



## **EFFECT OF ACCULTURATION OF WESTERN AND RELIGIOUS VALUES ON TANGALE TRADITIONAL VALUES OF BILLIRI LOCAL GOVERNMENT OF GOMBE STATE, NIGERIA.**

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### **Abstract**

*Colonialism, Missionaries, and Islam are the platforms upon which western civilization and cultural values have previously been contaminated. The pattern of home growth, political system good governance, established acceptable morals and etiquettes economics potentiality and acceptable institutional rule-making arrangement have been altered. This research foresaw the monism and importance of Tangale evolving globally, and the potentials for sustainable development even without the regression of contact with foreign cultures. The paper adopted the descriptive, analytic model to drive its points and posit neoliberalism concepts towards colonialism and missionaries to buttress the effects of western culture on traditional world view moreover, putting forth viable options as a panacea for Tangale to review its cultural logjam. This is important because the Tangale nation will appreciate its God's given culture and potentials in impacting their cultural values to the younger ones and to the entire world on which they may be found.*

**Keywords:** *Acculturation, Tangale People, Western Values, Religious Values, Traditional Values.*

### **Introduction**

People's ethical values, morality, and aesthetics are rooted and portrayed in their culture and it is viewed to develop within the process of a people wrestling with their natural and social environment. Every good society is

the by- product of culture having relative components, fused, guided by an acceptable norm traceable through history. Bala (2001), posits that “history generally is not concerned with the past only, but present and forecasting the future”. Tangale is one of the ethnic groups in Nigeria having full-pledged cultural value systems. Some facts about them are untraceable due to un-construed documented history. However, the activities of their ancestors, their moral codes, and their actions are reflected in their folklore and oral traditions. The history of Tangale origin and struggles has helped their society to be cemented together with a common understanding of the past, present, and the tempo of its future tie.

Tangale cultural values are embedded in their tradition religion and myths. Their historical origin showed that they migrated from the middle east. Their route took them to north-eastern Africa through Borno (Ngazargamu) and proceeded to Kupto, Kwami L.G.A of Gombe state. Later on, they moved to Kalshingi in Yamel Local Government Area. In a focus group interview, Yelyel (2016), said they arrived and settled at their present location. It is believed that Tangale society started through a gradual fusion of loose components but became knitted through their polities, culture, and their religious beliefs, they finally cemented together as one kingdom.

Tangale identity among other ethnic groups in Nigeria, Africa, and the wider world lies in their unique tradition, moral and cultural norms, artifacts, ways of thinking philosophy, and social life. Others are political theories, economic values systems, aspirations, judgments, religious beliefs practices, and technological ideology, these are features of their identity. This research is set out to analyse and evaluate Tangale’s values, etiquette, and life experiences before their contact with foreign values. However, the work focuses on examining Tangale cultural values and how these values were acculturated. The causes and effects of the changes are also areas of concern. Tadi (2013), noted that: “one of the factors that greatly influenced the totality of the life of Tangale people was the coming of Europeans in the early part of 20<sup>th</sup> century. The colonial and missionaries’ impact on Tangale society reflect what happened in colonial Nigeria”.

Therefore, the degree of influence, and acculturation of Tangale values and their effects either negative or positive, any form of adoption or imposed values that have negative impacts, and that contributed to the destruction of good Tangale values shall form the basis of the research. Solutions and a positive approach towards negative impacts would be suggested.

Application and conversion of the ideas into meaningful outcomes shall be made, and conclude this research with sparkling approaches to reduce the degree of menace that has derailed the Tangale moral values.

### **Theoretical Discourse**

History has been aware of cultural differences among societies, and some of the earliest accounts of culture came from the Greek historian Herodotus who said had lived in 4003 BC. History revealed that Herodotus travelled through the Persian empire, which includes much of the middle east and the surrounding part of Asia and Africa. He wrote at length about the culture and racial diversity of these places which he considered as linked to differences in people's environments, John (2002).

According to Christian tradition, for two decades after Herodotus, many people had attributed the idea of cultural differences and racial inheritance to the biblical account of the tower of Babel in which God caused people to speak new languages in indifferent dialect, and this provided differences in cultural diversity (Genesis 11:1-9). History revealed that at the end of the 15th Century many countries of Western Europe began their exploration around the world to find new sources of material goods and wealth. Long-term exploration led them to have contact with new cultures that triggered into them interest during the Middle Ages. Culture is derived from the Latin word cultivation (as in the practices of nurturing domesticated plants in the garden), from that point, the word culture originally refers to people's role in controlling nature. Culture became the easiest way of knowing the differences that exist between people, races. Since then, learning about people's identity began and theories evolved to define culture and its variations.

### **Theories of Cultural Evolution**

Yinger (1970), noted that "in spite, the scientific discoveries in the middle of 19<sup>th</sup> Century proved that people existed much longer than people imagined. The biblical account also had promoted the idea of divine creation of the world approximately 10,000 years back." but in contrast, Lyell (1987), observed that in the early 1800s "the earth was much older and had changed gradually overtimes. These ideas of Lyell influenced several new theories of cultures. John (2002), observed that based on both Lyell's work and of the theories proposed in the early 1800s and 1900s Danish, Thomson, and

Worse, he said “human societies had gone through long stages of cultural development, each marked by advancement in technology” John added that “in the earlier stages cultures were presented by so-called primitive society” he further categorizes the stages in the following orders. (a) Palaeolithic (the stone age) (b) the Neolithic (the new stone age) the bronze and the iron age. Yinger (1970), argued that the forms of cultural development such as Lubbock’s assertion and stage divisions had a relevant approach toward the dynamism of our socio-cultural phenomena today. **Spencer** on the other hand put forward in his theory of biological and cultural evolution, that said: “all worldly phenomenon including human societies changed over time, advancing towards perfection” Yinger further added that human evolution was characterized by a struggle which he called “survival of the fittest” in which weaker races and societies must eventually be replaced by the stronger, more advanced races and societies. By simple analysis Spencer’s view was in disagreement with Darwin’s view of human evolution.

### **Methodology**

Traditional Tangale cultural practices paved way for foreign traditions of westerners and religious groups into their ethnic group and had divorced their cultural heritage. They consider their traditions as primitive, archaic, and regrettably acceptable in public. The decline poses a serious breath of losing their identity in the face of the world. The paper adopted the descriptive, analytic model as an approach to this study. It is the integration of anthropological, socio-cultural and religious framework and has extensively used documented materials and focus-group interview to help address this sudden fallout situation.

### **Acculturation of Western Values on Tangale Traditional Values**

History revealed that colonialism and missionaries are the bastions of western civilization and acculturation of Tangale values. This is obvious to the extent that colonialism serves as a vehicle of implementation of cultural imperialism. It is considered an imposition of foreign values over Tangale indigenous traditional setting. Acculturation is a cult that dominated and subjugated Tangale people in all spheres of their social, political, cultural, economic, and religious civilization.

Ankurma (1982) said, “western culture and Christianity began to creep into Tangale socio-cultural milieu, basically with the contact of colonials and

missionaries as a result of Berlin conference in a quest for imperial pilfering of African resources and later consolidated by the unstoppable wind or wave of globalization, and religious propagation”. It is very significant to lament as this research stresses that some factors such as colonialism Christianity and Islamic retarded the pace and tempo of Tangale cultural growth. Bullock (1980), observed that the consequences of colonization generally in Africa has been the political and economic assault of the colonies, which today “led to the unbridgeable cultural gap between the nations that were the beneficiaries of colonization and those that were victims of the colonial assault”.

The research would not want to castigate the missionaries or colonial masters uprightly because of some positive impact they make on Tangale people, yet the time of colonial pillage and plunder led to relative stagnation and continued decline of Tangale traditional cultural values. The readers would agree with this submission that not Tangale alone but the western culture and missionary’s mode of civilization began to strive and outgrow the generality of African cultural heritage. This research proved that traditional Tangale cultural values and practices paved way for foreign ways of doing things. Today the Tangale’s social, political, economic, religious, and other behavioral practices have become westernized. Western culture is today regarded as a frontline vehicle for civilization. Tangale ways of practices are considered primitive and unacceptable. To some Tangale people today, traditional values are regrettable, especially in public domains.

This devastation of values in Tangale has grossly affected the whole spheres of Tangale people's life. The values have been acculturated and led to the emergence of a new crop of elites nurtured and weaned on the altar of violence just as Mabudi (1980), stated that “colonialism armed with the structures of the modern state to continue to carry out the art and cat of subjugation of the mass of the people in the service”. It is very important to draw the attention of the Tangale people for they are experiencing a season of cultural extortion and drought of moral values. It is appealing that there is a need for the whacking of the negative impact of western values on Tangale in all fora so that Tangale leaders, may begin to see the need to reincarnate their value policies that contribute to the cultural dearth or the one that negates the principles of cultural revival in Tangale land. The focus of this paper was not meant to keep the Tangale minds floating on the surface of an ocean rather have a holistic appraisal of Tangale cultural values and western

civilization to the extent of the distortions and retardations it caused to Tangale and its pace of progress.

This research provides a broader worldview on the phenomenon of western values. The effects of acculturation of western religious values on Tangale are in several phases. This research desires to bring out five of these phases thus; political effect, economic effect, social effect, language effect, and religious (moral) effect. The scope of this section shall be confined to those concepts that drive acculturation which are civilization, neoliberalism, liberal democracy, globalization, individualism/family values, language symbols, and moral values in Tangale land.

**Political Effect:** The colonial and religious factor was essential to the understanding of the process of western acculturation, which marks the holistic distortion of the hitherto well-organized Tangale structure in every sphere of life. This pointed to the depth and effectiveness of colonization in the process of acculturating Tangale society and its viable cultures. Distortions of natural boundaries without respect to the antecedent, institutions, and their cultures. The western and religious values submerged and dismantled the Tangale's institutional values Tangale traditional institution was not political authorities but also a custodian of cultures.

The western values have gotten their ways out from the Africans who betrayed their understanding of the working of the African traditional political system. This paper aims to debunk this proposition as the African hypothesis is that in the epoch before contact between Europe and Africa, the latter not only developed relatively advanced structures, but that emergent pre-colonial African states also had a sophisticated system of political rule with strong democratic foundations.

**Economic Effect:** The major effect of colonialism was the progressive integration of Africa into the world capitalist system, within which Africa functioned primarily as a source of raw materials for western industrial production. Indeed, the colonialists introduced new trade of cash that eventually led Tangale people to cultivate a larger piece of land for commercial purposes. The colonialists aimed at exporting the crop they produce to their home country as raw materials, as a result, there was the imposition of heavy taxation and labour on the people Tadi (2013) said "the Tangale people were forced into wage labour."

The colonial economy also caused Tangale's teas ant farming system to the production of primary products as cash crops such as groundnuts, maize, cotton, guinea corn, benniseed, bean, and so on.

There was a shift in the production model from the production of food crops to cash crops, a situation that caused hunger and starvation in Tangale land. The western influence also altered Tangale economic plans. the way they produce, Store, create, and prepare what they consume. Using chemicals. Research proves that the market mechanism is an efficient and efficient economy. The forces of demand and supply must be permitted to play the role. The changing economy affected Tangale system of communication to an Agleteria of capitalist society.

**Social Effect:** This section deals mostly with Tangale family ties and social relationships. The gross damage that affected the Tangale kingdom was the sudden change as a result of western cultural influence. The idea of the extended family has given way to the nuclear family system. The other forms of Tangale traditional values broke down very rapidly. The extended family system that was a wonderful instrument like a social verve, social, security, peace stabilizer, is no longer in pure practice due to the sudden change in cultural values.

Moreover, moral discipline and respect for age have been divorced. The respect for traditional values that Tangale people held sacrosanct is no more. Younger ones today find it difficult to greet the elderly respectfully.

**Modernism/technology:** The force that drives the wind of change across the world today is modernism. Modernism refers to the new way of doing things, both social, political, economic, religious, and otherwise. Africa today suffers from this mental enslavement; which affected all the ethnic groups including Tangale. Cultural imperialism has derailed the value systems. The trend of western civilization in Africa is pathetic. Its impact on Tangale is such that hardly will they be capable to resist, and the wave is so strong that it has become irresistible. Technology is all about new inventions and scientific ideology. Western technology has entered and influenced the average Tangale man/woman through familiarity with manufactured products imported from the west such as computers, headphones, machines cars, planes.

**Language Effect:** Tangale language proficiency is driving towards the grave. Acculturation has dealt a death blow on tangle people today the proficiency of their language is declining because the people are compelled to embrace western cultural values and civilization as western language. western language has created a dichotomy between the elite and the masses. Business cannot flow well except if one uses a foreign language such as

English or Hausa. This research has examined critically the position of things and the way they are, this western and Arab's culture has caused alienation for Tangale people who cannot speak English or Hausa. Knowing fully that language is a vehicle of culture, Tangale people who are in the diaspora design a means of helping themselves out of this language cultural logjam.

**Christianity effect:** Ankurma (1982), posited that in the colonial period, education was in the hands of Christian missionaries who sought not only converts of Tangale people but also inculcate western values. Bullock (1980), added that Christianity challenged Tangale's traditional belief systems and promoted new ideas and modes of life; to be specific it imposed monogamy and nuclear family ironically, the drastic reduction of infant mortality also complicates the demographic issues in Tangale land." Tangale people must be conscious about their cultural alteration provoked by the pressure of colonialists, missionaries, modernization, technology, and westernization. This discourse is enough to sign a new cultural coup in Tangale. It is more evident in the area of science and technology on Tangale experience and consciousness. This effect though, did not negate the positive values inculcated by the missionaries on Tangale cultural values which the researchers opined that they should be promoted.

**Islam:** Arab-Islam in the same vein, creped in simultaneously through trade, the Arabs culture was transmitted through their religion of Islam, who introduces Tangale into Hausa as the trade language. later in history, few Tangale accepted Islam and through that process, language fusion, and value acculturation have diagonally lured Tangale into speaking Hausa, in exchange for Tangale kingdom, it came to a point in the Tangale language who couldn't speak Hausa fluent are ridicules. The unfortunate situation is that Islam who swindle itself into Tangle culture is muscling itself for causing language and cultural extinction in the Tangale kingdom. Although there are other values that the religion encouraged that should not be neglected.

Bullock (1980), proposed an analysis which proved that 23% mixed Tangle with Hausa and English also Fulfulde. On average 40% divorced Tangle language for Hausa (trade language), a dangerous sign that Tangle language is dying very fast.

### **Tangale's Dilemma**

The trend which led to the acculturation of western values by Tangale people is pervasive and prevalent such that western values have taken the lead over

Tangale culture values. Western values have led to discontinuity in the form of cultural practices among Tangale people. Modernity Christianity and Islam were tension at every level of communal and social setting.

Tangale is at a crossroads, particularly in this digital world of dynamism. A world is full of constant change in institutions beliefs and structure. A world of complete change, change in production distributed of good and services, a change of styles, quality and quantity of goods (eg) machine to make things instead of hands vehicle to carry people from one place to another, instead of going on foot or by human carriers, iron dishes, iron pots, clothes, foods items. A time where interaction is necessary, knowledge increase social amenities and social life pattern have changed. Everybody wants to flow with the current. Everybody wants to adhere to the scientific world where computers and other forms of technology lead to intercultural marriage, increase change in environmental obligation and occupation, Spencer, quoted by Cohen (1969), said “societies progress from primitive or religious origin through medieval period of scientific or modern society” these massive changes have posed great effects on the whole view of Tangale social life, economic and political systems which has been acculturated. The Tangale society, known as a homogeneous society having the spirit of cohesion, unity, and cooperation has turned into a complex society. Today the cohesion, unity, religiosity, and social solidarity have become a great concern because of the pluralistic nature of the society almost everything has turned into aggression, hostility, indiscipline, and immorality. The need for sustainable Tangle cultural values should not be neglected instead, solutions to the problem should call for help.

### **Possible Solutions**

Despite the three giant factors that faulted Tangale which forced them to extinct their cultural values making the society lose and unorganized, the western influence affected their value system as a result of the constant contact with other foreign cultures mostly the white and Arab culture. Yet we should understand that culture is important because culture provides the styles of people thinking, behaviours, feelings, speaking, hearing, seeing, evaluating judgment interpreting events and experiences. Culture provides grounds for agreement cohesion or consensus as to how to go about doing and using things, establishing and maintaining relationships interacting and cooperating contacting and assisting, or careering for one another. Given and

receiving greetings, rejoicing and sympathizing with one another, developing a sense of belonging and group solidarity. Many good things have been said on culture, yet, the Tangle having severely wounded and the degree of its devastation is grossly numerous.

The remedy lies in the hands of the sons and sundry of Tangale. They should devise new ways of reviving their cultural values. The following ways may help greatly.

1. Tangale should use the new methods of modernizations to revive its culture
2. The conference should be organized to discuss the issue at hand
3. Tangale sons and daughters should be encouraged to write books, journals, and any other material relevant to Tangale cultural values and artifacts.
4. Computer software should be designed on how to learn the Tangale language. values, customs, and traditions.
5. Tangale language should form part of the nursery, primary, junior, and senior secondary schools' curriculum in the entire Billiri local government area of Gombe state.
6. Government should also encourage cultural festivals, and contributes during the celebration.
7. Tangle should build some historic places, and turn them into tourist centres where tangle history, cultural artifacts, traditional attires, music, and other variables should be displayed
8. Museum for history keeping and references should be kept.
9. Tangale writers should form a forum where records, history, and any other relevant information would be updated.
10. Tangale history drafting committee should provide a detailed history, values, and cultural norms of the people.

The above possibilities should be tried to revive and maintain the good parts of Tangale cultural values.

### **Sustainability Measure**

Analysis has mainly concerned itself with the central question of how a social system like that of Tangale is maintained. Talcott (1966), narrowed down the search for an answer of values consensus. He said "A collective conscious consisting of common values, norms, beliefs, and sentiment without which social solidarity and cohesion would be impossible". The common features which bind the society together like that of Tangale is an

answer to the functionalist quest for values consensus. Talcott added that “value consensus thus forms the fundamental integrating principle that binds the various parts of society together. If members share and remain committed to the same norms and values social orders will be maintained.”

### **Conclusion**

The charge to the people of Tangale today is to dismiss selfish differences in interest and strive towards maintaining unity, the force that binds them since the Stone Age. Tangale should askew any form of the rancho, sectionalism, hatred, malice, covetousness, and disrespects and remain committed to themselves to maintain their norms and values for the betterment of our future generations. Tangale should strive for their values to be restored and maintained, we must divorce selfishness, pride, and embrace the love for one another, cohesion, and cooperation as well transmit and internalized our children with collective consciousness which should be the central goal to every Tangale man and woman in this dispensation.

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