

## GLOBALIZATION: MODE OF PENETRATION AND IMPACT ON REMOTE RURAL AREAS IN NIGERIA

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### ABSTRACT

*This study investigated the effects of globalization on the local culture, especially the youth culture in Nigeria. The objective of the study was to investigate the extent of geographic comprehensiveness of the process, the instruments by which it is achieved and the driving agents of the process. To achieve the objective, 120 regular viewers of digital satellite television (DSTv) in Saghev District of Guma Local Government Area (LGA) of Benue State, Nigeria were interviewed. The study found that channels and programmes frequently watched by youths in the area were all foreign. Specific programmes viewed include European football, wrestling, assorted films and product advertisements. The high foreign content of programmes has led to shift of preference from local football by 89.2%, local athletics by 72.5%, fairy and moral tales by 92.5% and traditional dances and music by 55.8%. These shifts are part of the emerging world “mass culture” which is being diffused from the main cultural hearths of Western Europe and United States of America through the instrumentality of the satellite television technology. The study concludes that since culture equips a society with capability for meaningful adaptation to its environment, and since culture is essentially a product of local environment, introducing alien culture ultimately does not solve issues of local development. Local rural communities must therefore be protected from undue exposure to foreign cultural influences.*

**Keywords:** Globalization, local environment, ‘mass culture’, rural communities, development

### INTRODUCTION

The most dominant word on the lips of politicians, diplomats, businessmen and scholars today is globalization. In principle, it creates unlimited access to raw materials, common market and an international pool of labour force for all nations and regions of the world. The biblical event which occurred at the ‘Tower of Babel’ by which humanity separated and developed along different pathways finds its ultimate opposite in globalization. The process promises unification of cultures into a single world system. Hence reference is constantly made to ‘global village’ when discussing globalization. For the process of globalization ultimately creates a global village. In that huge metaphoric spatial entity, the whole of mankind resides with catholic way of life, affording humanity better understanding, greater interaction, unfettered resource flow and development. However, a global village is a mere metaphor representing attempt by modern societies to turn the world into a ‘cultural common’ for unhindered social and economic exchanges. True to settlement setting which ‘global village’ implies, there can never be true equality and equity in the global village. There must be the ‘mayor’ of the village, royal and noble families, artisans, hewers of wood and fetchers of water, all living in the same entity, but occupying separate quarters and having varying access to quality of life. In this sense, ‘global village’ becomes a theoretical model that simulates the real world we live in today. In this model, the undesirable position

of Sub-Saharan African countries as a whole, and that of rural areas of Sub-Saharan Africa in particular, is amply illustrated.

But for rural areas, the negative effects of current globalization only repeats the ever known heritage of exploitation, declining livelihoods and abject deprivations, having been placed in a similar position during proto-versions of globalization. The free market which it openly advocates creates a context in which powerful corporations dominate and dictate production content, quantity and distribution of goods and services. Even the state is subordinated in this phase of global cultural transformation (Ikeme, 1999). The rights of individual citizens and rural communities to resource control are deeply degraded in favour of large corporations. The neoliberal social and economic policies emerging in the wake of globalization and re-enforcing the process have therefore extended the reach of globalization to remote rural communities and has undermined the ability of the communities to tackle poverty. It has also deepened agrarian and cultural crises in several rural areas of Africa (Akram-Lodhi and Kay, 2008). Globalization may therefore be the final battle for the destruction of rural socio-cultural system in the Sub-Saharan Africa generally, but especially in Nigeria, which has been locally sustainable.

### CONCEPTUAL AND THEORETICAL FRAMEWORK

Globalization refers to planetary unification of societies (i.e. unification of cultures, economies, politics, technologies and even languages). It is a term that sums up all the changes towards a common world system which occur due to interconnected production, communication and technology; international trade, investment and cultural exchange; producing increasingly a single world system and a global mass culture (Smith and Doyle, 2002). Thus, in characterizing globalization, Kearney (cited in Pitylak, 2006) used four components, namely, economic integration, personal contacts, technology and political engagement. Economic integration is expressed by trade (comprising import and exports), foreign direct investment portfolio and net income paid to foreign factors of production. Personal contacts refer to international phone calls sent and received, international travel and tourism as well as capital transfers (remittances by workers to home countries). Technology indicating extent of globalization is the sum of total number of internet users, internet hosts and internet servers. Political engagement is reference to number of embassies in a country, membership s of international organizations and number of United Nations missions undertaken by a country in a particular period (Pitylak, 2006).

It must be pointed out that these components are by no means the only indicators of globalization. Doubtlessly, they characterize globalizing nations ('global overlords') that generate technology and cultural innovations and push to the rest of the world. For peripheral regions, practical indicators of globalization should be foreign component of goods consumed, content of entertainment and retention of local content in the aggregate cultural patterns seen at particular point in time. This perspective is particularly relevant in assessing the extent of global involvement of rural areas as they are in no position to enter into direct economic integration and political engagement with other countries; yet they are by no means immune to the influence of globalization.

Looking for a framework under which ideas, technology, product preferences and culture as a whole can spread from a point of origin to the rest of the world to create 'mass culture', one thinks of diffusion theory by Hagerstrand (1967). It is all about the manner different types of innovation spread over space and through time from a point of origin to another point. Three main types of diffusion are recognized, namely, hierarchical, relocation and contagious diffusions. A phenomenon spreads hierarchically when it moves from more important

persons or important settlements to other people or nodes of less importance. It is relocation diffusion when people who first adopted it migrate to new destinations carrying with them the new idea. When an innovation spreads rapidly and extensively throughout a population without requiring human contact it is called contagious diffusion (Fellmann, Getis and Getis, 1999; Rubenstein, 1999). Modern transportation and communication systems are extremely conducive for effectuation all types of diffusion, especially the relocation and contagious diffusions. According to Hagerstrand, the diffusion process anywhere would be characterized by an initial phase of slow adoption, followed by rapid adoption when people become convinced about the usefulness of the innovation. The final phase is marked by a slowing down of adoption. Plotted on a graph, the diffusion pattern would produce a typical S-shaped curve of adopters in the course of time. Doubtlessly, globalization is a process of rapid diffusion of new ideas, beliefs and new technologies throughout the world. The spread of innovations under globalization is not just by relocation of human carriers, it is also a contagious kind which does not require relocation of carriers of innovations. Cross-border spread of new ideas has been made possible and easy by improved communication technology, especially the internet which is fully audiovisual and reaches every nook and cranny of the world instantaneously.

Attempt by man to unify diverse socio-political and economic systems of the world into a single system is not new. Its foreshadows were the trade and cultural exchanges between diverse societies across the world which dated back to the 3<sup>rd</sup> millennium BCE (Wikipedia, the free encyclopedia). Since then, it has sustained itself over the years, increasing in content and geographic comprehensiveness. Ancient global system covered only the then known world centering on the Middle East and impacting on the Mediterranean lands and the Near East. Articles of exchange comprised highly valued goods like gold, spices and silk materials. The first period that witnessed attempt at more extensive cultural and socio-economic unification of the world was between 10<sup>th</sup> century and 15<sup>th</sup> century A.D. The mediaeval globalization which mercantilist economy of the period represented extended the system to the Americas and deeper into African continent (Hartshorn and Alexander, 1988; Findlay, 2002). According to Findlay (2002, cited in Web document), this world system started in the 13<sup>th</sup> century when most of Eurasia came under the control of the Mongols who made land routes linking China with the Near East and Western Europe safe for movement of merchants and freight. This made intermixing of ideas, cultures and goods possible between Western Europe, Asia, Africa, South America, West Indies and North America. Europeans disproportionately benefited from this phase of globalization more than any other people, in terms of scale of wealth accumulation and propagation of European cultural values (Hartshorn and Alexander, 1988). Content of exchange at this period expanded to include human beings as slaves, an inclusion which, for Africa, removed an important resource for development.

Wealth accumulated by the leading beneficiaries of the mercantilist global system occasioned industrial revolution in Europe where resources collected from all over the world accumulated. The success of industrial revolution created the imperative for new raw material fields and market for manufactures. Britain, France and Germany which were the main industrializing nations locked horns in stiff competition for markets and raw materials. This led to formal partitioning of Africa in 1884, by the colonial powers (Lenin, 1969). Imperialism and colonization which constituted the second phase of modern globalization flourished between 19<sup>th</sup> and 20<sup>th</sup> centuries, and directly brought the entire cultures of African continent, southeastern Asia and Latin America under the world system. In all this, nation-states were targeted as units for cultural, economic and political amalgamation. In other words, it was societies that were targeted and used as building blocks of the global system.

Remote communities and individual members of nations were still able to hold onto their values and traditions. Imperialism practically destroyed local technology, indigenous initiatives and local economic base in all the nations that were subjugated, and re-ordered them towards external dependence. Even taste for local foods and goods, wears, dances and music of the elites in these nations were all re-oriented towards foreign products. The second era of globalization actually sparked off World War I, created World War II and was transformed by the same World War II.

The current phase of globalization surfaced in the aftermath of World War II with formation of United Nations; and subsequently, creation of series of international multilateral and bilateral trade agreements and protocols. The agreements were embodied in the Bretton Woods Institutions such as the World Bank, International Monetary Fund (IMF), General Agreement on Tariffs and Trade (GATT), which later became World Trade Organization (WTO). Similar permissive arrangements were replicated at regional levels; for example, Latin American Free Trade Area (LAFTA), Central American Common Market (CACM), Caribbean Community and Common Market (CARICOM); and later, Economic Community of West African States (ECOWAS), etc. The multiplicity of these bodies (and what they stand for) has loosened the rigidity of national boundaries and national economic and political exclusiveness, thereby facilitating the creation of 'global citizenry'.

The institutions have created frameworks for world-wide and regional policies and guidelines for lending funds, foreign aids and structuring economies of member nations. It is these institutions that shaped politico-economic context for circulation of common technology, economic and social systems; and are fast creating mass culture in the world today. In a sense, these institutions have ousted governments from their control over internal politics, economy and population of individual nations, especially developing nations.

The ever improving transport systems have given practical effect to the liberalization of spatial interaction among different cultures of the world which has emerged under the auspices of international institutions mentioned above. The efficiency of land, sea and air transport systems has increased several folds since the end of World War II, affording people opportunities to travel far and wide to effect innovation diffusion by relocation. But more than anything else that serves as motive force to the present world system is the revolution in information and communication technology, the internet and the mobile phone. The internet is a world system of interconnected computer networks (Wikipedia, the free encyclopedia). It is an instantaneous audiovisual system of mass communication, capable of communicating new information and ideas to millions of people at the same time. One characteristic of internet that makes it effective for creation of mass culture is its worldwide reach which takes messages and images to people in their closets, ensuring privacy of usage. It cannot be censured by governments, and therefore, it is not subject to international boundary restrictions. Under such open communication systems, contents of information are not subject to conventional morality of any society. Individuals choose whatever information and images they want to hear and view. In the process, many users are influenced to abandon local cultural patterns of behaviour in favour of foreign cultural behaviour. Related to the internet in this regard, is the widespread use of Global System for Mobile Communication (GSM), an international system for digital communication by mobile phone (or cell phone). With this facility, people communicate information anywhere, anytime at interpersonal level and get mutually impacted by what they communicate. The triple impact of improved transport, internet and GSM has been to 'shrink' the extensive global space and make people more conscious of the world (New World Encyclopedia) wherever they are. It is these facilities that

give the current globalization process its unique character of geographic comprehensiveness and socio-cultural commonness.

The driving agents of current globalization process are the multinational corporations (MNCs). They are private manufacturing firms and trading companies which have established subsidiary units in foreign countries, with tacit recognition by governments of such countries, while locating headquarters in their home countries. In establishing branch operations in foreign nations, especially developing nations, MNCs hope to reap advantages of abundant raw materials, cheap and unassertive labour force, insatiable market, loosely protected environment, tax reliefs and highly indulgent political elite (Hartshorn and Alexander, 1988). Like mercantilist firms, MNCs have huge capital, technology and ideas; and yet, conditions in their home countries are not as conducive as those in other countries for investment. There are stringent environmental laws, labour is highly assertive and expensive and in a sense, there is glut of expertise and goods in the home markets. This explains why they readily exploit investment opportunities in other nations where conditions are attractive.

Each era of globalization has had impact on societies existing far away from globalizing centres. Even proto-versions of world system that targeted nations and societies affected individuals in varying degrees. However, in terms of pervasiveness and perversion, the new globalization can be regarded as being unique from the proto-versions of the process. While past globalization targeted societies, modern globalization targets both societies and individual citizens of nations and captures them in their physical and mental closets through internet communication and personal telephone access. With such assured privacy and access to information about virtually everything, citizens of all nations are at the guidance of world centres of information and communication technology (ICT). The centres advertise products and values they want to spread, irrespective of the impact the values and products create on the local cultural and economic interests. It must be emphasized that, ethics are not any restricting force in globalization process, neither are issues of social and spatial equity given any thought. If globalization facilitates development, it is a development that is dissociated from geography. These are aspects of the process that most challenge Nigeria generally and rural areas of the country in particular.

Sub-Saharan Africa as a whole, but more so its rural areas, has entered the unified world system quite unprepared for meaningful participation. People are not equipped intellectually and culturally to abstract advantages of the world system. They cannot therefore operate as equals in the global village. This is more so because 'with the onset of post-industrial society, development has gone from the resource-exploitative model as basis for increased prosperity to knowledge-based and technology driven model' (Anya, cited in Ikeme, 2000). With severe deficiency in human capital looming large in Sub-Saharan Africa therefore, the region lacks qualification to occupy 'decent quarters' in the 'global village'. Nevertheless, the onslaught of the process is so spatially inclusive that no region of the world can be left out of sway; all regions are being herded into the 'global village' either as 1<sup>st</sup>, 2<sup>nd</sup> or 3<sup>rd</sup> world, depending on the level of technological and cultural preparedness. Sub-Saharan Africa is typically a third world region, and therefore uniquely affected by globalization. Indigenous initiatives have been lost in all directions of human endeavour; indigenous technology, cultural values, tastes and consumption patterns have all been lost, and communities are being made to adapt to world patterns as perpetual consumers. In this way, the true essence of globalization which should not just be a process of melting all cultures of the world into a single pot, but sustaining diverse societies from that same pot is lost in Nigeria in particular and Sub-Saharan Africa in general. This trend knows no bounds in this region to the extent that even

the remotest rural areas that are apparently inaccessible are being penetrated, mainly in a negative way by the emerging global culture.

This study has used Saghev District of Guma Local Government Area (LGA) of Benue State, Nigeria to illustrate the spatial comprehensiveness of globalization and the impact it has on rural areas in Nigeria which are virtually helpless under the onslaught of the process. The study analyses the programmes of digital satellite television (DSTv) through which global culture is penetrating into the traditional culture in the District; and the impact globalization is creating on the youthful population of the area. The recreational facility was first introduced in the area in 2007 by one Igbo seller at Shan village. Thereafter, other people adopted the entertainment innovation in several locations around the District. People especially youths, gather around such facilities to watch European soccer, wrestling, African magic and other movies.

## MATERIALS AND METHODS

### The Study Area

Saghev District locates in Guma LGA of Benue State in central Nigeria. Lying between latitudes 7° 33', 7° 50' North and longitudes 9° 00', 9° 12' East, the District is entirely rural with a population of 36,000 inhabitants (National Population Commission, 2006). Spreading over an area of about 421.17 square kilometres, the population is widely dispersed over the territory. Only few settlements are nucleated villages. The area is very poorly accessible, being situated between two large rivers (Benue and Katsina-Ala Rivers). Transport system is highly underdeveloped, with the only formerly tarred road traversing the area being in a terrible state of disrepair. For most residents of the area, the nearest town is about 36 kilometres away; and most routes are ordinarily passable only during dry season. The people share a common culture, one language, same customs and beliefs.

To achieve the objective of the study, 15 viewers were selected from each of the eight viewing centres for the study, giving a total of 120 viewers of Digital Satellite Television (DSTv) programmes in the district who served as respondents in the study. They gave information on impact of globalization on variables like preference for recreation, dressing, security, life styles and social capital. Digital Satellite Television (DSTv), is a multi-choice television service company with headquarters in Ferndale, Randburg, South Africa which offers commercial facilities for viewing foreign programmes such as general entertainment, movies, lifestyle and culture, sports, documentaries and advertisements.

## RESULTS AND DISCUSSION

Of the eight villages that have satellite television viewing facilities, six have one DSTv viewing point each, and only two have two viewing points each. Average location distance between the villages having the facility is 9.37 kilometres. In all the centres, facility opens at about 7.00 pm and closes at varying times into the night. All viewing centres reported good patronage, averaging between 30 and 70 persons daily. Services are not free as varying gate fees are charged in all the centres. The main aspects of digital satellite television viewing in the District are shown in Table 1.

It must be emphasized that the sizes of the settlements in which the facilities are located are not big enough to provide appropriate daily thresholds for commercial DSTv service. The population sustaining the thresholds comes from a wide area of sparsely settled hinterlands of individual centres.

Some people travel through a distance of 5-7 kilometres to view programmes on DSTV. With an average daily attendance of 38 people per viewing centre and mean gate fee of N55 per viewer, a DSTV facility owner makes a daily gross revenue of N2,090. Without rural electrification anywhere in the District, part of the money realized goes for recurrent expenditure on fuel and occasional servicing of generator. Nevertheless, providing this kind of service to the rural youths is a worthwhile business venture by rural standard if it is considered purely in economic terms. However, the business is not socially responsible, and therefore, culturally inappropriate.

**Table1. Distribution and patronage of DSTV facilities in Saghev District**

<i>Village</i>	<i>No of Viewing points</i>	<i>Duration</i>	<i>Gate fee charged per person (Naira)</i>	<i>Daily average NO of viewers</i>
Shan	2	7 pm – 1 am	50	37
Tsavnum	1	7 pm – 12 pm	50	35
Mbapuun	1	7 pm – 1 am	50	30
Pev-i	2	7 pm – 1 am	70	50
Gbise	1	7 pm – 1 am	60	40
Kpoughul	1	7 pm – 12 pm	50	33
Unzughul	1	7 pm – 11pm	50	35
Tse Ikyo	1	6 pm – 11 pm	60	40
Average	1.3	5.67 hours	N 55	38 persons

### Programmes Viewed

DSTV is a vast multi-channel satellite television with well over 127 channels, each broadcasting various programmes. However, rural retailers in the area subscribe for only few channels which show programmes that attract the youths and are affordable for subscription. In almost all the centres studied, the commonest channels were those showing sports and movies. They are shown in Table 2.

From the Table, it is clear that channels frequently visited are all foreign; and the programmes they broadcast have high foreign contents. No programme goes without series of interjections with interlude of advertisements of foreign products, music and dance. The psychological influence of the programmes has impacted upon style of dressing, music and dance, food choices, security, violence, sports and leisure and traditional morality.

The silent effects which comes with frequent viewing of DSTV programmes is the non exercising recreation, which as seen from Table 1, takes an average of about six hours. Young people sleep late in the night, and do not rise up early to go to productive activities. Since productive activities give identity to local rural communities, and their economy is driven by manual labour, their break down or sudden change upset and desiccate community life.

**Table 2. Common DSTv channels subscribed and programmes most frequently broadcast**

<i>Village</i>	<i>Channels frequently tuned</i>	<i>Programmes frequently broadcast</i>
Shan	Supersport	Soccer
	Supersport select	African Films
	African Magic	Assorted Films
	ESPN	
Tsavnum	Entertainment TV	
	Supersport	Soccer
	Supersport	African Movies
	African Magic	World Wrestling
Mbapuun	Fox	
	Supersport	Soccer
	Supersport Select	African Films
	African Magic	
Pev-i	Supersport	Soccer
	Supersport Select	African Films
	ESPN	Assorted Films
	African Magic	World Wrestling
Gbise	Entertainment TV	
	Fox	
	Supersport	Soccer
	Supersport Select	African Films
Kpoughul	African Magic	Assorted Films
	Entertainment TV	
	Supersport	Soccer
	Supersport Select	African Films
Unzughul	African Magic	Assorted Films
	Entertainment TV	
	Supersport	Soccer
	Supersport Select	African Films
Tse Ikyo	African Magic	Assorted Films
	Entertainment TV	World Wrestling
	Fox	
	Supersport	

### Impact of DSTv Programmes on Recreation Contents

To bring to the fore the effects of foreign programmes on viewers in the area, it is necessary to juxtapose the recreational structure of the communities in the District before and after the introduction of digital satellite television in the area. This juxtaposition is shown in Table 3.

**Table 3. Recreational structure in Saghev District before and after introduction of DSTv**

<i>S/No</i>	<i>Recreations before introduction of satellite TV</i>	<i>Recreations after introduction of satellite TV</i>
1.	Local Football	Viewing European Football
2.	Local athletics	Viewing World wrestling Championships
3.	Fairy tales/Moral tales	Viewing Movies
4.	Traditional dances & music	Viewing foreign dances & music



Prior to the introduction of satellite television to the area, the main recreational activity was football which was played almost in all sub-communities that had primary schools, using primary school football pitches as arena for the game. Evenings were then characterized by whistle blowing and noise of the game in all villages in which schools were sited. Occasionally sub-zonal competitions were organized to compete over trophies donated by the District Head and other soccer loving individuals in the area. With the introduction of digital satellite television, youths have all abandoned local football game in favour of European football which is available on TV screen at trekable distances. European football clubs like Manchester United (Man U), Arsenal, Westham, Liverpool, Chelsea, Everton, Aston Villa; Bacerlona, Real Madrid, Valencia; Juventus, AC Milan, Inter Milan; Napoli, Olympic Marseille, Lyon; Bayern Munich, FC Dortmund; etc, have become quite popular in the area among the youths to the extent that each such club has devoted fans. At each viewing centre, viewers divide into fans of opposing sides and even fight one another in support of preferred clubs.

Local athletics comprising races, long and high jump competitions have similarly been displaced by viewing world wrestling championships, fought in the far away United States of America. Instead of participating in the physical activities themselves to keep fit physically and mentally, the youths prefer a leisurely watching of entertainments holding in foreign lands.

In the same manner of displacement, fairy and moral tales used traditionally as tools for instilling moral values, discipline and control into members of the younger generation have been abandoned. The tales used to serve the dual role of entertainment during the dull night hours before bedtime and means for communicating wisdom, cherished virtues, sanctions and control of youths' excesses before the introduction of digital satellite television service in the area. After the introduction, majority of young people in the area prefer to pass time watching movies written in foreign cultures they do not very well understand to derive intrinsic lessons they contain. Elderly people who are repository of the tales no longer have audience to entertain and educate. The audiovisual nature of films makes them quite harmful to the local culture they are penetrating. Characterized by hardcore crime and profane scenes, visually showing gun handling and semi veiled pornographies, the movies impact mainly on the wrong side of viewers; at least as the communities see them.

Prior to the advent of digital satellite television service in the District, youths were sometimes involved in local athletic competitions among themselves. Field events like short and long distance races, long and high jumps and traditional wrestling were competed for at such occasions. Such events have stopped; and youths prefer to pay to watch world wrestling championships that are fought for in foreign countries, especially, United States of America.

Similarly, traditional music and dances have disappeared from social scenes like wedding receptions, entertainment during Christmas and New Year festivities due to the influence of foreign music and dances viewed from digital satellite television. The only surviving local music and dance is the church music of the Universal Church of Christ in Tiv (NKST) which became fully indigenized in 1957. To many youths of the area, showing preference for the new music and dances is a sign of modernity, their version of being a 'world person'.

### **Effects on the Youths**

In the preceding section, it has been shown how the introduction of digital satellite television service in Saghev District has impacted on aspects of the culture of the people. Investigation has shown that the impacts are specific and personal to viewers. They have been exposed to new ideas and alien ways of life, and have shown a tendency to put those ideas into practice.

As has been mentioned earlier, though movies are acted to depict happenings in society and communicate lessons there from, undiscerning minds pick the superficial meanings of scenes and allow themselves to be unduly influenced by them. Asked to indicate the major influence viewers have experienced from digital satellite television, responses were as shown in Table 4.

**Table 4. Shift of preference for recreations among viewers in Saghev District**

<i>Local recreational activities</i>	<i>No of respondents preferring</i>	<i>Foreign recreational activities</i>	<i>No of respondents preferring</i>	<i>Percentage of shift in preference</i>
Local football	13	Viewing European football	107	89.2%
Local athletics	33	Viewing World Wrestling	87	72.5%
Fairy/moral tales	9	Viewing movies	111	92.5%
Traditional music & dances	53	Viewing foreign music & dances	67	55.8%

From Table 4 it can be seen that, generally all local recreations have lost substantial patronage, but the worst hit local recreation in terms of loss of preference are fairy and moral tales, followed by local football. Conversely, all foreign recreations have gained popularity among respondents in the study; the most popular being viewing of movies and European football and the least popular being foreign music and dances. The shift in preference has already led to disappearance of local entertainment activities, leaving behind a growing culture of ‘all consumers and no producers’ of entertainment.

The results of field investigation have revealed the efficiency of digital satellite television as an agent of social change. It is relatively a recent entertainment innovation in the District, but it is spreading fast around the area and attracting a growing patronage. It is a communication facility that has no local component; programme contents are determined in far away Randburg, South Africa. True to the spirit of globalization that is fuelled by profit motive, DSTv owners and those who own copyright for programmes make huge profit while destroying local cultures and economies.

That digital satellite television programmes have destroyed local recreation industry and other initiatives in Saghev District is not strange in the concept and principle of the raging world system. What is perhaps unexpected is the acceptance of the recreation innovation by inadequately educated and insufficiently travelled youths, in an apparently remote and physically isolated territory. The entire scenario represents in microcosm what innovations and ideas generated at specific geographical locations are doing at the level of the world. The ‘mass culture’ which is increasingly becoming evident in the world is dominated and paced by the globalizing nations of the Western World that possess the means of producing and distributing television, internet, movies, manufactures, languages and mass advertisement. So equipped and supported by the favour of global institutions like International Monetary Fund (IMF), World Bank, World Trade Organization and others, their products and ideas move unchallenged to any destination in the world. Armed with only analogue means of communication like moonlight tales, town criers and restricted telephone access, African countries generally and their rural areas in particular, have virtually no chance of projecting their products and cultural values their local territories. Their current response to the emerging world order has been to adopt the foreign mass culture of the world.

One evident effect of yielding to the mass culture is the fast depleting social capital that arises from such a response. Social capital is the sum total of influence of particular actions by community members on one's network and control context. It defines relationships between individuals and organizations, organizations and organizations, and kinship. It therefore serves as an adhesive which holds society together (Pearce, 1996, cited in Ikeme, 2000). Since social capital can only be built by close interaction between members of a community, which interaction globalization has switched attention from, it is not enhanced by the world system.

Similarly, human capital is blocked from growing. Knowledge and skills possessed by members of a population which human capital represents is hindered from growth as useful time to do home academic assignments is consumed by long hours of viewing programmes on DSTv and failing to recreate indigenously. Vocational passiveness takes over the minds of viewers which further depreciates human capital. Ill developed human capital begets poverty in a population as those affected lose initiative for productive thinking and productive actions. These trends are already evident in the study area.

The fate of Saghev District exemplifies the general lot of rural areas under globalization. Fondo (2006) attributes this lot to 'knowledge gap' which rural communities and the poor suffer from. According to him, it is the knowledge gap that excludes rural communities from globalization. Illustrating the effect of knowledge gap on ability to abstract benefits from globalization, Fondo maintains that the multi-billion dollar Chad-Cameroon Oil Pipeline Project left rural communities, whose territories it traversed, worse off. They did not benefit adequately from employment or from compensations for crops and properties, destroyed to give way for the pipeline, due to lack of requisite knowledge and skills. Worse still, villagers who came into contact with the international capital were exposed to increased alcoholism, prostitution and drug use.

## CONCLUSION

The phenomenon of mass culture which globalization shapes is real, and it is spreading all over the world, knocking out local ideas, methods, technology, tastes and patterns of behaviour. Powered by modern communication technology, especially the internet and mobile phone, the unified world cultural system is not restricted by national borders and therefore it is penetrating even the remotest and ordinarily inaccessible rural communities. Rural communities in Saghev District are caught unprepared for incorporation into the world culture on account of lack of adequate knowledge and skills. They are being herded into global village all the same to perpetually play a second fiddle. Youths in the study area are being incorporated into the mass culture through digital satellite television programmes, which is part of Kearney's (cited in Pitylak, 2006) technology component determining the extent of globalization for countries.

One conclusion from this study is that globalization ultimately does not leave any one out of its sway; it does not exclude any community, irrespective of knowledge gap or lack of adequate skills. Its tendency is to herd every community into a 'global village'. It is there that nations, societies, communities and individuals are sorted into appropriate 'quarters' based on knowledge and skills, or lack of them.

Two options are available towards safeguarding the interest of rural areas. One is to pursue policies that encourage literacy and vocations among rural people. With education and formal skills, rural residents will be better equipped to abstract benefits of globalization commensurate to their scale of global interaction. For development in modern times has shifted from hinging on natural resource base to knowledge base. With knowledge, they will

be able to occupy more decent quarters in the global village. The second option is to shield rural communities from the mass culture that is being propagated by globalizing regions of the world. This can be done by monitoring and censoring programme contents of digital satellite television; encouraging educational programmes that add value to knowledge stock of rural communities and encourage community life through joint ventures. At the same time, programmes that promote violence, immorality and extreme individualism should be banned from broadcast. Checks like these can allow rural communities to get their acts in place before going full length into globalization. This was the way countries like China, India, Vietnam, Japan, Taiwan and South Korea trod to avoid the limiting effects of indiscriminate trade liberalization and capital market policies until they became ready for full participation in world economic integration which liberal trade and capital market policies represented (Norberg and Cheru, 2012).

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