Globalization, State and Urban Youths in Ibadan Metropolis, Nigeria

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Abstract: *The debate on globalization and urban youths around the world often reads like Dickensian "Tale of two cities". It is the best of all ideologies, it is the worst of all ideologies, it is the path to progress, it is the path to disaster. This paper discusses the effect of globalization on the relationship of urban youths and the state in Nigeria, particularly as it affects the demand of the urban youths from the state and how these youths seek for parity with their counterparts in developed nations of the world. The paper then provides critical assessments of the criticisms and distinguishes between those that are based on misapprehensions and incorrect information and understanding about globalization from those with genuine concern and where future negotiations can play important role.*

1. Introduction

Our world has seen fundamental and pervasive change in the last fifty years. National economics are increasingly integrated in a global economic structure where all elements needed to produce a final good or service, production of inputs, design, assembly, management, marketing, savings for investment may be sourced from around the globe in a system held together by powerful communications and information technologies, and in part by reduced barriers to international trade and investment flows.

Possibly as a result, the world has seen a steady increase in the importance of international trade in the global economy (UNEP 2005:1)

Globalization therefore implies global culture and civilization, global economy and the expression of the global political and military orders. From the foregoing, it is obvious that the concept of globalization has diverse usage, but in the content of this research work, the focus is on how the internationalization of youth culture and identity due to the effect of globalization is influencing the relationship between the urban youths in Nigeria and the Nigerian state.

It is within this ambit that we being to appreciate the conceptual problems in globalization vis-à-vis youths culture and values in urban centers in Nigeria. Considered from this prism, the forces of undaunted competition among unequal nations at the expense of the weaker ones. In this context, globalization at best results in hybridization whereby the dominant genes also accrue from the superpowers to re-create life itself endlessly. If the tendencies have to be spontaneously considered. They include that globalization will result in dis-historicization, discontextualization and cultural discontents (Igboin 2005:14). But if hybridization is rejected, then globalization will be viewed from evolutionary perspective and hence as Anthony Smith (1990:171) argued, the idea of global culture is impossible except in "interplanetary terms". Even at interplanetary level, there is no way we can rule out the results of interpretation, that is, a mutual result of interaction. In interactive process, there is at least an implicit influence of one on the other, which ultimately leads to competition.

This means universalization is central to globalization. With the aid of the technological infrastructure, especially powerful telecommunications base in the West, a context-less cultural values are transmitted.

Within this scope, we are confronted with the commoditization of western cultural values which the youths in Nigeria devour gullibly. The consumerists' value of western culture has a telling effect on African value.

However, Nigeria is alarmingly losing its capacity to think for itself, and increasingly falling to "policy dependence syndrome" or dependence on externally generated and externally driven policies. This, in-turn, has entrenches the dominance of expatriate personnel in policy-making and policy implementation in Nigeria (kagwanja, 1997:23).

Nigeria needs a leadership that can harness and utilize judiciously the country's abundant human and Natural resources to enhance the capacity of her youth to compete with active actors in the global system. In this way, she will be able to have a fair share of the benefits of globalization.

This study underscores the need for Nigeria to put her "house" in order so that she can also reap the benefits of globalization. This requires a deliberate policy of Government to train and re-train the country's human resources (most importantly the teeming globalised urban youths), expand infrastructure and; enhance her economic power so that she can rise to the challenges of globalization in the 21st century.

2. Globalization, State and Urban Youths

The literatures stemming from the debate on youth and globalization has grown in the last decade beyond any individual's capability of extracting a workable definition or an in depth explanation of the concepts.

Youth as a group is hard to define and lacks a clear definition, one of the most obvious features to define youth with is age. Age determines one's physical appearance, at a glance; it is possible to see if someone is young or old, if someone is a child, youth, adult or elderly. Based on age, one places itself in one of these age categories but is also placed in them by other people. The existence of different age categories functions as an

important organizational principle within every society. According to Baker (2003:376). The category you belong to according to your age determines what is possible, desirable and permitted by and in society: to drink, to drive, to vote, to study, to work. Dieleman (2007:19) opined that, when someone is seen as a youngster, it is mainly based on his or her social circumstances at that moment, rather than on age. Erikson (1968:128) analyzed that in some situations, pre-adolescent individuals may count as youth, while in other situations, people in their 30's or 40's may be considered as youth also. Therefore, youth as a group is very dynamic and hybrid.

According to Baker (2003:267), another feature that characterizes youth is change. They are in a process of change, which is expressed in different ways. The youth changes physically, their body evolves from childish into adult one. Their vision on the world changes and they create utopian images of the and their future. (Dieleman 2007:22). In order to pursue and achieve their utopian images, the youth tries to change their environment and the world by altering the existing norms and regulations according to their vision and images. Youth is thus not only in a process of change, they also create change themselves (Erikson1968:135).

The singular most obvious combating the youths is the problem of identity. According to Erikson (1968:30), the youth stage is a period of identity crisis   because it is a period of uncertain rise, individualization, resistance and differentiation. It has to a large extent to do with the fact that a transition tends to lead to an identity crisis. In this case it leads to youth crisis.

The start of identity formation and the youth crisis lead to the desire to belong to a group. The youngsters look for peers with a common interest. This results in the emergence of a universal youth culture. Youth cultures are characterized as open, as the outcome of incessant process of social interaction, and as cultures in which it is difficult to distinguish between local and global, Dieleman (2007:28).

According to Dieleman (2007:26), Youth culture can be class based and politically defined, as well as based on aesthetics, on a particular style, on music, clothing or hairstyle. Baker (2003:125) opines that youth cultures can also be borne out of resistance, based on the rejection of the main stream culture. The resistance can regard, among others, the dominant class, dominant race, gender, or sexuality. The youth cultures are in search for distinctiveness and differences, for a consciousness of otherness according to Massey (1998:123).

By placing these characteristics of youth culture in the perspective of globalization; Massey (1998:121-9) draw three conclusions. The first is that besides the endless process of carving up space and claiming it for one's own, cultures do not just exist with the possession of territory. They exist because of the interconnections they have with any space and any culture on any place in the world. The second is that youth cultures are not so much based on "roots" as on "routes". It is the routes of the connections that cross and connect a whole range of different places across the world, that determine the features of the culture, and not the roots of the culture like ancient customs and habits. The third is that cultures in their existence are very dynamic. The constant supply of new influences that are the result of the interconnections between places, spaces and cultures all over the world make cultures change constantly.

The Ajegbo report on Diversity and citizenship: curriculum review states that everyone's lives are shaped by the forces of globalization, increased migration and greater social pluralism (Ajegbo et al 2002:20) and goes on to outline how schools and the curriculum need to adapt to this multicultural society.

Ray (2007:6) points out that globalization creates increased hybridism and differentiation and overall a more complex and fluid world. Living in a globalised world, he suggests, does not create homogeneity and polarization but rather a creative and eclectic mix of identities. In the context of such a rapidly changing world, young people can find it difficult

to construct social identities, particularly with regard to the nature of education, cultural influences and the needs of the labour market (furlong and cartmel 2007:123).

Kenway and Bullen (2008:181) also refer to the influence of cyberspace and the importance of young people being not only observers, but also critical engagers in understanding the wider world. Adapting the term 'flaneur which means 'a person who saunters or strolls about' they propose the concept of youth cyberflaneur" defining young people as global citizens who are more than observers, but rather critics and cultural producers. The object of the young cyberflaneur's enquiry is the global cultural economy, using new technologies as tools for enquiry.

Globalization can be regarded as a very confused ideology. This is mainly because while in principle, it is considered as a process of bringing the Nations of the world together, in practice, it is pursued as a process of bringing the Nations of the world together, in practice, it is pursued as a process of fusing the global economy into a micro-unit (the global village), which will facilitate its effective manipulation, by those whose hand the global economy circulates (Abubakar 2004:114).

Globalization is being deliberately confused with expansion of global capitalization, such that any Nation that fails to embrace the expansion is being considered as an opponent of globalization (Abubakar 2004:114). The urban youths in developing societies are keying into the overtly believed idea of globalization (capitalism) as the good of this world and the opponents (non globalization agent) the devils.

Ordinarily, one would say that the emergent "global village" is a welcome development for Nigeria and the rest of the world, particularly the third world that needs the cooperation and assistance of the developed world for human and material development. However, in the view of Sheidu (2001:3), the developed capitalist countries constitute the driving force of the phenomenon of globalization as it provides them with a leeway

to further advance their economic and imperialist penetration of the less developed countries. In the opinion of Sheidu, globalization in essence sharpens the dichotomy and the unequal exchange between the rich North and the poor South thereby polarizing the world into two diametrically opposed class.

Although the assertion of Sheidu might be correct considering the wide economic gap between the so called North and South, but considering other matters such as youth matters, Ogbu (2004:37) seems to capture the effects of globalization well in the following words; globalization portends to re-awaken less developed countries to brace up with the challenges of rapid economic development and social progress. It has also enhanced liberal international trade from which the less developed countries can benefit immensely once they put their houses in orders.

In this sense, globalization is shaping a new era of interaction among nations, economies and people. It is increasing the contacts between people across national boundaries, in economy, in technology, in culture and in governance. But it is also fragmenting production processes, labour markets, political entities and societies.

Polanyi (1944:89) argued that global village undermining social order, threatens to destroy the societal and institutional structures on the which the market economy rests, therefore, globalization, for its permissive value, is a major threat to global structures and institutions.

According to Dhanarajan (1997:117), those who support the positive impacts of globalization argue that it has in general brought about fundamental changes in the movement of capital and information, the conduct of trade and finance, the use of science and technology, the delivery of mass media and education. It was also stated further that it has the potential to enhance corporation to exploits bigger economics of scale and thereby reduce the cost of goods. It also enables the capital to be shifted to the most competitive of environments for greater return.

The achievements of globalization as regards its impacts on urban youths that can be mentioned include the linkage between general knowledge and practical life. Globalization with the help of satellite communication technology has kept education far from tendency to create dichotomies between knowledge and life.

Globalization through the information and communication technologies makes it possible to convey in real time any information from one end of the World to the other. However, as the discussion on globalization and its effects on the relationships between urban youth and the state, the question to answer is the question asked by Hagan (1989) that how can Africa people sucked into the vortex of information explosion, washed over by the strong currents of Western Consumerism and tossed about by the forces of a most unkind economic, retain their own values?

3. Literature Gap

The seemingly endless literatures on the internationalization of youth culture have contributed immensely to the discourse on the subject matter. However, while scholars have concentrated more efforts on what constitutes youth culture and identity across the world, scholars have been able to established the permeation of single culture and one identity among youths in the world, they however have not dwell much on the effect of the globalised youth culture on the developing nations of the world. It is to be noted that youths form the larger percentage of the Nigerian population, therefore, whatever demand the youths push forward usually have impact on Government policies and decisions.

However, from the literature reviewed, it has been observed that scholar have been interested in how these ideas are being permeated but not how it affects the relationship and demands of the globalised urban youths in developing nations like Nigeria from the state. Literature has shown that these international ideas shaped and informed what urban

youths demand from the Nigerian state. Furthermore, these ideas inform the relationship between urban youths and the state.

Obviously, the deterioration in the education sector, especially in terms of infrastructure and conditions of intellectual, diminished the possibilities of scholars in Nigeria playing a fundamental role by producing literatures and ideas on how to mitigate the adverse influence of globalizations on the relationships between urban youths in Nigeria and the Nigerian state.

This obvious gap in the body of literature available on the subject matter is what this research work made effort to fill.

4. Theoretical Framework

According to Toyo (1998:77), development economists posit that one of the best methods of understanding a history of a people's philosophy in explaining its socio-political structure is to understand its economic foundation, that is, the economic activities of the people that usually give birth to the nature of policies enunciated to guide domestics and international social-political relations.

Within this preview, it will be interesting to know how the Nigerian State has managed its urban youths through political will in terms of the strategies for development. This study seeks to adopt the under development and dependency theory as the theoretical basis for the role of globalization in the relationship between the Nigerian State and Urban Youths.

Underdevelopment theory (the generic name for neo-Marxist theories) originated from the works of Paul Baran (1910-1964) who analyzed a variety of meaning of the term surplus and linked backwardness and underdevelopment to the impact of capitalism on the less developed part of the world. That economic and social development in the backward countries is inimical to the dominant interests in advanced capitalist

countries. Since these countries control the international economic system, the underdeveloped countries remained trapped in poverty.

Influenced by Baran, Andre Gunder Frank (1975) elaborated the capitalist development and underdevelopment, Frank Argued that empirical evidence has shown that the economic surplus generated from underdeveloped countries was drained away and that it was this surplus that transferred to and used to further developed countries. Frank further argued that most theories failed to explain the structure and development of the world capitalist system as a whole and to account for its simultaneous generation of underdevelopment in others. He criticized the view that economic and social development takes place through a succession of stages and that underdeveloped countries of today may pass through higher stages of economic development. Underdevelopment is not original or traditional; the now developed countries were never underdeveloped, though they may have been undeveloped. That underdevelopment is a relationship of exploitation, a relation between the metropolis and the satellites, where the metropolises tend to develop and the satellites to underdeveloped. It is this relation of metropolis satellites which blocked economic progress and actively underdeveloped backward countries and those backward countries would be better of, if they dissociate themselves from or totally break links to the developed countries.

This theory posits that trade retards economic growth and that trade only benefits the center countries while retarding growth in the periphery countries. Progress (in terms of increasing productivity), which is the force behind economic growth, has occurred spontaneously in the center countries. But progress is limited in the periphery because technological progress is available only in rudimentary form in the export sector. The theory also argued that the international division of labour should have led to equal distribution of fruits of technological progress but this has not been the case. This unequal spread of technological progress leads to lopsided terms of trade against the periphery.

5. Methodology

The survey design approach will be used for data collection. Structured questionnaires to be completed by selected 200 youths within the Ibadan metropolis will be analyzed using the descriptive and evaluation analyses. The data analysis strategy for this study will utilize a largely qualitative and descriptive analysis of the relationship between the doctrine, the design, institutional imperatives and outcomes of relationship between globalization, state and urban youths in Nigeria. The qualitative content analysis method would be employed in analyzing collected data. Also, information from secondary sources will be analyzed using descriptive analysis to corroborate the data collected from the field.

6. Data Analysis and Discussion

This section presents the analysis of data collected for the study. The purpose of the study is to investigate the level of awareness of urban youths in Nigeria on globalization. Two hundred questionnaire forms were disturbed and collected. The questionnaire consists of three sections: Section A is the demographic data of the respondents, Section B is about accessibility of the urban youths to globalization and Section C consists of questions on the youths' awareness on globalization in Nigeria. The questionnaires were strictly administered among the Nigerian youths; all filled and returned. Both positive and negative responses from the subjects were compared and such opinion formed the basis of this section as summarized in the tables below.

Table 4.1 Demographic Information of the Respondents

Age	Frequency	Percent (%)
15-19	60	30
20-24	92	46
25-29	20	10
30-34	28	14

34 & above	-	-
Sex		
Male	89	44.5
Female	111	55.5
Qualification		
SSCE	179	89.5
Diploma	-	-
B.Sc	-	-
M.Sc	15	7.5
PhD	6	3
Employment Status		
Employed	38	19
Partially Employed	-	-
Under Employed	85	42.5
Unemployed	77	38.5

The table above indicated that most of the respondents were urban youths of age 20-24 and 15-19 with very high percentage of 46% and 30% respectively. Only few of the respondents were above 25 years of age. It is very glaring that a good percentage 55.5% of the respondents under control were females while the remaining 44.5% were males. 89.5% of the population of interest were just SSCE holders, 7.5% were M.Sc holders and the remaining 6% of them were PhD holders . It is reasonable that majority of these respondents were unemployed since they are still students in the higher institutions of learning.

Table 4.2 Accessibility of the urban youths to Globalization

Internet	**Frequency**	**Percent (%)**
Yes	190	95
No	10	5
Cable Television		
Yes	158	79
No	42	21

Travelled out of the country		
Yes	42	21
No	158	79
Awareness of Globalization		
Yes	171	85.5
No	29	14.5
Believed in Globalization		
Yes	157	78.5
No	26	13
Non Response	17	8.5

Table 4.2 indicated the accessibility of the urban youths to globalization. It is obvious that majority of the youths interviewed have access to internet (95%), cable television (7%), 85.5% of them were really aware of globalization, 78.5% believed in globalization while just very few (21%) have ever travelled out before. We also recorded some non-response of about 8.5% meaning that most of the respondents are aware of globalization through internet, cable television and the likes. The above also confirmed the penetration of globalization into every corner of the world through the influence of information technology. Data collected and analyzed showed that majority of the respondents (79%) have never travelled out of the country and yet are fully aware of the trend of globalization due to accessibility to agents of information technology such as internet facilities and cable television.

Table 4.3 Information on the Effects of Globalization Awareness on Urban Youths in Nigeria

Awareness of Globalization	SA	A	N	D	SD
Globalization affects urban youth in Nigeria	141 (70.5%)	11 (5.5%)	-	48 (24%)	-

Globalization has positive effects on urban youths in Nigeria	73 (36.5%)	60 (30%)	20 (10%)	27 (13.5%)	20 (10%)
Globalization has negative effects on urban youths in Nigeria	-	-	8 (4%)	30 (15%)	162 (81%)
Globalization has impact on the behaviour of urban youths in Nigeria	162 81%	30 15%	8 4%	-	-
Globalization affects the influence of state on urban youths in Nigeria	40 20%	72 36%	82 41%	-	6 3%
Globalization affects the demands of the urban youths in Nigeria from the state	31 15.5%	103 51.5%	6 3%	50 25%	10 5%
The state must protect urban youths in Nigeria from the effects of globalization	121 60.5%	61 30.5%	10 5%	8 4%	-
There are modalities in place by the Nigerian state to protect urban youths from the effects of globalization	66 33%	28 14%	52 26%	18 9%	36 18%
The state is doing enough to protect urban youths in Nigeria from the effects of globalization	93 45.5%	13 6.5%	6 3%	44 22%	44 22%
The state is not doing enough to protect urban youths in Nigeria from the effects of globalization	58 29%	52 26%	6 3%	26 13%	58 29%
The state is losing its grip on urban youths in Nigeria due to the influence of globalization	32 16%	76 38%	72 36%	6 3%	14 7%
Globalization has impact on the relationship between the state and urban youths in Nigeria	104 52%	37 18.5%	26 13%	33 16.5%	-
Urban youths in Nigeria have the same orientation as urban youths in other parts of the world	34 17%	50 25%	52 26%	24 12%	40 20%
The aspiration of urban youths in Nigeria are the same with global practices	39 19.5%	46 23%	58 29%	49 24.5%	8 4%
The practices of urban youths in Nigeria are the same with global practices	18 9%	38 19%	68 34%	68 34%	8 4%

A very good percentage of the urban youths strongly agreed that globalization affects urban youths positively. 81% of the youths said that globalization has impact on the behaviour of urban youths in Nigeria. 72%

of the youths could not really say whether globalization affects the influence of state on urban youths in Nigeria or not. 51.1% of the youths could not decide whether globalization affects the demands of urban youths in Nigeria from the state.

The urban youths strongly agreed that the state must protect urban youths in Nigeria from the effects of globalization, in that there should be modalities in place by the Nigerian state to protect urban youths from the effects of globalization. 52% of the respondents also believed that globalization has impact on the relationship between the state and urban youths in Nigeria whereas 58% of them strongly disagreed that the aspiration of urban youths in Nigeria are the same with global practices.

Although, the youths do not have a general agreement or understanding on the effects of globalization on the influence of the state on urban youth, the opinion of the youths on this matter but nevertheless, they generally agreed that the state must protect the urban youths from the influence of globalization.

7. Inferential Statistics (Cross tabulation using Chi-Square Tests)

Table 4.4: Relationship between level of awareness of globalization and the demands of urban youths in Nigeria from the state

	Value	Df	Asymp. Sig. (2-sided)
Level of awareness of globalization on the demands of urban youths in Nigeria from the state	6.291^a	1	0.012

The table 4.4 shows the degree of association or significant relationship that exists between the Level of awareness of globalization

and the demands of urban youths in Nigeria from the state. From this table, the figures indicate that there is a very strong positive degree of association or relationship between Level of awareness of globalization and the demands of urban youths in Nigeria from the state. This is apparently so because of the calculated value of 0.012 which is less than critical value of 6.291 with degree of freedom 1 at 5% level of significance. This suggests that the level of awareness of globalization of urban youths is really affecting the demands of the urban youths in Nigeria from the state. This sums the fact that there is relationship between level of awareness of globalization and the demands of urban youths in Nigeria from the state.

Table 4.5: Level of awareness of globalization of the urban youths and the modalities in place by the Nigerian States to protect urban youths from the effects of globalization

	Value	**Df**	**Asymp. Sig. (2-side)**
level of awareness of globalization of the urban youths and the modalities in place by the Nigerian States to protect urban youths from the effects of globalization	1.546[a]	1	0.214

Table 4.5 indicates that there is a very strong positive degree of association or relationship between Level of awareness of globalization of the urban youths and the modalities in place by the Nigerian States to protect urban youths from the effects of globalization. This is because of

the calculated value of 0.214 which is less than the critical value of 1.546 with degree of freedom 1 at 5% level of significance.

It is obvious that if there are modalities in place by the Nigerian states, awareness of globalization would in no means affects the urban youths in Nigeria positively.

8. Conclusion and Recommendations

The argument and submission in this study is that globalization has become the reality of the present age around the world, thereby fostering closer integration of people, cultures, communities, nations and continents in the global village. In the same vein, the manifest features of globalization, while emphasizing the irreversibility of its movement, have opened the door for numerous opportunities as well as challenges to nations in the global system.

However, for a developing economy like Nigeria to tap the benefits accruing from globalization, the need to evolve strategies of surmounting the obstacles of mismanagement, corruption, debt burden, weak technological and industrial base, deteriorating infrastructural facilities and waste, becomes very germane. Since growth and development is about people, communities, people and societies, matters a great deal. As such, any meaningful talk about harnessing the benefits of globalization must begin with the process of democracy and good governance.

This therefore, requires a new agenda for reforms and reconstruction that has to be internally driven, deriving its power and direction from domestic sources rather than the global system.

The need to open up the political system, create popular and democratic structures and processes, for the purpose of engendering social justice, community values, gender equality, popular participation, transparency and accountability cannot be overemphasized.

In view of the above stated, this study thereby gives the following recommendations:

i.   Democracy has been globally accepted as the form of government that can best guarantee fundamental human rights and liberties, hence, an enduring culture of democracy which encompasses youth participation is what Nigeria needs to harness the energy of urban youths and rein in the benefits of globalization. This will enhance her capacity to cope with the challenges of globalization in 21st century.

ii. Globalization by its very nature is a significant step forward in the technological and social advancement of mankind. It portends to pull the peoples of the world nearer to themselves to share the mutual benefits of close and intimate interactions. But for Nigeria to fully partake of these benefits, she must first of all put her house in order to undertake radical reforms, train and re-train the manpower needed to enhance her capacity to compete favourably with other nations, and come up with deliberate policy to achieve rapid technological development in the near future. Therefore, there is an urgent need for institution and capacity building in the country.

iii. Education is the gateway to knowledge and progress. Knowledge is power. The future of the country depends on the access of the youths to good functional education. Therefore, all stakeholders   in education, especially teachers, should be adequately encouraged and motivated with good remunerations and good working conditions.

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