

Influence of Media Globalization on the Traditions of Igbo People in Ohaukwu Local Government Area of Ebonyi State

Nweze Samuel, Ph.D

Lecturer, Department of Mass Communication, Ebonyi State University, Abakaliki, Nigeria

Nwokporo Charity Nkechi

Research Fellow, Department of Mass Communication, Ebonyi State University, Abakaliki, Nigeria

Chinwe Patience Anyachonkeya

Chief Lecturer, Department of Languages, Akanu Ibiam Federal Polytechnic, Unwana, Afikpo, Ebonyi State, Nigeria

Akpama Alice Mbang

Department of Mass Communication, Cross River Institute of Technology and Management (CR-ITM), Ugep

Chidi-Irem Ogechukwu Rebecca

Research Fellow, Department of Mass Communication, Ebonyi State University, Abakaliki, Nigeria

Kaanapera, Linda Nancy

Department of Mass Communication, Cross River Institute of Technology and Management (CR-ITM), Ugep

Ekuma Celestina Amaka

Research Fellow, Department of Mass Communication, Ebonyi State University, Abakaliki, Nigeria

Inah Libra Chinedu

Research Fellow, Department of Mass Communication, Ebonyi State University, Abakaliki, Nigeria

ABSTRACT: *This study focused on Influence of Media Globalization on the Traditions of Igbo people: A study of Ohaukwu Local Government Area of Ebonyi State. Three research questions guided the study. This study has demonstrated that the mass communication students of Ebonyi State are aware of the social media sites and had access to them. Findings also indicated that media globalization is seen as a cultural phenomenon. And that media globalization has a strong influence on the existing cultures of Ohaukwu Local Government Area of Ebonyi State. The influence of media globalization as observed from the study has both negative and positive impacts. Media globalization as observed from the study manifests greatly in the area of dressing, which is obvious from the way in which most youths in Ohaukwu dress. Worship is another area in which the influence of media globalization manifests. The value system of the people is another choice indicated by the respondents while language and mode of eating were also identified as the manifestation of media globalization in the area. The influence of globalization is exerted on the peoples' culture mostly from the broadcast media while films and cinemas are other media through which the influence is exerted. Others are music, the print media, ICTs, advertising messages, and educational materials. It was also discovered that contact with all the sources of media globalization existing in the area of study is very often. This fact was attested to by all the sampled respondents. To this end, the researcher recommended that Government as a matter of policy must ensure that there is total orientation and effort at enlightening Nigerians on the need to harness and promote their cultures as well as developing same for economic gains.*

KEYWORDS: media globalization, traditions, Igbo people, Ohaukwu local government area, Ebonyi State

INTRODUCTION

Values that people cherish manifest in their daily lives. Igbo has distinct traditional values embodied in the culture they cherished even before the coming of colonial adventurers. The preservation of the peoples' culture is evident in both the traditional institutions and the channels of communication dominant among the people. Unfortunately, the media of communication available were not developed beyond their common boundary; hence, Igbo traditional culture could not be appreciated by the outside world. Meanwhile, development in media technologies made it possible for the culture of the Western countries to be packaged in forms of soap operas, music, films and cartoons and exported to different parts of the world. These popular genres have become the standard for measuring entertainment around the world. The effect is that Western values have spread to every nook and cranny of the entire globe.

The mass media in the Western countries continue to portray the countries in the Eastern hemisphere as areas which were ridden with coups, earthquakes, dictatorships, political instability, HIV/AIDS, conflicts, catastrophe, hunger, famine, corruption and other dangerous scourges. These issues which fit into the West's stereotype of Nigeria as well as the economic benefits they stand to gain over this country especially in Igbo necessitated the call for the establishment of a New World Information and Communication Order (NWICO). Although the debate for a new world order succeeded in raising fundamental issues, it however failed to address the very issues that led to the agitations.

Nigeria had no developed mass media system until after their independence. Even the media systems dominant after independence in this country, are products of systems inherited from their colonial masters. Thus, broadcast contents showed on national television in Nigeria were thought initially to be tools of entertainment and information without any element of suspicion, until the mid-seventies when the debate on media and cultural imperialism caught the consciousness of culturalist and communication researchers.

Sobowale (2018, p.17) raised this observation in his comment on the negative impact of the commercialization of the Nigeria Television Authority to national development when he said, a trend that some communication scholars and some experts consider dangerous has emerged in the commercialization of news by the Nigeria Television Authority. If this trend is not checked, it may mean that only those who could pay for their activities, no matter how unimportant or irrelevant this may be would receive coverage by the NTA with the exception of the government which owns it. The consequences of such a situation are better imagined than described.

Even after the deregulation of the broadcasting industry in Nigeria, the few cultural programmes on air, like *The Village Headmaster*, *The New Masquerade*, *Tales by Moonlight*, as well as other local music and drama, all gave way to foreign soap-operas like *Secret of the Sand*, *Touched by an Angel*, *Until my Last Breath*, *Catalina and Sebastian*, *Second Chance*, MTV music, which are aired at little cost to the stations but with much economic benefit. According to McQuail (2015, p.255) the implication of the above assumption is the transmission of overall cultural or ideological content which often has been interpreted in terms of Western values, especially those of individualism, secularism and materialism.

The internet breaks down cultural boundaries across the world by enabling easy, nearinstantaneous communication between people anywhere in a variety of digital forms and media. The internet is associated with the process of cultural globalization because it allows interaction and communication between people with very different lifestyles and from very different cultures. Photo sharing websites allow interaction even where language would otherwise be a barrier.

When viewed from the perspective of Nwodu's (2017, p.105) assumption about culture, Western values may not suit Igbo values. According to him "culture therefore guides the conducts of man in society. It prescribes the acceptable pattern of living needed for peaceful co-existence among individuals within a defined culture". For instance, Igbo cultural heritage places emphasis on communal life, family, concern for one's neighbour, morality, the dignity of man, the dignity of labour, customs and traditions. These contrast strongly with the values of the West which are predominantly the content of the global media.

Okoye (2017, p.38) reinforces these African values when he notes that we may concede that there is a sense in which we can still speak of distinct African, Asian, European or American cultures. African culture is positive, and humanistic. It is our feeling of brotherhood and togetherness, the validity and efficacy of our moral codes and traditional statecraft and our unstinting hospitality. Onwubiko (2015, p.13-16) notes that, sense of communal life, sense of good human relations, sense of sacredness of life, sense of hospitality, sense of sacredness of religion, sense of time, sense of respect for elders, sense of language and proverbs are cohesive force of the community based on truth and this is the hallmark of Igbo.

Unfortunately, however, foreign cultures continue to invade our indigenous cultures as a result of the channels of mass communication which is brazenly dominated by foreign contents. Although the National Broadcasting Code stipulates a 60:40 local to foreign content in broadcasting, it must be stated that local programmes that can promote the cultural heritage are left without sponsors, leaving our cultures at the mercies of multi-nationals who are ready to spend good chunk of their budgets on sponsoring foreign soaps that will transmit their cultures to us through our airwaves. In addition, the associated technologies are foreign, thereby creating room for the influx of global media content.

Pillota (2012, p.13) argues that the delivery of technological implements and knowledge across cultural boundaries is, therefore, an intermixing of cultures. The recipient of the technological input is also a recipient of foreign cultural values embedded in the technology itself. Okunna (2019, p.145) adds that, "whether through their importation of Western culture or through Direct Broadcast Satellites (DBS) over which they have no control, developing countries are at the receiving end of alien cultures which are alienating their people from their own cultures.

The challenge of media globalization on culture has its root on even the meaning of the term. Globalization can be seen as the inexorable integration of markets, nation-states and technologies to a degree never witnessed before in a way that is enabling individuals, corporations and nation-states to reach round the world farther, faster, deeper and cheaper than ever before. Globalization is the process and occurrence that has brought a lot of changes and impact on the whole world. On this note, McQuail (2015, p.250) opines that globalization and concentration of large media companies tend also to lead to cartel forming, and the very large firms co-operate in various ways as well as compete. This creates a flow in media content. Sepstrup (2019) examines some of the ways in which the flow of media content and audience experience are in some sense globalized. He differentiates flow as: national – where foreign (not homeproduced) content is distributed in the national television system; bilateral – where content originating in and intended for one country is received directly in a neighbouring country; and multilateral – where content is produced or disseminated without a specific national audience in mind.

Thus, the flow of media content on a global scale creates a cultural consequence of what Hamelink (2013, p.22) says, "implies that the decisions regarding the cultural development of a given country are made in accordance with the interests and needs of a powerful central nation. They are then imposed with subtle but devastating effectiveness without regard for the adaptive necessities of the dependent nation".

In relation to Ohaukwu Local Government Area in particular, there is a phenomenal change in the dress pattern of the young and old, where the shift is from native dresses to English, French and American styles. In the area of food, attention seems to have moved to fast food joints springing up every day. Children now prefer *Indomie* and other canned food products to *eba*, *plantain*, *starch* which have hitherto been the traditional food of the people. The tendency is for the youths to tag cultural projectionist as “uncivilized”, “old school” and “ancient”.

Objectives of the Study

The study aimed at achieving the following objectives:

1. To investigate the extent globalization influences the cultures of Ohaukwu Local Government Area
2. To determine the extent globalization promote the cultures of Ohaukwu Local Government Area
3. To determine the extent Ohaukwu culture benefit from globalization

Research Questions

Based on the research objectives, the following research questions would guide the study;

1. To what extent does globalization influence the cultures of Ohaukwu Local Government Area?
2. To what extent does globalization promote the cultures of Ohaukwu Local Government Area?
3. To what extent does globalization benefit the cultures of Ohaukwu Local Government Area?

Research Hypotheses

H₀₁: Globalizations does not influence the cultures of Ohaukwu Local Government Area.

H₁: Globalizations influences the cultures of Ohaukwu Local Government Area.

H₀₂: Globalizations does not promote the cultures of Ohaukwu Local Government Area

H₁: Globalizations promotes the cultures of Ohaukwu Local Government Area

H₀₃: There is no benefit of globalization on Ohaukwu culture.

H₁: There is benefit of globalization on Ohaukwu culture.

REVIEW OF RELATED LITERATURE

The Concept of Globalization

Globalization is a many sided process. Its meaning or definition is sometimes influenced by the ideological viewpoint of its proponents. From an economic sense, Kanter and Pittinsky, cited in Izuogu (2017, p.55) see globalization as a process in which the world's countries and their economies are increasingly integrated as a function of rising cross border economic activity. They note that cross-border exchanges include material transfer of people and things and nearly instantaneous communication enabled by emerging information technology. Boutros Boutros Ghali, then Secretary General of the United Nations in 1996, defined globalization as, “creating a world that is increasingly inter-connected, in which national boundaries are less important, and it is generating both possibilities and problems”. The import of these definitions is that globalization creates a world-wide economic structure that affects another in a variety of ways.

From the political perspective, Nwodu (2017, p.97) sees globalization as the growing interdependence among contemporary nation states in which socio-cultural, political, and economic actions or activities taking place in local settings easily assume global rather than national cum local dimensions. Similarly, Offiong (2001, p.1) defines globalization as a process through which events, decisions and activities in one part of the globe can and do have great consequences for individual and communities in very distant parts of the world. Izuogu (2017, p.55) notes that globalization involves the transformation of relationships between states that have well-established liberal democratic institutions and those that are yet to reach that

level. It equally involves the transformation of institutions, groups and the universalization of some practices, identities and structures, which are akin to those of the advanced countries.

From the sociological sense, Ezeanyika (2015, p.199) sees globalization as a process which embodies a transformation in spatial organization of relations and transactions and through which continental or interregional flows and networks of activity, interactions and power are generated. Ezeanyika identifies four features of globalization: First, that globalization involves a stretching of social, political, and economic activities across political frontiers, regions and continents. Second, it suggests the intensification or the growing magnitude of interconnectedness and flows of trade, investment, finance, migration and culture. Third, that the growing intensity and extensity of global interconnectedness and interrelationships can be linked to speeding up of global interactions and processes, as the evolution of international systems of transport and communication increases the velocity of the diffusion of ideas, goods, information, capital and people. Fourth, the growing extensity, intensity and velocity of interaction can be associated with their deepening impact such that the effects of distant events can be highly significant elsewhere and even the most local developments may come to have enormous global consequence.

On a philosophical and relativist point of view, Agbo (2013) opines that there is a sort of centrifugal force that keeps pulling humanity together each time people and nations over accentuate their differences. He contends that globalization is simply the info-technological and economic integration of that philosophical force. This force, he notes is the philosophy of universalism. Onwe (2017, p.147) asserts that there can be no growth, no development, no profit, if one does not reach out to the outer world and that no organization can develop within its own protected walls. He further notes that the territorial wall has to be broken and relationship made with others for growth and development to occur. Ezeanyika (2015, p.201) adds that globalization can be thought of as the widening, intensifying, speeding up and growing impact of international interconnectedness and interrelationships. Onwe (2017, p.147) anchoring the thought of the relativist, sees globalization as the expansion and acceleration of the movement and exchange of ideas and commodities over vast distance with the aid of technology. He adds that a clear case of the process of globalization from this perspective has to do with the activities of the multinational corporations who engage in the exploitation of raw materials and the manufacturing of products in different climes and selling such products to consumers in different parts of the world.

The underlining thoughts in these assertions is that man's quest to explore his environment has always brought about contacts with others to such a degree that there is a level of consciousness and interrelatedness that affect each other in a variety of ways. Besides these various schools of thought, globalization can be seen as embracing all the dominant schools or ideological leanings of the different scholars that proposed definitions though, with capitalism overshadowing their positions. Ekekwe (2010, p.46) reasons in this light, when he contends that in the emerging post-communist world system, globalization has become the new look catchword of the literal establishment, serving to mask the unrelenting march of capital deep into all corners of the world. It is a process of valorizing the labour and products from different parts of the world hitherto glossed over by or blocked to capital as a result of the dynamics of global relations before 1990.

This misplaced view of globalization led FairClough to analyze the 'discourse of globalization by noting that Blair's extract that 'job for life is gone' represents insecurity of employment, yet journalists reported it without taking on him on its implications for security of employment. She also points out how the modes auxiliary 'will' was used to help the speaker construct the future through predictions in sentence two (2). She asserts that by such help, the speaker was able to wiggle out to avoid a commitment sentence like "we shall encourage the setting up of small businesses". She also notes that 'we are told that money is traded

across international boundaries' but by whom and how? We are not told. We are also not told the agents that are making everything new. This failure to specify agents of such processes is a way of celebrating or saying things instead of doing them. The bottom line of the whole argument is that globalization with all its positive attributes has flaws which are often downplayed, yet the neglect of these flaws continue to widen the gap between the haves and the have-nots.

Culture: A Conceptualization

Every human society has peculiar ways of doing things which make such society unique. Thus, the daily patterns of communication, values, and material world of such society have been shaped by its cultural orientation which has been passed from generation to generation. It is from this perspective that Russell (2011, p.12) contends that "man has merit additional to those, which have made union the most numerous of large mammals. These merits, which are distinctively human, may be collectively designated as cultural". In other words, humans are governed by cultural patterns which guide their day to day activities and prescribe the roles and minimum standard of behaviour expected of the members of the society.

Culture, according to Igbofe (2013), is the integrated pattern of human knowledge, beliefs, customs, taboos, codes, institutions tools, works of art, rituals, ceremonies and other related components. He notes that the development of culture depends to a large extent on man's ability or capacity to learn and to transmit knowledge to succeeding generations. This definition is in line with Edward Tylor (1891) cited in Bellington (2011, p.2) definition. According to him, culture is that complex whole which includes knowledge, beliefs, arts, morals, laws, customs and other capabilities and habits acquired by man as a member of society. MacBride et al (2010, p.30) conceive culture as all that man has added to nature. In the view of Geertz cited in Nwodu (2017, p.98), it is a historically transmitted pattern of meaning embodied in symbolic forms by means of which people communicate, perpetuate and develop their knowledge about and attitude towards life. Little wonder, Nwodu (2017, p.99), asserts that a people's cultural values sum up the totality of the people's common customs, ideas, beliefs, images of the world and language. He observes that the culture of a people has a unique way of fostering unity and communality of interest amongst the people that share in it.

The important point to note here is that culture is what creates the world view, moral code of a people and their patterns of doing things that make it different from others. To Ukala (2012), culture includes, not only what is done and the way of doing it, but also the way of perceiving, interpreting and understating life and its phenomena. He notes further that there are ways of establishing the basis of culture: The material and non-material. He explains that the material culture has to do with the manifestation of physical and tactile products of a people's manual labour. This he enthroned, involves architectural pieces, tools, fine and applied arts, crafts, artifacts, household utensils, clothes, costumes, among others. The others, he notes, manifest in non-tactile products of a people's ideology, such as greetings, curses, hospitality, hostility, observances, customs, beliefs, occupations, science and technology; climatic, domestic elements, virtual and festival performance among others.

Globalization and Media Culture

The massive flow of information and media content has brought about a corresponding pattern of behaviour and ways of doing things that appear universal in language, style and form. The new form could be called media culture. It is a product of the intermixing of cultures occasioned by new media technologies.

As Pillota (2012, p.13) argues, "the delivery of technological implements and knowledge across cultural boundaries is therefore, an intermixing of cultures. The recipient of the technological input is also a recipient of foreign cultural values embedded in the technology itself". Onwe (2017, p.151) points out the issue of a

global media culture clearly, when he observes that globalization has made it possible for the media to impact on culture, social relations and institutions. This has led to the creation of global culture, understanding and solidarity.

Nwodu (2017, p.72) asserts that rich nations riding on the wheels of the media, pervade and saturate the world with values that are Western. As he puts it:

The fewer most powerful and wealthy nations of the West who control the production and distribution of these latest communication technologies use these technologies to saturate the world of humans with Western political philosophies, economic ideologies and social-cultural values to the detriment of the numerous and power developing nations.

Smith (2010, p.177) reasons that the idea of a global or media culture cannot be traced to anytime past but rather a product of global communication system. He notes specifically that “it is contextless, a true mélange of disparate components drawn from everywhere and nowhere, borne upon the chariots of the global telecommunications system....There is something equally timeless about the concept of a global culture widely diffused in space, a global culture is cut off from any past...it has no history”.

The implication of Smith’s statement suggests that global culture has no moral or ethical codes that guide it, since it has no root. A proponent of a global culture like Lull (2010, p.232) argues that, ‘It certainly isn’t very wise or forward thinking to hold unto the idea that traditional cultures ought to be preserved like tombs in a museum. History shows that culture, like Multi-national Corporation perhaps also, like biological body and mind as well must also grow or die.

In other words, it is right to let go of the traditional culture to embrace the modern culture with its vagaries of disvalues to national cultures particularly in Africa. McQuail (2015, p.278) reasons in this light when he opines that a global media culture may appear value-free, in fact it embodies a good many of the values of Western capitalism, including individualism and consumerism, hedonism and commercialism. It may add to the cultural options and open horizons for some, but it may also challenge and invade the cultural space of pre-existing local, indigenous, traditional and minority cultures.

There is an increasing tendency among young people to sag their trousers, since this is one of the distinctive features of most American rappers, from where the global culture has its root. There is a gradual shift from traditional staple food to Western canned foods since a range of food products and drinks frequently dominate the airwaves. Although this observation is common among young urban dwellers, the gradual localization of Direct Broadcast Satellite system into local communities is beginning to create the level of awareness peculiar to urban centres.

The influx of the global culture has led to tension between the national culture and the global culture. McQuail (2015, p.247) asserts that there has always been a real or potential tension between the desire to maintain a national cultural and political hegemony and the wish to share in cultural and technological innovations from elsewhere.

Although global culture has not submerged traditional cultures, the changing turns in values reinforces the presence of a global culture. Since no two cultures are the same, the imbibing of the values of the foreign culture in the local territory tends to create social problems. The gradual fading of traditional languages and the acceptance of English and American languages is becoming a reality, particularly in Nigeria.

Media culture thrives on media logic. Lull (2010, p.232) describe media logic as a way of seeing and interpreting social affairs. They note that the elements of this form of (communication) include the various

media and the formats used by these media. Format consists, in part, on how material is organized, the style in which it is presented, the focus or emphasis and the grammar of media communication. This is why; individual contents are based on the presentation style without taking proper look at the elements and format. McQuail (2015, p.332) highlights the underlining principles of media logic as: novelty, immediacy, high tempo, personalization, brevity, conflict dramatization and celebrity orientation. These principles help in marketing global media culture. Thus, what is marketed as a global culture is often a mixture of the absurd. Lull (2010, p.232) asserts that globalization is a communication concept that alternately masks and transmits cultural or economic meanings.

Influence of Media Globalization on National Cultures

There is no gainsaying that the world has become media globalized. The obvious manifestations of globalization are apparent in many areas of our national life. The recent crisis in the Nigerian stock exchange and the banking industry emanated from the global economic recession which started in the United States of America but has spread to different parts of the world. National cultures are not the least affected or influenced by media globalization. However, its manifestation in national culture has been a subject of discourse between academics and cultural anthropologist. Okunna (2019, p.145) provides insights into this influence when she states that:

Whether through their importation of Western culture or through Direct Broadcast Satellites (DBS) over which they have no control, developing countries are at the receiving end of alien cultures which are alienating their people from their own cultures.

Izuogu (2017, p.59) observes that media globalization promotes such abhorable values as gangsterism, pornography, drug addiction, rape, semi-nudity. He further notes that these vices have very dangerous effects on developing youths who ignorantly mimic them as a way of life. Day (2010, p.304), on the other hand asserts that findings from a study in the United States of America show that there had been an increase in the depiction of sexual behaviour on television, but little portrayal of the possible consequences, such as pregnancy and venereal diseases.

In a rather damning and sincere tune, *Awake* of May 22, 2012 reports that:

The internet too has to be an ideal tool for dishonest computer specialists. In 1995, one hacker stole information said to worth \$1 million as well as 20,000 private credit card numbers. Stealing through the use of new technologies is less risky and more profitable. The globalization of diseases, prostitution, terrorism etc has been facilitated by the same tools of globalization.

Since culture involves the economic and material life of a people, Soola (2013, p.18) opines that globalization is the unequal yoking of the powerful and mighty North on the one hand, and the economically and technologically disadvantaged South on the other. It serves to further accentuate the socio-economic and technological divide between these bipolar regions of the world, the South being the worse off. The implication of this view is that globalization tends to perpetuate the inequalities of the world, thereby leaving the weaker group to continue to serve as an appendage of the powerful. Soola (2013, p.18) also hypes on the negative influence of globalization when he notes that, all told, the thesis is that enormous amounts of greatly increased information in the modern age are of dubious value. There is undoubtedly more information, but its information quality is suspect in the extreme.

Since, sense of brotherhood and neighbourliness is part of the values of African traditional societies, globalization serves to perpetuate these values more as it is sometimes misrepresented for instance, and the issue of global solidarity has become more placed unlike before. The December 2004 tsunami raised the

humanness in the people of the world. Religious organizations besmirched the affiliations of the citizens of the affected countries by providing food and shelter to survivors. It must be stated that the gory state of affairs in the affected areas and the ease with which people responded was to a large extent dependent on the global news funnels and associated media technologies that made the reportage of the issue that of a global concern. In short, the notion of globalization influence is two sided. To dispense its positive or negative penetration is to be shallow minded or at best biased. The important point here is that globalization is a reality with its phenomenal influence whether negative or positive.

Balancing the Influence of Media Globalization on National Culture

The value of culture to any society cannot be over emphasized. That is why, a decline on the cultural values of a particular society tend to create problems that often agitate the minds of concerned citizens. Despite this all –important value of culture to a people, the era of globalization is fast eroding the key values of the traditional society. To stay on the defence is to appear confrontational, to be on the offensive is to begin an endless war. Curtailing the effects requires a pragmatic approach that will not throw away the good sides of globalization but ensures that local cultures benefit.

All over the world, efforts are being made by national authorities to safeguard cultures. Okunna (1999) cited in Nwodu (2017, p.102) reasons in this light when she states that:

When the threat of cultural synchronization due to American domination in the production and export of media cultures became alarming in 1970's, even developed capitalist countries like Canada resorted to protectionism to safeguard their national cultures.

The question is why do countries strive to protect their national cultures? Nwodu (2017, pp.103 – 104) provides the answers particularly for Africans. According to him,

- Every culture has a unique way of integrating those who share in it. As such, only African cultures rather than alien cultures can foster unity among Africans. Too much war on African soil in recent times therefore, may not be divorced from the lost culture of peace in the continent.
- 'Every culture has a unique way of shaping peoples idea of the vast world. In other words, every culture influences the way those who share in it perceive and construct reality of the world. As such Africa and Africans will continue to grope in the dark if they continue to perceive and construct reality of the world from alien perspective, only African worldview nurtured by African values can help in this regard.
- Culture gives meaning to human life given that what people do, how they live and communicate are both responses to and functions of their cultures. Thus, only African cultures can give meaning to life of Africans much more than any other culture.
- African cultures carry with them methods of social control. And historical evidence show that these methods of social control law is a unique way of instilling sanity and moral decorum in traditional African societies than what obtains in modern African states.
- Cultural products serve as unique symbols of identity. The contemporary global geopolitical, socio-cultural and economic equations cannot be complete without Africa. And if Africa matters that much in global socio-cultural, economic and political equations, then African cultural identity must not be allowed to go down the drain.

This need to protect the cultural life of her people influenced the French authority's Cultural Commission on Technology to ban her nationals from the use of the term 'email', in its place, 'Courial Electronique'. The report published in *The Guardian*, Saturday, July 19, 2003, also notes that the Commission took the decision because when "Courial Electronique" with evocative French sound is extensively used in the press, it would compete favourably with the borrowed English word 'email', which had sunk deeply into the

language and values of French nationals. The commission also notes that her action would protect French language from undue domination by English language.

The reviewed National Mass Communication Policy of October, 2004 states in item iv of its objectives that the policy shall seek to promote “cultural identity and natural patrimony and enhance the development of cultural and artistic capabilities and instructions for public communication”. The provision of the National Broadcasting Commission (NBC) as it regards direct foreign transmission is a step at balancing the effect of media globalized culture on national cultures. For instance, section 2 of the Nigeria Broadcasting Code states that “Pursuant to section 2(1) (k) of Act 38, where the signals of a foreign station are received and transmitted by stations operating in Nigeria, such foreign stations shall be licensed in accordance with section 2 (1) (b) and (c).”

The Commission’s code also provides that “stations must have a local programme content which shall not be less than 60% local and not more than 40% foreign for radio and television. This localization of broadcast content finds substance in the view of Nwodu (2017, p.102). According to him local content refers to the essential composition of programmes/articles in the media that are generated indigenously, or produced locally for the purpose of dissemination by the media (print and broadcast) in a given community. This insightful thought suggests that neglecting the local in endless pursuit of the global means a neglect of the root that provides the access to the global. What is needed is maintaining the lots of the local to make them relevant on the global arena. Realizing this requires a serious enforcement of the NBC code, modeling examples of countries that have successfully curtailed the effect from the media end.

Challenges of Globalization to the Igbo nation

Lechner (2012), is of the view that globalization has become a major topic of debate and concern in economic spheres since the mid-1990s. It is clear that the drift toward more integrated world markets has opened various possibilities for greater growth, and presents an unmatched opportunity for developing countries to raise their living standards. He argues that globalization is primarily result of the increase and deepening of commercial and financial links between countries, particularly over decades. Moreover, economic consideration itself has changed over time, toward the overall acceptance that outward oriented economies are more prosperous than closed ones (Dayo, 2011). Therefore, more than at any time in the past, industrialized countries all over the world are opening up their commercial and economic setup in the belief that this is definitely the best approach to growth and develop their already striving economy.

It is an historical true that the diversity of cultures and peoples indigenous to Africa were brought together without due consultation and consideration to the co-existence of these cultures (Ibanga, 2019). Consequently, the word ‘African’ can be misinforming if it involves more than the persons who do not categorize themselves with the continent. Ibanga (2019) stressed that for more than half of the twentieth century throughout the colonial era, the understanding of Africa was subdued by different contradictions. It is not surprising however that development is to be conceptualized on the foundation of foreign history. This appears to be the position Africa found itself when it became a partaking continent in the globalization process. This conceptualization was not a theoretic construct but deliberately and intentionally intended by colonial powers.

From the Dark Continent misconception, the idea was and still is to give light or civilization to those living in darkness (Dayo, 2011). With this mindset, European powers occupied Africa presumably to shine the light of civilization to it. This led to rivalry among the colonial powers to conquer lands in Africa and introduce their culture and philosophy and the Igbo nation was not an exemption. The battle for land in Africa led to what is known as the (Scramble for Africa), requiring overseas negotiations for Africa’s lands

and peoples and the eventual colonization. Ohmae (2015) is of the opinion that while the process of globalization for Africa began with its integration into the world capitalist system on the outside, the machination of the International Monetary Fund (IMF) and the World Bank indicated a major assault in the implementation of a long-term plan for transforming the African social structure. It is therefore laudable to note that in this globalization movement; African nations are among 42 the most disadvantaged, still trying to regain itself from colonial and neo-colonial effects of globalization (Dayo, 2011).

Globalization and socio-cultural change in Igbo

One of the most severe effects of colonization has been how the political and economic distortion of the colonies have similarly led to what occasionally appear to be an unbridgeable cultural cavity between colonial powers and the sufferers of the colonial incursion. The age of colonial loot and plunder led to the relative inaction and often retrogression of traditional cultural pursuits in the colonies. This mostly is what has led to loss of Igbo cultural identity.

Globalization and loss of National Identity

One of the overriding effects of globalization to the Igbo consciousness is the loss of identity caused by inferiority complex. Achebe (2010) uses the character of Obi (in his novel *No Longer at Ease*) to depict the identity crisis faced by the Igbo man in his encounter with the agents of globalization and his struggle at conventionality. Two main forces shape Obi's identity: The Western culture and values and Igbo culture and values. Though Obi embraces Western values as evidenced from his education and his ostensible observance to Christianity, we can see how this choice isolates him from his traditional Igbo culture. For Obi to identify with Western culture means that he rejects a number of cultural traditions including polygamy, paying a brideprice, which was largely mistaken by the British as buying a wife, honouring a man because of his titles earned through battles, conscientious adherence to the Igbo tradition, etc.

Implication of Globalization on Igbo Society

Economic and political implications

One of the primary virtues of a traditional Igbo person is hard work and honour. The Igbo people were predominantly farmers, artisans and traders. A man's honour hangs on his ability to fulfil his social and economic obligations. This he does by working hard in his farm, being very committed in his business and handiwork. Laziness has no place in a traditional Igbo society and a man without any means of livelihood is regarded as an *ofeke*, (a lazy fool). Today because of the effects of globalization, many Igbo people have abandoned farming and their craftsmanship in search of white-collar job. Some have gone to the extent of engaging in get rich quick schemes. These days among many Igbo people, wealth with no known source is being exalted as people fight to meet up with the challenges of a globalized economy. The few people who are holding resolutely to their crafts are not able to keep afloat in business, as they cannot compete favourably with the big corporations and international conglomerates.

The Igbo political structure, which forms the fundamental bases for the execution of moral principles, is based on the *Umunna* system in a hierarchical order. Here everybody knows everybody and good name is valued more than treasure. With the opening doors of opportunity in the cities, there is a great urban exodus and this weakens the manpower needed at home to efficiently operate the *Umunna* system. One of the obvious effects of globalization on Igbo morality is the diminishing of the *Umunna* structure in most Igbo communities. The reduced number of people living continuously in the village weakens village institutions and makes the implementation of village norms and values futile.

Implication on Igbo Culture and Religion

It has been established in chapter three that the Igbo people like most African societies are very religious and having a common viewpoint of reality, the Igbo religiously consecrate every aspect of their lives. There is no contradiction between the sacred and the profane and their daily life is structured around their religious belief and viewpoint. This clarifies why Kanu (2010) argues that the customary Igbo cosmology is fundamentally a religious one. Religion offers the basic and unifying apparition through which all is perceived. It is not shocking that the traditional value system and the attitude of the Igbo are generally religious. This is so because religion is what brings the social and personal life of Igbo communities together, this made the Igbo people communal oriented and made them to place higher value to life; hence their perspective to life is said to be anthropocentric in many ways (Kanu 2010).

Implication on Igbo Family Values

The Igbo people set premium value on the family, which is viewed as the basis of the society. The family is hierarchically organized with the head of the family being the father. Mother is there to provide support to the father in the raising of the children who are trained in the custom of respect for parents and elders. This explains why marriage is a very serious subject among the Igbo people. Children are not permitted to call elders by their names without using an appellation, as this is considered impolite. This is mostly true of people from around Ohaukwu Ebonyi States. Children are compelled to greet elders when seeing them for the first time in the day as a sign of reverence. Children usually add the Igbo appellation Mazi or Dede before an elder's name when addressing them (Mahfouz, 2006).

The offensive of globalization has almost cleaned out all these primeval Igbo cultural values. And the complementing extended family system has crumpled. The resultant effect is that as child raising has been left to the nuclear family alone, and many parents now occupied in one form of work or the other to make a living, the child is almost basically left to decide his or her own way. Therefore the society is producing many morally aberrant children with immoral minds. The filial bond between parents and children is disappearing and while parents are out there fighting to provide for the material needs of the children, the children are getting more and more exasperated because they are not receiving the family love they crave from their parents.

Benefits of Globalization to Igbo culture

There is no doubt that globalization has certainly improved some aspect of Igbo culture. The first positive impact is the broadening of the perspective of the Igbo both in thought and behaviour and has allowed Igbo people the opportunity to experience other cultures and learn from them. Below are some of the noticeable ways Igbo culture have benefited from globalization:

Improvement in Education and Traditional African medicine

Globalization has improved the learning method of Igbo society that was formally based on trade, agriculture and creative art, in modern times Igbo people have ventured into every field of knowledge and are doing well. Traditional African medicines have improved greatly since the advent of globalization. Traditional medicine which is nature based have evolve and now even rival orthodox medicine. Education has enhanced relations around the globe where Igbo are learning from other cultures and dreaming of other goals other than agriculture trade and craftsmanship. The traditional educational system of Igbo society though still active in many parts Igbo land have appeared to be very insufficient in equipping a person to face the challenges of the 21st century.

Technological and Economic Benefits

Igbo people have through their interaction with the globalized world, learn and advance on their technical knowledge. This has also enhanced quality health care delivery and other important social services. Transportation has been greatly upgraded and there is great effort by communities in Igbo land to join others around the world to enjoy quality social services like electricity, portable water and good roads. Technology has allowed the construction of high profile infrastructure like power stations, dams etc. which Igbo have benefited from greatly. Economically, globalization has created greater prospect for Igbo artisans and business people, thus improving the quality of life and economic prosperities of the people. Globalization has improved international trade and commerce, eased foreign investment and the flow of capital to Igbo communities.

Moral and Religious Benefits

Globalization has helped the Igbo to discard some detestable ethical and cultural practices. Such practices as treating women as mere possessions, early marriages for girls are no longer invoked and women are granted greater contributory role in daily matters of the community. Polygamy with its consequent social and moral complications is on the decline, unfortunately, it seems it is being substituted by an even greater marital and social problem of divorce. Religiously, globalization has helped the Igbo mind to abandon superstitious belief that cannot stand the test of reason and logic. Such superstitious practices as killing of twins and human sacrifices have ended. This has also freed the Igbo man from the captivity of groundless fear caused by these superstitions.

METHODOLOGY

The researcher adopted the survey method of research to carry out this study. Survey is an investigation of the behaviour, opinion or other manifestation of a group of people by questioning them. Therefore, the survey method allowed for the collection of a large amount of data from a sizeable population of the area under study in a highly economical way. Again, the survey method proved to be the most convenient and cost effective to evaluate changes in peoples' perception and their opinion especially as the task is to explore how globalization has affected their culture while taking into cognizance their characteristics in order to predict future happenings and to have a general feeling of a general situation. The adoption of survey was to generate quantitative data that will help the researcher to make informed opinion regarding the study and to provide answers to the research questions.

Population of the Study

The population of the study per se is "all the elements of concern in a given study." Okoro (2006:70) refers to it as all cases or individual that has certain specification. In research, population simply refers to the entire number of people, objects, event, as well as things that have one or more characteristics of interest in regards to its study. Regarding this research work, the population of the study is only limited to Ohaukwu Local Government Area of Ebonyi State. Meanwhile, male and female as regard to literate and illiterate are taken into account in this research work. Staff whether indigenes and non-indigenes resident in the area are not left out. Thus, the total population of Ohaukwu Local Government Area is one hundred and two thousand three hundred and thirty (102,330) people (NPC, 2019).

The sample random sampling technique was used by the researcher for this work. The researcher selected at random hundred (100) respondents from the three (3) communities that makes up the Local Government Area which give a total number of three hundred (300) respondents. Therefore, the total distribution of the sample size is 300.

Data Presentation

The researcher administered the questionnaires personally on the respondents. 300 questionnaires were distributed and collected at the spots. The data from the research is presented as follows:

Table 1: Gender of Respondents

Responses	Frequency	Percentages
Female	190	63.3%
Male	110	36.7%
Total	300	100

Table above shows that 190 (63.3%) of the respondents were females while 110 (36.7%) were male.

Table 2: Age Distribution of Respondents

Responses	Frequency	Percentages
18-24	81	27%
25-31	97	32.3%
32-38	80	26.7%
39-40	42	14%
Total	300	100

Table above shows that 81 (27%) of the respondents were between 18-24, 97 (32.3%) of the respondents were between 25-31, 80 (26.7%) of the respondents were between 32-38, while 42 (14%) were between 39-40 years respectively.

Table 3: Marital Status of Respondents

Responses	Frequency	Percentages
Single	240	80%
Married	60	20%
Divorced	0	0%
Total	300	100

Table above shows that 240 (80%) of the respondents were single, 60 (20%) of the respondents were married, while no divorced were recorded.

Table 4: Respondents' Occupation

Responses	Frequency	Percentages
Civil/Public Servant	42	14%
Businessman/Woman	80	26.7%
Farmer	81	27%
Unemployed	97	32.3%
Total	300	100

Table above shows that 42 (14%) of the respondents were Civil/Public Servant, 80 (26%) of the respondents were Businessman/Woman, 81(27%) of the respondents were farmer, while 97 32.3%) were unemployed respectively.

Table 5: Marital Status of Respondents

Responses	Frequency	Percentages
Christianity	238	79.3%
Traditional	62	20.7%
Islamic	0	0%
Total	300	100

Table above shows that 2380 (79.3%) of the respondents were Christians, 62(20.7%) of the respondents were traditionalist, while no Islamic were recorded.

Table 6: How often do you come in contact with media globalization sources in your area?

Responses	Frequency	Percentages
very often	109	36%
not often	105	35%
no access at all	86	29%
Total	300	100

Figures from the table above indicates that the majority of the sampled respondents 109 (59%) indicated 'Very often'. This means that they often come in contact with media globalization sources in Ohaukwu Local Government Area. On the contrary, 105 respondents, representing 35% of the entire sampled respondents noted that the contact is not often. The remaining 86 (12%) respondents however were indifferent.

Table 7: Do globalization influence the cultures of Ohaukwu Local Government Area?

Responses	Frequency	Percentages
Yes	177	59%
No	87	29%
Can't Say	36	12%
Total	300	100%

Figures from the table above indicate that the majority of the sampled respondents (177 or 59%) indicated 'Yes'. This means that globalization influence the cultures of Ohaukwu Local Government Area. On the contrary, 87 respondents, representing 29% of the entire sampled respondents noted that the contents distributed through the agents of media globalization in their area have no relevance on their cultures. The remaining 36 respondents or 12% however were indifferent.

Table 8: Do globalizations promote the cultures of Ohaukwu Local Government Area?

Responses	Frequency	Percentages
Yes	109	36%
No	105	35%
Can't Say	86	29%
Total	300	100

Figures from the table above indicate that the majority of the sampled respondents (109 or 36%) attributed that globalizations promote the cultures of Ohaukwu Local Government Area. On the contrary, 105 respondents or 35% indicated that the decay in morals in their area cannot be attributed to the adverse effects of media globalization. The remaining 86 respondents representing 29% of the sampled respondents were indifferent.

Table 9: Do globalizations benefit the cultures of Ohaukwu Local Government Area?

Responses	Frequency	Percentages
Yes	287	96%
No	0	0
Can't Say	13	4%
Total	300	100

Data from the table above indicates that the majority of the sampled respondents (287 or 96%) attested to this. This again points to the fact that media globalization has a strong adverse benefit on Ohaukwu Local Government Area culture. On the contrary, 13 respondents or 4% of the sampled respondents were indifferent.

Table 10: What is the nature of influence of media globalization on your cultures?

Responses	Frequency	Percentages
Negative	78	26%
Positive	209	69.7%
Can't Say	13	4.3%
Total	300	100

The table above indicates that 78 (26%) respondents were of opinion that media globalization has negative influence on their culture, 209 (69.7%) respondents were of the opinion the media globalization has positive influence on their culture, while 13 respondents or 4% of the sampled respondents were indifferent.

Table 11: In what area(s) does the influence of media globalization on your culture manifest most?

Responses	Frequency	Percentages
Dressing	211	70.3%
Language	80	26.7%
Mode of eating	9	3%
Total	300	100

The table above indicates that 211 (70%) respondents were of opinion that media globalization influences their way of dressing, 80 (26.7%) respondents were of the opinion the media globalization influences their language, while 9 respondents were of the opinion the media globalization influences their mode of eating.

Table 12: What are the channels through which media globalization influence is exerted on the cultures of your area?

Responses	Frequency	Percentages
Broadcast Media	109	36%
Print Media	105	35%
Advertising Messages	86	29%
Total	300	100

The table above indicates that 109 (36%) respondents were on broadcasting media, 105 (35%) respondents were on print media, while 86 (29%) respondents were on advertising message.

Table 13: Do the media organizations in your area integrate your cultures in their operations?

Responses	Frequency	Percentages
Yes	109	36%
No	105	35%
Can't Say	86	29%
Total	300	100

Figures from the table above indicate that the majority of the sampled respondents (109 or 36%) indicated 'Yes'. This means that media organizations are integrated in the operations of Ohaukwu culture. On the contrary, 105 respondents, representing 35% of the entire sampled respondents noted that media organizations are not integrated in the operations of Ohaukwu culture. The remaining 86 respondents or 29% however were indifferent.

Table 14: Do the media programmes in your area have relevant bearings on your cultures?

Responses	Frequency	Percentages
Yes	238	79.3%
No	62	20.7%
Can't Say	0	0%
Total	300	100

Figures from the table above indicate that the majority of the sampled respondents 238 (36%) indicated 'Yes'. This means that the media programmes have relevant bearings on Ohaukwu cultures. On the contrary, 62 respondents, representing 20.7% of the entire sampled respondents noted that media programmes do not have relevant bearings on Ohaukwu cultures.

Table 15: How often do their programmes reflect on your cultural activities?

Responses	Frequency	Percentages
Often	177	59%
Scarcely	87	29%
Never	36	12%
Total	300	100

Figures from the table above indicate that the majority of the sampled respondents 177 (59%) indicated 'often'. This means that the media programmes do reflect on Ohaukwu cultural activities on. On the contrary, 87 respondents, representing 29% of the entire sampled respondents noted that do not reflect on Ohaukwu cultural activities on. The remaining 36 respondents or 12% however were indifferent.

DISCUSSION OF FINDINGS

In this section, the data collected from survey on the topic "Influence of Media Globalization on the Traditions of Igbo people: A study of Ohaukwu Local Government Area of Ebonyi State will be discussed. Table 1 shows that 190 (63.3%) of the respondents were females while 110 (36.7%) were male. Table 2 shows that 81 (27%) of the respondents were between 18-24, 97 (32.3%) of the respondents were between 25-31, 80 (26.7%) of the respondents were between 32-38, while 42 (14%) were between 39-40 years respectively. Table 3 shows that 240 (80%) of the respondents were single, 60 (20%) of the respondents were married, while no divorced were recorded. Table 4 shows that 42 (14%) of the respondents were Civil/Public Servant, 80 (26%) of the respondents were Businessman/Woman, 81(27%) of the respondents were farmer, while 97 32.3%) were unemployed respectively. Table 5 shows that 2380 (79.3%) of the respondents were Christians, 62(20.7%) of the respondents were traditionalist, while no Islamic were recorded. Responses to answers on research questions would be discussed.

Research Question 1: Do globalization influence the cultures of Ohaukwu Local Government Area?

Responses	Frequency	Percentages
Yes	177	59%
No	87	29%
Can't Say	36	12%

Figures from the table above indicate that the majority of the sampled respondents (177 or 59%) indicated 'Yes'. This means that globalization influence the cultures of Ohaukwu Local Government Area. On the contrary, 87 respondents, representing 29% of the entire sampled respondents noted that the contents distributed through the agents of media globalization in their area have no relevance on their cultures. The remaining 36 respondents or 12% however were indifferent.

Research Question 2: Do globalizations promote the cultures of Ohaukwu Local Government Area?

Responses	Frequency	Percentages
Yes	109	36%
No	105	35%
Can't Say	86	29%

Figures from the table above indicate that the majority of the sampled respondents (109 or 36%) attributed that globalizations promote the cultures of Ohaukwu Local Government Area. On the contrary, 105 respondents or 35% indicated that the decay in morals in their area cannot be attributed to the adverse effects of media globalization. The remaining 86 respondents representing 29% of the sampled respondents were indifferent.

Research Question 3: Do globalizations benefit the cultures of Ohaukwu Local Government Area?

Responses	Frequency	Percentages
Yes	287	96%
No	0	0
Can't Say	13	4%

Data from the table above indicates that the majority of the sampled respondents (287 or 96%) attested to this. This again points to the fact that media globalization has a strong adverse benefit on Ohaukwu Local Government Area culture. On the contrary, 13 respondents or 4% of the sampled respondents were indifferent.

CONCLUSION

The challenges posed by media globalization to the culture of Ohaukwu Local Government Area of Ebonyi State are enormous and cannot be overemphasized. This is the main reason for embarking on this research. Findings from the research show that media globalization is seen as a cultural phenomenon. And that media globalization has a strong influence on the existing cultures of Ohaukwu Local Government Area of Ebonyi State. The influence of media globalization as observed from the study has both negative and positive impacts.

Media globalization as observed from the study manifests greatly in the area of dressing, which is obvious from the way in which most youths in Ohaukwu dress. Worship is another area in which the influence of media globalization manifests. The value system of the people is another choice indicated by the

respondents while language and mode of eating were also identified as the manifestation of media globalization in the area.

The influence of globalization is exerted on the peoples' culture mostly from the broadcast media while films and cinemas are other media through which the influence is exerted. Others are music, the print media, ICTs, advertising messages, and educational materials. It was also discovered that contact with all the sources of media globalization existing in the area of study is very often. This fact was attested to by all the sampled respondents.

Another finding from the research was that programmes with foreign contents do not adequately integrate the indigenous cultures of Ohaukwu. The respondents indicated that the influence of media globalization is enormous and this is gradually eroding their cultural heritage. This, they noted, has made the people so dependent on these media globalized cultures for their daily existence and even for identity as anyone who does not associate with them is seen as an alien in his own domain.

Recommendations:

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

- 1) To ensure the even distribution of Nigerian cultures in a globalized media system, efforts must be made by the relevant stakeholders in the media to ensure that those good aspects of the culture of the people are emphasised in media productions.
- 2) Government as a matter of policy must ensure that there is total orientation and effort at enlightening Nigerians on the need to harness and promote their cultures as well as developing same for economic gains.
- 3) For the communication scholars, there is the need to understand the effects of media globalization on the cultures of Nigeria with a view to developing curriculum on how to re-position and re-design the cultures academically.
- 4) In a world driven by technologies, Nigeria cannot afford to be left out. Therefore, it is imperative to make Nigerian cultures technology-friendly with a view to taking the advantages of these technologies in the distribution of Nigerian cultures globally.
- 5) Nigerian broadcasters should fully embrace and adapt to the sharing quota of programming (60% local and 40% foreign) as stipulated by the National Broadcasting Commission (NBC).

REFERENCES

- Achebe, C. (2010). *The resilience of Igbo culture: A case study of Awka Town*. Enugu: Fourth Dimension Publishing Co. Ltd.
- Agbo, J. (2013). African within the globe: Confronting the parameters of cross-cultural philosophy in *Journal of cultural studies*. vol. 5 no 2, pp. 182 – 213.
- Bellington, R. (2011). *Culture and society*, London: Macmillan Press Ltd.
- Dayo, L. A. (2011). *Ethics in media communications: Cases and controversies* (3rd ed.) Wadsworth: Thomas Learning.
- Ezenyika, E.S. (2015). Globalization and the rest of us: Reviewing our conceptual understanding. In *Journal of Nigerian government and politics*. Vol. No. 1, pp 199 – 220.
- Hamelink, C. (2013). *Cultural autonomy in global communications*. Norwood, New Jersey: Ablex.
- Ibanga, D. (2019). *World communication: Disempowerment and self empowerment*. U.K: Zed books.
- Igbafe, P.A. (2013). Culture as a vehicle for national integration, Lecture delivered at the civil service forum organized by the Edo State civil service, Benin City, March 26.

- Izuogu, K.C. (2017). *Globalization and information technologies: Problems and prospects*. In I.E. Nwosu & E.O. Soola (Eds.). *Communication in global, ICTs and ecosystem perspectives: Insights from Nigeria*. Enugu. Precision Publishers Ltd.
- Kanu, M. (2010). *The global, the local and the hybrid: A native ethnography of globalization*. In *Critical studies in mass communication*. Vol. 16. pp 456 – 476.
- Lechner, T. (2012). The globalization of markets. *Harvard business review*. 61 no 3 May -June.
- Lull, J. (2010). *Media, communication, culture: A global approach*. New York: Columbia University press.
- Mahfouz, M. Globalization and its challenges to national cultures and values: Perspective from sub-saharan Africa. A paper presented at the international round table on the challenges of globalization. University of Munich. Germany.
- McQuail, D. (2015). *McQuail's mass communication theory* (5th ed). London: Sage Publication.
- Nwodu, L.C. (2017). ICTs, globalization and domination of African cultural values: A development communication perspective. In I.E. Nwosu & E.O. Soola (Eds.) *Communication in global, ICTs and ecosystem perspective: Insights from Nigeria*. Enugu: African Council for Communication Education and Precision Publishers. Pp. 107.
- Offiong, O. (2001). Stimulating the development and the propagation of African cultural communication technologies' inputs. *The Nigeria journal of communications*. Vol. 1 No. 1 November, Nigeria. ACCE.
- Ohmae, D. (2015). Media globalization, ICTs and Nigeria's development. In I.E. Nwosu & E.O. Soola. (Eds.) *Communication in global, ICTs and ecosystem perspectives: insights from Nigeria*. Enugu: Precision Publishers.
- Okoro, M. (2006). Influence of ICTs on African cultural value system. In I.E. Nwosu & E.O. Soola (Eds.) *Communication in global, ICTs and ecosystem perspectives: Insights from Nigeria*. Enugu: Precision Publishers.
- Okoye, M. (2017). *Spamming the oceans in FESTAC'77*. Lagos: African Journal, No. 5 p.22.
- Okunna, C.S. (2019). *Introduction to mass communication*. (2nd ed.). Enugu: Abic Publishers.
- Onwe, E.C. (2017). Globalization, ICT and development: A case for African information society. In I.E.Nwosu & E.O. Soola. (Eds.). *Communication in global, ICTs and ecosystems perspectives: Insights from Nigeria*. Enugu: Precision Publishers Ltd.
- Onwubiko, O. A. (2015). *African thought, religion and culture*. Enugu Snaap Press.
- Pillota, J. (2012). Cultural integrity in the global communication order: Action research principles. In C. Okigbo & Y. Abubakar (Eds.) *New perspectives in international newsflow*. Lagos: Communication Research Projects.
- Russell, B. (2011). *Has man a future?* London: Heinemann.
- Sepstrup, P. (2019). Research into international TV flaws. *European journal of communication*. vol. 4 no 4 pp 393 – 408.
- Smith, A.D. (2010). Towards a global culture. *Theory, culture and society*. Vol. 7 (2/3) pp 171 – 191.
- Sobowale, T. (2018). The role of national communication policy in development process in Nigeria. In R. Akinfeleye. (Ed.). *Contemporary issues in mass media for development and national security*. Lagos: Unimedia Publications Ltd.
- Soola, E.O., (2013). *Communicating for development purpose*. Ibadan. Krafts Books Ltd.
- Uchendu, V.C. (2018). *Towards a strategic concept of culture: Implications for continental unity in African unity: The cultural foundations*. Lagos: CBAAC.
- Ukala, G. (2012). *North-South information culture: Trends in global communication and research paradigm* Lagos: Longman.