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Globalization and the Indigenous Family System: View from Ikaile People of Ondo State South-west Nigeria

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Abstract

Currently, the subject globalization might be the theme given the highest priority in the world debates. As our world becomes increasingly interconnected through integration, technology, communication and transformation, the sphere of the family is an essential area where globalizing forces becomes realized. For most individuals family in most configurations, still remain the primary arrangements to meet certain social, emotional and economic needs. It is within families' decision about work, care; movement and identity are negotiated, contested, and determined. Globalization affects all facets of human life, including family and marital life. The paper examines the effects of globalization on indigenous family-system a view from Ikaile people of Ondo State, South-west Nigeria, especially Okitipupa Local Government area of Ondo State. A total of One hundred and twenty (120) respondents were selected using the non-probability snowballing sampling-technique. Data for the study were generated with the use of a structured questionnaire schedule. Data generated are presented in simple percentage and frequency tables and 14 additional In-depth interviews were conducted to complement the data generated using questionnaire. Findings reveal that globalization has positively affected indigenous family-system, though the negative effects are more disruptive than hitherto. While women's economic participation has not significantly contributed to family-disruption, women's independence and empowerment have put the role of men in the family to task. The paper submits that the high rate of migration of family members, child-rearing expenses, drastic reduction in family-size, and loss of family-values constitute the major factors responsible for family-disruption. The paper recommends that government and non-governmental organisations (NGOs) should commence programmes capable of assisting the family-system in coping with these novel challenges.

Key Words: Globalisation, Indigenous Family-System and Family-Disruption

INTRODUCTION

At present, the subject globalization might be the subject given the highest priority in the world debates. The word globalization is comprehended and defined in a different way by diverse people. To De Silva (2003), the term globalization can be viewed as a mass process in which or by which, various, geographical regions, economies and states and the people belonging to different cultures of the globe are linked together in an efficient and meaningful way. Actually it is a combination of various administrative, economic and political processes paving the way for increased global inter-dependence (Kelegama, 2000). To Robertson (1992) globalization is the compression of the world and the intensification of the consciousness of the world as a whole. Albrom and King (1996) stressed that globalization refers to all those processes by which the peoples of the world are incorporated into a single world society. While Giddens (1999) referred it as the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa. According to the 1997 report of the Asia Pacific Commission, globalization is a process in which capital, goods and services, technology, information, and various cultural items flow freely beyond national boundaries." (Khan, Rehman and Ayyub, 2012) Dixon, 2009 view globalization as a culture compressed into one super-culture, "Imagine the vast spectrum of all the cultures in the world. Listen to the music—from the gentle drum beats of Africa, to the melodic didgeridoo of Australia, to the scream of the electric guitar. Taste the curry from India, the coconut milk from Thailand, the cheeseburger from the United States".

Dowling and Brown (2009) affirm that “Globalization has had a significant impact on the worldwide transfer of goods and services with both negative and positive results for populations and individual consumers. Giddens (1998) also observes that “globalisation is not only or even primarily about economic interdependence, but about the transformation of time and space in our lives. Distant events whether economic or not, affect us more directly and immediately than ever before. Equally, decisions we take as individuals are often global in their implications.”

Trask, (2010) confirms that as our world becomes increasingly interconnected through integration, technology, communication and transformation, the sphere of the family is a fundamental arena where globalizing forces becomes realized. For most individual's family in most configurations, still remain the primary arrangements that meet certain social, emotional and economic needs. It is within families that decision about work, care, movement and identity are negotiated, contested, and resolved. Globalization has profound implications for how families access the choice and challenges that accompany this process. Families are integrated into the global economy through formal and informal work, through production and consumption and through relationship with nation state. Moreover, ever growing communication and information technology allows families and individuals to have access to others and an unprecedented manner. These relationships are accompanied by new conceptualization of appropriate lifestyles, identities and ideologies (Springer, 2010). There are differing views on the impact of globalization, while some view it as an engine of development and transfer of technologies, others see it as a new version of neo-colonialism operating at the expense of poor countries "globalization is proceeding as a breakneck speed, but the process is uneven and unbalanced with uneven participation of countries and people in the expanding opportunities of the process" (kelegama, 2000).

As broad norms and value such as emphasis on freedom, equality and individualism continues to spread through globalizing forces, they translate into new ideas about the place and role of individual in relation to their family (Hareven, 2000). The new trends of globalization have presented certain challenges for the indigenous family institution. These are the effect of increasing employment, especially for female members of the family. When those employed women are married, and for those who are working away from home, problems may arise in the smooth functioning of the family. Characteristically, in African society, family is a well-united and solidified domestic unit in which all members have clearly defined roles. Members of a particular family do not only constitute a social structure but they are equally an economic unit within each family (Tarayia 2004, cited in Ben Ole 2013 in Yusuf, et. al. 2016). Members live within the same compound or household for psychosocial and economic support as well is security. Strong bonds exist among various members of the family, which comprised of husbands and wives, their children, their in-laws and their children, as well as respective clans of the husbands that may comprise hundreds of other community members (Tarayia 2004 cited in Yusuf, et.al. 2016). Traditionally, the African family system had a blend of economic and political flavor (Yusuf, et.al. 2016). The traditional/indigenous role may have been subjected to pressures (Hettige, 2000).

The Ikale indigenous family system which is called ebi system found its meaning in the economic organization. This is conventional in the organization/ division of labour and gender relations. The organization of labour was mainly based on kingship ties as each household was an economic unit. Typically, the Ikale ebi mode of production was purely linked with kingship and social systems with the attendant division of labour between the sexes. Moreover, access to the factors of production was conditional on one's membership of the ebi. Thus, as far as the mode of production was concerned, economic and family relationship and the social stature converged. These created a network of relationships that served as the primary basis of Ikale social and cultural unity and identity (Adesina, 2016).

The Ikale household was a large one comprising of a man and as many wives as possible and several children. Each wife was granted a land size in proportion of the farmland from where she desire her own income to feed herself, her husband and the entire household on days specially allotted to her to take care of the house meals. The head wife was a prim is inter pares (first among equals), she was required to play the role of a “husband” to other wives, settling disputes, allotting responsibilities and generally taking care of the entire household(Ekiran, 2002; Ogen, 2006; Adesina, 2016).

The birth and upbringing of a child was very delicate among the Ikale family system. This is because, as in every yoruba or African family, a child is important for the perpetuation of a family, a lineage and consequently a race. Ikale children just like in other yoruba societies, were therefore given specialized training based on gender role.

While fathers focused on the boy child, the mothers were expected to train the girl child on the cultural expectations in Ikale land. The result was the ultimate formation of two complimentary but separate gendered worlds for men and women. The father of the house, who was the head of the household, controlled the activities of his entire family and mobilized their labour at any given time. The wife's and children of a man, unless expected, must work for him. The boy child was socialized in the art of family, craftsmanship, fishing and hunting depending on what the family orientation was. As the men were predominantly farmers, craftsmen and hunters. The girl child child was trained in farming and domestic chores such as to wash, clean the house and environment and to cook. She was taught to plant, harvest and process food for sale and also taught to trade. Women were responsible for all domestic work but at the same time participated largely in farming, harvesting, processing of food crops and marketing of the crops (Akingbemi, 2007; Fasan, 2009; Adesina, 2016).

In Nigeria where predominantly a traditional/indigenous society existed for generation especially with its extended family system, a vacuum is created between the indigenous society and modern society where globalization takes place. This leads to adjustment problem and feeling of insecurity and alienation from traditional/ indigenous land and family. Extended families no longer exist due to physical, social and economic environments. Family disruptions take place due to adjustment problems and collapse of family values (Jayathilake, 1998: Shobha, 2006).

STATEMENT OF PROBLEM

The effects of globalization on indigenous family system has been on the increase as the institution of family is making all attempt to adjust to the globalization process a related set of problems in family roles, structure and norm now been encountered. Defects have emerged in the smooth functioning of the family based on socialization process, changes and division of roles within the family. The extended family has given way to nuclear family particularly in the urban settings and this is creating the problem of caring for the children, the old persons and the sick.

In recent decades, globalization has tended to promote the nucleation of family units. Difficulties of child bearing and rearing due to formal sector employment, lack of government incentives, global cultural influences, and rural to urban migration have diminished the importance of the extended family. The nuclear family has a high capacity for mobility. This capability is advantageous as families move from one place to another within short periods of time due to the instability and working routines involved with new kinds of jobs (De Silva, 2003). On other hand Pais (2006) cited in Khan, Rehman and Ayyub, (2012) stated that “Fragmentation of the traditional/indigenous family network is leading to an erosion of the available support within the immediate and extended family. Migration of younger generations from rural to urban areas and from one urban center to another as well as large-scale migration has resulted results in the elderly being left to fend for themselves at a time when family support becomes more important. With more women joining the work force system, the care of aged within families has declined. For those who live within extended families the elderly have to live in harmony with the younger generation that has to face a highly competitive world of globalization. As dominant culture spread across the globe, those countries that have the monopoly of information technology determine the content of information that spreads across the world. For example African society has become overwhelmed by the music of western culture. Through this, African children have been exposed to glamorous lifestyles portrayed in the music videos. Consequently, children now involve themselves in crime such as robbery, thuggery, violence and money rituals (Yusuf, 2016). Other social problems such as housing, sanitation and crime are on the increase. Family disruption takes place specifically due to the problem of adjustment and the collapse of the indigenous family values. Women economic participation has also contributed to the problem this has been linked to marriage dissolution (Oppenheimer, 1994). A considerable proportion of union are disrupted suddenly for reasons such desertion, separation or divorce and obvious failure in family relationship where husband and wife cease to live together. This paper therefore examines the effect of globalization on indigenous family system.

Literature Review

Psychological Impact of Globalization:

Nalini, (2000) observes that the most significant psychological consequence of globalization is that it transforms one's identity: in terms of how people think about themselves in relation to the social environment. According to Jeffrey Arnett (2002 cited in Nalini, 2000), claims there are four major issues related to identity, which develop due to globalization:-.

According to him, the first is the development of a bicultural identity or perhaps a hybrid identity, which means that part of one's identity is rooted in the local culture while another part stems from an awareness of one's relation to the global world. The development of global identities is no longer just a part of immigrants and ethnic minorities. People nowadays especially the young develop an identity that gives them a sense of belonging to a worldwide culture, which includes an awareness of events, practices, styles and information that are a part of the global culture. Media such as television and especially the Internet, allows for instant communication with any place in the globe, play an important part in developing a global identity. Yet, along with this new global identity people continue to retain and develop their local identity for daily interactions with their family, friends and community. A good example of bicultural identity is among the educated youth in India who despite being integrated into the global fast paced technological world, may continue to have deep rooted traditional Indian values with respect to their personal lives and choices such as preference for an arranged marriage, caring for parents in their old age. Although developing a bicultural identity means that a local identity is retained alongside a global identity, there is no doubt that local cultures are being modified by globalization. As traditional cultural practices and beliefs change, a bicultural or a hybrid multicultural identity likely develops to include the elements of the native, local and global culture.

Secondly according to Jeffrey Arnett (2002) is the issue of identity confusion, which individuals from non-western cultures experience as a response to globalization. While people may adapt to changes and develop bicultural or hybrid, multicultural identities, some may find it difficult to adapt to rapid changes. The ways of the global culture may seem out of reach, too foreign, or even undermining their own cultural values and beliefs. Instead of becoming bicultural, they may feel isolated and excluded from both their local culture and the global culture, truly belonging to neither. The terms delocalization and dis-placement have been used to describe these processes. For some young people, however, delocalization may result in an acute sense of alienation and impermanence as they grow up with a lack of cultural certainty, a lack of clear guidelines for how life is to be lived and how to interpret their experience. Identity confusion among young people may be reflected in problems such as depression, suicide, and substance use. A variety of cultures have experienced a sharp increase in suicide and substance use among their young people since their rapid move toward joining the global culture.

The third point Jeffrey Arnett (2002) mentioned is the growth of the self-selected culture, which means people choose to form groups with like-minded persons who wish to have an identity that is untainted by the global culture and its values. The values of the global culture, which are based on individualism, free market economics, and democracy and include freedom, of choice, individual rights, openness to change, and tolerance of differences are part of "western values." For most people worldwide, what the global culture has to offer is appealing. One of the most vehement criticisms of globalization is that it threatens to create one homogeneous worldwide culture in which all children grow up wanting to be like the latest pop music star, eat Big Macs, vacation at Disney World, and wear blue jeans, and Nikes (Nalini, 2000).

The fourth consequence of globalization is the spread of emerging adulthood. The timing of transitions to adult roles such as work, marriage and parenthood are occurring at later stages in most parts of the world as the need for preparing for jobs in an economy that is highly technological and information based is slowly extending from the late teens to the mid-twenties. Additionally, as the traditional hierarchies of authority weaken and break down under the pressure of globalization, the youth are forced to develop control over their own lives including marriage and parenthood. The spread of emerging adulthood is related to issues of identity. Where a period of emerging adulthood is present, young people have a longer period for identity explorations in love and work before they commit themselves to long-term choices. By experiencing different love relationships, different educational possibilities, and different jobs, they learn more about themselves and they clarify their preferences and abilities (Nalini, 2000).

Description of the Study Area

Ìkálè or Old Ìkálè Local government is part of the Yoruba tribe of Ondo state in Nigeria which was originally a combination of the present Okitipupa Local Government and Irele Local Government before the two local governments were split into two namely: Ìrèlè local government and Okitipupa local government (Bajowa, 1992). Okitipupa town was formerly known as Ode-Idepe. The name Okitipupa originated from the elevation of the town, migration of the people to virgin area and the red colour of the soil which means 'pupa' in Ikale and Yoruba dialects while 'Okiti means hilly land.

Okiti-pupa is derived from Ikale Yoruba language Okiti(Hilly) and Pupa(Red) which became a word and a name used by the people travelling from other communities to trade in the central market of the town (Okitipupa). Today, the inhabitants use the names of Okitipupa and Idepe interchangeably Akinnaanu, 1994; Sheba, 2007).

Okitipupa has always been the central town for the inhabitants of Ondo South senatorial district of Ondo state, comprising okitipupa, Irele, Ilaje, Ese-Odo, Odigbo and Ile-oluji/Oke-Igbo local governments respectively due to the presence of basic amenities. Okitipupa town is the administrative headquarters of Okitipupa local government with neighbouring communities such as: Ode-Erinje, Ikoya, Ode-Aye, Igbotako, Ilutitun, Igbodigo, Iju- Odo, Erekiti, Iju- Oke, Omotosho, Akinfosile, Okunomo, Igodan, Ayeka and many others, just to mention a few. It was a district in the colonial days before Nigeria's independence in 1960. It has a university, : Ondo State University Of Science and Technology (OSUSTECH) and the 19 Battalion Naqora Barracks, a Specialist hospital, several private hospitals, a Magistrate court, a High court, Nigerian Police Force Area command, Commercial banks, a Post office, numerous primary and secondary schools (http://zims-en.kiwix.campusafrika.gos.orange.com/wikipedia_en_all_nopic/A/Okitipupa#:~:text=Ikale%20or%20Old%20Ikale%20Local,Government).

It has an area of 803 km² and a population of 273, 030 at the estimated 2011 population census. Natives of Ikale are predominantly farmers. The major cash crops cultivated in the area are Oil-Palm, Rubber and Cassava. They are also cultivating Yam, Beans, Okro, Pepper, Melon and Vegetables. Staple food inclusive but not limited to Baked cassava popularly known as Pupuru, Yam, Rice, Yam Flour and Cassava Flakes(Garri) among others.

Methods of Data Collection

Data for the study was collected at Okitipupa town which is the administrative headquarters and the central town for the inhabitants of the neighbouring communities. To generate data, 120 questionnaires were administered on the respondents using snowball sample techniques. To generate the in-depth information on the topic, 14 additional In-depth interviews were conducted to complement the data generated using questionnaire. In effect, fourteen In-depth Interviewees (IDIs) were carefully selected for the study to generate a wider range of information. The IDIs' age ranges from 25-70years and this include both male and female. Data generated using the questionnaire, are presented in simple percentage and frequency tables. And the data collected from the IDIs were transcribed, and reported verbatim.

Findings and Discussion

Table 1: Distribution of Respondents by Age.

Age	No of Respondents	%
25-35	40	33.3
36-45	26	21.7
46-55	18	15
56-65	16	13
66-70years	20	16.7
Total	120	100

Table 1 shows that, majority, (40) 33.3% of the respondents were between the ages of 25-35 years, (26)21.7% of the respondents fall between 36-45 years old, while (18)15% stated that they were between 46-55 years old. And (16)13% of the respondents claimed that they are between 56-65 years old and (20)16.7% were between 66-70 years old.

Table 2: Distribution of Respondents by Marital Status

Marital Status	No of Respondents	%
Married	76	63.3
Never Married	30	25
Separated	11	9.2
Divorce	3	2.5
Total	120	100

Table 2 shows that majority, (76) 63.3% of the respondents were married, (30)25% of the respondents were never married, (11)9.2% were separated, while (3)2.5% of the respondents were divorced.

Table 3: Distribution of Respondents by Educational Education Qualification

Education Qualification	No of Respondent	%
Primary School Certificate	22	18.3
Secondary School Certificate	50	41.7
OND/HND	21	17.5
B.Sc. /B. A/B. ED	23	19.2
M.sc/M.BA/PhD	4	3.3
Total	120	100

As shown in table 3, (22) 18.3% of the respondents have primary school education, (50)41.7% of the respondents have secondary school education, and (21)17.5% of the respondents have ND/HND while (23)19.2% of the respondents have B.sc/B. A/B.ED and (4)3.3% the respondents have higher degrees like M. Sc/M.BA/M. A/PhD.

Table 4: Distribution of Respondents by Occupation

Occupation	No of respondents	%
Self-employed	45	37.5
Civil servants	43	35.8
Artisans	17	14.2
Others	15	12.5
Total	120	100

Table 4 shows that majority, (45)37.5% of the respondents were self-employed, (43)35.8% were civil servants, and (17)14.2% were artisans while (15)12.5% falls into the category of others like traders, farmers etc.

Table 5: Distribution of Respondents by Type of Household

Type of household	No of respondents	%
Nuclear family household	50	41.7
Single parent household	36	30
Extended family household	24	20
Others	10	8.3
Total	120	100

Table 5 shows that majority (50)41.7% of the respondents were from nuclear family household, (36)30% were from single parent household, (24)20% were from extended family household and (10)8.3% of the respondents' falls into the category of others. The nuclear family household is probably most preferred because is a global practice originated from the western culture.

Table 6: Responses on if Globalization has affected the indigenous Ikale family system

Responses	No of respondents	%
Positive	46	38.3
Negative	74	61.7
Total	120	100

Table 6: shows that (46)38.3% of the respondents believes that globalization has affected the indigenous Ikale family system positively and the majority (74) 61.7% believes that globalization has affected the indigenous Ikale family system negatively.

According to the claims of one of the IDI "Before the era of colonization and this so called globalization Ikale family system used to have a very effective family structures with distinctive and dynamic value systems where the father is the lord of the family, but, the family system is no longer the way it used to be, with the influence of the social media, there is a lot of negative influence, especially in the roles played by family members. For example now in some homes the father does not work, it's only the mother. In some both the spouses are engaged and they see themselves as equal. Although, it could increase the finance of the family, but some families are no longer peaceful and smooth". [IDI 1: Mr. 'Z' 55 years old, civil servant].

In the explanation of another IDI, *“in these modern times of globalization the whole family system has become nuclear family units because of global cultural influences. It has become difficult to bear and raise children because of formal sector employment, the government is not supporting with any incentives, most importantly the extended family system has diminished no more close family ties, and people have become so individualistic. Particularly in the urban settings and nobody is ready to help in caring for the children, the old persons and the sick. You cannot correct your brother’s child when doing what is not right, he/she will see you as an intruder”*. [IDI 2: Mr. ‘O’, 35 years old, civil servant].

Another IDI also claimed *“through globalization family lifestyles have changed. Family ties are breaking down and the indigenous extended family system is gradually being replaced by families consisting only of parents and children. The need for the extended family system is diminishing”* [IDI 3: Mr. ‘E’, 65 years old, Trader].

Table 7: Responses on if Globalization has affected the Ikafe family value.

Responses	No of respondents	%
Yes	63	52.5
No	57	47.5
	120	100

Majority (63)52.5% of the respondents claims that globalization has affected the Ikafe family value. And (57)47.5% disagreed that globalization has not affected the Ikafe family value.

As one of the IDIs claimed that *“globalization has reduced the family values, values like respect and hard work which were overt in the indigenous Ikafe family has been reduced, the moral of children is reducing, most of the children moral strength has been influenced by globalization. Before a male child in the family is compelled to take care of their parents at old age, but now it is only compassionate children that remembers their family of orientation, even some daughters in-law will label their mothers in-law witches in a bid not to take care of them”*.

[IDI 4: Mr. ‘F’, 60 years old, community Chief].

One of the IDIs claimed *“globalization has affected the family value so greatly because there is pressure for more work and less time to see each other and be together as a family. Even in some occasions parents don’t have time for their children. While some parents are placing their children into the hands of other people’s care because both parents have to work. Children are denied both proper discipline and adequate care”* [IDI 5: Mr. ‘Y’30 years’ old, self employed].

Another IDI said that *“globalization is having a great impact on the family values, mainly through television and technology. Television lessens the amount of time that families spend together. It also exposes children to new value systems, makes them grow up faster and gives them a thirst for consumer goods and their moral upbringing. Although other technologies like the internet and telecommunications are helping to connect families living in different places and allows fast communication also all these has affected the Ikafe value system negatively. For example you cannot just visit your blood brother, if he is not well disposed with you, he will tell you he is out of town”*. [IDI 6: Miss. ‘G’ 25 years old, self employed].

Another IDI affirmed that *“all about globalization is not negative, children in many occasions nowadays have closer bonding with their fathers, and such fathers are very caring and supportive and spend quality times with their families unlike the indigenous family system where the fathers are usually too serious in most occasions”*. [IDI 7: Mr. ‘OD’ 65 years old, farmer and retired teacher].

Table 8: Response on if globalization has a negative effect on marriage.

Response	No of respondents	%
Yes	49	40.83
No	71	51.17
	120	100

Table 8 shows that (49) 40.83% of the respondents agreed that globalization have a negative effect on marriage while (71)51.17% disagreed that globalization does not have negative effect on marriage.

An IDI claimed that, “*in this globalization era, people are free to make their choice of spouse on like the ‘run away or the kidnapping type of marriage being practiced in the olden days and the number of children in the family is equally reducing’*”. [IDI 8: Mrs. ‘M’ 50 years, trader]

Another IDI stated that “*in marriage these days men’s role has been underrated as men and women are claiming equality, in some homes fathers are not given the respect they deserve. Everybody is just doing what they like. The love for material things has over taken natural love of existence. And this has led to increase in the rate of divorce and marital separation’*”. [IDI 9: Mr. ‘NB’ 45 years, banker].

While another IDI concluded that “*all that is happening to marriages now is because, Ikale people are just coping the bad side of other people’s culture’*”. [IDI 10: Mr. ‘D’ 54 years, civil servant].

Table 9: Responses on if the globalization effect on family size.

Responses	No of respondents	%
Yes	91	75.8
No	29	24.2
	120	100

Table 9 shows that majority 91(75.8%) conformed that number of children in the family has reduced and therefore globalization has an effect on family size while 29(24.2%) says no, that the number of children has not reduced in the family.

Another IDI claimed that “*globalization has brought exposure through education and technological advancement and communication which have increased knowledge about the world which has affected the family in terms of childbirth, changing the large family unit of the indigenous family to small family unit, which guarantee to some extent a good standard of living through the use of contraceptives and family planning programmes’*”. [IDI 11: Mrs. ‘K’ 57 years, Civil servant].

An IDI also explained further that “*the cost of children rearing both in terms of time and cost has become more expensive than olden days so there is need for reduction in family size’*”. [IDI 12: Mr. ‘P’ 37 years, self-employed].

Table10: Responses on if Migration has affected family positively.

Responses	No of respondents	%
Yes	74	61.7
No	46	38.3
	120	100

Table 10 shows that majority of the respondents 74(61.7%) believed that migration has affected the family positively while 46(38.3%) argued on the contrary claiming that migration has not affected the family positively but rather negatively.

An IDI stated that “*one of the effects of globalization is rural-urban migration. All most all the people in our villages has moved to the cities and as they move they become more individualistic towards each other, family members now move about for survival as the world becomes a global village with a definite line of communication. Although this has invariably eliminated distance and isolation of family members through electronic media like the phone and the social media, to say the truth all our villages are empty’*”. [IDI 13: Mr. ‘W’ 66years, Community leader].

Table 11: Responses on if women economic participation contributes to family disruption

Responses	No of responses	%
Yes	47	39.2
No	73	60.8
	120	100

Table 11 shows that 47(39.2%) agreed that women economic participation has contributed to family disruption while 73(60.8%) disagreed that women economic participation has not significantly contributed to family disruption.

An IDI stated that “*globalization has enlightened Ikale women, and has given them empowerment and independence from their male counterpart, this has led to the women challenging the old order of submissiveness to their husbands because of their consciousness and these does not exist in the past but, with changes in belief and taboos. And more so, women’s economic participation has not significantly contributed to family-disruption, but women’s independence and empowerment have only put the role of men in the family to task.* [IDI 14: Miss. ‘Y’ 35 years old, youth leader].

Conclusion

As our world becomes increasingly interconnected through integration, technology, communication and transformation, the sphere of the family is an essential area where globalizing forces becomes realized. For most individuals and among the Ikales family in most configurations, still remain the primary arrangements to meet certain social, emotional and economic needs. It is within families’ decision about work, care; movement and identity are negotiated, contested, and determined. Findings reveal that globalization has positively affected indigenous Ikale family-system, though the negative effects are more disruptive than hitherto. While women’s economic participation has not significantly contributed to family-disruption, women’s independence and empowerment have put the role of men in the family to task.

The paper submits that the high rate of migration of family members, child-rearing expenses, drastic reduction in family-size, and loss of family-values constitute the major factors responsible for family-disruption. The paper recommends that government and non-governmental organisations (NGOs) should commence programmes capable of assisting the family-system in coping with these novel challenges.

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