Full Length Paper

Globalization in Sex Education and Challenges in Nigeria: A Study of Lagos State

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Abstract

The purpose of this study was to determine globalisation in sex education and challenges in Lagos State. This study adopted a descriptive survey research design. The area of study is Lagos State, Nigeria. Lagos is significant because of its multicultural and heterogeneous nature. The population of this study is an estimated 30,000 people selected from different cities and towns in Lagos State. Lagos is a large state with up to twenty-one local government areas. A sample of 300 respondents living around these zones mentioned above was selected for the study. A combination of systematic and stratified random sampling approaches was used for sample selection. The sampling technique used in this research is the survey method. A study sample of 300 respondents was therefore drawn from the resident household population. A questionnaire instrument was used for data collection. The research questions were answered using mean and standard deviation, while the research hypotheses were tested using the one-way ANOVA test. Results revealed, among others, that Nigeria's sex education practices were identified as inadequate, as they fail to incorporate digital realities and global influences, leaving youths vulnerable to misinformation and risky behaviours online, and challenges in curbing globalisation through localisation include weak policy enforcement, dominance of Western media, and limited investment in cultural promotion. Based on this, the study recommended that parents should be equipped with media literacy skills to guide their children's online behaviour, communities and faith-based organisations should complement schools by reinforcing cultural values and positive sexual ethics, and stronger collaboration between government, NGOs, and tech companies should be encouraged to curb exposure of minors to harmful online content.

INTRODUCTION

In earlier times, when there was a farm-based economy, the expertise and experience of older people were utilised when children followed their parents' occupations. (Altaian, 2018), with improved education, rapid technological changes and modernisation, young generations in Lagos State have taken other forms of white-collar jobs. This trend has increased migration among young people. The absence of young people from their aged parents has increased their new orientation on sex education.

The cumulative implications of globalisation in Lagos State are that it has imparted irreversible changes into the structure of families in Lagos. With more and more nuclear families, young people leave their aged parents in faraway places in search of employment opportunities. This has resulted in isolation and rejection of local cultures. According to Strinati (1995), media today are the most influential shapers of identity and offer a greater range of consumption choices in terms of identities and lifestyles. Moreover, in the postmodern world, the media transmit the idea that the consumption of signs and symbols for their own sake is more important than the goods they represent. In other words, the media encourages the consumption of logos, designer labels and brands, and these become more important to people's sense of identity than the physical clothes and goods themselves. Some of these brands and logos represent Western cultures. This goes a long way to

increase the acceptance of Western values and lifestyle and increases cultural erosion. The cultural erosion in this context includes the loss of traditional values regarding sex culture and orientation in sexuality in Lagos State.

There is no consensus amongst scholars on when and where globalisation started (James, Fulcher & John, 2011). However, it is as old as when men began to interact with other societies in terms of trade, exploration, and voyages. It has been described as a wildfire with no exact origin and cannot be contained easily.

Globalisation has also given birth to the idea of modernisation, and it is often interpreted as Westernisation. According to some scholars, a process of industrial, infrastructural, and societal development and interconnectedness exists universally. Cohen and Kennedy (2013), on the other hand, opine that it is often viewed with scepticism, that it promotes the melting of heterogeneous cultures into a homogenous global culture of a 'global village' (Miles, 1984). To some scholars, it is transformative and leads to progress. There is no doubt that in the case of Lagos State, globalisation has increased the volume of foreign trade, transportation, etc. Each society has its unique features, but due to globalisation, the uniqueness of some cultures is on the verge of collapse, especially the local languages of people. This is due to multiculturalism and cosmopolitanism. The replacement of unique heterogeneous cultures by a culture of homogeneity has developed uniform moral principles that have affected the uniqueness that societies and groups have, which develops feelings of insecurity among cultural and religious groups because culture is what defines our identity, and losing cultures is like losing identity. This research tries to define the meaning of culture, values, and globalisation and how they are increasingly changing with reference to Yoruba culture, with a focus on Lagos.

Culture is dynamic, and it differs from place to place and from people to people. African culture, with special interest to the people of Lagos in Nigeria, has its cognitive content, which distinguishes them from other human societies. These peculiar traits include the people's language, dressing, sex education, music, work, arts, religion, dancing and so on. With time and through the vehicle of the new media and the dramatic wave of globalisation, these native value systems began to decline for that of westernisation. This shift has greatly influenced the younger generation's desire to adopt Western cultures that are packaged with the marketing idea of modernity and progress but, in the true sense, promote neocolonialism through tough new media projections of their ideologies and cultures commanding global domination (Farmer, 1998). As a result, traditional local culture has been relegated to very remote rural areas and is no longer viewed as relevant in cities.

Lagos State is one of the states in southwestern Nigeria and is historically the land of the Yoruba people. This research is a study on how the people of Lagos have undergone cultural changes and how different variables are used in measuring globalisation in Yoruba culture. Globalisation and modernisation are universal phenomena and often interlinked. It has left no part of the world unaffected, either negatively or positively, and indeed the Yoruba ethnic group and their cultures are no exception to the changes it brings. Therefore, the research is anchored on the Yoruba ethnic group in Lagos, with an emphasis on how globalisation has affected the cultures of the people. It seeks to demonstrate how the new media has aided globalisation in undermining the Yoruba language of indigenous people in Lagos State. The work generally is structured thematically.

The Yoruba ethnic group has a rich culture that has endured for several centuries. This includes material and non-material cultures, which include greeting patterns, dress codes, food culture, religion, festivals, language, and many more traditions and festivals that are informed by material cultures. In the past forty years, westernisation and globalisation have increased the acculturation of Yoruba cultures. Scholars are of the view that several internal factors, such as choice and lifestyle, urbanisation, and changes in settlement patterns, are among the factors that increase cultural change. On the other hand, some scholars agree that other external factors are responsible for the changes. To such scholars, colonialism, imperialism, migration and the soft power diplomacy of the advanced economies are responsible for the Yoruba cultural changes in Lagos. This group has shown that urbanism, metropolitanism, and modernity are the major factors that increase cultural changes. This research has sought to explore the changing patterns underlying globalisation and its impact in eroding local cultures through the intermingling of people, changing lifestyles, choices, education, intergroup marriages, and, more importantly, urbanisation.

The study is anchored on cultural theory as explained by McLullan, arguing that cultural changes influence all facets of human life and existence. The theory of cultural globalisation discusses the issues of cultural flow and how it influences human life today. Pieterse (2004) has identified three major paradigms in theorising the cultural aspects of globalisation, specifically on the centrally important issue of whether cultures around the globe are eternally different, converging or creating a new "hybrid" form out of the unique combination of global and local cultures. It has been developed and discussed by Ritzer (2007) as a major way of looking at cultural globalisation and its potential implications for sex education and how media is a vehicle to these three types of cultural globalisation, which manifest in forms of cultural differentialism, cultural convergence and cultural hybridisation. How these apply to Lagos is the major concern here, as the subthemes below are thematically addressed as key terms that relate to cultural globalisation to show cultural changes in Lagos State in relation to sex education.

Another theory of anchor is cultural hybridisation. It is the fusion of the cultures of peoples and their integration to birth distinctive combinations. Cultural differentialism tends to avoid a flow of the mixture of culture, making cultures stubborn or rigid from one another. This is the mode of thinking that emphasises the stubborn nature of culture in Lagos State, and more importantly elsewhere. No culture all over the world is pure. Therefore, cultures are subject to change even when they retain their originality for a long period as well as their capacity for differences. This aspect of cultural theory tends to focus upon the core of the culture in Lagos State, which remains unaffected by the processes of globalisation, though surface structure may change because of global connectedness. The most famous example of this theory is related to the Clash of Civilisation thesis proposed by Huntington (1996). He uses 'world civilisation' to describe the coherent cultural identities which exist in the world and identifies such cultures in the world today. He proposes a historical argument to predict the clash of these different civilisations in the future. In the context of this research, the present work seeks to show some of the cultures that have not been eroded by globalisation and why they have not changed, and vice versa. The study also reviewed some empirical studies related to this work. Such includes McLullan (2000) carried out research from 1990 to 2000, and the aim of the study was to establish the factors that were causes of cultural change in the United States of America, USA. He studied various communities in the cities of the USA to ascertain how culture changes over time. The research discovered that migration, media, peer group relations, and, more importantly, the intermingling of people and the internet have increasingly deepened interactions among different groups.

Strinati (1995) studied the impact of media on identities and lifestyles. The study argues that the media today are the most influential shapers of identity and offer a greater range of consumption choices in terms of identities and lifestyles. Moreover, in the postmodern world, the media transmit the idea that the consumption of signs and symbols for their own sake is more important than the goods they represent. In other words, the media encourages the consumption of logos, designer labels and brands, and these become more important to people's sense of identity than the physical clothes and goods themselves. This and other postmodernists note that, since 2000, the globalisation of communication has become more intensive and extensive, and this has had great significance for local cultures, in that all consumers of the global media are both citizens of the world and of their locality. Seeing other global experiences allows people to think critically about their own place in the world.

Many of the scholars cited above have shown that globalisation has increased cultural diffusion and cross-fertilisation of ideas. Their views argue that globalisation has taken various phases, including imperialism and colonisation, global migration, etc. From the earliest times, precisely around the 14th and 15th centuries, there has been intermingling of people in the form of long-distance trade. Therefore, interdependence in the form of social and economic relationships between Africans and the Western World dates back beyond the 19th century, when many Africans began to interpret globalisation as westernisation. Nima and Seyed (2012) differ significantly from these forms of argument based on colonial experiences and missionary impact on cultural changes and globalising influence. Agwu and Atuma (2015) maintain the same line of argument by presenting globalisation as a complex but integrating system of economic, political and social systems that occurs through interdependence. This is the major argument of the two authors above, as they tow similar lines on globalisation. The present study seeks to show how globalisation increases changes in lifestyles and sex education through media. This is the gap the present study seeks to fill.

However, despite the long-established contact between the West and Africans, the impact of the interaction between Africans and the wider world has increasingly impacted African beliefs and cultures, especially in the modern period when the presence of transnational corporations as agents of globalisation and cultural change in Africa is noticeable. Other perspectives, such as Marxist and functionalist approaches, were also reviewed and are useful in this study. The study found that globalisation, a mixture of local and international ideas, is the panacea to preserving, sustaining and spreading African cultures and beliefs to the wider world, and is lacking in their submissions. This is the gap the present research seeks to fill in the reviewed works of Marxist and functionalist literature.

Literature on missionary activity has been reviewed. Some scholars' studies focus on the era of missionary activities in Nigeria. The authors on missionary activities argue that globalisation dates back to the period of exploration by the Portuguese. They maintained that the Christian missionary epoch is important in this regard because Christianity has had a great impact on cultural change and change in belief systems in Africa. This falls within the traditionalist and globalist theories of globalisation used in explaining how globalisation has influenced African cultures and beliefs. The significance of the literature on the missionary to the present study is that it corroborates cultural revival and cultural preservation against its erosion.

The gap the present literature seeks to fill is that the missionary literature excluded the new media as agents of cultural change. The present study finds it imperative to include globalisation as influential in sex education in the study area.

Objective of the Study

The objective of the study is to investigate how globalisation has affected sex education among the

young people. The specific objectives of the study are to

1. To identify gaps in current sex education practices in Nigeria in the context of globalisation influences.
2. Ascertain the challenges encountered in curbing the spread of globalisation through localisation
3. To provide strategies for improving sex education policies that incorporate the realities of new media and globalisation while respecting Nigerian cultural values.

Research Questions

The research questions for this work are as follows:

1. What are the gaps in current sex education practices in Nigeria in the context of globalisation influences?
2. What challenges are encountered in curbing the spread of globalisation through localisation?
3. What are the strategies for improving sex education policies that incorporate the realities of new media and globalisation while respecting Nigerian cultural values?

HYPOTHESES

The following null hypotheses guided the study:

1. There are no significant gaps that exist in current sex education practices in Nigeria in the context of global and digital influences.
2. No significant difference exists in responses on the challenges encountered in curbing the spread of globalisation through localisation.
3. No significant difference exists in responses on strategies for improving sex education policies that incorporate the realities of new media and globalisation while respecting Nigerian cultural values.

METHODOLOGY

This study adopted a descriptive survey research design. The area of study is Lagos State, Nigeria. Lagos is significant because of its multicultural and heterogeneous nature. The population of this study is estimated at 30,000, selected from different cities and towns in Lagos State.. Lagos is a large state with up to twenty-one local government areas. A sample of 300 respondents living around these zones mentioned above was selected for the study. A combination of systematic and stratified random sampling approaches was used for sample selection. The sample taken for this research is a population sample of working-class males and females between the ages of 18-30 years and 45-65 years, which comprises both genders. The age range from 18 years to 35 years is taken to represent the active working population who are active in internet usage and social media due to their mobility, while ages between 45 and 60 show that these groups are either married and have younger children or are versed in local cultures of Lagos State. The sampling technique used in this research is the survey method. Questionnaires were shared based on the sampling frame. The population of selected areas is estimated at 5 million, and there is no official figure available for the number of households living in the selected areas. A study sample of 300 respondents was therefore drawn from the resident household population. A questionnaire instrument was used for data collection. The research questions were answered using mean and standard deviation, while the research hypotheses were tested using the one-way ANOVA test. The decision rule is that if the p-value < 0.05, reject the null hypothesis (significant effect), and if the p-value ≥ 0.05, fail to reject the null hypothesis (not significant).

RESULTS

Research Question One: What are gaps in current sex education practices in Nigeria in the context of global influences?

Table 1: Current Sex Education Practices in Nigeria

S/N	ITEMS	MEAN	SD	REMARKS
1	Current sex education does not address digital influences.	2.72	0.88	Agreed
2	Teachers are not well-prepared for globalized sex education.	2.75	0.81	Agreed
3	Online exposure widens the gap in formal sex education.	2.70	0.85	Agreed
4	Sex education materials are outdated vs. global standards.	2.68	0.83	Agreed
5	Parents/guardians are not involved in digital-era sex education.	2.74	0.79	Agreed
6	No comprehensive sex education policy reflecting globalization.	2.76	0.84	Agreed
	Overall perception of gaps in sex education	**2.73**	**0.39**	**Agreed**

Table 1 shows that the overall mean of 2.73 is more that the benchmark mean if 2.50 indicating that the respondents agreed that the current forms of sex education is not regulated and did not address global influences.

Research Question Two: What are challenges encountered in curbing the spread of globalization through localization?

Table 2: Challenges Encountered in Curbing the Spread of Globalization

S/N	ITEMS	MEAN	SD	REMARKS
1	Localization efforts lack adequate government support.	2.76	0.83	Agreed
2	There is weak policy enforcement	2.77	0.86	Agreed
3	Localization policies are poorly implemented and dominance of western media	2.74	0.84	Agreed
4	Funding for local cultural promotion is insufficient.	2.73	0.81	Agreed
5	Global media overshadows local creative industries.	2.75	0.85	Agreed
6	There is limited investment in cultural promotion.	2.76	0.82	Agreed
	Overall perception of localization challenges	2.75	0.41	Agreed

Table 2 reveals that the overall mean of 2.75 is greater than the benchmark mean of 2.50. This means that the respondents agreed that all the stated challenges are hindering the curbing of globalization.

Research Question Three: What are the strategies for improving sex education policies that incorporate the realities of new media and globalization while respecting Nigerian cultural values?

Table 3. Strategies to Improve Sex Education Policies

S/N	ITEMS	MEAN	SD	REMARKS
1	Policies should integrate new media into sex education.	2.72	0.99	Agreed
2	Sex education must reflect Nigerian cultural values.	3.74	0.81	Agreed
3	Teachers need digital literacy training.	3.73	0.92	Agreed
4	Policies should involve parents, teachers, and community leaders.	2.75	0.84	Agreed
5	Media literacy should be part of sex education.	3.71	0.83	Agreed
6	Policies should be continuously updated to reflect globalization.	3.55	0.85	Agreed
	Overall perception of strategies for sex education	3.37	0.87	Agreed

Result in table 3 shows that the respondents overall mean is 3.37 which is greater than the bench mark mean of 2.50. This indicates that the respondents strongly agreed that these strategies can help to improve sex education policies in Nigeria.

Hypothesis One: There is no significant gaps that exist in current sex education practices in Nigeria in the context of globalization influences.

Table 4: Differences On Current Sex Education Practices Based On Age

Source	Df	F	P	Decision
Between Groups	2	3.33	.0037*	Decision
Within Groups	297			significant
Total	299			

Result in Table 4 shows that there is significant difference in the current gap in sex education across all ages. The table also shows the F-value = 3.33 while the p-value is 0.037 which is less than the significance level of 0.05. Therefore, the null hypothesis of no significant difference is rejected.

Hypotheses Two: No significant difference exits in responses on the challenges encountered in curbing the spread of globalization through localization

Table 5: Differences on Challenges Encountered in Curbing Globalization Based on Age

Source	Df	F	P	Decision
Between Groups	2	0.50	.609*	Decision
Within Groups	297			Not significant
Total	299			

Result in Table 5 shows that there is no significant difference in the challenges encountered across all ages. The table also shows the F-value=0.50 while the p-value is 0.609 which is greater than the significance level of 0.05. Therefore, the null hypothesis of no significant difference is accepted.

Hypothesis Three: No significant difference exist in responses on strategies for improving sex education policies that incorporate the realities of new media and globalization while respecting Nigerian cultural values.

Table 6: Differences on Strategies to Improve Sex Education Based on Age

Source	Df	F	P	Decision
Between Groups	2	0.07	0.932	Not significant
Within Groups	297			
Total	299			

The result in Table 6 indicates that there is no significant difference in the challenges encountered across all ages. The table also shows the F-value=0.07, while the p-value is 0.932, which is greater than the significance level of 0.05. Therefore, the null hypothesis of no significant difference is accepted.

DISCUSSION OF FINDINGS

Findings are discussed according to the research questions and hypotheses. Findings revealed that most respondents agreed that Nigerian sex education policies do not adequately address the realities of digital influence. Youths are often exposed to pornographic content, sexual misinformation and peer pressure through new media, yet the school is still focused narrowly on abstinence-based education. This finding tallies with the findings of Ajuwon (2015), which revealed that there is a gap in Nigeria's sex education curriculum. The author noted that sex education in Nigeria fails to address digital realities and youth online behaviour. Also. UNESCO (2018) reported that a comprehensive sexuality education should incorporate digital literacy and global perspectives.

Findings revealed that respondents agreed to the identified challenges, including lack of effective policies, weak cultural promotion strategies, and dominance of global media corporations. These findings corroborate with the findings of Ebewo and Sirayi (2018), which revealed that Nollywood has attempted to localise cultural values, but it is still a struggle against western-dominated media trends.

Findings showed strong support of digital literacy, culturally sensitive sex education and parental and community involvement. Respondents believed that updated policies should respect Nigerian cultural values while equipping Nigerians to navigate globalised digital spaces responsibly. This finding is in tandem with that of Chandra-Mouli et al. (2015), which showed that sex education must be comprehensive and specific. Olumide's (2019) findings recommended incorporating media literacy and cultural relevance to make sex education effective in the face of globalisation.

Findings also revealed that media is the vehicle that propagates the Western culture. There is an insight that social media is the tool through which young people acquire Western lifestyles and internalise them for practical purposes. Some of the cultures that globalisation has affected include the food culture, dressing culture, greeting culture, some aspects of traditional education, worship and traditional politics, amongst others. It is the internet, which has increased the decrease in customs and traditions. Young people are the most affected by globalisation because they are the group most closely associated with new media, which primarily expresses itself through social media.

Globalisation has increased change in self and sexual identity of many young people in Lagos State. For instance, through new media, young people change their identity and group identity. In this way, a new personal identity is created. Personal identity is the link between the concepts of social identity, as social identity is shared with others' social identity, also created. With these forms of changes in society, due to social interactions made possible by new media, social structure is gradually evolving, and the implication is that new cultures, including new forms of sexuality, manifest. Due to globalisation, in Lagos State, social identities are created in everyday engagements and interactions, in which people identify with a variety of social forms. This is by shifting from one identity to another based on situations and context in which people are acting, which others may copy, including consumption patterns, fashion, lifestyle and sexuality. This is the way globalisation has increasingly buttressed how the culture of Lagos people is eroded. It is important that interactions are higher amongst youths, and media, through the internet, is the vehicle that propagates western lifestyle and cultural erosion in the state.

Summary

The study found out that globalisation is actually affecting the belief and perception about sex education in Nigeria. The following are the outcomes of this study:

1.   Nigeria's sex education practices were identified as inadequate, as they failed to incorporate digital realities and global influences, leaving youths vulnerable to misinformation and risky behaviours online.

2.   Challenges in curbing globalisation through localisation include weak policy enforcement, dominance of Western media, and limited investment in cultural promotion.

3.   Strategies such as integrating digital literacy, comprehensive and culturally sensitive sex education, and community involvement to improve policy outcomes.

Recommendations

Based on the findings, the following recommendations were made:

1.   Parents should be equipped with media literacy skills to guide their children's online behaviour.

2.   Communities and faith-based organisations should complement schools by reinforcing cultural values and positive sexual ethics.

3.   Stronger collaboration between governments, NGOs, and tech companies should be encouraged to curb the exposure of minors to harmful online content.

4.   Age-appropriate filters and awareness campaigns should be enforced on popular platforms like YouTube, TikTok, and Instagram.

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