

## **New Media Dynamics in Nigeria: A Survey of Globalisation Influence on Communication Channels**

**EKE, Chigozi**

PhD Student, Department of Linguistics and Communication Studies,  
University of Port Harcourt Rivers State.  
<sup>1</sup>08033733954; [chigozi\\_eke@uniport.edu.ng](mailto:chigozi_eke@uniport.edu.ng)

**YIBOWEI, Nelson Ebiware (PhD).**

Department of Linguistics and Communication Studies,  
University of Port Harcourt Rivers State  
08033186291; [nelsonyibowei@gmail.com](mailto:nelsonyibowei@gmail.com)

**BUFUMOH, Akpoebi (PhD).**

Department of Linguistics and Communication Studies,  
University of Port Harcourt Rivers State  
08037069791; alexmoh@gmail.com

**NDIONYENMA, Juliet Progress**

PhD Student, Department of Linguistics and Communication Studies,  
University of Port Harcourt Rivers State.  
07030483055; juietroy19@gmail.com

**GEORGE, Nneoma Nora**

PhD Student, Department of Linguistics and Communication Studies,  
University of Port Harcourt Rivers State.  
08061155655; norageorge777@gmail.com

DOI: 10.56201/rjmcit.v9.no4.2023.pg46.58

---

### **Abstract**

*This study was undertaken to ascertain the new media dynamics in Nigeria: exploring globalisation's influence on communication channels. The objectives of the study were to ascertain the evolving landscape of new media in Nigeria among others. This study premised on media/cultural imperialism theory. The study adopted the survey design, using qualitative method and the in-depth (intensive) interview method was employed. The research population consisted of eight (8) male and female mass communication scholars of the three universities in Port Harcourt City of Rivers State in dealing with communication, digital media and international communication issues in Nigeria. Therefore, purposive and snowballing techniques were used to arrive at the study sample; eight (80) respondents were arrived at and were interviewed in this study. The researchers adopted thematic method of analysis to analyse the data gathered from the*

*in-depth interviews. Themes were deduced deductively following research objectives. Finding shows that the evolving landscape of new media in Nigeria encompasses a shift towards digital platforms, increased Internet penetration, growing social media usage, emergence of online news outlets, podcasting, video streaming and the influence of citizen journalism. These trends are shaping how information is disseminated, consumed and shared among the Nigerian populace. The study concludes that the evolving dynamics of new media in Nigeria influenced by globalisation and communication channels, present a multifaceted landscape that necessitates strategies promoting cultural preservation, digital literacy, economic growth and inclusive participation to thrive in the globalised digital age. The study recommends that Nigeria can cultivate a thriving and responsible digital media landscape that positively impacts its society, economy and democracy. 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.*

---

**Keywords:** *New Media Dynamics, Globalisations' Influence, Communication Channels, Nigeria*

---

## **Introduction**

The circumstance that forms the setting of this work came as a result of the misrepresentation of Nigeria in the global news media which, arguably, is affecting its development and diplomacy. In globalisation, when all the nations of the globe are connected together through communication technologies and there are unrestricted cross-border flows of information and capital, the global news media continue to make a great deal of impact in different nations. In support of this, Feist (2001) affirms that: “the global village is coming, and international relations will never be the same, the global media will continue to have a greater and greater impact on diplomacy, democracy, and international commerce” (p.173).

Feist (2001) states further that the convergence of the Internet, print media, and television will perpetually alter the conventional ways by which audiences find out information concerning the world they inhabit. The new communication technologies have not only transformed media landscapes and the scale of news coverage, but have also changed the ways the audiences receive, interpret, utilise and respond to globally distributed media messages. Consequently, the impact of the global media in recent decades is increasing and unprecedented. However, it is observed that while the impact of the global news media is beneficial to some nations, it is not so to many other nations. Nigeria belongs to the information age but seems not to be benefitting from the global news media. As a leading member in the Developing World and the giant of Africa, Nigerian development was expected to have come up to a high standard. Harrison and Palmer in their book *News out of Africa* (1986) stated that:

Nigeria had formerly been considered one of Britain's model colonies- a place which young recruits to the colonial service in Africa gave as one of their first preferences for a posting. With the recent discovery of oil there, it was believed that Nigeria, the largest of British's former colonies in Africa would also emerge as the strongest and most successful (p.5).

As part of the growing media's roles and power, it has been argued that the global news media should be helpful in spreading democracy (Centre for Democracy and Governance, 1999),

stimulating socio-economic growth in the poor and developing nations (Islam, 2002), and encouraging international relations. In Nigeria, it was hoped that the global media and the new communications technologies would solve the problem of the “brain drain” which, it has been argued, is one of the greatest impediments to Nigeria’s development (Umechukwu, 2001, p.71). Devereux (2003) points out that the global media industries possess enormous power in the way they report things happening beyond the developed countries. Devereux holds that the global news agencies and main broadcasting corporations are mostly in charge of the choosing and covering of news from the developing countries. According to Devereux, Third World countries depend largely on the global media industries especially in times of devastation when news needs to be disseminated promptly.

It could then be argued from a normative perspective that having such colossal power and responsibility, the global news media ought to concentrate on matters that permit development especially in the Third World countries. In this view, the global news media’s content ought to be fair, devoid of prejudice and dominance by any set of people. It should be mobilised to promote international peace and unity, strengthen international relations and foster mutual understanding and co-operation. It ought to enhance co-operation between the Third World and the developed world. This at least would allow the Third World countries to tap ideas, knowledge, skills, resources and information that would facilitate their development. It has been argued that the media platforms in African countries are dominated by content from the West (Salawu, 2009; Ndlela, 2009). The global media corporations are responsible for the production and distribution of global media texts. Baran and Davis (2002) observe that there is an excess of US - created content in the media of various small countries due to the fact that journalists were able to buy it more cheaply than it would cost to produce (media texts) locally (2002).

Another concern of some people on the global scale is the irresistible diffusion of the US vision (Shawcross, 1993). Shawcross confirms that “the new communications networks are like a huge megaphone blaring American messages across the world” (p.7). The concept of globalisation is debatable and widely criticised for many reasons. It has been argued that globalisation is western capitalist imperialism in another form. Marshall McLuhan postulated that “this is the age of anxiety for the reason of the electric implosion that compels commitment and participation, quite regardless of any “point of view” (p.5). It has also been argued that globalisation entails the extension of western social corporations into the entire provinces formerly subjugated by the East. The eastern institutions hardly ever expand into the West (Baran & Davis, 2002). Devereux notes that with the new technology, it is currently possible to disseminate news across the world instantly. On the contrary, news from the Third World in general is rarely seen in the western media.

Developing nations contend that multinational companies or foreign media texts that encourage foreign ideologies and values, weaken their authority (Baran & Davis, 2002). However, Devereux (2003) posits that although the dominance or hegemony of the global media industry is very apparent in the twenty-first century, we should by no means underrate the capability of people in the local areas to resist, amend, or reform globally distributed media messages. In support of this, Boyd-Barrett (1977) holds that due to the fact that there are significant disparities in the ‘gross wealth’ between the ‘Third world’ countries, it would be incorrect to leave out ‘the factor of political discretion at the receiving end of media influence. Through the global media, we can

know to a certain degree about what is happening in different parts of the world. The mass media make a decision on “what people are informed about, how they are informed and indeed when they are informed” (Devereux, 2003, p.44).

This explains why Volkmer (1999) stated that global communication gives us an eyewitness view of events taking place in remote locations and in the commercial and political capitals of the world, enabling us to become informed about issues of global, regional or local relevance. It also allows us to participate in a globally disseminated world culture. Furthermore, unequal access to the global news media as well as the imbalance in global news flow has generated serious debate and criticism, which consequently has formed one of the debates on global inequalities. Shawcross (1993) notes that there is a danger of a new kind of literacy gap stemming from unequal access to the resources of new communications and information technologies. In Shawcross’ study on “Asian Journalism in the Twentieth Century” Richstad (2000) finds that there was an imbalance in the flow of news from the West to the Third World and that the Third World is often negatively represented in the news. For Mahbub ul Haq (1991) these asymmetrical relations spread through the academic sphere as well as the mass media. Mahbub ul Haq argues that the mass media, which greatly shape world opinion, are primarily under the control of the rich nations. Mahbub ul Haq further argues that the disparity between the developed and the Third World has an effect on all international corporations together with academic pursuit.

Some media globalisation critics talk of the “information rich” and “information poor” and the “digital divide” that is obvious between the developed and the underdeveloped countries (Devereux, 2003). Recent studies have confirmed that an information deficit exists between the West and the Third World countries. In the year 2000, the UN Development programme estimated that an Internet connection in sub-Saharan Africa, where 9 per cent of the world population is living is 0.1 per cent (Devereux, 2003). Internet World Stats updated for March 31, 2009 reveals that Africa has 3.4% of the world’s Internet users. In contrast, the Americas have 26.6%, Europe has 24.6% and Asia has 41.2% (Internet World Stats, 2009). It has been argued that access to reliable and current information is a precondition for adequate decision making and sustainable development. Feist (2001) opines that access to the Internet includes access to the world’s news media. He adds that as people around the world become connected, they will also become informed.

In Nigeria, Internet connectivity faces some limitations. According to Internet World Stats, Nigeria, which is the most populous country in Africa, has 10,000,000 Internet users as of Mar/08. This represents 6.8% of the population, per ITU and ‘500 broadband Internet subscribers as of Sept/07, per ITU’ (Internet World Stats, 2009). The big question is: how then can Nigerians be informed if they are not well connected? It has been argued that access to up-to-date information facilitates economic and social progress. There are quite a few cyber cafés (Internet cafes) in Nigeria dotted about mainly in the urban areas, yet many urban dwellers still have limited access as they cannot afford to pay the cost of Internet connection and usage. It is observed that the Internet mostly serves the few wealthy people in the urban areas. In addition to this, inadequate power supply is another major obstacle. For the rural dwellers in Nigeria, access to the Internet is still a myth. This is in sharp contrast with the developed world where in most cases free Internet

access is provided in community libraries, primary and secondary schools, colleges, universities and hospitals, while in developing nations like Nigeria, Internet access is by no means free.

Stevenson (1994) confirms that countries like Nigeria have a double information gap. Even the limited media serve mostly the urban elites. Thus, there is a wide gap in media configuration between the developing and the developed countries (Goldstein & Pevehouse 2010). It can be argued that Nigeria is not only faced with the challenges of how to keep pace with the on-going developments in information and communications technology (Umechukwu, 2001), but it is faced with the influence of the global news media. It can be argued that the sort of global news that flows in and out of Nigeria, coupled with the access Nigerians and the world have to it, as well as the way it is packaged, shaped and represented, determines the impact it makes on Nigeria. It is against this background that this research is designed to determine whether the impact of the global news media has affected Nigerian development and diplomacy. This study presents a better understanding of the theoretical underpinnings and the socio-economic implications involved when a particular country is misrepresented in the global news media. Nigeria, officially known as the Federal Republic of Nigeria, is located in West Africa on the Gulf of Guinea between Benin and Cameroon. Nigeria was colonised by the British and gained her independence in 1960. The 'provisional results of the 2006 census indicate a total population of 140 million' (Library of Congress, 2008). However, the information on Nigeria's profile published by BBC News (2009), based on a UN estimate, indicates a total of 154.7 million.

The federal capital of Nigeria is Abuja while its largest city is Lagos. In size, 'Nigeria has an area of 923,768 square kilometres, including about 13,000 square kilometres of water' (Library of Congress, 2008; BBC News, 2009). The official language in Nigeria is English while its national languages are Yoruba, Ibo and Hausa. Nigeria consists of 36 states and 250 ethnic groups. (Library of Congress, 2008). The major ethnic groups are 'Hausa and Fulani (29 per cent), Yoruba (21 per cent), Igbo (also seen as Ibo, 18 per cent), and Ijaw (10 per cent). Hausa and Fulani have traditionally dominated in the North, Yoruba in the Southwest, Igbo in the East, and Ijaw in the Niger Delta' (Library of Congress, 2008:7). The major religions in Nigeria are Christianity, Islam and indigenous beliefs. The main exports from Nigeria are petroleum, petroleum products, cocoa, and rubber (BBC News, 2009). Its GNI per capita is \$1,160.0 (World Bank, 2009). Globalisation has significantly impacted media dynamics in Nigeria, leading to diversification of communication channels. Traditional media, such as newspapers and television, now coexist with digital platforms like social media, blogs and streaming services, offering a broader reach and engagement. This has enabled easier dissemination of information and allowed for a more diverse range of voices and perspective to be heard.

However, it also poses challenges like misinformation and the need to adapt to evolving technological landscape. Additionally, globalisation has facilitated cross-border collaboration, cultural exchange and the adoption of international content, influencing the content and presentation styles in Nigeria media. As globalisation continues to shape the world's interconnectedness, the dynamics of new media in Nigeria are undergoing significant transformation. The advent of technology has revolutionised communication channels, providing new platforms and altering how information is disseminated and received understanding how globalisation influence the adaptation, usage and impact of new media in Nigeria is vital for comprehending its societal, cultural and economic implications. This study aims to analyse the

evolving landscape of new media in Nigeria, examining the interplay between globalisation and communication channels to shed light in social dynamics and information dissemination.

### **Objectives of the Study**

1. Ascertain the evolving landscape of new media in Nigeria;
2. Examine the interplay between globalisation and communication channels in Nigeria; and
3. Determine the resultant effects and potential shifts in social dynamics and information dissemination in Nigeria.

### **Literature Review**

Globalisation and development, in the 1990s, the notion of globalisation dominated the literature on international political economy (White, 2008). 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, notes 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. Held 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). For him, globalisation has created new environmental problems and has aggravated the existing ones.

### **Theoretical Framework**

#### **Media/Cultural Imperialism Theory**

There is a critical theory of media imperialism concerning the apparent effects of globalisation on the News Media. The theory argues that, as new technologies are introduced and multinational media conglomerates grow larger and become more powerful, they will dominate and suppress the

small local media. This will ultimately lead to a new type of imperialism, in which many less powerful nations will be subordinate to the media content of the most powerful nations or companies (Devereux, 2003). One of the chief proponents of the media imperialist thesis is Herbert Schiller, who perceived the export of American television as a way of conquering the world (Watson & Hill, 2003). Schiller (1992) argues that the cultural blending that has been on-going for a long time in the United States is currently about to engulf the world. Explaining the concept of media imperialism, Watson and Hill (2003) state that the term “media imperialism” is used to portray the role western capitalist media play in dominating “Third World” developing countries using communication systems. They note that information flow was very important for development and expansion in the era of western economic colonialism in the nineteenth century. In regard to this, Stevenson (1994) argued that:

If knowledge is power and information the basis of wealth in the information age of the 1990s, then availability of mass media becomes an important factor in the distribution of wealth and power within a country or among countries. Countries that cannot afford to develop their media systems will be left behind (p.116).

The theory states that powerful nations, often in the West, use their control over global media and cultural production to impose their values, ideologies and cultural norms on less powerful nations or cultures. This influence is seen as a form of cultural dominance or hegemony, where the culture and media of the more powerful nations shape the narratives and preferences of the less powerful ones, often leading to a loss of cultural identity and autonomy. The theory posits that dominant cultures from powerful nations are disseminated globally through media, influencing the culture, values and behaviours of less powerful nations. Media/cultural imperialism is fuelled by unequal power dynamics, where powerful nations control the production, distribution and dissemination of media and cultural products. The theory suggests that the influence can marginalise or suppress local cultures, languages and traditions, leading to homogenisation of global culture.

The theory of media imperialism /cultural imperialism has been criticised by authors such as Fejes (1981); Lee (1988) as being wrong in several respects. They contend that the theory lacks conceptual precision or agreement (Lee, 1980); it does not recognise the active media audience members and represents cultural processes as a one-directional flow of power (Tomlinson, 1997; Ang, 1985), it does not recognise the ability of the audiences’ to process information and interpret messages differently based on their individual background (Liebes & Katz, 1990), it is not supported in every situation of information exchange between nations; it does not hold true in all circumstances of the experience that it attempts to describe (Sinclair, Jacka, & Cunningham, 1996) and it is has never seriously been tested (Boyd-Barrett, 1998).

In spite of its weaknesses, media/cultural imperialism theory must nevertheless be recognised (or accepted) as a critical theory. One of the reasons why cultural/media imperialism still remains in the research agenda of cultural and globalisation critics is the asymmetrical power relations of the world system. Besides, the classification of core-periphery, Third World-First World and North-South still exist as representations of power relations as well as of indications of differences in cultural power between these partitions. Littlejohn (1999) argues that “critical

theories consist of a loose confederation of ideas held together by a common interest in the quality of communication and human life” (p.15).

The theory provides support to most of the arguments raised in this study. Media/cultural imperialism theory in the context of Nigeria’s new media dynamics highlights how globalisation-driven communication channels, often controlled by powerful nations, can influence local narratives, cultural representation, language use and dependency on global technologies. This influence can potentially marginalise local perspectives and contribute to a homogenisation of culture, emphasising the need for strategies that empower local voices and promote cultural diversity.

### **Methodology**

This study adopted the qualitative research approach and the in-depth (intensive) interview method was employed. The in-depth interview presents the respondents freedom in answering questions and an opportunity to provide in-depth responses (Asemah et al., 2012). The research population consisted of eight (8) male and female mass communication scholars of the three Universities in Port Harcourt City of Rivers State, Nigeria. They were selected based on their level of experience and expertise in dealing with communications, digital and international communication issues in Nigeria. the choice of the category of respondents was informed by the nature of this study, which required knowledge of new media dynamics in Nigeria: Exploring globalisation’s influence on communication channels as those outside this mass communication digital media and international communication fields may not have knowledge about the information. These were University of Port Harcourt, Rivers State University and Ignatius Ajuru University of Education. Therefore, purposive and snowballing sample techniques were used to arrive at the study sample. Purposive sampling is strategic and entails an attempt to establish good correspondence between research questions and sampling. Hence, the researcher then asked respondents to suggest other communication experts who may also qualify for the research study (Snowballing). Eight (8) respondents were arrived at and were interviewed in this study. The study adopted thematic method of data analysis to analyse the data gathered from the in-depth interviews

### **Data Presentation, Analysis and Discussion of Findings**

Themes were deduced deductively following the research objectives. The following themes were deduced: Evolving landscape of new media in Nigeria; Interplay between globalisation and communication channels in Nigeria; and the resultant effects and potential shifts in social dynamics and information dissemination in Nigeria.

#### **Evolving Landscape of New Media in Nigeria**

The section started with the understanding of the evolving landscape of new media in Nigeria. When asked, the respondent ‘A’ believed that the evolving of landscape of new media in Nigeria encompasses a shift towards digital platforms, increased Internet penetration, growing social media usage, emergence of online news outlets, podcasting, video streaming and the influence of citizen journalism. These trends are shaping how information is disseminated, consumed and shared among the Nigerian populace. Majority of the respondents agreed that digital transformation has been a significant shift from traditional media to digital platforms. More Nigerians are accessing news, entertainment and information through the Internet, social media and mobile apps. Social media platforms like Facebook, Twitter, Instagram and WhatsApp play a central role in shaping opinion, facilitating citizen journalism and providing a space for activism



and engagement. One of the respondent explained that digital-native news websites and blogs have gained prominence, offering alternative sources of information and diverse perspectives, podcasts and streaming services are growing in popularity, providing content creators with new avenues to reach their audiences.

Also, another respondent posited that the proliferation of affordable smartphones and improved Internet connectivity has enabled more Nigerians to participate in the digital media landscape. With the ease of access to recording devices and social media platforms, citizen journalists are capturing and sharing news and events as they unfold, contributing to a more democratised media environment. Other respondents stated that the digital landscape has also seen the rise of e-commerce platforms and online advertising, creating new opportunities for businesses to reach consumers. Confirming that, one of the respondents elicited that alongside these developments, there are challenges such as the spread of fake news, misinformation and online harassment, which authorities and media organisations are working to address. To evolving landscape of new media in Nigeria reflects the global shift toward digital platforms and the changing ways in which people consume and engage with information and entertainment.

The media/cultural imperialism theory upon which this study is anchored gives backing to this finding as it posits that dominant media and cultural influences from powerful nations can shape the narratives, beliefs and behaviours of less powerful nations or cultures. In the evolving landscape of new media in Nigeria, this theory is relevant in the content influence, the global dominance of certain platforms and media outlets can shape the content consumed by Nigerians. Nigerian reliance of foreign technology and platforms can perpetuate a form of digital dependency, limiting local innovation and control over the digital landscape. But Nigerian can assert its cultural identity and minimise the potentially negative effects of media/cultural imperialism in the evolving landscape of news media.

### **Interplay between Globalisation and Communication Channels in Nigeria**

This section examined the respondents' view on the interplay between globalisation and communication channels in Nigeria. All the respondents concurred that the interplay between globalisation and communication channels in Nigeria is a complex and dynamic relationship. Globalisation has facilitated increased digital connectivity in Nigeria. Communication channels, primarily online platforms have expanded reach, enabling Nigerians to connect with a global audience and access international information and perspectives. One of the respondents stated that globalisation through communication channel has led to cultural exchange; Nigerian media, including music, film and art have gained international recognition. Conversely, global cultural influence has permeated Nigerian society, shaping tastes and preferences. Another respondent added that English, a dominant global language, is extensively used in digital communication in Nigeria. Globalisation has reinforced this usage, impacting local languages and contributing to language shift and adaptation to international norms. Majority of the respondents also asserted that globalisation has affected the type and sources of news and information available to Nigerians. International news outlets and perspectives often feature prominently in online communication channels, shaping local understanding of global events.

Also, other respondents stated that globalisation influenced advertising e-commerce and business models in Nigeria's communication sector. Digital communication channels play a crucial role in facilitating global trade, marketing and economic partnerships. It amplifies the

impacts of social and political movements in Nigeria by providing platforms for organising, mobilising support and sharing information globally. Communication channels facilitate the dissemination of activism; advocacy and awareness campaigns. One of the respondents eluded that globalisation improves information flow and knowledge accessibility through digital communication channels. Online platforms allow Nigerians to access educational resources, research and expertise from around the world. The respondent stated further that globalisation, through communication channels, brings challenges like misinformation, cultural erosion and the potential dominance of foreign narratives that can divide local cultural identities and values. The understanding of this interplay is essential for Nigeria to leverage globalisation effectively in shaping its communication landscape, promoting its cultural heritage and engaging with the global community in a balanced and informed manner.

The media/cultural imperialism theory upon which the study is underpinned gives validity and significance to this finding. The theory proposes how powerful global media influence can shape narratives, cultural representation, language use and communication dynamics within the content of globalisation. The theory underscores how dominant cultures, often from Western nations, may permeate communication channels, potentially influencing local perspectives, values and behaviours. It emphasises the need for strategies to preserve cultural voices amidst the influence of globalised communication channels.

### **Resultant Effects and Potentially Shift in Social Dynamics and Information Dissemination in Nigeria**

This segment assessed the resultant effects and potentially shifts in social dynamics and information dissemination in Nigeria. All the respondents stated that globalisation has opened up access to a plethora of diverse perspectives and ideas, contributing to a more inclusive and multifaceted society in Nigeria. Nigerians are now more aware of global issues and can actively engage in international dialogues, fostering a broader understanding of global challenges and opportunities. One of the respondents averred that digital platforms have empowered Nigerian youth to raise their voices, advocate for social change and mobilise collective action on various issues, shaping a more active and engaged society. The proliferation of information through globalisation and digital platforms have also led to challenges of misinformation and disinformation, necessitating critical thinking and media literacy to discern credible sources. Another respondent juxtaposed that the exposure to diverse cultures via globalisation has contributed to a cultural hybridisation, where Nigerians integrate global influences into their own culture, leading to a dynamic and evolving cultural landscape. Majority of the respondents added that globalisation has accelerated the use of English and other widely spoken global languages in communication, potentially leading to a shift away from indigenous language and dialects.

The majority of the respondents also stated that globalisation through digital channels has created economic opportunities, enabling Nigerian entrepreneurs to access international markets, fostering economic growth and entrepreneurship. Exposure to global advertising and e-commerce has influenced consumer behaviour, promoting a culture of consumerism and a desire for products and lifestyles seen in the global arena. Despite advancements, a digital divide exists, impacting those with limited access to technology, potentially excluding them from the benefits of globalisation communication. Navigating these shifts requires a proactive approach, including

media literacy programmes, promoting of cultural diversity, digital inclusion initiatives and responsible use of digital platforms. The balancing globalisation's benefits with the preservation of cultural identity and the overall well-being of society remains a cultural challenge for Nigeria.

### **Conclusion**

The global media are believed to be the best instrument for the purpose of stimulating global and transnational economic development and international relations. However, the benefits of media globalisation are unevenly shared and its costs are unevenly distributed. Nigeria and other developing nations face special difficulties in responding to this central challenge. The evolving dynamics of new media in Nigeria, influenced by globalisation and communication channels, present a multifaceted landscape that necessitates strategies promoting cultural preservation, digital literacy, economic growth and inclusive participation to thrive in the globalised digital age. The balancing global influences while preserving Nigeria's unique identity is pivotal for a sustainable and informed society. Globalisation has reshaped media dynamics in Nigeria by introducing new communication channels, diversify content and connecting Nigerians to be global community. These changes bring both opportunities and challenges to the country's media landscape. In consonance with this finding, the media/cultural imperialism theory holds sway as it helps in analysing how globalisation and communication channels can impact cultural identity, language, information dissemination and societal dynamics in Nigeria, prompting a need for strategies to preserve local culture while embracing the benefits of global interactions.

### **Recommendations**

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

1. Nigeria can cultivate a thriving and responsible digital media landscape that positively impacts its society, economy and democracy. Nigeria needs to brace up to this challenge in order to move forward in terms of development.
2. Nigerian government should navigate the evolving landscape of globalisation and communication channels to harness the benefits while preserving its cultural identity and promote sustainable development.
3. Nigeria should effectively manage the shifts in social dynamics and information dissemination, leveraging the benefits of globalisation, while preserving its cultural heritage and ensuring inclusivity and informed society.

### **References**

- Abah, A. L. (2009). Popular culture and social change in Africa: The case of the Nigerian video industry. *Media, Culture & Society*, 31(5), 731 – 748.
- Adler, G. & Mittelman, J. H. (2004). Reconstituting “common- sense” knowledge: representations of globalisation protests. *International Relations*, 18(2), 198. <http://ire.sagepub.com/cgi/content/abstract>.
- Agba, P. C. (2001). *Electronic reporting: Heart of the new communication Age*. Snaap Press Ltd.
- Ajayi, F. (2007). Are Nigerians scoundrels? Tell your neighbours who you are. Nigeria: The heart of Africa. Nigeria World. <http://nigeriaworld.com/columnist/ajayi/022807.html>

- Allen, J. & Hamnett, C. (1995). *A shrinking world? Global unevenness and inequality*. Oxford University Press.
- Anderson, J., Brook, C. & Cochrane, A. (1995). *A global world? Re-ordering political space*. Oxford University Press.
- Ang, I. (1985). *Watching "Dallas": Soap opera and the melodramatic imagination*. Methuen
- Appadurai, A. (1996). *Modernity at large: Cultural dimensions of globalisation*. University of Minnesota Press.
- Asemah, E. S., Gujbawu, M., Ekhareafu, D. O & Okpanachi, R. A. (2012). *Research methods and produres in mass communication*. Great Future Press.
- Bagdikian, B. H. (2000). *The media monopoly*. (6<sup>th</sup> ed.). Beacon Press.
- Baran, S. J. & Davis, D. K. (2002) *Mass communication theory: Foundations, ferment, and future*. (3<sup>rd</sup> ed.). Wadsworth.
- Bell, A. (1991). *The language of news media*. Blackwell.
- Berger, A. A. (1998). *Media research techniques*. ( 2<sup>nd</sup> ed). Sage
- Boyd-Barrett, O. (1977). Media imperialism. *Mass communication and society*. University Press
- Cambell, D. (2007). Case study: Images of humanitarian crisis. In T. Dunne, M. Kurki & S. Smith (Eds.). *International relations theories*. Pp. 56 – 58, Oxford University Press.
- Chadha, K. & Kavoori, A. (2005). Globalisation and mapping interactions in policies markets and formats. In J. Curran & M. Gurevitch (Eds.) *Mass Media and Society*. P. 72, Hodder Arnold.
- Chalaby, J. K. (2007). Beyond nation-centrism: thinking international communication from a cosmopolitan perspective. *Studies in Communication Sciences*, 7(1), 61 – 83.
- Chandler, D. (2009). The global ideology: Rethinking the politics of the 'Global Turn' in international relations. *International Relations*, 23 (4), 530.  
<http://ire.sagepub.com/cgi/content/abstract/>
- Cohen, B. (1963). *The press and foreign policy*. Princeton University Press.
- Denscombe, M. (2003). *The good research guide for small scale social research project*. (2<sup>nd</sup> ed.). Bell & Bain Ltd.
- Denzin, N. & Lincoln, Y. S. (1994). *Handbook of qualitative research*. Sage.
- Feist, S. (2001). Facing down the global village: The media impact. In R. L. Kugler & E. L. Frost (Eds.) *The global century: Globalisation and national security*, [http://www.ndu.edu/inss/books/Books\\_2001/Global% 20Century%20-%20June%202001/C33Feist.pdf](http://www.ndu.edu/inss/books/Books_2001/Global%20Century%20-%20June%202001/C33Feist.pdf)>
- Galtung, J. (1971). A structural theory of imperialism. *Journal of Peace Research*, 8, 81 - 117.
- Gandy, O. H. (1982). *Beyond agenda setting: Information subsidies and public policy*. Ablex.
- Glenn, J. (2007). *Globalisation: North-south perspective*. Routledge.
- Gurevitch, M., Levy, M. & Roeh, I. (1991). The global newsroom: Convergences and diversities in the globalisation of television new. In P. Dahlgren & C. Sparks (Eds.) *Communications and Citizenship: Journalism and the Public Sphere in the New Media Age*. P. 12 – 21, Routledge.
- Hammersley, M. (1992). *What's wrong with ethnography: Methodological exploration*. Routledge.

- Harrison, P. & Palmer, R. (1986). *News out of Africa: From Biafra to band aid*. Shipman.
- Held, D. (2002). Globalisation, corporate practice and cosmopolitan social standards. *Contemporary Political Theory*, 1(1), 59 – 78. <http://www.palgrave-journals.com/cpt/journal/v1/n1/pdf/9300001a.pdf>.
- Higgins, M. (2008) *Media and their power*. Open University Press.