themselves.

Globalisation and Family Size
The practices that characterized rural sub-Saharan African societies are progressively transformed; for instance, the shift from polygamy marriages that dominated rural sub-Saharan African communities to monogamous marriage (Mawere & Mawere, 2010) and the movement from large household to small ones (Obaro & Agbontaen-Eghafona, 2003). Divorce rate is gradually gaining momentum in the region (Oyefara, 2017; Ojua et al., 2014); however, divorce has not caught on in the contemporary culture in the region as the situation is in western countries (Kyalo, 2012). The births to unmarried women progressively increase (Familusi & Ajayi, 2019; Oyefara, 2017), artificial manipulation of fertility rate that is evident in the reduction in number of children women give birth to in reference to control of birth rate, and early marriage.

A reduction in fertility levels correspondingly generates a reduction in family size in average annual rate of population growth (Wusu & Isiugo-Abanihe, 2006). The effective implementation of family planning programmes and strategies initiated by Nigerian Government to reduce overpopulation in one part and increasing cost of rearing children in the other part also

encourage control of fertility rate resulted to reduction in number of children given birth to in the region. Also, Wusu and Isiugo-Abanihe (2003) examined the trends that depict family patterns among the Ogu of Southwestern Nigeria by exploring marriage and family size that characterized traditional family patterns and found that families have imbibed artificial manipulation of fertility rate leading to low birth rate and that marriage patterns were modified in the country. The findings of these scholars further indicated that Nigerians in present day consider having large families as irrational and economic waste as having less value for children has become a new feature of the contemporary family system, asserting that it was in the past that human labour was a source of strength to the family hence having more children.

Moreover, Obaro and Agbontaen-Eghafona (2003) found reduction in the present-day desired family size and number of children procreated in families among Nigerians unlike in the past where a large family size and a number of progeny characterized family structure. These scholars explained that Nigeria was mainly comprised of agrarian societies; therefore, people in the past had a preference for a large family size and procreation of numerous progeny as a means of obtaining cheap labour from their immediate family members for farming. In the contemporary period, globalisation has introduced civil and public services as well as other white-collar jobs in the country; this introduction lends credence to the growth of the desire for small family size among people in the country (Familusi & Ajayi, 2019). Also, Ojua (2013) cited improvement in healthcare and child survival as among the factors that elevate the quality of life of children above the quantity of children, a concept added to family values in contemporary era.

Wusu and Isiugo-Abanihe (2006), however, opined that achieving low fertility levels coupled with the introduction of white-collar jobs is not tantamount to the collapse of Nigerian traditional familial values and behaviour in the country. Moreover, different economic classes, diverse levels of civilization as well as heterogeneity of cultural and religious practices are pinpointed as among the determining factors responsible for difference in family sizes from one society to another (Sam & Ibekwe, 2017). In the contemporary era, nuclear family units are increasingly predominant with the extended family structure becoming an integral part of the nuclear system. For instance, Harry, Okoye, and Ugwu-Oju (2013) observed a remarkable emotional and material emphasis and preference for the concerns of the immediate family - that is, a couple and their children. The modern developments in the Nigerian society have modified extended family patterns and units of fewer kinship networks with distant relatives, differentiation of functions and symmetrical role-relationships between husband and wife (Ime & David, 2013; Oloya, 2013).

Globalisation, Family Settlement and Residents Rule
In the region, economic and political factors as among the components of globalisation play significant role in causing a high level of migration. Effect of migration is significantly felt in the level of interaction within the family settings mainly as a result of distance and different work environment (Oyefara, 2017). Aslo, Rahman and Zhang (2017) added that migration creates a gap and thus brings about weak ties among family members. Scholars have investigated a world-wide series of changes in family patterns and migration has been identified a key factor that generates some type of individuated, nuclear family system, from which the keystone is the conjugal bond, rather than ties of consanguinity (Imam-Tamim et al., 2016; Oloya, 2013; Mawere & Mawere, 2010). In many African countries, as in western countries, studies have established that significant changes keep occurring. For instance, there is more racial and ethnic diversity, family forms are more varied, there are more single parent families and stepfamilies, and in many families, the

mother works outside the home (Ajani & Fakunle, 2021; Rahman & Zhang, 2017; Mawere & Mawere, 2010).

Moreover, through migration of family members as a result of searching for greener pasture, socioeconomic factor and government policy, the nuclear family system is increasingly becoming the norm of modern life-styles. Impact of migration is felt in the family in that family support becomes less crucial as many extended family members are left to fend for themselves (Oyefara, 2017). In the same vein, Obaro and Agbontaen-Eghafona (2003) noted that Nigerian indigenous family network is becoming more fragmented on a daily basis as a result of migration of extended family members away from one another. Ajani and Fakunle (2018) established that family ties are maintained via use of mobile phone in Southwestern Nigeria. However, these scholars further highlighted several social activities such as ceremonies and recreations that facilitate family ties but require face-to-face meeting of the family members. As migration removes the individuals from their primary, family strong traditional kinship ties wane and this affect the delivery of support, smooth transmission of values and high propensity have a sense of belongingness within the family (Familusi & Ajayi, 2019). Therefore, migration has eroded family ties among family members in Nigeria.

In the same vein, migration of extended family members has lent credence to the popular trend of neolocalism in the country. The rule of resident in the indigenous family system in the majority of communities in Nigeria was patrilocal, which is a resident rule, where the newly married couples are bound to live with the relatives of the groom (Oloya, 2013; Wahab et al., 2012; Aremu, 2006). In the present period, globalisation has encouraged migration, and this has eroded the cultural practice of patrilocal and strengthened the practice of neolocal, where the newly married couples have their residence set up in a location that is far away from their relatives (Aremu, 2006).

Work and Family Role of Gender

In the contemporary era, significant alteration has also occurred in the structure, several functions, role and status of women in the family as a result of social economic and political changes affecting every society (Ajani & Fakunle, 2021; Olorunfemi, 2009). Conventionally, most typical Nigerian societies comprise male dominated social environment where family chores are seen as the exclusive responsibility of the woman. However, the current century has experienced significant change in family settings through women empowerment as a way to protect the women and enable them to make meaningful contribution to the advancement of the society. In Nigeria, the twenty-first century has experienced the decline in the traditional family settings, in which the husband is the breadwinner and the wife is a full-time homemaker (Ajani & Fakunle, 2021; Oyefara, 2017), more working mothers emerge. In an empirical study to examine gender differential in mobile phone use in Southwestern Nigeria, Ajani and Fakunle (2021) found that mobile phone use has empowered women to be more actively involved in economic activities. However, an underlying pessimism here is that; with more women joining the workforce system, many women become double burdened; leaving many children unsupervised with the feelings of being neglected and unloved.

ICT Use and Child Rearing

The traditional and cultural process of child rearing and upbringing had quality attention and consideration (Omobowale, Omobowale, & Falase, 2018; Busari, Owojuyigbe, & Okunola, 2017); this made the transmission of the cultural value from one generation to another achievable in

African societies to maintain the continuous upholding of marriage values and practices. Societies in Southwestern Nigeria place the high cultural and religious value on child-bearing and rearing. In the past extended family structure played significant role through helping the unprivileged young ones from poor homes the opportunity to be supported in their education (Aremu, 2006). The traditional settings and system of family units in the region help to meet the emotional, financial, physical, social needs of family members. External and internal forces lead to changes in family system, structure, pattern and child-rearing practices (Kyalo, 2012).

Moreover, with the advent of use of ICT a larger part of these values are abandoned (Ojua, 2013; Oloya, 2013). Studies revealed that most parents substituted face-to-face communication with communicating on mobile phone and occasionally through the Internet in the region (Bond, 2010). Scholars have identified the defects inherent in communicating using the ICT device such as creating less focus of attention, tendency to be less concerned and committed to the issue under discussion, less sensory input, tendency to make the information less effective including tendency to reduce the symbol of power and status of the speakers (Muoghalu & Fakunle, 2021; Ajani & Fakunle, 2018; Bond, 2010). Studies have asserted that replacing face-to-face communication with ICT use has significantly altered the way things are done in many family settings in present day.

With ICT use and work arrangement, the time left for the parents to spend with their children has significantly reduced and this translate to reduction in influence of the parents on children's behaviour leading to maladjustment in the process of socialization. This also amount to the significant structural changes observed in family settings and system in sub-Saharan Africa as norms in traditional African family patterns are progressively altered by globalisation and substituted with modern values (Wahab et al., 2012). Moreover, Ime and David (2013), Busari et al. (2017) as well as Obaro and Agbontaen-Eghafona (2003) found that child fostering and other means of spreading childrearing cost among relatives are fading out in a number of Nigerian societies.

New Pattern of Family Combination

The challenge and pressure that African family patterns encounter through globalisation tend to change traditional family values and structure. Studies have established that traditional family patterns in African society increasingly metamorphose and significant abandonment of traditional practices is observed (Ojua et al., 2014; Oloya, 2013; Mawere & Mawere, 2010; Obaro & Agbontaen-Eghafona, 2003). With urbanization and globalisation, cultural norms and values that depicted traditional African family patterns increasingly faced with the challenge and pressure emanating from the competition prevailing between traditional and modern family values (Rahman & Zhang 2017; Sam & Ibekwe, 2017). The diffusion and influx of western values, beliefs, assertions and mass media have encouraged people in Nigeria to adopt of the traits of western culture and many traits in indigenous family settings are substituted for those in western culture. For instance, Ojua (2013) noted that the concept of human freedom and the right of the individual shifted from the traditional based values towards western ideals.

Migrations create a gap in the family interaction (Ajani & Fakunle, 2018); therefore, people have high propensity to modify the structure and system of family units. In other words, the influx of different family patterns through globalisation develops hybridization of family patterns combining the traditional and modern marriage norms or practices in contemporary sub-Saharan African societies. The hybrid family-patterns are characterized with non-marital childbearing, single parenthood, non-marital unions (Harry et al., 2013), cohabiting couples (with or without children), single parent family resulted from of teen pregnancy, divorce or abandonment, blended

family or contract marriage, late marriage, family with changes in expected behaviour that accompanies a social position such as husband or wife, homosexual couples. However, Nigerian government has not legalized homosexual marriage as the situation is in some western countries. These hybrid family units exist mainly in the urban centers (Obaro & Agbontaen-Eghafona, 2003).

CONCLUSION

This paper, via the available relevant previous studies, concluded that several family structures and settings, such as mate selection, family size, family settlement and resident rule (from patrilocal to neolocal), child rearing as well as relationship between work and family role of gender have undergone changes while new pattern of family structure and setting such as non-marital childbearing, single parenthood, non-marital unions, cohabiting couples, single parent family, blended family or contract marriage are on the increase, including homosexual couples despite that homosexuality is yet to be legalized in the country. All these are largely handiwork of globalisation.

REVIEW IMPLICATION AND PROSPECTS FOR FUTURE RESEARCH

This systematic review opined that emergence of globalisation is not inherently bad; however, establishing measures to preserve the desirable indigenous family structure of societies in Nigeria is imperative as a means of maintaining the cultural identity of each society in the country. Therefore, this systematic review suggests conducting a number of empirical studies on finding ways to shield the desirable indigenous cultural traits, including family structure, of various societies in Nigeria from being eroded by globalisation.

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