

## **Digital Media, Globalization and Impact on Indigenous Values and Communication**

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### **1.1 INTRODUCTION**

Nigerian media was born out of ties to the speed with which newly independent nations were pressurized into setting up broadcasting infrastructure and programming with the goals of homogenization of television formula programmes which the heart song of globalization. The codifying experience of this marriage cannot be measured without conceptualizing the two key words in this paper Nigeria media and Globalization.

There is a need for the conceptualization to enable the researchers present opinion, have attitude, categorized, measured, judge and present an expectations in the future.

#### **The Nigeria Media**

Nigeria media is the various media that are used in Nigeria to achieve the various functions of mass communication- to persuade, entertain, enlighten, mobilize and inform the citizenry. The media used in Nigeria arched towards the print and electronic of which the electronic are gaining more ground in urban areas. They include- Radios, Television, papers and of course the Internet.

It has been opined that Nigeria media is very articulate and vibrant and so influential that they in turn are influencing the thought and value system of the receiver or audience positively or negatively depending on the intent of the mass communicator message. Okunola (2013). This thought influence Okunola envisaged is found in coding and encoding “Language” as reasons for the western media influence on users. Nigeria media being charged with the responsibility of enhancing cultural development, redirecting information flow, education, political and social mobilization.

### **1.2 GLOBALIZATION AND THE NIGERIA MEDIA.**

Globalization is driven by technology, from the onset, from ships to internet with the sole aim of interaction and integration among the people, companies and Government of different nations of which Nigeria is among. Scholars see globalization from different view point but

converges in one of salient forceful integration and homogenisation of the world. David (2002) sees globalization as “the process of harmonizing different cultures and beliefs” but Castlls (1997) thinks otherwise — that “Globalization is the process of encoding differences in culture and producing seamless global system of culture and economic value”. W. Cox (2002) expands the globalization to” the salient vision of inevitable homogenization of economic and cultural practices driven by competitiveness in a global market and by new technology”. Globalization is thus an absolute ideology and ultimate form of alienation, created by people, to wield absolute power over others.

It is a geographical expansion of human interactions whose effect reaches every corner of the world in different scopes, dimensions and degree. The current world today and Nigeria as whole; looking at the past in the light of the problems of the present cannot be understood and experienced fully, Ritzer (2008) ascertained that “Globalization is the spread of world practices, relations consciousness and organization of social life that transforms people around the world with some transformations being dramatic”.

Globalisation following suit cannot and does not act in isolation. It is aided and abetted by communication which and technology, with the mass media. It is the grandeur of Globalization which has the larger impact on individuals and societies across the globe. The media and the electronic in particular has been identified to be the engaging and driving force for globalization more than any other media. It is an obvious fact that with increased accessibility to media, is also with increased effect on societies, cultural meanings, values, traditions and religious, running the risk of becoming homogenized. Because the media has the power to provide a global view, it can be used to tell a nation’s story, recreate and redeem historical humiliations through allowing us to become involved far beyond the scope of earlier generations before us. Invariably “The accelerated pace of technology in the 20th and 21 century is quicker than before and the changed speed of technology therefore lead to a different way of adaptation of media Swills (1981) noted.

It is thus obvious that Globalization enhances a battle field for cultural reciprocity- that is cultures influencing each other through communication, resulting in transformers and transformation.

Nyamjoh (2004) in his research furthermore enjoined that if globalization is a process of accelerated flow of media content to West African cultures and children.

It is also a process of accelerated exclusion”. In the face of the hostile, westernized, globalized world of divergent values, overwhelming negative trends and subsequent effect; where is Nigeria media?

### **1.3 THE PROBLEM OF DIGITALIZATION AND THE ENSTRANGULATION OF NIGERIA MEDIA FROM GLOBALIZATION**

Nigeria media urgently needs a kind of re-orientation or re- direction in their activities for sustenance and management of the devastating speed of globalization. It could be from the way Nigeria media communication that can change the culture we share and resist homogenization. If the Nigeria media lacked 3d view, attitude, understanding and identity of so many concepts, words and ideas in our local or indigenous language in expressing our selves and is always code mixing while communicating is giving away oneself to the river of globalization. It pertinent to know that in the face of communication and the communicator is familiar with his/her background without allowing the mind to be completely allured by contents and concepts processed extremely or risk the danger of pushing people to see the world from other people’s views. Okundale (2013) expanded the view in saying that “a word, a concept and understanding is potentially bringing layers of meanings, allusions, possibilities for further adaptation and so on depending on historical cultural background of the decoder of

information”. This is absolutely cultural transformation that also affects cultural identity of the decoder.

Magrin & Magrin (2002) admonished “No country has ascended a firestone technology and economic power by excessive dependency on foreign languages” How has Nigeria media heed to all these cautious and admonitions. Unfortunately countries with this assertion (like Nigeria) can hardly make it, if it remains overwhelmingly and unnecessary dependent on foreign languages for discourse on advance learning. Nigeria media through western communication expects to establish and assume roles to the mass media institutions in acceleration rate of national cultural development. Which is a force of globalization. With this speedy integration and interaction, where does this amalgamation of western form of communication leave Nigeria media? Ceea (1983) in Ademola (2013) answers “The result is that the patting of the media Institutions especially radio & Television were structural in management and content to those of Industrialized western Society”.... In addition that ...overwhelming universal influence of mass media products of industrialized countries exert over the media administrator in Nigeria, have however contributed to the imbalance in International flow of media products, whereby local cultural autonomy and consciousness are threatened and relegated by external media contents. To calm our nerves on Nigeria media and Globalization, a view point, a liberal bourgeois school resuscitated our soul in these assertions. That the proliferation of media system in the Third World as a temporary phase of technology transfers, an inevitable stage in the modernization of the whole world”.

Nigeria media has always been choked, suffocated and enstrangled in this process of interaction and integration among people, companies and Government of different natives called globalization. Media pluralism is the result of the modernization of the whole world. It allows scientific indigenous and traditional knowledge freedom, of information building of open knowledge resources. Including open internet and open standards and open access and availability of data in preservation of digital heritage, respect for cultural and linguistic diversity such as fostering access to local content in accessible language diffusion new media. This is a breath of fresh air for Nigeria media.

#### **1.4 DIGITAL MEDIA IMPACT AND INDIGENOUS CULTURAL VALUES IN NIGERIA**

Aubrey de Selmontt in Wikipedia (2013) illuminates this research digital media impact in the following:-

*“If anyone, no matter who, were given the opportunity if choosing amongst all the nations in the world, the sets of beliefs which he thought best he would inevitably-after careful considerations of their merits, choose, that his own country- Everyone without exception believes his own native customs and religious, he was brought up in to be the best and that being so, it is unlikely that anyone but a madman would mock at such things”*

Aubrey here considers human experience as a basis for all our perceptions of the world. All our experiences of the world made through human mind which structures how perception of influence to a concepts of home and space. Digital impact on indigenous value is perceived through someone’s native customs and religions he was brought up with which is home and space concepts. A number of scholars have been treating culture as a factor of its own within than an explanation of last resort. There are widely different ways in which culture is entering reflections to the rapidly changing environment. Nations are re-articulating their identities.

They are reclaiming their race, ethnicity, religion, values that are indigenous to them. These are done through the new emancipatory forces, forms and sites of resistance in a digitalized world - The digital media.

This new emancipatory forces, (Digital media) is the conversion of text, pictures or sound into a digital form or digits that can be processed by computer. It is preoccupied with helping to improve the efficiency, consistency, quality, ease of access and always accessible knowledge. Digitalization is an integration of digital technology into our everyday life by digitalization and conversion of virtually everything that is convertible or digitalizable. Some scholars and experts have argued that the dominance of American culture through digitalization, influencing entire world will ultimately result in the end of cultural diversity. The degree of importance of something or actions to a particular people determines what actions are best to do or what ways is bet in this or to describe the significance of different actions can be summed up as a people's values. Thus what is digitalized by people and pushed out through media depends on what is valuable to them, different actions otherwise values that are significant to a group of people can be their native language, cusines and dishes, costumes, festivals, etc.

Nigerians ancient indigenous tradition continue to adapt and survive though they continued to be challenged by globalization and digitalized that seek to diminish their power. There are countless of these traditions like family, communication, hierarchy, agriculture, individualism, communalism, social interaction, etc

### **1.5 DIGITAL MEDIA AND CULTURE**

This is what Adity (2006) called cultural globalization. That is the persistent "transmission of ideas, meanings, and values around the world in such a way as to extend and intensify social relations". Consumption of this cultures have been diffused by the internet, popular culture, media and international travel. Of all, internet and media carves a vast range of information. The consequences of cultural globalization through (its weapon of mass destruction, obstruction and upliftment is tie) New technology, computer and its brain drain satellite communication have revoltionized the traditional concept of digital media of both print, electronic, social media, radio, television, cable programmes are being transported into the dump Media world of the cyber space and available to all people of the world whenever they may be. In all interactions with the Western world via globalization from trans-Atlantic slave, trade, through colonization, post colonization to present age of current imperialism, Nigeria to note has not experienced cultural erosion as it is doing today with digital media. Ola (2015) alarmed that "Personal observation and assessment revealed that if processing measures are not taken, perhaps the indigenous African culture in general and that of Nigeria in particular will soon run into extinction".

The impact of digitalization on indigenous culture is the will of force acculturation through exposure to constant media.

There has been divergent views on whether its impact is positive or negative bit in all cases there is an impact in a large extent. Many scholars have expressed their impacts in their various ways:-

*Arnett and Morris in David (2002) believes that cultural hybridization is a result of digitalization. They argued that of integration of local and global culture increase local culture diversity". They argued that such diversity does not damage traditional culture, but helps indirectly unlike as expected only develops global cultures, values and at same time also helps to retain local cultures such as marriage, customs and other family values.*

Researchers of media impact or influence should come to terms with Africans negotiated idealities in recognition of ongoing processes of sorting out, selections, choice and finally voluntary adoptions of some ideas, values from encounters with other forms of identity, directly or through media representation.

*There has so far been little evidence at the damage of foreign values to local culture or indigenous values when exposed to it or even noticed homogenization of traditional cultural identify. Local cultures are not in any way eroded by foreign cultural effect. Although there is undeniable powerful chemistry that exist between the influencing culture and the receiving culture. Ademola (2013) exponents that "The merging cultures are usually of different degree of synthesis and therefore they are concerned to different extents by the deletion of cultural elements from the respective other cultures. One culture loses more of its own elements that it receives from others"*

Furthermore the opined that the interior culture has willing in oppose to the superior and consequently in the course of synthesis, their inventory at cultural elements with its respective information is deleting more or less completely and replaced. This cultural acculturation provoked by digital media are experienced through all spheres of lives, are pervasive enough to qualify as a sign of new cultural coup in Nigeria.

Digital media reinforces ideas of western superiority even though some appropriate media content are not and never intended to change, impact or affect indigenous values but have succeeded to constructing fantasies about western's culture in which taris to serve as a standard of measurement in constructing and modeling our own behavior. Recently digital media in Nigeria have been feeding the nation with the ideology of ranches as against (Pasturing and domestication and rearing of our animals) our traditional values of pasture. Digital media has for a period of time blew the trumpet of mechanized family as against out indigenous values of farm yard farming and locally made food stuff for self sustainability. What is the result, now we can't feed ourselves but you are busy looking for a market to advertise your products of cotton, etc.

Since cultural values grow and flow across our borders, flesh, brains and entire being in a flash through digital media. Nigeria has offered from a high level of mental and indigenous values alienation, we are becoming weaker and weaker and a more likelihood of cultural dominance and it is indeed pathetic and worrisome that we can and be hardly incapable of resisting this imperialism and acculturalism.

Digital media buttresses fantasies that deny the realities of actual experiences with modest fantasies of foreign media we were meant to consume-making Nigeria believe that the westerns are poor in attitude to almost everything than today media representation of western (white opulence culture in ours).

In this wonder land digital media lead us even those who has had real experience of these western cultural values and lived among indigenous values of doing things. They are baffled and disappointed, why? "Real experience is dismosed in favour of "Mass mediated fantasies" Nyamnjoh (2004) elucidates in their research of Cameroon Youths and media... "If our modest research is a related area among Cameroon Youths is anything to go by the reality may be more nuanced then usually depicted". He explained that the young Cameroon Youths use the representations in the digital media to construct fantasies with actual whites. They would rather believe that the white man he or she knows or sees are pretending to be poor than deny media representation of white opulence experienced in media.

Harloran (1993:3) entrust us in another dimension of denying digital media influence on indigenous values as in the light of even often the same material is available to all and widely consumed, the eventual outcome and impact may vary considerably both within and

between countries. To prove the extent of the impact of digital media on indigenous values. Harloran (1993:2) drew an analogy from Yugo Slavia into the situation between very little else in common linking than then than a pool of media content, products and consumers items onto which they read different meanings as first or second hand consumers depending on their cultural and social backgrounds

In another work proved by Yamanjoh (2013) digitalization does not in any way impact negatively on the indigenous values of people even though people may appear to be chasing the media content. In the same way, media products with specific cultural traits already proved leads to diverse

*“It thus appears unrealistic to assume from mere exposure cultural synchronization as if children had effectively become consumer Zombi’s intended in the standardized and routines media content serve to them”*

According to his study may well mean that the final outcome is neither avoiding for African cultures nor for western consumer values, as such but rather a creatively negotiated blend of both to enrich their personal and collective cosmopolitanism, modernizing Africa traditional and Africanizing the modernizes. Thus there is no definite impact according to this research but rather a reflection and retention of one’s identity. Identity is a definite necessity in conducting research on media impact on indigenous values. Identity is always in flux, moron in complete and in process always. It is “being formed” not finished but “ongoing process”. Appiah (1992:17-178) said identity is a complex and multiple grown out of a history of changing responses to economic, political and cultural forces”. This is to say that one’s identity is always chasing to respond in either way Ayalowona (2011) stated that culture is the starting point when expressing our identity holders.

He further stated that culture like ideology is complex and includes characteristics beyond ethnicity and religion. Seruges (1997:81) in Nyamjoh (2002) identified two phenomenon that compete each other in cultural identify. An inward sense of association or identification with specific culture or sub culture... and an outward tendency with specific culture to share a sense of what it has in common with other cultures and what distinguishes it from other cultures. “This is to say that digital media impact on indigenous values is based on what the specific culture sense of what it has in common. The impact is on what the two cultures in common not what distinguishes them has. Moeng (1985:68) advised in his work that there is therefore need to treat children’s identities in Africa as a dynamic reality that moves forward daily but knows no end. It is abusive to see African and Nigeria in general as mere repertoires, melting pots and negotiations of conservatory between multiple encounters or compelling influence. Nigeria has been affected and subjected to certain influenced through digital media and interaction with other culture that have affected Africa identities in no small way that cannot simply be brushed away.

Studies have continued to point impact on indigenous values towards globalization, civilization, colonization and slavery than towards digital media pre-colonial Africa, the idea of a cultural identity is more romantic than real rather than ethnic groups have tended to have a constant flow of identities, depending on political expediency and other factors than media (Mac-Gaffey in Nyamayoh (2001).

## **1.6 AGE PLAYS A PROFOUND ROLE IN DETERMINING THE IMPACT OF DIGITAL MEDIA**

According to Reuters institute (2007), digital new report in 36 countries and territories surveyed 51% of adults of 55years and older consider television as their main news sources compared to only 24% respondents between 18 and 24 years ... the pattern they said is the

reverse when it comes to on-line-media. Chosen by 64% of users between 18 and 24 as their primary source but only 28% of users 55 and older. According to Arab Youth survey, in (2016), 45% of young people interviewed considered social media as a major source of news. There has been a wholesome indigenous values and cultures paraded on digital media especially the on-line-media and if it is vastly occupied by the much younger generations are thus confused by their. The rate of influx of traditional values of people are quiet immeasurable. Digital media hare retains and expands the indigenous values. It has been opined that the use of English language as our national language and major means of communication will revolt if we use out local language as our lingual franca. The way other countries such as China, Germany, France and Italy do. Nigeria should set importance of digital media in promoting Nigerian culture through local programmes in indigenous languages with indigenous values with the main idea of presenting to the entire world distinct people with an identifiable ideology. Digital media brought a banquet of laziness and greediness for money to our dinner table with the programme **“WHO WANTS TO BE A MILLIONAIRE”** this programme did not in any way promote our values of nothing like free lunch. Nigerians are known to work for what they earn. This programme expanded the concept of promzy schemes and politeration of Nya betting games thus encouraging laziness and reaping where one does not sow. Nigeria is known to have a value to earn every kobo you spent **“Aka aja aja na ebute onu manu manu”**. As in aruo na-anwu erie na ndo” All these and many more are indigenous values that are being down trodden by a singular digital media content.

Segun Olusola (1986) in Ademola (2013) exponents that western criteria acquire training in America or Europe tend to make African broadcasters degrade their own culture” This is to say that most African countries are rich in the variety of artistic resources if only the producers would not judge their own cultural value by standards imposed from outside. It is evident Nigeria indigenous values are not only subordinated by also threatened by the western culture since the west is seen to assume control of the system. It uses media to promote culture which the you this today see as the ideal way of life and worthy of adaptation. It speeds the process and means people absorb the norms, values, attributes and behavior accepted by ongoing systems to believe and accept as their own.

A deeper reflection of this in our current society is the setting up of a local station with its medium of expression in western language without the localized station indigenous language first and often. A survey of radio Biafra and recent flagging off an Enyimba firm and other stations. The station are hunted by same canker worm. Lemove language from people, it is said and they seize to exists. Nigeria has a lot of ethnic groups which some have disappeared due to no speakers.

There have been conflicts of digitalization creating social impact on indigenous values, on families, individualism. Digital media has affected our family/social responsibility values. There is much emphasis on nuclear family by the media which is a western ideology of family. Extended family gives way and bows out of our veins which is purely indigenous to us. We has situation where the values of **“onuru ube nwanne agbala oso”** play out down in Nigeria movie (Nollywood industries) as a architect of our problems. This is as against what extended family value stands for, social standing and recognition is achieved though extended family. Fairly honour is influenced by actions of its members were individuals depends on family for financial support and welfare. Although the role of family is diminishing somewhat in urban areas, the remains a strong, tradition of natural caring and responsibility among the members. The media has been pro-occupied with this idea of nigerias in the yahoo business which was particularized in the igbo race in Nigeria. The case of castration of Nigeria controversial Nnamdi Kanu, the acclanod indigenous leader of Biafra by Nigeria saw in the missing of extended family values coming to play when his igbo kiths and kins were relied, started and

the honour and got his real, seal unlike his counterparts Alzaky of the Islamic. It is therefore that one would wholeheartedly say that indigenous values has crushed in the face of digital media.

Child upbringing is another indigenous values that is worth satrayig as against the digital media impact on it. Our modes of greetings and respects for elders are now questionable. Digital media creates boundless, society with no respect to old age, which are honourable and valuable to us. Indigenous hierarchical society is on age and post..... earned, even de.... Respect not your affluent financial attainment.. Bill gate, Dangote, etc. The oldest person in a group whether educated or not, worthy or not demand respects, is honoured and reverend. In social situations, they are greeted, and served first. In return the oldest ladder with the responsibility to make decisions that are in the best interest of that group. Much as digital media has trend to drive its force through this value it has not succeeded. It is still practiced today.

Digital media succeeded in creating individual among us, going tant and ... away wheats. It ..... form of upholding single parenthood, adoption, trans gender, like Bob risky, gay and all what not that are not heard of in our values. Marriages are as well messed up with value ..... Between married couples due to digital media and some has really broken while some are actually a product of digital media on line dating sites still lead in sustainable marriages. Marriage has its own traditional indigenous socialagous values which in much broader the can contain in the discourse.

Commisceo global consulting Ltd (2019) looks at communication from indigenous values perspective they said Nigerians in communication start with the general idea and slowly move into the specific, often using a somewhat circuitous route” they said, their logic is often contextual, they look at the national behind behavior and attempt to understand the context. They examine the behavior in the total context not merely what they observed.

## 1.7 CONCLUSION

In conclusion, Greek gifts are not for Nigerians, we don't fall prey to the traps of imperialism easily or digital media. In this 2001 UNESCO declared that cultural diversity is as necessary for human kind is as diversity is for nature

Nigeria English is a more native cultural context, following colonization and post colonization. Nigeria natives strive for a more natural Lifestyle, returning to the predominant speech of indigenous language of the country to shake of the values of colonization on post-colonial Nigeria which western English played a major role. Today this Nigeria English is used in politics, formal education in media and other official use.

English as a first language and official language remain an exclusive preserve of small population of all in some rural areas and if at all will be nativized. Nigeria will bewearing the crown of triumph from globalization, according its new Nigeria English accented voice for maps, google assisted and other google products.

## 1.8 RECOMMENDATION

Laswell (1948) and Wright (1960) identified cultural transmission as a function of mass communication. It involves communicating norms, values, rules of a society. How has Nigeria media transmitted and taught this function when majority of what they transmit and teach are foreign to Nigeria and even if the foreign are transmitted with codes and contents from a foreign language.

Swills and Magrin & Magrin (2002) had advised in their various studies that Government media houses in Nigeria should as a matter of urgency transmit majority of the programmes by local languages indigenous to its people. They should alarm, that if they do not that there will be a likelihood of the country experiencing cultucide- That is the extermination of its cultures,



an analogous concept to physical genocide. They further warned all that money spent in developing the country will go down the drain.

Nigeria media is thus charged with the responsibility of enhancing cultural development, re-direction of information flow, education, political and social mobilization. They should in addition facilitate decision making, reaching and enhancing public consensus on vital issues of public interest. These and more money can be achieved through one voice, one language, one communication and one nation.

In a diversified Ethnicity editing and the need for a common tongue, to express a concept specific to the culture and value of the nation. Nigeria developed a common language of communication called NIGERIAN ENGLISH also known as Nigeria Standard English. It embodies loanwords and collections which emerged from native language in Nigeria. This should be the language for digital media communication.

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