



## ABSTRACT

Globalization is a concept that has draws a lot of attention from various experts in social sciences and other discipline. The debate and controversy, protest and demonstrations that it generates has in most cases gone violet. In this regards, the reaction against globalization and its implication to human development have been observed in the relationship between the developed or rich western worlds, which are the owners of the new

# AFRICAN CULTURE AND GLOBALIZATION: THE IMPLICATION FOR NATIONAL DEVELOPMENT IN NIGERIA

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## Introduction

Globalization has been a subject of debated over time, especially when it appear in the African continent, and given the opportunities to study the academic submissions and scholarly criticism of the concepts. Therefore the paper is well informed and equipped with a lot of information on the phenomenon through those argument, discussion and even listening to both the protagonist and antagonist of globalization around the world.

The sociologist took time to always deals with exploration or evaluation of how people relates in society and how orders and disorder are maintained , also how issues that is affecting humanity particularly in respect to integration in society are enhanced with the formation of the individual as a self and as a member of a larger society. It is pertinent to note or understand that most people interact regularly with a relatively small handful of other individual. Yet it is certain that each people daily existences is likely to be affected by many others unseen, unknown people throughout the world. Therefore, the understanding is that no one is isolated from the rest of the world. On the contrary everyone is part of the world- system linked to other countries through economic and political relationship that normally occurred between countries. Very importantly, Alexander and Jonathan (2000) gave a vivid



technologies and the less or developing or poor countries. Most critics of globalization from Africa have been of the opinion that globalization is destructive to African culture and development, rather since sociology deals with exploration and evaluation of how people relates in the social and how issues that affect human integration in society is enhanced with the formation of the individual as a self and as a member of a larger society, this paper x-ray to what extent is the concept “ globalization” eating deep into Africa culture or threatening their development and sovereignty? The origin, nature and dynamics of the process of globalization and its continuous impact on African culture and development were discussed. Education which is an instrument for change, development and power was sighted as the only weapon that can save Africa and perhaps enable her defend her interest and integrity as well as, preserve her values and make her cultures relevant in the new modernity. This will only happen in Africa particularly Nigeria, if only educational policy planners will embark on policy that will favor our domestic needs particularly our cultural and societal development.

**Keyword:** Culture, Globalization, National development and Education

analysis on how change occurs and affects the social system and its relationship with culture and education. Therefore when the changes occur it can result in cohesion, consensus, and order. In this regard social system such as education, politics, family, religion, culture etc perform a variety of positive function for each other’s and this in accordance with this analogue of Alexander and Jonathan is called functionalism theory. In the actual fact, sociology has the mandate of examining people’s behaviour. The conception in relations to the subject of discussion (ie Globalization) is that the behaviour is formed through interaction and association among individuals. With this proposition, it is quite clear that a person’s thought or acts can easily be affected by his group. This interaction can go beyond time and space, even boundaries. Definitely, the people who live in different time and places are interacting with one another via technology and educational system. Cultural components are spread out since it done through technology, distance cannot become a barrier. These components are transferred by technology from one generation to the other, as well as from one place to another. A new component can be seen as moral good in one society and in another as posing a question of immorality. But the fact remains that being it moral or immoral, relationship has been established. The transformation of social values to new generation is also one of them. Different societies have found same set of solutions to organize their need and to rule



their order. Therefore the main institution (i.e. education, religion, and family) that are created through time can be seen everywhere. Historical antecedent has it that from observation interaction among people have common results, therefore the continuity and coexistences of a society has been obtained with this interaction, in this case globalization is one of the tools of the society.

### **Culture**

Culture is the way of life of the people according to Edward Taylor as quoted in Dibua V.A (2003) culture is seen as that complex whole , which includes knowledge, beliefs, art, moral, law, customs and any other capabilities and habits acquired by man as a member of a society. Kneber and Persons (1958) define culture as the transmitted and created pattern of values, ideas and symbols which are meaningful in the shaping of human behaviour.

From the definition above, it is quite certain that the culture of a place has a lot of role to play in cultivating good morals needed to bring about the good conduct of people needed for cohesion, integration and co-existence. Without a proper cohesion, co-existence cannot holistically take place to a peaceful level of habitation. Culture takes cognizance of how the people do the things they do, how they live , how they build their houses, wear their clothes, associates and even set a kind of moral standard in what should be their attitudinal disposition to some issues. Culture also bothers on how conflict is resolve when they arise, how the resolved crisis should be managed and be settled completely. Culture according to Adewale, S.A (2005) is seen as an agreement among a society's members about the appropriate behaviours, values, beliefs, history and heritages, rituals that should be respected and observed and so on. In any given society, cultures determine what should be done, and what ought not to be done. So ought questions is also a focus of culture as it is an elongation of moralities or normative disposition. Technically, there is no society that does not have culture. This is because culture determines the behaviour and conduct of the people in any community. In most instances the African society has a veritable and rich culture before the coming of the colonial masters. Tylor and Adewale, (2005) . They were also of the opinion and agitation that Africa culture was bulkernised and suppressed by the Europeans who felt that though African culture was barbaric. But for their egocentric and personal aggrandizement they introduce a system that gave them leverage over their exploration and exploitation of our domestic advantages to the development of their metropolitan states. This deception was made possible because we were quick to jettison our culture and take upon us the policy of assimilation, indirect rule etc to satisfied the Europeans and dissatisfied ourselves and destroy our system.

Culture as a concept according Emeto, M.E and Braimoh, M. E (2016) in Aluyor G.B.O et“al referred to the way of life of the people in a given society. This also is entrenched in the constitution. It reflects the norms and the materials good the followers create. The



Culture of any society is clearly seen in the way they dress, their religion ceremonies and also how they pursue their leisure. No wonder Kanagy and Kraybill (1999) emphatically described culture to be a set of tangible and intangible element- things like diets, tools, technology, language and values, which gives shape and meaning to everyday lives of a particular group of people. This categorically means that if the structure of a society –its group, organizations, networks of relationship, and patterns of interaction are the hardware, the culture becomes the software that provide the operating mechanism to power the system for efficient and effective functionality. This means that whenever the sociologist conventionally uses the term culture they are categorically referring to a shared way of life among the members of a society. The member of a society shared a way of life described by a set of blue print that show “ what must be done, ought to be done, should be done, may be don , and must be done” . The blue print or set standards are learned understanding of acceptable and expected pattern of behaviours, which are socially constructed and transmitted by socialization to new born members of a society and by acculturation to newly arrived immigrants. With the above analysis, we can summarize that culture is the totality that involve a lot as the living beings does. Whenever the culture of any society is compromised then the identity is lost, the standard set by such cultural disposition are bastardised and polarized

### **Development**

Medically Webster’s Dictionary defines development as the whole process of growth through progressive change, or the whole process of growth and differentiation by which the potentialities of a zygote, spore or embryo are realized. While in the intellectual social science field development is conceived as multi dimensional, first referring to the positive changes which affect the majority and easily found in the social, economic, political and cultural sphere of social life. Holistically it entails a social change that occurs in economic and non- economic components of societal life.

Walter Rodney, (1972) an acute proponent of societal development was able in his argument came up with three different dimension of thought in regard to development. They are the individual level which he advocated to represent the development of skills, capacity, greater freedom, creativity, self discipline, high sense of responsibility and material well being. That until this level of individuals is elevated higher to create comfort of co-habitation threat and intimidation may become the order of the day by those who may be aggrieved of the few who are mostly comfortable.

The second stage is the social group level, which he used to refer to as attaining the ability to regulate their both internal and external relationship. That it is the manner of inter-connectivity of co-habitant that will bring about the tranquility and peaceful co-existence of any society.

The third stage is the stage of government which entails both quantitative and qualitative growth in economic, political and social aspects of human and material resources of a



country. The analysis behind this ideology by Rodney is the fact that development encompasses the growth of all human activities in any society, state or nations. Since development is holistic in regards to human activities in accordance with the above intellectual propositions, it can be ascertain that development can implies advancement or improvement over some primitive status not just in time, but over a period of time consistently. It has to be directional and focus in order to realize the objective of the development. Development is the process of improvement that cut across the state, nature and above all the societies. Interaction can bring about development either positive or negative. The disposition above means that any study of development process must be concerned with numerous dimensions all of which are oriented towards making life better for all citizens of a social and political community with specific aim of preserving their identity through their culture. Going by this analysis, and since social change can also be seen as any type of interactions in social relation of any society. Can we therefore agitate that globalization is a developmental process of social change? In finding solutions to this question, one will be satisfied when we shall have discussed the argument against and the agent of globalization.

### **Globalization**

Scholars and experts have taken time to do a thorough analysis of the concepts “globalization” and have given series of definitions, but for the brevity of time and space, we shall restrict our analysis to few. Hamilton and Webster as quoted in Aluyor et al (2017) saw globalization as the political, economical, social and technological link in different countries of the world. While Palmer (2002), in his intellectual sagacity defined globalization diminution or elimination of stage enforced restrictions on exchange across border and the increasingly integrated and complex global system of production and exchanges that has emerged as a result. In the actual sense, globalization is always grounded in theory of comparative advantage. Which argued that country that are favourably disposed to the production of certain goods and services are better off exporting them to countries that are less efficient in producing them. In other words we might be tempted to say that globalization is moving the world to a situation of increasing the process of interdependence and interconnectivity between different political, social and economic components of the world thereby making the entire world a global village. This agitation by some scholars prompted a lot of conceptualization looking at various schools of thought. Alli Tijani in Aluyor et’ al (2017 was able to identify two schools of thought, which were the Pro-Globalization School and The Anti- Globalization School. The pro-globalization group was of the opinion that series of opportunities await globalized nations of the world as increased in availability of product that are not being produces by other nations through importation and exportation, as well as a perfect competition of efficiency and effectiveness in both human capacity development and the like. But the



Anti-Globalization group stressed categorically that despite the agitation of their opposing opponent about the comparative advantages that they accredited to production, it cannot be compare to the annihilation and commodification of human labour that will be the end result in the long run. This is because the capital and the surplus will be expropriated to the metropolitan state for onward development while the African continent will remain underdeveloped a continuation of colonialism in neo-colonialism. The Anti-globalization group remained us that insecurity somewhere is insecurity everywhere. This means that there is a possibility of transferring the terrorist activities' of other nations to the nation of peace and tranquility, which is presently a pandemic that is difficult to handle. We may be tempted to think that most of the problem in African today that has cut across all manners of criminalities like kidnapping, terrorism, banditry, ethnicity, religion fundamentalism or fanatics, are possibly a fall out of opening Africa continent to favour globalization concept. Nigeria is a living example. But we must understand that when a country decided to look inward in respect to human capacity building for efficiency and effectiveness, the result is always development in all ramification of their human endeavor. Well time shall tell as we continue our discussion.

#### **The Idea of Globalization and Their Agents**

Democratic maintenance of dictatorial tendency has prompted the Americas and its allies to flood the whole world with several different forum or agent of globalization. Awonusi, Segun, (2004) see U.S as the umpire and architect, as well as, the driving force of globalization. He was able to identify about 12 organization of the world established by this nations that sell out the idea of globalization to the world and Africa particularly. Beside this organization are the news media, BBC, CNN, VOA, and Radio France, international organizations and even the television are the accelerating agents of the integration of global culture. Due to this acculturation, teenagers around the world watch videos, listen to the music and put on the same clothes. At the same time television audience mostly all over the world watch the same major events, listen to the same financial forecast, and see the glimpse of ecological disasters, all these programmes on these media disseminate most America and Europeans information. Thus, the economic welfare of individuals is increasingly impacted by global views, while their local cultures and values are being eroded as a result of the adoption and practices given to other cultures

From the rational analysis above one will begin to think that the architect and crusaders of globalization, where African involvement are not well pronounced, look like a declaration of war upon all other cultures of the world especially African culture that was tagged barbaric during the colonial era, it is summarily seen as a perfect confrontation between global civilization and local cultural civilizations.



### **Arguments against Globalization.**

According to Ayeni, M.A. (2003), it will be recall that the World Trade Organization summit of seven (7) Nations and Russia held in Geneva (Italy) in July 2001 was paralyzed by protest, it was an indication that globalization is an unwelcome policy to the people . A lot of issue has been raised against it, whereas there is an obvious unwillingness by the West and developed countries of the world to transfer E-tech information and technology to the less privilege countries of the world. Countries of European Union and the United State of America, went ahead to subsidized agriculture and education but at the same time through the IMF and World Bank, while the demand placed on the less or underdeveloped and developing countries to withdraw subsidies from those sectors. Though the leadership of the Seven Nations and Russia painted a good and deceiving pictures to other nations about globalization as a means of poverty reduction and alleviation, even though the Africa nation has not be weaned from poverty. From the above discussion or development, one may be force to conclude that looking at the devastating effect of globalization on emerging nations ways of life, to argued that globalization may only be beneficial to those countries that has something to put into the world market. But any countries whose productive capacity is  $0/4$ (which is less than 1. Of world Trade input) joining the race will amount to someone that doesn't drink palm wine and yet becoming a member of palm wine drinkers club.

In the social aspect of African, globalization has contributed to disorganizing and breaking down of various communities. This phenomenon is part of a much larger, more complex web of changes associated with postmodern society. Nevertheless, education which has always be a net contributor to the positive benefit of the physical communities is now seen as been undermined. Furthermore is the physical experience of what a community offers instead a much less substantial substitute in form of virtual communities? Many observers of this new phenomenon are already seeing dangers and significant social laws in demise of physical community and its replacement by virtual community, irrespective of the educational disposition. Culturally globalization has bastardized the indigenous culture due to the restless imposition of Western values. The imperialist attitudes has been concerned about spreading the awareness of the concepts of globalization to the extent of making expert to see them as another form of new colonizers, insensitivity spreading their own views of the world into developing nations and making them believing that they are doing them a favour, whereas the benefit goes to the colonizers. Therefore, the attitude of potential power of globalization to spread dominant ideologies and crush emerging structures in African is the major concern of very many experts.

### **The Effects of Globalization on African Cultures and Development.**



The spread of globalization by the West a concept tag (invisible) force operating beyond human control that is met to transformed the world is a mere deceit. It is a concept that is hypocritically propagated to justify the spread of western culture and of the capitalist society. Ajayi, S.I.(2003) admitted that:

*Globalization is the direct consequences of the expansion of European culture across the planet via statement, colonization and cultural nemesis. It is also bound up intrinsically with the pattern of capitalist development as it ramified through political and cultural areas.*

He advocated in his proposition that the goal of globalization is that the whole world would become westernized and capitalistic. The implication is that western culture has become the standard by which all other cultures must be measured, or as he puts it “every set of social arrangement must establish its position in relation to the capitalist west” From available argument against globalization, one will known that it is a deception for one to agree to the fact that globalization is a self- propelling social dynamics. Ayeni, advocacy buttressed this fact when he described it as economic sphere being directed by the world Trade Organization (WTO) with it underline goal of economic liberalization, in political and cultural sphere, through the powerful means of information technology, dominated by the west. The weak cultures may not be able to resist the force of globalization and also the third world countries may not be aware of the” hidden agenda” of globalization. The fact of the issue is that globalization is that modern under current economic technological principle that is met to secretly embarked on economic exploitation of the third world using advanced technology that belong to the western countries of the world. This hidden western intellectual deceit can only be realized if the mindset of the Africa and Nigeria particularly is perforated with immoral ideologies by making them believe that globalization brings about development. it is the saying that the more you look the less you see. No wonder that the critics of globalization took time to concentrate in lambasting the concept from the economic angles.

The situation of African today is so pathetic as a result of the gradual adherence to western culture at the detriment of their culture. African has consequently changed from a land of culture, nature, of tradition and rural setting where the cockcrow signal the dawn of a new day, to a land of urban dwellers with all the evils pandemic association. To mention but few, the former ways of life of the African origin has been altered in so much diversity. For instance African traditional religion, with all it has to offer, is driven to the background. It is the western religion that is now being promoted and proliferated in all the nook and crannies of the entire African. Remember when things falls apart,. The center cannot definitely hold. Chinua Achebe, (1958). The worship and belief of our gods and goddesses has been washed away by the belief and worship of one god, whom African does worship through those gods and goddesses. Whereas the basis of our



religion is the root of our behaviour and hence our belief and trust has been replaced by what we have been told is better than what we have. We were the people used to steal the trust and the belief in our culture which was a product of togetherness, honesty, sincerity, peaceful co-existence and the like.

In regard to the social disposition, the problems are mono mental and practically endemic. Series of criminalities has been promoted daily as a result of globalization, popularly among these are the cyber crime which has cleverly finds it place all over the world, armed robbery is also accorded a professional strategy for young men and women. Anxieties and fear rules the night of African, while despair rules the day. The men in public offices turned corruption to their god. Pages of news and magazines are filled with scandalous reports of one corrupt practices or the other. Nigerian newspapers for instance reported daily happening in public office holder's involvement in bribery and corruption. Very recently the accountant general of Nigeria was arrested and accused of #170 billion deals but God knows if he will be prosecuted if found guilty of the crime. These are men and women that are supposed to protect the law that are being indicted for one corrupt cases or the other.

Societal restriction on sex has been directly or indirectly annihilated. Married men and women compete with bachelors and spinsters on sex game. Even the very younger ones now go to the internet to choose spouses without the usual affinity and affiliation courtship. Adultery to modern African is conquest. Those who assumed the leadership of various religion sects are sex addict, who cleverness played into the hands of weak men and women to carry out their inordinate act." Fornication is now enjoyment". Hotel and brothels make fortunes for them. Beside our education is no longer delivered in the traditional way, rather in the cellular and secular style and form. Our indigenous and civic/moral education that promotes obedience, brotherhood, love, respect for elders and constituted authorities is now thrown to the background in favour of the western education. Courses that are met to teach morals and instill in our citizens the best form of behavioral tendency are also being thrown out of curriculum in school either by the various institution or departmental head because of greed to bring in the self centred courses that will benefit them, and means nothing to the citizens. The foreign culture embedded in western education has dealt a serious blow to African culture and has even almost wiped off our cultural existence. The situation has reached an alarming proportion that most Africa do not see anything good in locally made goods except imported foreign goods. No matter the quality of the goods unless Nigerian see stamp of made in England, Japan, china etc they would not be satisfied. This is why we are already thinking that western education has actually produced a set of Africans with perforated mindset and with colonial mentality, to the extent that their children are no longer allow speaking their native language instead; it is English all the way. Even when people come from the village and speak the native language, their excuse is that they can understand but cannot speak.



Directly or indirectly unknown to them that they have betray their family secret, trust and even their cultural hegemony has be completely destroyed. But to be sincere the overall result of the western /education has actually westernized African to the point that they are no longer regarded as people that has a culture. Most Africans now see cultural ways of life as uncivilized, primitive and ancient. We could see from the ongoing that globalization has not only broken our religion, education, but also individual lives, families, relationship, situations and societies. The typical man no longer eat with bare hands from the calabash-dish but with silver made spoon and golden plates and finger like looking stainless forks and knives. He does not sit on the floor with his traditional mat decorated with local decoration but relaxes on an easy armchair stirring in a beautifully made flat table as dinning furniture.

Looking at the above analysis we could see that the effect of globalization is more profound on our youths who are rapidly losing touch with their cultural values as portrayed by their alien culture and bizarre dressing, dancing, language and so on which invariably affect other aspect of social life. The present rational analysis of cultures, religions, moral values and development of the African society can therefore be traced to two factors- Colonization and Globalization via the advent and advancement of modern technology. From these two concepts we can find a number of sub-factors. Colonization on one hand gave rise to bureaucratic arrangement, new political system, new religion; western education, new judicial system etc. while the advent of modern technology gave rise to urbanization, change in family roles and pattern, monetized economy, materialism, growth of the mass media, mobility and turning the entire world into a small community etc. while the sub-factors could not be out rightly said to be evil in themselves, nevertheless they constitute the” carriers agents” of the evil that befall the African society. The bureaucratic arrangement that came with colonization was supposed to ease the administration of the African countries. However, evil like bribery and nepotism set in because of competition for scarce “goods” employment, scholarships, and other forms of economic advantages.

Other setback occasions by globalization are reflected in immodest, nudity, individualism, consumerism, and it has created a very lazy and corrupt elites group in Africa. These problems are exacerbated by African dependency on alien and unreliable legal codes that hinders self determination in adjudication and dispute resolution because it has perforated the communitarian nature of African societies to the background. Globalization also portray the imposition of western style of democracy that is unclear to many African countries and also too expensive for developing economies to run this further orchestrated Africa’s dependency status. It is this over reliance that has paved way for cultural imperialism permeating Africa under the guise of globalization. To continuously perpetuate the dependency of African on the west, militaries intimidation



and economic sanction becomes the weapon of the European nation against the Africa countries, which Robert Mugabe of Zimbabwe took his fair share some years ago

### **Conclusion**

We have been able to establish in this research paper that globalization could be view from so many dimensions. 1. From cultural and civilization II global economy, III global political and IV military order. Moreover, this paper specifically focuses on the effect and detriment of globalization on African culture and development. Therefore we argue that globalization is destructive to African cultures and have also sent some signals to African people to be conscious of the onslaught of forces of globalization. African must wake up of the slumber of lackadaisical attitude to redeem whatever is redeemable of the remains of her rich cultural heritage. Africans must as a matter of urgency think of how to indigenize their educational system, to accommodate much emphasis of their cultural disposition. This will probably help to bring sanity to the already near collapse society. This is because the lost of any culture is the lost of the people identity, togetherness, dignity and also the interpersonal relationship that is based on cordiality and fraternity needed to settle dispute that would have snowball the serious crisis in the society. Man is not just a mere animal of nature but also of culture.

### **Recommendations**

In view of the above analysis we therefore recommend that for a peaceful and a well rejuvenated society African must as a matter of fact swing into action to do the following:

1. There is need to reawake the demonstration of our cultural heritage in order to make their importance known to this present generation. This will help us to preserve our values and restore our moral decadences
2. African should device a management model in most of her industry , as well as their educational system so as to brings to bear the virtue of togetherness , sincerity and transparency as portray by African culture
3. We must as a matter of fact pursue self sustaining productive project in the area of production and also education to enable us developed human capacity that can developed our society.
4. Importation must be discourage for infant industry to grow, this will enable us to be self sustaining if handle with sincerity of purpose. No nation continuously embark on importing all their needs and succeed in developing their country, therefore we must look inward.
5. Educational policy planners must also know that if our education cannot provide our domestic needs we will still depends on the European nations for medical attention, good education, and above human capacity development.



6. Education must be well funded to avoid unnecessary academic calendar being disrupted, this normally makes our citizens to become half bake such graduates cannot be practically good for servicing our industry at various capacity, if we get it right education is one of the key to unlocking the destiny of a nation's wealth.

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