



Impact of Globalization on Childbirth Cultural Practices in Argungu Emirate

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Abstract

This research project investigates the impact of globalization on childbirth cultural practices in Argungu emirate. This historical and cultural study intends to examine the degree to which globalization has influenced the decline and extinction of childbirth cultural practices particularly in Argungu emirate. Childbirth cultural practices are important component of Hausa culture. It is observed that Cultural decline is a universal phenomenon. Some scholars such as Bunza (2006:176) maintained that in every society there exists a unique culture associated to them; however, such culture sometime became deteriorated or died out completely. Therefore, culture usually survived, spread, changed or sometimes became extinct in the course of time. It is therefore very clear that there is need to investigate the declining nature or the disappearance of childbirth tradition in Argungu emirate considering the importance attached to documentation of such cultures in Hausa land. The data was obtained through tape recording and note taking which was transcribed and translated. The information gathered was subjected to formal discussion and analysis with a view to adding new information to the present state of knowledge about Hausa childbirth traditions. The research found out that the deterioration and / or disappearance of Hausa childbirth cultural practices particularly in Argungu emirate are facilitated by globalization of culture across societies.

I. Introduction

This study examines the impact of globalization on childbirth cultural practices in

Argungu emirate. Argungu emirate is a traditional Hausa state based in Argungu town in Kebbi State, Nigeria. It is the successor to the ancient Hausa kingdom of Kabi. Childbirth is a blessed experience in Hausa culture. Hausa communities have deeply rooted beliefs and practices when it comes to preparing for birth period. From preconception rituals to honoring the baby's spirit, Hausa people equipped themselves to ensure good childbirth.

Globalization refers to the "...transculturation, and uneven impact of socio-cultural and economic systems on one another as they come in contact, the eclipse of traditional ways of life, the temporal and spatial demands of European modernity" (O'Brien and Szeman, 2001:604). Studies have shown that globalization is not only associated with industrialization, democratization and economic change, but the trend entails the transmission of cultures across boundaries. Culture is a collective term used to identify certain ideas, customs and social behaviours. While cultural practices are those shared inter-subjective perceptions and descriptive norms of how people routinely behave in a culture. It represents a group of people or a society, combining their knowledge, belief, morals and laws (Frese 2015:1). It is often said that the culture of the more highly developed nations of modern Europe is imposed upon the less developed peoples and cultures, and there is, of course, much truth in this; the acquisition of foreign culture by the subject people is called acculturation and is manifested by the indigenous populations as well as of other regions. Today, a culture of every people can undergo deterioration or extinction due to



transmission of cultures across societies which are believed to be facilitated by globalization. Our cultural heritage is in alarming state today. One of the forces behind this decline or loss of cultures is 'the emerging global order' which is part of the requirements of globalization.

Hausa people have been taking pride in childbirth from time immemorial. The pride of a Hausa man is to leave behind a child who will keep his memory alive. This is why wise people often say: 'If there is any cure for death, childbirth is its surest cure.'

A Hausa man takes the issue of childbirth seriously and does not allow others to underrate it. To validate this assertion, consider a Hausa man who has been married and childless. Such a person cannot hide his frustration. He goes to the extent of seeking help to overcome the condition.

Some facets of Hausa cultural practices have suffered a setback and this may be connected with how youth, especially young ladies, run their lives today. This may be further attributed to transnational flow of local and western cultures; and our desire to imitate the West in the process of westernization, with a view to keeping up with time and to be identified with modernity.

The traditions related to childbirth in Hausa society, particularly in Argungu emirate will not necessarily be lost if appropriate documentation and preservation strategies of these cultural practices are employed.

Research Problem:

Despite the deep reverence for childbirth in Hausa cultures in these communities, many cultural practices are overlooked or dismissed by modern medicine, leading to a lack of understanding and distrust between practitioners and other community members. As observed from the previous studies, the deterioration of childbirth cultural practices has continued to be a source of concern to parents, traditional rulers, political figures and others in Hausa society who have not yet found a way to best preserve these all important aspects of Hausa traditions.

The task should however go beyond mere identification and description of these aspects of our cultural heritage. Hence, there is need to conduct this research in order to find more effective and viable ways of tackling the assumed syndrome of 'decline' or 'total extinction' of Hausa childbirth practices, particularly in Argungu emirate.

Objectives of the study

The following form the objectives of this study:

1. To determine the impact of globalization on

childbirth cultural practices in Argungu emirate.

2. To examine the factors that lead to the continued decline and death of childbirth cultural practices in Argungu emirate.

3. To find out more effective and viable ways to preserve the Hausa childbirth traditions in Argungu emirate.

II. Literature Review

Culture is a pattern of human activities and the symbols that give these activities significance. It is what people eat, how they dress, beliefs they hold and activities they engage in. It is the totality of the way of life evolved by a people in their attempt to meet the challenges of living in their environment, which gives order and meaning to their social, political, economic, aesthetic and religious norms and modes of organisation thus distinguishing people from their neighbours (Nwegbu et al., 2011). Cultural heritage are passed on laterally or inherited from one generation to another or horizontally passed on from one society to another through such agent as globalization. The word globalization has become one of the most widely used terms in the contemporary society and in many of the academic fields. According to Adaoma (2021) Globalization is a critical tool and a sure tendency to engender diversity in culture, the forces of globalization are seen to weaken the cultural and linguistic differences following the African ethnic divisions. Cultural values in the African tradition are being replaced by the cultural values in the global arena. Globalization is a factor being used to transform the entire system dramatically; its significance and effect can be seen glaringly in almost everything and everywhere (Yankuzo, 2014).

Culture consists of values and rules with which we live by, thus by it, our ideas whether of good or of evil, our language and our religion. However, this great phenomenon that gives people individuality, identity and personality has been masked by globalization. The globalization effect on Nigerian culture Hausa culture in particular is with intent to leave us without identity, individuality and personality. The overall effect on us is that we become mindless in the material world that has no any records because of modernization. Oni (2005) sees Nigerian cultures as being weak when compared with western culture and consequently, bound to lose in a battle against western culture. The situation of our cultural practice today is so pitiful as a result of the gradual admittance of western culture.

The role of childbirth towards the development of Hausa community



Childbirth is an event that is treated with great importance in every culture. However, the nature and attitudes about birth varies widely from one society to another. Childbirth means people begetting a male or female child through a conjugal relation between members of opposite sexes by a means of marriage (Aliyu 2013). Childbirth means production of offspring, male or female, as a result of mating between man and woman, after a survival of the foetus for some time in its mother's womb (Maigandi, 2014).

According to Dike (2013), for most African women, pregnancy and birth is one of the most significant life events for a woman and her family, with the birth process exerting a profound physical, mental, emotional and social impact on the woman.

In Nigeria, childbirth is not merely a biological event but a deeply cultural and communal experience. Traditional birth practices are infused with symbolic meaning, representing continuity, strength, and the passage of wisdom from one generation to the next (Nkechi, 2023).

Different cultures adopt different methods of caring and supporting women during pregnancy and childbirth. Evidence from research studies suggests that the type of social support as well as its degree of significance varies according to women's cultural backgrounds (Bina, 2008). Childbirth is an event that is treated with great importance in virtually every culture. However, the nature of attitudes about birth vary widely from one of an open, social event to one surrounded by secrecy.

Childbirth is an amazing, complex, and deeply personal experience that is shared by women of all cultures. Childbirth is viewed as a universal experience uniting women all over the world since the beginning of time. Each woman's experience is unique and different because of the culture with which she identifies herself and in which she gives birth (Green, 2007). Having a child is an important event in the life of a woman, her family, and her community.

Argungu emirate; being one of the ancient Hausa kingdom, executes this cultural practice like other Hausa states, where the birth process is a collective affair, involving not just the mother and medical professionals but the entire family and community. Therefore, childbirth is not merely a biological event but a deeply cultural and communal experience. The people of Argungu emirate acknowledge the value of blending traditional and modern birth practices. Traditional birth practices have deep cultural roots and are often based on ancient wisdom passed down through generations.

Studies conducted on child bearing, and childbirth traditions in Hausa include; Abdullahi (2008), who revealed a strong influence of the cultural belief of the Maguzawa tribe on marriage, childbirth, and death ceremony and has substantially identified these cultural processes. It is deducible from this work that there are some aspects of the cultural processes of this people that have undergone some modification in the course of time.

The Place of Childbirth in Hausa Community

Childbirth has been a crucial matter in the Hausa community since the beginning of its recorded history. A Hausa man always aspires to have a child because of whom he will be remembered even after his death. It is for this reason that there is an adage: 'if death could be cured, childbirth is its best cure.' A Hausa man does not take the aspect of childbirth lightly. It is clear and evident that when a Hausa man has been in marriage and the union has not produced a child, he will be restless in exploring a solution to the problem.

Childbirth occupies an important position in the Hausa community, especially because it is through it that new generations are produced so that people can mingle and be beneficial to each other. Because of this, we can say that the importance a Hausa man attaches to childbirth cannot be measured. A Hausa man who has not been able to get a child sees his life as unfulfilled.

The struggle of man on the earth revolves around feeding himself and his family, and in some cases preserving food for future use. What is in addition to this is secondary. Therefore, having a child to leave behind is an accomplishment. For one thing, the memory of the father will never disappear. It is not surprising childbirth is crucial to a Hausa man.

Hausa culture that are affected by globalization

There could as well be childbirth cultural practices that are no longer in existence. These include laying down some rules (such as abstaining from the market and river for the time being), using a spatula in the labour room, drinking concoctions, paying visits on the 40-day anniversary of childbirth, mixing the nerve with external materials, traditional marks and the traditional bath for a woman delivered of a child. Some of these childbirth cultural practices are rather more likely than not affected by globalization.

Some Pre-Childbirth Practices that have been Abolished



Given that Hausa people who are living in Kabi kingdom have been practicing their cultures for a very long time, there are cultural practices that have been lost, especially those of childbirth. Here, we will examine pre- and post-childbirth cultural practices that have been discarded.

Laying down rules

The Hausa community has an organized way of life. That is why rules are laid down either on engaging in practices knowing their importance, or abandoning them because of their harm. Doing what is right and refraining from what is bad is a way of improving the life of a Hausa man, believing that practicing this will make his life better. For instance, in the past, a pregnant woman or a woman who just gave birth would be compelled to act with adherence to certain rules for the sake of her health and the wellbeing of the foetus. Some of these rules were rooted in superstitious beliefs.

One expert said: Some of the things a woman would be refrained from doing the day it was discovered she was pregnant included:

- She would not carry a bowl on her head.
- She would not go to the river to fetch water within these periods.
- She would not leave her chest uncovered again.
- She would not go to the river side in a broad daylight.
- She would not go out in the night.
- She would stop going to the market once the pregnancy became visible.

(Abdullahi, 2008)

III. Methodology

This section presents the study area, research design, population of the study, sample and sampling technique, instruments, data collection procedure and method of data analysis, study results and demographic characteristics of the respondents.

The Study Area

The landscape of Argungu emirate is mainly Sudanian Savanna, open woodland with scattered trees. It is intersected by the lowlands of the Rima River, which are seasonally flooded. It is a major agricultural centre for the area, with key crop which include rice, millet, sorghum, ground nut among others. Argungu Emirate received a mean annual rainfall of about 800mm and a mean of temperature of 260°C and can rise up to 400°C in the peak of hot season in march to July (Ibrahim et al., 2021). Kanta was the founder of kabi kingdom (now called Argungu Emirate) about 500 years ago. Since then kabi

kingdom was governed by his disciple or descendants till today. Sama'ila Muhammad Mera is now the emir of the emirate with its headquarters in Argungu. Argungu also hosts an annual international fishing festival in Argungu town. Argungu emirate comprises different tribes which include: Lekawa, Kabawa, Arawa, Zabarmawa, Kyangawa, Fulani, Dandawa and Dagelewa, but they speak Hausa as their language of communication. Argungu emirate consists of four local government areas which include: Argungu, Augie, Arewa and Dandi all located in the Western part of Kebbi State, Nigeria within which this research will be conducted.

Research Design

Qualitative approach design was adopted in this research to explore attitudes, behaviour and experiences. This research design employed the use of interview to provide in-depth opinions of the research participants with regard to childbirth cultural practices in Argungu emirate and so it will directly involve those in the cultural practices in their areas. Qualitative approach design is found to be the most suitable method for this study.

Population of the study

The population of this study comprised of all elderly persons, middle aged persons, Midwives, traditional birth attendant and traditional barbers in Argungu emirate.

Sample and sampling technique

The research sample was purposively selected, because of participants' willingness to engage in the research. The selection of the participants was based on the knowledge, skills and engagement of the participants in the problem under study. It is most ideal when studying a particular cultural domain with knowledgeable experts. Twenty elderly women were selected because they are more conversant with the childbirth cultural practices. Twenty middle aged persons were selected based on their varying childbirth cultural practices experience in locality under study. Twelve Midwives were selected for their understanding of healthcare provision during pregnancy and childbirth that influence the health and wellbeing of mother and fetus. Five traditional birth attendants were employed in this research for their Knowledge and skills of cultural ideas of how a birth has to be prepared for and performed. They also know the local medicines, rituals, and needs of the culture and the community related to the childbirth cultural practice and three traditional barbers were selected for their engagement in childbirth cultural practice.



Instruments

In this study, a structured interview guide was designed for the participants. The interview guide was developed based on the objective of the study. Interview guides were used to get in-depth understanding of the participants' responses. The interview guides were made available to three experts on Hausa culture to check the focus of the items. Their comments and suggestions were used to review the items. Pilot testing was conducted in July 2024, where two elderly women, two youth, one midwife, one traditional birth attendant and one traditional barber were interviewed to find out the suitability and reliability of the participants and to standardise the instrument and the process. The interview guides were modified for the final study. During the interview, the researchers used the same presentation and order of items in the process of the interview. The interview guide was made up of two sections A and B. Section A of the interview guides solicited information such as gender, educational background, and age, while Section B of the interview guide contains three questions in the same format for all the participants.

Data Collection Procedure

The collection of data for this study was done in stages. The principal researcher discusses the purpose of the study with each participant. The principal researcher, with the help of co-researchers conducted the interview. The interview was conducted using Interview guide prepared for the participants. All the participants indicated their willingness to be interviewed and no one wanted to be excluded. The interview was conducted by moving home to home and was started with an exchange of greetings and a short overview of the study and purpose of the research. Constant eye contact with the interviewees was maintained by the principal researcher to notice non-verbal gestures to take note. All data were collected by principal investigator and co-researchers and were audio-recorded and each interview lasted for 15 to 20 minutes.

Method of Data Analysis

Qualitative method of data analysis was adopted. The data collected were analysed, using

narrative analysis. Audio records of the interviews were listened to several times for their accurate transcription and translation from Hausa to English, since the interview was conducted in the local dialect (Hausa). All interviews have been transcribed verbatim and only the section of data that were important to research objectives was coded. The analysis was more of a top-down analysis.

Study Results

In this section, the findings of the study are summarised under four categories. The results are presented in relation to the research objectives that were formulated to guide the study.

Demographic Characteristics of Respondents

The general characteristics of the respondents in this study were highlighted. Thirteen (13) elderly persons were men and seven (7) were female aged between 50 and 65 years. Fifteen (15) of the participating youth were male, five (5) are female and had a wide range of years between 25-49 years. All the twenty (20) midwives that participated in this research were female within the range of 30 -50 years old. All the five (5) traditional birth attendants that participated in this research were within 50-65 years and they experienced childbirth delivery during their tender aged. Lastly, three (3) of the respondents are traditional barbers aged 40-50 years and all are male. All the respondents attended certain level of education: western, Islamic or traditional. All the respondents have experience of participating in childbirth cultural practices in the area of study.

IMPACT OF GLOBALIZATION ON CHILD CULTURAL PRACTICES IN ARGUNGU EMIRATE

Globalization penetrates cultural practices in any locality by foreign direct investment that can have positive and negative effect on the incidence of childbirth cultural practice.

Interview data from 20 elderly person, 20 youth, 12 midwives 5 traditional birth attendants and 3 traditional barbers were used. Table 1 presents the views of the participants on impact of globalization on child cultural practices in Argungu emirate.

Table 1- Responses on impact of globalization on child cultural practices in Argungu emirate

Interviewee	Responses
Elderly person	- In the past, women deliver a baby at home under potential health risks but, due to globalization the medical profession has introduced new techniques, technologies, and medical interventions during childbirth. Therefore, we have shifted to hospital.



	<ul style="list-style-type: none">- Birthing by the women after delivery has also been affected due to its effects on the health of women and is replaced with dietary food; yet again, they are now advice to use warm water instead of hot water when birthing.- Hmmm! On consuming grain magnesium pap, they report that Globalization has also affected the use of magnesium pap due to its higher salt content that causes higher blood pressure and they now resort to ordinary pap and other foods that are salt free.- Calabash drumming used in the past. We use calabash drumming to show our happiness for giving birth into the family but today we use Mp3, memory cards and other modern sound devices to celebrate childbirth due to the advent of technological tools.
Youth	<ul style="list-style-type: none">- In the past, small children are sent to go round and inform relatives, neighbors and other members of the community of the delivery of a baby. But now, because of the globalization most parents prefer to use modern communication devices for easy communication such as phone, video etc.- Look!!! Many of our childbirth cultural practices have been affected by globalization like babies' herbal drink; taking potash solution and medicinal water from sacred writings have been replaced by modern medicine such as syrup, drugs, grip water, flagyl syrup, vitamin C Syrup, Amoxin syrup and others.
Midwives	<ul style="list-style-type: none">- Doctors may shave pregnant woman before delivery for hygiene reasons or to reduce the risk of infection due to a surgical incision or C-section incision which in traditional settings is not considered- Because of the modern birth practices more women now prefer giving birth in hospitals than at home for their safety.
Traditional birth attendants	<ul style="list-style-type: none">- Globalization has brought relief to the work of women at home to the hospital due to the dangers involved in home birth attendance.- Before now, in the process of child delivery we use intentional vomit process to force out a baby e.g. using a spatula for self-delivery but now as a result of globalization they came up with the use of drip to infuse appropriate injection and drugs (metapark tablet) for self-delivery.- After delivery, we give the mother the herbal drink which helps her body to heal quickly but as a result of globalization women prefer to go to hospital where drugs are given and modern medical facilities are used.
Traditional barbers	<ul style="list-style-type: none">- In previous years, traditional barbers were engaged in child barbing during naming ceremonies. But now, parents resort to the use of modern barbing tools due to the effect identified in the use of traditional barbing equipment and inability of parent to pay the traditional barbers.- In olden days, we use rope to tie the lower abdominal of the delivering women to reduce pain, allow the muscles to contract easily and also to facilitate the drain of the remains of the blood. But, now they use injections and drugs.- Globalization has come up with the use of perfumes of different varieties to replace smoke scent used by mothers to reduce the pulmonary infection.

Source: Field Data (Abubakar, Ango & Adamu, 2024).

Table 1 showed participants' responses on the impact of globalization on childbirth cultural practices in Argungu emirate. Elderly persons expressed their view on many ramification of globalization on childbirth cultural practices, where they stressed much emphasis on child birthing by the women after delivery. Childbirth cultural practice has gradually shifted to modern method due to its effects

on the health of the mother. The traditional meals being consumed by the nursing mothers is now replaced with dietary food. They are now advice to use warm water instead of hot water in birthing; they also said that nursing mothers have stopped taking grain magnesium pap due to its higher salt content which they were told causes higher blood pressure.



In the past, nursing mothers use calabash drumming to signal that a new baby has arrived into the family and to express their happiness, but they now observed that the use modern sound systems and video devices have overtaken the traditional practices. Other participants are of the view that traditional herbal drinks, magnesium solution and medicinal water from sacred writings by mother or the baby have been replaced by modern medicine such as syrup, drugs, grip water, flagyl syrup, vitamin C Syrup, Amoxilin syrup and others antibiotics. The use of perfumes of different varieties has replaced smoke scent used traditionally by mothers to reduce the pulmonary infection. All these are some of the effect of globalization on childbirth cultural practices as narrated by the participants.

Factors that had led to the continued decline and death of the child birth cultural practices

Several factors have led to the decline or death of the child birth cultural practices in this research area of study. These factors affect the transmission of our cultural heritage from elders to the younger generation since the old are no longer able to spend valuable time with the young ones because of school, work and other commitments.

Table 2 presents Factors that had led to the continued decline and death of the child birth cultural practices, as mentioned by Elderly persons, Youth, Midwives, Traditional birth attendants and Traditional barbers’ during the interview.

Table 2: - Participants responses on factors that led to the decline and death of the childbirth cultural practices

Interviewee	Responses
Elderly women	<ul style="list-style-type: none"> - Because of the religious factor many cultural practices before, during and after childbirth are no longer performed or deteriorated in our community. - Search for profitable employment into the major cities had affected the traditional family structure because of the socialization thereby leading to the decline of childbirth cultural practice.
Youth	<ul style="list-style-type: none"> - Economic hardship is one among the factors that posed challenges for the execution of childbirth cultural practices. - The emergence of westernization and modernization in Africa has changed our attitude in the ways we practice our cultures resulting in the neglect of indigenous methods of doing things. Local people are forced to abandon their traditions; they no longer hold their own culture with reverence.
Midwives	<ul style="list-style-type: none"> - Cultural diversity has polluted our cultural practice due to the coming together of different tribes with different culture in our community. - Exploitation and misrepresentation of cultural practices, affect their authenticity and integrity.
Traditional birth attendants	<ul style="list-style-type: none"> - Hmmm! Westernization forced us to limit the use of most of our cultural practices in all black countries which Argungu emirate inclusive. - loss of interest in indigenous ways of life had led to the decline of the childbirth cultural practice in Argungu emirate
Traditional barbers	<ul style="list-style-type: none"> - Challenges to Cultural Authenticity.

Source: Field Data (Abubakar, Ango & Adamu, 2024)

Table 2 shows responses of Elderly women, Youth, Midwives, Traditional birth attendants and Traditional barbers’ over the factors that led to the decline and death of the childbirth cultural practices. These factors were documented during interviews, and key informant factors, are religion; search for profitable employment into the major cities; economic hardship; western modernization in Africa;

Cultural diversity has polluted our cultural practice; exploitation and misrepresentation of cultural practices. This is evident that there are many factors that caused the decline the childbirth cultural practice in Argungu emirate. Table 3 presented the effective and viable ways to preserve the Hausa childbirth tradition in Argungu emirate



Table 3- Participants responses on effective and viable ways to preserve the Hausa childbirth tradition

Interviewee	Responses
Elderly person	<ul style="list-style-type: none">- By maintaining our role as elders in the community in educating the younger generation about their cultural practices and by encouraging them to embrace their traditions so as not to be ignorance of their heritage.- Collectively, members of our local communities should serve as transformative tools aimed at enlightening, promoting our cultural practices and re-claiming those that are weakened or missing.
Youth	<ul style="list-style-type: none">- By alerting the youth to be mindful of our cultural practices because it is full of creativity and trade so, they should promote it for the benefit of our respective societies and for transmission to next generation.
Midwives	<ul style="list-style-type: none">- It is profitable to elders, youth and those in position of authority to focus on childbirth cultural practice in any house or locality that were bless with a newborn baby so as to put full stop from the decline or death of our proud cultural practices.
Traditional birth attendants	<ul style="list-style-type: none">- An educative training on obstetrics and others related cultural practices should be organized to traditional birth attendant and other community stakeholders to take adequate measures against diminishing of our cultural practices
Traditional barbers	<ul style="list-style-type: none">- By organizing a childbirth cultural practice inhibitions by community elders and youth leaders to show and discuss the practices publicly with aim of preserving and transmitting the culture to the next generation.

Source: Field Data (Abubakar, Ango & Adamu, 2024)

Table 3 has carefully indicated the effective and viable ways to preserve the Hausa childbirth tradition as reported by elderly women, Youth, Midwives, Traditional birth attendants and Traditional barbers. It came to light that the effective and viable ways to preserve the Hausa childbirth tradition were through educating the younger generation on their cultural practices and to urge them to embrace their heritage. Members of our local communities should be the agent of transformation that aimed at enlightening, and promoting our cultural practices and re-claiming those that have been weakened or got missing. It is imperative to those in position of authority to organize training to enlighten elders, youth, women and other family members in different localities on the value of childbirth cultural practice so as to bring to an end to the decline or disappearance of our cherished cultural practices.

IV. Discussion

Childbirth cultural practice is a momentous human experience; its meaning is shaped by many cultures through different beliefs, customs and practice. Because of the enormous importance of childbirth on the woman, family, and society, there is the need to understand the various childbirth practices. Through globalization many content of our inherited cultural practices were undermined by the western people, which have a great impact on the

practices of our cultural heritage including childbirth. The impact is that our cultural practices are being weakened or misplaced. This undermining of our existing beliefs, customs, norms, values and practice has a corrosive impact in the sense of who we are, what we want and what we respect.

With regard to the factors that led to the decline and death of the childbirth cultural practices in the study area, participants indicated that religions plays a role in weakening most of these customs and practices. This is in line with the finding of (Hlatywayo, 2017) who observed that cultural beliefs and practices associated with pregnancy and childbirth, in some families have done away with ritual while others still adhere to it. For instance, the indigenous cultural practice of the name-giving ceremony has been remodeled to conform to one's religious beliefs. Some participants have revealed that the appearance of western modernization in Africa have changed ways of practicing our cultures resulting in the neglect of traditional methods and force local people to lose their confidence in their own indigenous ways of doing things. This finding was justified by the finding of Nwegbu, Eze & Asogwa, (2011) who found out that most of our cultures related to our languages, marriage rites, burial rites, birth rites, dressing, greeting, music, folklore, and religion have died out due to western cultural influence and therefore needed to be strengthened and / or reclaimed in the remaining time



if those who know how they are performed are still alive.

Youth have moved to the cities in search of employment which have affected the traditional family structure. Therefore, elderly person will not have time to sit down with their children to teach them their traditional ways of life. This was affirmed by (Hlatywayo, 2017) also who observed that the elderly person lost time and space to sit down with the young generation to teach the values and traditions of Hausa culture and to advise them to transmit their culture to their future generations.

Preserving childbirth tradition in Hausa culture is critical as it ensures the elongation of society and their knowledge systems. The quality and quantity of knowledge, skills and wisdom members of the society hold in engaging, safe guarding, managing and producing our heritage are important in maintaining and preserving childbirth cultural practices in Argungu Emirate.

Implication for the Study

Overall, this research would considerably contribute to our understanding of the impact of globalization on cultural practices and to inform policies and programs aimed at preserving traditional practices in healthcare. It is also important to note that this research can be used to inform policy makers and culture practitioners about the significance of preserving traditional childbirth cultural practices and promoting cultural sensitivity among ethnic groups. Specifically, this research has the potential to contribute significantly in the:

1. Preservation of cultural heritage and traditional practices.
2. Promotion of cultural sensitivity in healthcare services.
3. Development of effective policies and programs for preserving traditional childbirth practices.

V. Recommendation

1. Government should rethink to incorporate cultural knowledge and practices in education curricular at basic education and secondary school level.
2. Household and elderly persons in our community should ensure full engagement in all the practices that involved in childbirth culture and other cultural practices.
3. Community stakeholders should develop a closer association with youth for more collaborative methods to address childbirth cultural practices.

4. Develop a policy brief on the importance of preserving traditional childbirth cultural practices in Nigeria.

5. Organize a workshop or conference on Preserving Cultural Heritage in Hausa land involving national and international experts.

VI. Conclusion

The findings from the study lead to a number of conclusions about the impact of globalization on childbirth cultural practices. Childbirth is totally personal experience that is shared by women among families of all cultures. The impact of globalization had greatly affected the quality of childbirth cultural practices in Argungu emirate. Many factors such as religion, economic hardship, and search for profitable employment, western modernization, cultural diversity, exploitation and misrepresentation of cultural practices have affected the smooth transmission of childbirth cultural practices from the elders to the younger generation. These factors have weakened or led to the death of some childbirth cultural practices.

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