

## Globalisation in Nigerian Society: Cultural Impacts of Information Communication Technology (ICTs)

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DOI: 10.56201/rjmcit.v9.no3.2023.pg45.56

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### **Abstract**

*This study was undertaken to ascertain globalisation in Nigeria society: the cultural impacts of information Communication technology (ICTs). This study adopted the survey design method. Research design used was a survey, using qualitative method. The population of this research are respondents who are literate (i.e. those who can read and write in the English Language) and also some who are computer literate. They are selected from the following calibres of people and administrative areas: reporters, broadcasters, mass media researchers, news writers, freelancers, Mass Communication and International Relations students and lecturers in Rivers State universities. All of these formed the research population of this study. In addition to this, interviews were conducted with 10 respondents from Nigeria, which forms the sample size. The method of sampling employed in this work is purposive sampling, which involves going straight to the population to select some members of it who possess certain characteristics required by the research. Information was also collected through qualitative methods, which involved conducting interviews with the respondents as well as by direct observation. In essence, the primary sources of information in this research include the use of online interviews, observations and official reports of the UNESCO, the World Bank and the Nigerian government. The qualitative analysis in this study is an interpretative process, which involves organisation, inference and rationalisation of the qualitative data. Findings show that the potential influence of globalization and ICTs on the culture of the Nigerian society is unduly exaggerated in favour of cultural imperialism arguments. The paper also submits that the major arguments of cultural imperialism are now socially irrelevant, theoretically moribund and conceptually deficient. The study concludes that globalisation and ICTs are helping the growth of local cultures, leading to socio-cultural development of such a society, as against the much touted cultural imperialism. The study recommends that the process of strengthening both the local and the global media has been*

*described as “globalisation” This will help to reaffirm Nigerian cultural identity and image. Nigeria needs to brace up to this challenge in order to move forward in terms of development.*

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**Keywords:** *Globalisation, Nigerian society, cultural, information communication technology*

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## **Introduction**

Cultural debates that revolve around globalisation and Information and Communication Technologies (ICTs) are always controversial and emotionally laden. This is because national cultures are very important to most citizens and their leaders, and so, protecting them is a highly sensitive and politicised issue. The second reason why such debates have remained controversial and relevant in this century is also because the impact of globalization on culture and the impact of culture on globalization merit discussion. The homogenising influences of globalisation that are most often condemned by the new nationalists and by cultural romanticists are positive; globalisation promotes integration and the removal not only of cultural barriers but of many of the negative dimensions of culture.

First, what do these issues stand for? Culture is the totality of the complex of distinctive spiritual, material, intellectual, and emotional features that characterize a society or social group. Ekeanyanwu (2005) sees it as that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of that society. The World Book Encyclopedia (2005) also views culture as consisting of all the ideas, objects and ways of doing things created by a group. These include arts, beliefs, customs, innovations, language, technology and tradition. It also consists of learned ways of acting, feeling and thinking rather than biologically determined ways. Culture in this sense includes creative expression (e.g., oral history, language, literature, performing arts, fine arts, and crafts), community practices (e.g., traditional healing methods, traditional natural resource management, celebrations, and patterns of social interaction that contribute to group and individual welfare and identity), the traditional remote control mechanisms (from sorcery and witchcraft) and material or built forms such as sites, buildings, historic city centres, landscapes, art, and objects (Ekeanyanwu, 2008).

This definition of culture by the World Book Encyclopedia particularly underscores our view that the greater or the more influential part of what makes up culture is acquired or learned, and not in-born or innate. The implication of this is that culture could be learned, acquired, experienced or transferred from one place to another through various ways and means. One of the most influential of these ways is through the mass media. This is where communication and the mass media play a significant role in the transmission of culture (Ekeanyanwu, 2008). Culture is not an abstraction; it is a living, open totality that evolves by constantly integrating individual and collective choices that are taken in interaction with other similar wholes. It expresses itself in diverse ways without being reducible to ordinary works. Culture is the product of a complex inheritance constantly submitted to critical scrutiny and the need to adapt, a constant conquest to achieve.

Globalisation, on its own part, is seen as a comprehensive term for the emergence of a global society in which economic, political, environmental, and cultural events in one part of the world quickly come to have significance for people in other parts of the world. Globalisation is the result of advances in communication, transportation, and information technologies. It describes

the growing economic, political, technological, and cultural linkages that connect individuals, communities, businesses, and governments around the world (Microsoft Encarta Reference Library, 2005). Broadly speaking, globalisation refers to trans-border inter-connectedness in all spheres of the economy, politics, trade, culture, industry, services and communication. It indicates a world in which complex economic, political, social and cultural processes operate and interact without any influence of national boundaries and distance (Joseph, 2006). The concept implies that development in any part of the world can have far-reaching consequences in other parts of the world too.

Information and Communication Technologies (ICTs), on the other hand, bring the idea of globalisation to a better understanding as it relates to the media. The effects of the revolution in ICTs on modern global information flows are overwhelming. With the onset of the post-industrial age, nation-states are co-players and stakeholders in the process of globalisation along with Multinational Corporations and Non-Governmental Organisations (NGOs) on the world political stage. Communication technology is the coordinating platform that links all players and stakeholders in the process of globalisation. Soola (1998) notes that, ICT provides near limitless possibilities of increasing the quantity and enhancing the quality, speed and availability of information in a complex but increasingly interdependent world of business. Adaja (2007) also states that ICT is basically the application of modern technologies to information generation, processing, storage, retrieval and dissemination to meet the needs and requirements of individuals, groups, organizations, governments and societies. It guarantees accuracy, efficiency, prompt and instantaneous transmission or distribution of information.

Friedman (2005) states that the 21st century will be remembered for a whole new world of globalisation: a flattening of the world. He seeks to reconfigure the whole globalised world as flat in the sense that the entire world is a level playing field with easy enough exits and entrances. The globalised world is entering a new phase where more people than ever before are going to have access to ICTs facilities as innovators, collaborators, and even as terrorists (Joseph, 2006). Friedman (2005) argues further that everywhere one turns to, hierarchies are being challenged from below or transforming themselves from top down structures into a more horizontal and collaborative entities. This flattening process is happening at unusual speed and directly or indirectly touching a lot more people on planet at once.

It is interesting at this point to observe that McLuhan (1964) had predicted 45 years ago the emergence of this situation when he visualised a dispersed media structure whose centres are everywhere and margins are nowhere. Today, globalisation and ICTs have led to the emergence not only of a global village but also of a global family and community now sharing common values, economic cum political ideologies and sociocultural orientations irrespective of their places of geographical provenance, race, language and socio-economic status (Ekeanyanwu, 2008). Rothkop (1997) in his remarks to justify the place of new communication technologies to today's world states that much has been written about the role of information technologies and services in this process. According to him, 15 major U.S. telecommunications companies, including giants like Motorola, Lora! Space & Communications, and Teledesic (a joint project of Microsoft's Bill Gates and cellular pioneer Craig McCaw), offer competing plans that will encircle the globe with a constellation of satellites and will enable anyone anywhere to communicate instantly with anyone elsewhere without an established telecommunications infrastructure on the ground near either the sender or the recipient. Continuing, Rothkop (1997) observes that:

Technology no doubt, is not only transforming the world; it is creating its own metaphors as well. Satellites carrying television signals now enable people on opposite sides of the globe to be exposed regularly to a wide range of cultural stimuli. Russian viewers are hooked on Latin soap operas and Middle Eastern leaders have cited CNN as a prime source for even local news (p.98).

This study is about the cultural implications of ICTs and globalisation in the Nigerian society. Two schools of thought are clearly distinguishable here; and the third is emerging. Opponents of globalisation argue that the playing field is not level. Free trade naturally favours larger economies, they say, and so the predominant western influence stifles the cultures and traditions of the developing world. Free traders also argue that globalisation enhances culture, and that, in any event, culture cannot thrive in poverty. Both sides generally agree that subsidies, tariffs and other protectionist policies by developed countries against goods commonly produced in the developing nations (textiles, for example) hamper both culture and economic growth there. Furthermore, globalisation's advocates say that free trade and free markets do not dilute or pollute other cultures, they enhance them. Trade creates wealth, they say. Wealth frees the world's poorest people from the daily struggle for survival, and allows them to embrace, celebrate and share the art, music, crafts and literature that might otherwise have been sacrificed to poverty (Ekeanyanwu, 2008).

So who is right? Is globalisation killing non-western cultures, or is it augmenting and enhancing them? In this controversy, the third school of thought emerges. This school, according to Robertson (1992) attempts to draw a middle ground in the controversy. It believes that globalisation could be made more acceptable and meaningful to local or indigenous situations notwithstanding the inherent dangers in it. The proponents of this emerging school of thought, therefore, advocates for glocalisation.

From the aspect of worker exploitation, globalisation is evil. From the aspects of technological and cultural transfer, globalisation is beneficial. And from the middle-of-the-road view, globalization could lead to glocalisation, which is acceptable and has the potential to bring the other two opposing viewpoints together. According to Tardif (2002a), the two earlier voices of globalisation can be heard throughout the world because they both have an impact and create a tone that strengthens the voice of globalisation from pole to pole. Majorities in every nation surveyed report that over the past five years, there has been increased availability of foreign movies, television programs and music. And in more than half of those countries, the globalization of culture has been intensive, with people saying there is a lot more foreign culture available to them. This trend is particularly evident in Central America, Eastern Europe, Africa and Asia. Tardiff (2002a:23) provides research statistics to support his claims thus:

Roughly nine-in-ten people see greater availability of foreign pop culture in several countries: Ukraine (94%), Lebanon (92%), Vietnam (92%), Indonesia (90%), Nigeria (89%) and Senegal (88%). In Ukraine, nearly three-quarters of respondents (74%) in a recent study say there has been a large increase in the availability of foreign movies, television programs and music (p.23).

Continuing, Tardif (2002a) states that countries that are prominent cultural exporters such as the United States and France - are somewhat less likely to see increased availability of cultural exports from other parts of the world. Overall, about six-in-ten Americans (62%) say foreign movies, television and music have become more available compared with five years before then, but just four-in-ten say they are a lot more available. Roughly the same number in France (64%) sees greater availability of foreign popular culture - the lowest percentage in Western Europe. Judging the long-term socio-cultural impacts of ICT and globalisation is extraordinarily difficult. As Cairncross (2000) once said, people exaggerate the short-run impacts of technological change and underestimate the long-run effects. Really big technological changes permeate our homes, our personal relationships, our daily habits, the way we think and speak. We must note that new technological developments have consequences that nobody could have imagined when they were new. The revolution in communications technologies will have results and consequences that are just pervasive, intimate, and surprising (Cairncross, 2000).

### **Statement of Problem**

Globalisation and Information and Communication Technologies (ICTs) are two contemporary concepts that have been defining media/cultural related studies since the end of the 20th century. Globalisation seeks to bring all peoples of the world into one large community. It is also seen as a comprehensive term for the emergence of a global society in which economic, political, environmental, and cultural events in one part of the world quickly come to have significance and meaning for people in other parts of the world. Information and Communication Technologies (ICTs), on the other hand, is the vehicle through which this objective is realised.

The cultural implications of globalisation aided by ICTs in the Nigerian society raise an interesting debate and also pose a challenge to 21<sup>st</sup> century scholars of media/cultural tradition. Scholars such as Schiller (1992), Huntington (1996), and Bienefeld (2005), are of the opinion that globalisation and ICT are gradually eroding local cultural values and replacing them with alien values while Reich (1992), Wang (1996), Wilson (1998) and Zwizwai (1999) and others are of the opinion that globalisation and ICT have actually enriched local cultural values with positive foreign influences. Both sides have always provided facts to argue their cases and the controversy generated by them remains fluid.

The controversial nature of these issues cannot be isolated from their peculiar influence, which affects peoples' lifestyles and their total way of life-culture. Technology has now created the possibility and even the likelihood of a global culture. The Internet, fax machines, satellites, and cable TV are sweeping away cultural boundaries. Global entertainment companies shape the perceptions and dreams of ordinary citizens, wherever they live. This spread of values, norms, and culture, no doubt, tends to promote western ideals of capitalism. Will local cultures, therefore, inevitably fall victim to this global "consumer" culture? Will English language, for instance, eradicate all other languages? Will consumer values overwhelm peoples' sense of communal living and social solidarity? Or, on the contrary, will a common culture lead the way to greater shared values and political unity encapsulated in a global culture? Opinions on these questions differ and so, the problems raised by them will form the basis for the further enquiry into the subject.

### **Research Questions**

The study attempts to answer the following research questions in order to assess the purpose of this research study:

1. How convincing are the facts which suggest that communication technologies are major carriers of culture?
2. Will globalisation and the use of ICTs lead to the displacement and/or disintegration of Nigerian indigenous cultural values and practices?
3. Are globalisation and ICTs tools promoting cultural development in the Nigerian society or cultural imperialism?

### **Literature Review**

#### **Current Debates on Globalisation**

White (2008) examines globalisation and development. White notes that in the 1990s, the notion of globalisation dominated the literature on international political economy. He argues that the notable drop in the cost of transport and the increase in high-speed and low-price communication technology have rendered geography irrelevant. Rantanen (2004), acknowledging the debt to Giddens, states that the debates on globalisation have developed into three different stages. The first stage saw the debate on whether globalisation is real. The second debate focused on the consequences of globalisation, while the third stage is currently looking at ways of addressing the negative consequences of globalisation.

A widespread concept of globalisation is that of ‘the widening, deepening and speeding up of worldwide interconnectedness in all aspect of contemporary social life...’ (Held et al., 1999, p.2). Giddens (1990) describes globalisation as “the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa” (p.64). Held (2002), examining the concept of globalisation, believes that though globalisation has no exact definition it has grown to be the ‘big idea’ of the contemporary age and it depicts significant transformations or changes. He observes four different kinds of changes introduced by globalisation: (1) The extension of social, political and economic activities across political, regional and continental boundaries; (2) the increasing scale of networks and flows of trade, investment, finance and so forth; (3) the growth and acceleration of international communication and transport systems, which has expedited the transmission of ideas, goods, information, capital and people; (4) the intensification of impact of global

White (2008) states that “whether or not such developments are good or bad, is a topic of on-going political debate” (p.136), interactions, to the extent that events in one part of the world increasingly have effects on people in distant places, and even most local events potentially have huge global effects. Dobson (2005) examines globalisation, cosmopolitanism and the environment. Using the environment as an example, he argues that globalisation has reinforced inequalities and that what is absent in Held (2002) description of globalisation ‘is the asymmetry at work in it’. He contrasts ‘interdependence globalisation with an asymmetrical view that builds inequality into the description of the phenomenon’ (Dobson, 2005: p. 261). For him, globalisation has created new environmental problems and has aggravated the existing ones.

#### **Theoretical Framework**

The cultural implications of globalisation and ICTs in the Nigerian society could be argued from diverse theoretical perspectives. Such perspectives come from the diverse positions taken by different schools of thought who have argued differently on the potential influence of globalization and ICT on the culture of developing societies. Some of these theoretical models include intercultural communication theory, international flow of information theory, knowledge gap hypothesis, cultural imperialism theory, media dependency theory, information society theory etc

(Ekeanyanwu, 2008). However, Technological Determinism was used to clarify the writers' position on the emerging issues.

Technological determinism as a term was first used by Innis (1950) before McLuhan (1964) elaborated on it and built a theory out of it. According to Innis (1950), the nature of media technology prevailing in a society at a particular point in time greatly influences how the members of that society think, act and behave. Books and other print media, for example, are said to promote cause-effect thinking in societies where print dominate, because the technology of print forces a linear form of presentation either across or up down a page. DeFleur & Ball-Rokeach (1982) therefore state that from McLuhan's thinking, television should be characterized as a "cool" medium because of its capacity for rich configurations of audio-visual stimuli, which elicits high but passive audience participation. From the technological determinist's perspective, the most important characteristic of the audience-media encounter is the technological properties of the medium. Thus, McLuhan asserts, "The medium is the message" (DeFleur & BallRokeach, 1982).

McLuhan in this theory believes that all social, economic, political and cultural changes are innately based on the development and diffusion of technology. This argument draws the attention of media audience to the hidden effects/influence of communications technologies. This theory in essence regards our present cultural challenges as a direct result of the information explosion fostered by the television, computer and the Internet (Griffins, 1991). This theory, therefore, suggests that the historical, economic, and cultural changes in the world are traceable to the invention, development and diffusion of ICTs. According to DeFleur & Ball-Rokeach (1982), most people would reject McLuhan's claim that the content of media messages have no impact on audiences. Essentially, media theorists reject the extreme form of technological determinism put forth by McLuhan for two reasons

### **Methodology**

This study adopted the survey design method. Research design used was a survey, using qualitative method. The population of this research are respondents who are literate (i.e. those who can read and write in the English Language) and also some who are computer literate. They are selected from the following calibres of people and administrative areas: reporters, broadcasters, mass media researchers, news writers, freelancers, Mass Communication and International Relations students and lecturers in Rivers State universities. All of these formed the research population of this study. In addition to this, interviews were conducted with 10 respondents from Nigeria, which forms the sample size. The method of sampling employed in this work was purposive sampling, which involves going straight to the population to select some members of it who possess certain characteristics required by the research. Information was also collected through qualitative methods, which involved conducting interviews with the respondents as well as by direct observation. In essence, the primary sources of information in this research include the use of online interviews, observations and official reports of the UNESCO, the World Bank and the Nigerian government. The qualitative analysis in this study was an interpretative process, which involves organisation, inference and rationalisation of the qualitative data.

### **Results and Discussion of Findings**

The controversy surrounding the potential impact of globalisation and the application of ICTs continue to generate heated argument whenever the issues are raised. This is common in this area of cultural study because of the sentiments cultural debates evoke. This particular study therefore, set out to identify some of these controversies as well as reach empirical conclusions on each of

them. The major problem of this study, therefore, centred around the influence of globalisation and ICTs on indigenous cultures. Many scholars have always argued that the influence results in cultural imperialism while a few others think cultural development could also result from these variables. Media professionals, however, feel the influence is positive and helpful. The discussions drawn from the study for the research problem are many. For greater emphasis, however, the global mass media could be exploited for the benefit of even the developing nations. Media globalisation is not all about cultural erosion or the transference of foreign cultural values to local societies; it is also about media development vis-a-vis cultural development.

This argument is sustained all through this study because not every aspect of foreign cultural norm has harmed the local or receiving societies. English language for instance, is foreign to Nigeria but its adoption as a Lingua Franca has not harmed the indigenous languages spoken in that nation. In fact, the over 250 indigenous languages spoken in Nigeria long before English language came have all remained and some are gradually acquiring innovations that will keep them relevant to their speakers even beyond the 50<sup>th</sup> century. There is what we now call "Nigerian English", "Broken English" or "Pidgin English". These are variants of "English" that was transferred to indigenous societies by foreigners. The cultural implication of this scenario is that the linguistic differences in a pluralistic society like Nigeria are no longer barriers to communication at the national level. This also has enhanced national cohesion, regional integration and unity. All these could only result to cultural growth and development.

Another major finding of this study with regard to the research problem is that the disappearance of some aspects of the cultural values of an indigenous society may not be caused by the imperialistic tendencies of developed nations. Such disappearance or the discarding of local cultural norms may be because such local norms no longer measure up to the contemporary needs of the locals who live in such societies. So, the disappearance, discarding or displacement of local values to foreign cultural values and norms is leading to cultural development (Ekeanyanwu, 2008). This discussion cannot be overemphasised. Twentieth century's barriers like language, colour, race, tribe, religion, socio-political beliefs and geographical provenance are no longer barriers in the 21<sup>st</sup> century. Technology has reduced these barriers to opportunities so that any cultural value that stands in the way of nationals of a particular society from exploiting these opportunities should be discarded. No nation and her nationals are islands anymore. The need for greater cooperation and interaction at the global level far outweigh its negative consequences. So, cultures must interact because the world is definitely getting flatter every day.

There is also the issue of technology transfer. ICTs constitute a major content of Western media culture, so when this is transferred to developing nations, the technology may also be transferred or better still, exploited. However, the developing nations have not really considered this aspect. There is undue emphasis on the cultural impact alone, while every other aspect of Western-developing society's interaction is neglected. The assumption made in this study that most Nigerian media professionals trained in the 21<sup>st</sup> century in Nigeria still prefer the use of conventional media technologies is wrong. The result of the study shows a heavy reliance on and preference for new media technologies. This again goes to confirm the views of few Third World scholars that media globalisation has come to stay but could be exploited positively by the media professionals in such societies. The heavy dependence or preference on the use of ICTs shown by the professionals indicates that the new media technologies are better. This fact can no longer be



hidden but rather the consequence of such heavy reliance on the Nigerian media industry should be re-evaluated in line with other major findings of this study.

On the aspect of the potential threat posed by globalisation and ICTs in Nigerian society and cultures, this study has shown that the impact might be exaggerated. It is true that technologies of communication are potential carriers of cultural products. Also technologies carry with them the cultural values of their producing nations to the consumer societies. However, that these always lead to only cultural imperialism has been put to question with regard to the results of this investigation (Ekeanyanwu, 2008).

The participants in this study are of the opinion that even though media globalisation through massive application of ICT in developing nations has the potential of impacting negatively on indigenous cultural development, it could also help to enrich and develop local cultural values and contents as earlier discussed. This negates the issues raised in the cultural imperialism theory and reinforces the view of the proponents of technological determinism and the phenomenistic perspective to media effects. The conclusions drawn from these theories were discussed in the review of literature. However, with these results, both schools of thought for and against the postulations of the theories need to be reconsidered. For technological determinism, the technological properties of the medium could be exploited positively especially for the development of indigenous cultural values.

From available literature on this subject, the Western technologies carry Western cultural values that are both capable of eroding as well as enriching local cultural values of developing nations like Nigeria. If so, it is therefore expected that developing societies should maximise the inherent enriching capabilities in western technologies and then try to minimise the potential threats by the way or the use to which these technologies will be put to. This may be a moral issue but if the views of media professionals are worth considering, then developing societies have little options left.

Media academics and practitioners could also benefit from the results of this study for so many reasons. First, the results challenge the findings of the works of scholars like Schiller (1992), Huntington (1996), Hamelink (1983), Lechner (2003) and of recent, Bienefeld (2005). A singular factor brings the works of these scholars together. Their studies suggest that globalisation and ICTs are gradually eroding local cultural values and replacing them with alien values. This point has been well noted and documented in this study and other studies before it. However, to conclude that the interaction of indigenous cultures and an alien one often and always leads to cultural imperialism has been called to question by the analyses of the results of this particular study.

This singular point has remained a sore area in all of the works of the scholars cited above. The gaps identified in the literature in this area as well as the theoretical framework of the study show that some things are wrong with such results. Hamelink (1983) and Schiller (1992) for instance, have continued to argue that nothing good has happened to the culture of developing nations since globalisation became a world issue. One, therefore, is tempted to ask questions at this stage. The western-based educational curriculum that these developing societies have continued to implement has it not brought out the best in some individuals in these societies? If it has not, why have they not discarded it a long time before now? Is the socio-political ideologies borrowed from Europe and other western societies not the same ones shaping societies in the developing world? If not, why are they still clamouring for democracy, rule of law, freedom, capitalism etc? Are these philosophies indigenous to these developing societies? Why have these

so-called indigenous societies with multi-linguistic differences failed to develop a Lingua Franca along the lines of their cultural background? Why use English language if it is the language of domination, exploitation and imperialism? Why are developing nations talking of industrialisation as the catalyst to the socio-economic cum political development of their nations? Is industrialisation indigenous to third world societies? Or were traditional societies in third world nation's industrial societies? Why is communalism not proposed as having the magic wand for the development of third world societies?

We are sure an attempt to answer these questions and many more raised in the literature and theoretical analyses will obviously bring us to the stark reality that globalisation and ICTs have not totally imperialised the values and cultures of developing nations. This is a major reason why the studies carried out by Reich (1992), Wang (1996), Wilson (1998), Zwizwai (1999), and the Pew Research Centre (2002) are well analysed in this study. The findings of these studies are confirmed in this particular study in so many ways. The opinion that globalisation and ICTs could actually enrich local cultural values has been identified earlier by these studies. So, the findings of this current effort now form an additional body of literature in the area of media/cultural studies. This also removes the doubts that characterised initial efforts because such efforts were not processed scientifically neither were they empirically documented. This is a major and unique contribution of this study. Furthermore, the results of this study stimulate further insights needed to question some strongly held stereotypes on the effect or impact of globalisation and ICTs on the culture of indigenous societies. This will obviously improve research efforts in the area of media and cultural studies.

### **Conclusion**

The study concludes that globalisation and the application of ICTs carry with them positive values that have changed the practice of mass communication in the Nigerian society. If these changes are not positive, the media professionals could not have preferred them to their indigenous ones. Therefore, the positive values should be further re-evaluated to make more meaning to the developing societies. Discarding aspects of one's indigenous cultural values that are no longer supportive of one's current aspirations should not just be regarded as cultural imperialism. Imperialism connotes some form of force, which is not the case in this cultural displacement. The displacement or loss is as a result of interaction between the local and alien values. These values come face to face and the ones that are no longer current with contemporary ideas just die naturally.

This study will, therefore, help refocus media/cultural studies in the 21<sup>st</sup> century. It also has the capacity to enhance the ability of media professionals to maximise the benefits of ICTs and globalisation thus, promoting the growth of indigenous cultural values and dousing the persistent fear of the theory of cultural imperialism that has dogged the practice of the social sciences in Africa for a very long time.

### **Recommendations**

Based on the findings of this study, the following recommendations were made:

1. The process of strengthening both the local and the global media has been described as "glocalisation" This will help to reaffirm Nigerian cultural identity and image. Nigeria needs to brace up to this challenge in order to move forward in terms of development.

2. The worry here should not actually be about the displacement of local cultural values but that the right kind of foreign norms or values should be imbibed or copied so as to better our society and make it appeal to the greater percentage of the. Global citizenship

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