

Appraisal of the Influence of Globalization on Local Cultural Identity in Nigeria



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Omavuaire Lucky Edewor, Ph.D;[♦]

&

Collins Kediehor, PhD[♦]

Abstract

This study is set to ascertain an appraisal of the influence of globalization on the local cultural identity in Nigeria. The study was premised on the Cultural Hybridization and Homogenization Theories. To achieve the set objectives, the study used the survey research design method. The instruments used for data collection were a questionnaire and interviews. A sample size of 384 was obtained using the geographical and purposive principles, and officials of the Delta State traditional rulers' council, traditional rulers, chiefs, heads of families, adults, and other stakeholders were interviewed using the accidental sampling procedure. The data collected were analysed using frequency, percentage, and chi-square. Findings of this study, amongst others, reveal that globalization has had both positive and negative influences on the Nigerian local cultural identity, and that globalization is rapidly shaping Nigerian local cultural values and practices, with many Nigerians preferring the cultural norms of these countries, as 84.4% of the respondents affirmed. Also, the study reveals that globalization has resulted in the loss of our local cultural identities and traditions as global cultures dominate. It also exacerbated income inequality, as some individuals and groups may not have the skills or resources to compete in a globalized economy. The study therefore recommended, amongst others, that the government should introduce cultural education in our educational system; by incorporating cultural education into formal and informal learning settings, individuals can gain a deeper appreciation for their cultural heritage and its significance in shaping their identities and communities. The study also recognized the need to promote cultural awareness, as this will help to raise awareness about the importance of cultural diversity and the richness of different cultural expressions. Bearing in mind the importance of preserving and promoting our local cultural identity, it was suggested that local communities should be empowered to take control of their cultural narratives that would promote Nigerian culture while minimizing negative influence.

Keywords: *Globalization, Local Cultural Identity, Cultural Diversity, Homogenization, Cultural Exchange and Nigeria*

[♦] Omavuaire Lucky Edewor, Ph.D, Department of Journalism and Media Studies, Dennis Osadebay University, Asaba, Delta State. Email: edewor.omavuaire@dou.edu.ng; +2348030708612

[♦] Collins Kediehor, PhD, Department of Mass Communication, Dennis Osadebay University, Asaba, Delta State. Email: kediehor.collins@dou.edu.ng; +2348036492350

Introduction

The spread of globalization has ushered in an era of unprecedented cultural exchange, economic interdependence, and technological advancement. As the world becomes increasingly interconnected, local cultures are facing unforeseen challenges in maintaining their distinctiveness and autonomy. Indeed, the homogenizing forces of globalization, driven by the rapid growth of global media, transnational corporations, and international institutions, are reconfiguring the cultural landscape of local communities worldwide. Despite the touted benefits of globalization, including enhanced economic opportunities and cultural diversity, the erosion of local cultural identity has emerged as a pressing concern. Today, the suppression of indigenous languages, the commodification of traditional practices, and the marginalization of local customs are all testaments to the transformative, and often disruptive, influence of globalization on local cultural identity.

Globalization is a critical tool for cultural homogeneity and an end to cultural diversity in the world (Ukhami, Lassana, & Kabir, 2024). Consequently, cultural and linguistic differences accompanying ethnic divisions in Africa have been awakened by the forces of globalization. Also, Africa's traditional cultural values are being replaced by global cultural values. The phenomenon of global culture is a result of a multitude of social and cultural advancements (Scott & Marshal, 2005). Scott and Marshall (2005) opined that these encompass the establishment of worldwide satellite information systems, the rise of globalized consumption patterns and consumerism, the fostering of cosmopolitan ways of life, the introduction of international sporting events like the Olympic Games, the proliferation of global tourism, the diminishing authority of nation-states, the acknowledgement of a planet-wide ecological crisis, the emergence of global health challenges like AIDS and Ebola virus (more recently COVID-19), and the formation of worldwide political structures such as the League of Nations, among various others.

Ukhami, Lassana, and Kabir (2024) are worried that all over the world, the forces of globalization have affected virtually every nation and that the lives of countless individuals around the globe are undergoing significant transformation. The extent and significance of its influence are observable in almost every corner of the world.

Nigeria, Africa's most populous country, provides a fascinating context for exploring the influence of globalization on local cultural identity. Nigeria is a multicultural and multilingual country whose cultural landscape is characterized by over 360 ethnic groups, with over 460 languages, the largest of which are the Hausa, Yoruba, and Igbo, each with its unique traditions, customs, and languages. Nigeria, with a complex history of colonialism, military rule, and democratic transitions, her a media landscape that reflects the country's diversity and complexity. The fascinating nature of the country's strategic location in West Africa has made it a hub for cultural exchange, with influences from European, Arab, and Asian cultures.

Culture is a symbolic representation of a group of people. It is the voice that makes no sound. Culture is a total representation of people encompassing the way they eat, dress, their values, language, the way they speak, celebrate, greet, and so on. Culture is an important aspect of living; therefore, it endows each group of people with a "we" attitude (Abba, 2003, cited in Usman, 2016). It is to be noted that this is no longer so for Nigeria because its culture has fallen drastically as a result of cultural and media

imperialism. Media imperialism penetrates Nigerian television broadcasts through programme content, which has a heavy Western inclination. Even our daily transmission ends with a foreign film, and almost all the television stations in the country devote most of their time to foreign programmes. The argument of Abba gives reason for concern because people who are exposed to media contents that promote foreign culture may be tempted to jettison their cultural values and practices someday.

In an increasingly globalized society, culture has been accepted as an important indicator of development. Máráná (2010) cited in Usman (2016) elaborates:

Culture has been studied as a necessary element for the full development of people and communities. Development, as overcoming poverty, has also increasingly opted for a broader concept of the term poverty: hence a broader approach to poverty includes, among others, the cultural sphere.

With the understanding of the importance of culture in the lives of any nation, any threat to the future of people's cultural heritage should be a thing of worry to many concerned citizens. The local cultural identity of Nigeria is today under threat by the influence of globalization, as people hardly fancy our culture. It is an incontrovertible fact that Nigerian people provide a rich cultural context for examining the relationship between media and democracy. The Nigerian culture is known for its strong oral traditions, vibrant arts scene, and complex systems of governance, which have been influenced by colonialism, Islam, and Christianity. The influence of globalization is eroding differences in culture and producing a seamless global system of culture and economic values, which has led to concerns about the erosion of local cultural values and practices in Nigeria (Castell, 1997, cited in Abdulraheed, 2019).

In this contemporary period of globalization, the world has grown increasingly intertwined. The ease with which pandemics can spread and impact billions of people is one such example. Globalization was put to the test in 2020 when a new coronavirus created the COVID-19 pandemic. After nations closed their borders and shut down portions of their economies, the crisis had a catastrophic effect on trade (particularly in the shipping sector), healthcare, and the global economy (Chukwuemeka, 2024).

Delta State is a state in the South-South region of Nigeria. It shares boundaries with Edo State in the North, Anambra State in the East, Bayelsa State in the South, and Ondo State in the West. It covers a landmass of approximately 17,698 square kilometres. The land area is about 18,050 square kilometres, with over 60% of it being land and a population of approximately 7,840,000 (NBS, 2025). The people of Delta State are predominantly Urhobo, Anioma, Isoko, Uvwie, Okpe, Ijaw, Ukwuani, Ika, Enuani, Igbo, Itsekiri, and Olukumi speaking people who have similar culture, norms, traditions, and other characteristics of the Delta State. Delta State has a wide incidence of globalisation.

Statement of the Problem

Despite the potential benefits associated with globalization, there is a growing concern that the increasing flow of global cultural influences is eroding local cultural identities, leading to homogenization and loss of trading values and practices. For instance, the United Nations Educational, Scientific and Cultural Organization, Nigeria Information Sheet (2016), revealed that "approximately 40% of the world's population does not have access to education in a language they speak or understand, highlighting the dominance of certain languages and cultures over others." Also, a study by Pew Research Center

(2007) found that 58% of people in 47 countries believed that their traditional way of life is being lost to globalization.

However, the extent to which globalization influences local cultural identity remains understudied, particularly in the Delta State of Nigeria. Given the relevance of globalization, it is imperative to find out the level of influence on the attitudes of inhabitants of Delta State. The interest of this study, therefore, was to investigate the influence of globalization on local cultural identity, exploring how individuals and communities perceive, experience, and respond to global cultural influences, and identifying appropriate ways for preserving and promoting local cultural heritage in the face of globalization.

Objectives of the Study

The study sought to:

1. Determine how globalization influences local cultural identity in Nigeria
2. Ascertain the key drivers of cultural homogenization in Nigeria
3. Determine appropriate ways to preserve and promote Nigerian local cultures in the face of globalization

Research Questions

To resolve the challenges posed by the influence of globalization on local cultural identity in Nigeria, these authors seek in this paper to resolve these 3 questions below:

1. How does globalisation influence local cultural identity in Nigeria?
2. What are the key drivers of cultural homogenisation in Nigeria?
3. What are the appropriate ways to preserve and promote Nigerian local cultures in the face of globalisation?

Conceptual Review of Related Literature

Different scholars and authors, depending on their perspective and situations, have viewed globalization in various ways. The term "globalization" refers to a broadening scope and growing magnitude of the effects of transcontinental flows and patterns of interaction. Globalization, according to Giddens (2002) can be defined 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. Globalization is a complex process that transforms the world's social, economic, and political landscape (Held & McGrew, 2007). The process of globalisation entails that there is an interconnection of sovereign nations through trade and capital flows; harmonization of economic rules that govern the relationship among these sovereign nations; creating structures to support and facilitate interdependence; and creating a global marketplace. McGrew (2013) sees globalization as the widening, deepening, and speeding up of worldwide interconnectedness. McGrew's view complements the definition given by Obadan (2004) of the increasing interconnectedness and interdependence among the worlds, regions, nations, governments, businesses, institutions, communities, families, and individuals.

Another perspective of globalization goes beyond the economic sphere. The opening, which information technology has created, impact on almost all aspects of human life (culture, religion, and values are all affected as people all over the world are exposed, more than ever before, to different and alternative views). Some would add the

harmonization of political systems and the enthronement of a Western-style common culture. The fear of cultural imperialism underscores a point that globalization could also be seen as a process of harmonization of different cultures and beliefs (Baldwin, 1994, cited in Aluko, 2006). The more immediate and concrete influence of technological advancement in communication has been the creation of a global market in which countries are increasingly being forced to participate (Aluko, 2006).

From the cultural point of view, Held (2002) states that globalization is the process of harmonizing different cultures and beliefs. Therefore, globalization can be viewed as a process of shifting autonomous economies into a global market. In other words, it is the systematic integration of autonomous economies into a global system of production and distribution.

The consequence is that the world of separate nation-states is said to be ending if the process of globalization is allowed to run its logical course. The new technology, based on computer and satellite communication, has indeed revolutionized our traditional conception of the media, both print and electronic. Books, newspapers, radio, television, and video programmes are now being transposed into the multimedia world of cyberspace and are available to all people of the world wherever they may live.

Indeed, globalization is the growing interdependence of countries (economically, politically, culturally, and socially) worldwide through the increasing volume and variety of cross-border transactions in goods and services and of international capital flows as well as through the more rapid and widespread diffusion of technology. This is a process whereby political, social, economic, and cultural relations increasingly take on a global scale, and which has profound consequences for individuals' local experiences and everyday lives. This process creates a global market place, as envisioned by Marshal McLuhan in 1964 in his concept of the "global village," in which he advocated that media brings different cultures closer together and believed that the nature of technology was as important as its content which, with the development in communications technology, can be accessed by virtually anyone from any location. The trend has made peoples' lives around the world linked more deeply, and unprecedented opportunities are thrown up. This process has been hastened and accelerated by the advances in demerits, though its demerits outweigh its merits, as will be seen in the course of our discussion in this study.

On the other hand, the concept of culture has been defined differently by people. The different definitions attached to culture are based on the different orientations of the people. According to Edward B. Tylor, a cultural anthropologist who coined the term in 1871, culture is "that complex whole which includes knowledge, belief, arts, morals, law, custom and any other capabilities and habits acquired by man as a member of society" (Tylor, 1871). According to Idang (2015), culture encompasses the total of peculiarities shared by a people, including values, language, dress, music, work, arts, religion, and dancing.

In this regard, Sociologists argue that "culture" is a dynamic concept that evolves based on the needs of the people within it and as one culture comes into contact with another. It is a way of life that includes the behaviours, beliefs, values, and symbols that a group of people accept and pass along to the next generation. Karl Marx sees culture as part of the superstructure of society, with (for example) religious ideas helping to maintain a system of norms and values (Marx, 1859). Marx's ideas on culture highlight the role of power and class struggle in shaping cultural norms, values, and institutions.

Also, this is why it is imperative to stress the fact that culture provides a sense of belonging and shared identity with a group of people. It helps people understand their place in the world and connect with others who share similar values and traditions among others.

For this reason, cultural homogenization may be defined as the mixing of local and global cultures, which contributes to the emergence of new cultural manifestations, giving rise to hybrid identities that reflect the harmonious coexistence of global demands and local self-awareness (Katumo, Muinde & Waswa, 2023).

Considering the above conceptual and literature reviews, it has become worrisome that the adverse influence of globalization on cultural diversity includes homogenization and commodification of culture due to the influence of global mass media and consumerism. Granted that the spread of globalization came with some benefits such as offers opportunities for development and advancement in economics, technology, and information and usually impacts developed countries and less stereotypes and misconception about other people and cultures, the influx of global cultural products, such as music, film, and fashion, concerns have been raised about the homogenization of the Nigerian culture. Hosen (2020) confirmed this in his assertion that factors such as socioeconomic, political, cultural, technological, and military dimensions are closely related to the process of globalization, thus further accelerating its progress. Another researcher, Tomlinson (2017) was worried that Nigeria's unique cultural values, including languages, are being undermined by pop culture brought about by globalization.

Theoretical Framework

This study is anchored on Cultural Hybridization Theory and Cultural Homogenization Theory. These are two theories that offer a framework through which the influence of globalization on local cultural identity can be understood. For instance, the Cultural Hybridization Theory examines how cultures blend and create new, hybrid forms, is highly relevant to studying the impact of globalization on local cultural identity. This theory propounded by cultural theorists such as Nestor Garcia Canclini and further developed by scholars such as Homi K. Bhabha, Stuart Hall, Gayatri Spivak and Paul Gilroy, rooted in postcolonial studies, provides a framework for understanding the complex interactions that occurs when different cultures come into contact, particularly in the context of globalization. Canclini (1995) in his work "Hybrid Cultures: Strategies for Entering and Leaving Modernity" postulates that hybridization is a dynamic process where traditional and modern elements merge, creating new cultural identities that are neither entirely local nor completely global.

This process of hybridization can be seen in various cultural practices, from cuisine and fashion to music and language, where elements from different cultures are combined in innovative ways. For instance, the fusion of traditional African rhythms with Western pop music to create Afrobeats is a clear example of cultural hybridization. This blend, according to Bafanova, Golubeva, Kalmykov, Naumova, and Sukhareva (2022), can be observed in various cultural products such as punklung, Jamaican reggae, McDonald's rice porridge, TikTok, and Vaseline hand lotion, which maintains its popularity through the incorporation of local-global components, thus maintaining transnational appeal while respecting local heritage. Indeed, this theory is particularly relevant to the study on the appraisal of globalization impact on local cultural identity in Nigeria as it provides a

framework for understanding how global cultural flows result in the creation of new, blended cultural forms, and how individuals and communities navigate their identities in the constantly evolving landscape (Canclini, 1995).

On the other hand, Cultural Homogenization Theory, often discussed in the context of globalization studies, suggests that the spread of global culture leads to a reduction of cultural diversity and the dominance of a singular, global culture. This is closely associated with the works of scholars such as George Ritzer, who introduced the concept of "McDonaldization" to describe the process by which the principles of fast-food restaurants are coming to dominate more sectors of society and more regions of the world. In his book "The McDonaldization of Society" (1993), Ritzer states that globalization promotes a uniform culture dominated by Western, particularly American, cultural norms and consumer practices. This homogenization process can lead to the erosion of local cultures and traditions as they are replaced by standardised global products and lifestyles.

The relevance of this theory to the study of the influence of globalization on local cultural identity in Nigeria lies in its critical perspective on how globalization can undermine cultural diversity and uniqueness, leading to a loss of cultural heritage and identity. The theories provide a lens to examine the tensions between global cultural influences and local cultural preservation, highlighting the challenges faced by communities in maintaining their cultural identities in the face of pervasive global cultural norms (Ritzer, 1993).

In all, the application of these theories to the study is that global cultural flows result in the creation of new, blended cultural forms, and how individuals and communities navigate their identities in the constantly evolving landscape, and the tensions between global cultural influences and local cultural preservation as a result of globalization.

Methodology

The survey research design was adopted for this study. According to Garson (1976:147), cited in Edewor (2006:35), "the survey research method allows a researcher to develop a wide array of questions, which are intended for quite a specific purpose." Delta State was the area of study with an estimated population of 7,840,000. The survey was conducted in randomly selected 18 local government areas, six each from the three senatorial districts of the state. The area has a very rich cultural heritage because of its unique traditional and customary way of life.

The judgmental or purposive technique was used for the selection of the sample size. The technique was considered appropriate in drawing representative samples from households used in the analytical and descriptive survey. Households provided the right atmosphere to meet members of families because it is believed that local cultural identity is a community, and family issues come before all else. Meeting people in families allowed the researchers to face-to-face administration of the research instrument (questionnaire) face-to-face, and use follow-up questions to help respondents appropriately complete the instrument. The instrument took four weeks to administer with the help of trained research assistants.

Officials of the Delta State Traditional Rulers Council, Traditional Rulers, Chiefs, Heads of families, Adults, and other stakeholders were interviewed using the accidental sampling procedure so as to find out how they appraise the influence of globalization on local cultural identity in Nigeria.

Population of the Study

Inhabitants of Delta State formed the population of this study. According to the 2006 population census, the population of Delta State is 4,112,445, but the population projection for Delta State in 2024 was approximately 7,840,000 people (See www.population.gov.ng & www.nigerianstat.gov.ng). Since the last head count was done in 2006, the researchers relied on a population growth rate per annum which according to Mr Jamin Zubema, the former Director-General of the National Population Commission, the Nigerian inter-census growth rate was established between the 1991 and 2006 censuses; and it stood at 2.3 per cent per annum (See www.punchng.com/news/nigerians=population-stands-at-167-million-npc/). In this wise, the projected population of Delta State for 2024 was 7,840,000.

Sample Size

As a result of the large population, a sample size was used. Sample size is the selection of some elements that make up a population. It therefore represents the population of the study. To have a definite sample size for this study, the Research Advisors' (2006) sample size table was used, and it produced a sample size of 384 at a 95 per cent confidence level and a margin of error (degree of accuracy) of 2.5 per cent (See <http://research-advisor.com>).

Sampling Techniques

The sample elements for this study were determined based on the multi-stage sampling technique. Simple random, stratified random, proportionate sampling, and systematic random sampling techniques were applied at various stages.

Using the simple random sampling without replacement, the state was first stratified according to local government areas, and 18 local government areas were randomly selected, and one town was randomly selected from each of the 18 local government areas, making a total of 18 towns. Each of the 18 towns is stratified according to streets, and in turn, according to residential areas. The simple random sampling technique has been considered most appropriate in making these selections because it gives each element in the population an equal chance of being selected (Wimmer & Dominick, 2011:95; cited in Edewor, 2006:36).

The proportionate sampling technique was used to determine the appropriate sample size to select from each local government area according to the various population sizes of the local government areas. Using the systematic random sampling technique, households were chosen in the streets. The sampling fraction for each local government area was derived by dividing the total sample size of 384 by the sample for each local government area, making a total of 21.3 or approximately 21.

Techniques of Data Analysis

Descriptive statistics of frequency count and percentages were used to analyse the data obtained. Since the survey research method was adopted, attitude scales were used to assign values. Nominal values were assigned to the items according to scales. In the questionnaire, the Likert Scale was adopted for tables 1 and 2. In the Likert Scale, number 5 was assigned for Strongly Agree (SA); number 4 for Agree (A); number 3 for Undecided (UD); number 2 for Disagree (D), and number 1 for (SD). There were six open-ended questions in open-ended thereby giving respondents the liberty to provide

their answers to the questions asked. Also, responses from the interviewees were used for the discussion of findings.

Data Presentation and Analysis

This section is guided by three research questions used in the study. The research questions were addressed using quantitative (questionnaire) and qualitative (interviews) research methods.

Quantitative: Data Presentation and Analysis

Table 1: I have been regularly exposed to local cultural identity issues in Nigeria

Response	Frequency	Percentage
Strongly Disagree	-	-
Disagree	34	8.9
Neutral	28	7.3
Agree	240	62.5
Strongly Agree	82	21.3
Total	384	100

Source: Field survey 2025

In table 1 above, 83.8% of the respondents agreed they have been regularly exposed to local cultural identity issues either as bequeathed to them by their ancestors or through participation and training at homes by their parents and societies while 7.3% were neutral and 8.9% of them disagreed.

Table 2: There has been various ways globalisation has influenced local cultural identity in Nigeria

Response	Frequency	Percentage
Strongly Disagree	16	4.2
Disagree	32	8.3
Neutral	12	3.1
Agree	280	72.9
Strongly Agree	44	11.5
Total	384	100

Source: Field survey 2025

In table 2 above, the question was on how did globalisation influenced local cultural identity in Nigeria. The data collected indicates that 72.9% of the respondents confirmed the influence of globalization on local cultural identity while 11.5% of them agreeing strongly that globalisation has brought in both positive and negative influences even though the negative out-weighed the positive. Eight point three per cent of the respondents disagreed while 4.2% of them disagreeing strongly. However, 3.1%of the respondents were neutral.

Table 3: The key drivers of cultural homogenisation in Nigeria

Response	Freq.	%
Commercialisation of culture has a disturbing impact on the people of Nigeria.	69	18

Our languages: Today, the use of foreign language, English, has always been an important aspect of official language in Nigeria.	78	20.3
The Family: in Nigeria due to the impact of globalisation on cultural norms, socialisation processes and values are affected. For instance, some parents are no longer frowning at what the youths put on. The traditional pattern of subordinating when greeting an elder has changed to "hi".	81	21.1
Religion: In the area of religion, the impact of globalisation is not left out. The arrival of Christianity has also depopulated the traditional religious adherents in many parts of Nigeria.	82	21.4
Globalisation, Information Technologies and Libraries: Information and communication accelerates globalisation of cultural values. With information technologies, foreign cultures can be preserved in libraries and assessed simultaneously by library users and other Nigerians irrespective of their ethno-cultural learning.	74	19.2
Total	384	100

Source: Field survey 2025

From the data captured in table 3 above showed that 82% and 81% of the respondents affirmed that religion and the families are the most important drivers of cultural homogenisation in Nigeria. While a total of 78% and 74% respondents affirmed that language and information technologies are the major key drivers, 69% of them settled for commercialization of culture.

Table 4: Ways to preserve and promote Nigerian local cultures in the face of globalization

Response	Freq.	%
Government support for local cultural industries such as music, film, and art by providing financial support in the form of subsidies removal.	130	33.9
Government should develop legislative protection for traditional culture, heritage museum, archives, and libraries. Special grants should be given to students who undertake the studies of traditional languages, cultures, custom in higher institutions.	80	20.8
Government incorporation of programmes and policies relating to traditional cultures, heritage and folklore in education curricula at all levels.	96	25
Promotion and protection of cultural diversity through intercultural discourse that would facilitate the sharing of norms, customs, traditions, values, and experiences that are capable of enriching and supporting one another.	78	20.3
Total	384	100

Source: Field survey 2025

From the data presented in table 4 above, 33.9% and 25% of the total respondents suggested that government should provide financial support to local cultural industries in the form of subsidies removal, and incorporate programmes and policies relating to traditional cultures, heritage and folklore in education curricula at all levels. While 20.8% of the respondents suggested that there should be legislative protection for traditional culture, heritage museum, archives, and libraries, 20.3% of the respondents also suggested that there should be promotion and protection of cultural diversity through intercultural discourse.

Qualitative: Data Presentation and Analysis

Presented here, are some relevant data collected from the in-depth interviews with officials of the Delta State Traditional Rulers Council, Traditional Rulers, Chiefs, Heads of families, Adults and other stakeholders using the accidental sampling procedure to find out how they appraise the influence of globalization on local cultural identity in Nigeria:

Question: Can you describe how globalization has influence your local cultural identity and how positive or negative you believe these influences are affecting the people of Nigeria?

Response 1: *Globalization is a cankerworm that has eaten so deep into the fabric of our cultural heritage. It creeps into our lives and societies with some positive benefits but the negative benefits have out-weighs its advantages. As it stands today, globalization has resulted to the loss of our local cultural identities and traditions as global cultures dominate. It also exacerbated income inequality, as some individuals and groups may not have the skills or resources to compete in a globalized economy. We believe this negative impact of globalization has affected our lives, especially as it is gradually eroding our cultural heritage.*

Response 2: *We must affirm that globalization is another form of imperialism and colonialism. It has brought untoward consequences to our local cultural identity and other aspect of our existence. Nigerian local cultural identity has overwhelmingly surrendered to the whims and caprices of globalization in the areas of preparing Nigerian local delicacies. The western world has always invented technologies to control the rest of the world and globalization is one of such invention. It is so sad that our local cultural identity has been acculturated, suppressed and subjugated under our nose but we cannot fight back this negative influence because we lack the capacity of reply.*

Question: How do you think government can discourage the influence of globalization on local cultural identity in Nigeria?

Response 3: *One significant way government can discourage the influence of globalization on local cultural identity is to support local cultural industries such as music, arts, films, by removing unwarranted tariffs and to subsidize their operations.*

Response 4: *Funding constraints sometimes limit our ability to produce high-quality, impactful local cultural menu that can compete successfully at the diaspora market. So, government can bridge this gap giving grants to participants to encourage home-grown menu at such show case capable of promoting and preserving our cultural identity. Situations like this make it easier to create compelling and credible local cultural identity image for a country.*

Response 5: *Government should develop good laws to enhance and protect our common heritage. Our local cultural identity is our pride and common wealth so government must as a matter of fact protect it from outside invaders. Is it not shameful that our languages are going into*

extinction? Government insensitive to the draconic impact of globalization has often be the reason subjects like history has been expunged from our secondary school curriculum. If history is not taught at the secondary school levels how would the students know their root of origin? Traditional rulers also have a share of the blame because they sit at the comfort of their palaces and watch their local cultural identity being taking away by government bad policy.

Question: Can you mention some of the key drivers of globalization you have observed in your community that tend to promote cultural homogenization in Nigeria?

Response 6: *The internet, social media and other digital technologies have help to facilitate the global exchange of cultural ideas and practices. Also, the intentional promotion and imposition of one culture over the others, often through colonial or neo-colonial means is another key driver that is capable of promoting cultural homogenization in our nation.*

Response 7: *I think also that economic power of dominant cultures, such as Western cultures, can lead to the spread of their cultural values and practices. And the movement of people from rural to urban areas and across borders leads to cultural exchange and the adoption of new cultural practices. And the movement of people from rural to urban areas and across borders leads to cultural exchange and the adoption of new cultural practices. In Nigeria, due to the influence of globalization on cultural norms, socialisation processes and values are affected. For instance, some parents are no longer frowning at what the children put on. The traditional pattern of subordinating when greeting an elder has changed to "hi" and this has a disturbing impact on the people of Nigeria.*

Question: In your experience, what solution can you proffer to save cultural heritage from going into extinction in the faces of cultural homogenization?

Response 8: *Education and awareness: Educate people about the importance of cultural heritage and its significance. Also, record and document cultural practices, traditions, and histories through audio, video and written records.*

Response 9: *Community engagement helps us understand the local cultural identity. More so, organize festivals and events to showcase and celebrate cultural heritage. There is the need to promote sustainable tourism that respects and supports local cultural heritage.*

Question: As a lover of culture, what effort have you put in place to preserve and promote your local cultural identity?

Response 10: *I have encouraged and participated in community-based initiatives such as organizing festivals and cultural events that preserve and promote cultural heritage. I have also used mobile technology and social media platforms such as interactive apps or SMS to organize campaigns that have helped to facilitate real-time feedback and participation. Short documentary series I have also shared online to create immersive local cultural narratives.*

Response 11: *For me, to fight the potential threat of globalization on local cultural identity, I have started a campaign in my community and neighboring communities on the importance of preserving and promoting our cultural heritage handed down to us by our fore fathers and it is yielding fruits.*

Question: How do you think government can support the preservation of local cultural identity of Nigeria?

Response 12: *Policymakers and the traditional institutions alike should prioritize integrating cultural education into national lives and allocate resources for cultural development. Creating*

incentives, like awards and recognition for local cultural identity that produce impactful cultural programmes, will no doubt motivate and encourage our existence as a people.

Discussion and Findings

The first research question borders on how globalization has influenced local cultural identity in Nigeria. Tables 1-2 answered the question. The data collected indicates an overwhelming majority of the respondents who have been regularly exposed to the various ways globalization has influenced local cultural identity in Nigeria. This was the testimony of 83.8% of the respondents who strongly affirmed their exposure to issues of local cultural identity, either bequeathed to them by their ancestors or through participation and learning at home by their parents and societies. This could be said that many people all over Nigeria knew something about the influence of globalization on the Nigerian local cultural identity.

On the benefits of globalization, 72.9% of the respondents agreed, while 11.5% of them agreed strongly that globalization had ushered in both positive and negative benefits on the local cultural identity in Nigeria, though the negative impact, in many ways, has outweighed the positive. Daramola and Oyinade (2015) argued that globalization has acculturated, suppressed, and subjugated the African culture, including the Nigerian cultures, and that the original cultural composition of both the younger and adult generations is being gradually erased by the detrimental effects of this unfortunate phenomenon. This means that more and more Nigerians are becoming increasingly exposed to the going into extinction of our indigenous cultures, suffering from the negative consequences of globalization, which has led to people acting differently from their local cultural identity, such as their customs, attitudes, and beliefs. This assertion was in tandem with Chukwuemeka, Okpe and Adakwa (2024) position that “interactions between cultures result in cultural borrowing and dissemination between nations.” This circumstance, according to Chukwuemeka, Okpe and Adakwa (2024), could hasten the spread of Western culture over indigenous Nigerian customs.

From the responses of the interviewees, Nigerians in particular are increasingly promoting the materialistic and individualistic beliefs and behaviours that were formerly associated with western society. For instance, as it stands today, globalization has resulted to the loss of our local cultural identities and traditions as global cultures dominate. It also exacerbated income inequality, as some individuals and groups may not have the skills or resources to compete in a globalized economy. Nigerians are known for their extensive family structure, which is quickly being eroded by the country’s individualistic culture. The interviewees also indicated that Nigerian local cultural identity has overwhelmingly surrendered to the whims and caprices of globalization in the areas of preparing Nigerian local delicacies. The youths of modern Nigeria patronizes fast-food restaurants for foreign delicacies at the displeasure of their local menu. Preparing traditional delicacies like ogwho and banga soups common among the Urhobos of the Niger Delta region, ewedu and amala common among the Yorubas in the Western region, idikaikon soup popular among the Akwa-ibom people of the South-South Nigeria for examples are gradually going into extinction. These responses supported the study carried out by Etim-James and Ubi Ubi (2024) that Western adventure made an effort to destroy the cultural heritage of various people around the world through colonization, imperialism, and now globalization. Because of

this, Africa and Nigeria in particular are no longer places of customs, culture, and rural landscapes where the cockcrow signals the start of a new day.

The second research question centres on the key drivers of cultural homogenization in Nigeria. Evidence from the research data showed that religion is a critical driver of cultural homogenization in Nigeria. The arrival of Christianity has depopulated the traditional religious adherents in many parts of Nigeria. This was the testament of 21.4% of the total respondents. This finding found expression in the work of Hosen (2020) that factors such as socioeconomic, political, cultural, technological, and military dimensions are closely related to the process of globalization, thus further accelerating its progress. Collectively, these interrelated components have formed an intricate web of influences that have driven the persistent trend of cultural homogenization witnessed in recent decades. Daramola and Oyinade (2015) also supported this claim that due to the rapid and aggressive growth of market economies and communication technology brought about by Western multinational businesses, indigenous cultures and traditions now confront new difficulties, particularly in Africa and non-Western countries in general. They contended that cultural imperialism left the colonised in a state of cultural disorientation, which makes them vulnerable to cultural invasion.

Furthermore, the study also revealed that the use of the foreign language, English, has always been an important aspect of the official language in Nigeria. Twenty point three per cent of the total respondents confirmed this. This finding was in support of Chukwuemeka, Okpe, and Adakwa (2024) assertion that Nigerians have been compelled to speak English, Portuguese, or French. Chukwuemeka, Okpe and Adakwa (2024) had asserted that Nigerian indigenous languages have been suppressed as a result of the incredibly high prevalence of Western languages, and some Nigerians feel more comfortable speaking European languages than their own. This mission against Nigerian languages, which is Eurocentric, has led to the extinction or decline of several Nigerian languages. Tomlinson (2017) also asserted that Nigeria's unique cultural values, including languages, are being undermined by pop culture brought about by globalization.

From the responses of the interviewees, the internet, social media, and other digital technologies have helped to facilitate the global exchange of cultural ideas and practices. Also, the intentional promotion and imposition of one culture over the others, often through colonial or neo-colonial means, is another key driver that is capable of promoting cultural homogenization in our nation. Another key driver, according to the interviewee, was that the economic power of dominant cultures, such as Western cultures, can lead to the spread of their cultural values and practices. And the movement of people from rural to urban areas and across borders leads to cultural exchange and the adoption of new cultural practices. In Nigeria, due to the influence of globalization on cultural norms, socialization processes and values are affected. For instance, some parents are no longer frowning at what the children put on. The traditional pattern of subordinating when greeting an elder has changed to "hi," and this has a disturbing impact on the people of Nigeria. This has led to the displacement of the local cultural identity of the people. On many occasions, jollof rice, fried rice, and sometimes cake and salad have been served in traditional marriages. These foods are not our traditional delicacies, but foreign, yet they have become more popular than our traditional delicacies.

The third research question borders on the appropriate ways to preserve and promote Nigerian local cultures in the face of globalization. From the data presented in table 4 above, 33.9% and 25% of the total respondents suggested that government should support local cultural industries such as music, film, and art with funds in the form of subsidies and tariff removal; and also, to incorporate programmes and policies relating to traditional cultures, heritage and folklore in the nation's educational curricula at all levels respectively. Respondents also suggested the development of legislative protection for traditional culture, heritage museums, archives, and libraries. Special grants should be given to students who undertake the study of traditional languages, cultures, and customs in higher institutions. It can be concluded that these suggested ways are for effective local cultural identity preservation in a global world environment.

Some researchers also found out similar ways to preserve and promote Nigerian local cultures in the face of globalization such as; Chukwuemeka, Okpe, and Adakwa, (2024) recommended that Native African languages ought to be taught in schools as required courses in African culture, not as General Studies (GST) but as core subjects. Nwegbu, Eze and Asogwa (2011) also recommended that public policies to protect the youth from the abuse and misuse of modern information technologies-indecent dressing, violence, sex, and phonographic materials that find their way to some homes-should be made. Other recommendations identified in previous studies by Nwegbu, Eze and Asogwa (2011) include protection of cultural diversity through intercultural discourse that would facilitate the sharing of norms, customs, traditions, values, and experiences that are capable of enriching and supporting one another.

From the responses of the interviewees, the use of mobile technology and social media platforms, such as interactive apps or SMS, is to organize campaigns that would help to facilitate real-time feedback and participation. Short documentary series to be shared online should be used to create immersive local cultural narratives. There is a need to carry out campaigns in the communities, educating the people on the importance of preserving and promoting our cultural heritage. Policymakers and the traditional institutions alike should prioritize integrating cultural education into national lives and allocate resources for cultural development. Creating incentives, like awards and recognition for local cultural identity that would produce impactful cultural programmes, will no doubt motivate and encourage our existence as a people.

Limitations of the Study

This study had the limitation of being focused on a sample of the population of respondents from 18 out of the 25 Local Government Areas of Delta State. Consequently, the study was confined to the responses from that sample of respondents.

Another obvious limitation was the inability of illiterate respondents to read and provide answers to the questionnaire on their own.

Finally, the time needed to complete this study was too short when compared with the content and the difficult geographical terrain of the rural communities covered by this study.

Recommendations

The researchers offer the following recommendations:

1. The government should introduce cultural education in our educational system. By incorporating cultural education into formal and informal learning settings,

- individuals can gain a deeper appreciation for their cultural heritage and its significance in shaping their identities and communities.
2. There is a need to promote cultural awareness, as this will help to raise awareness about the importance of cultural diversity and the richness of different cultural expressions.
 3. Local communities should be empowered to take control of their cultural narratives that would promote Nigerian culture while minimizing negative influence.
 4. There should be a global cultural exchange that would promote balanced cultural exchange, allowing Nigerian culture to benefit from globalization while preserving its unique identity.
 5. There is a need to conduct further research on the impact of globalization on Nigerian cultural identity and inform policy decisions accordingly.

Conclusion

This paper concludes with the fact that globalization is rapidly shaping Nigerian local cultural values and practices, with many Nigerians preferring the cultural norms of these countries. As observed, globalization is a complex and multifaceted phenomenon that has had a significant influence on the Nigerian local cultural identity, which has resulted in the decline of conventional cultural expressions and the emergence of a uniform global culture. This has been facilitated by the predominance of Western culture in the global market, cultural homogenization, and the spread of technology. Nonetheless, there are ways to maintain cultural diversity, such as promoting cultural education and awareness, supporting local cultural industries, and valuing cultural differences. By doing so, we can ensure that local cultural diversity flourishes in the face of globalization.

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