



INFLUENCE OF GLOBALISATION ON LOCAL CULTURE

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ABSTRACT

Culture is no longer constrained by region, race, or religion as a result of globalization. The first step in addressing the culture of the targeted demographic is to define and depict it. The internet serves as a symbol for the exchange of ideas, which is a key component of globalization. The conflicts between cultures and the proliferation of materialistic values are the issues. There is no one to stop, regulate, or guide you when you use the internet to access and explore the Hollywood Library. This has a significant impact on people's attitudes, actions, and behaviors. The values upheld in this entertainment industry frequently encourage immorality, violence, and materialism. As a result, this study examines both the different facets of Nigerian culture and the idea of globalization and culture. It also looks at how globalization has affected culture. Research on the effects of globalization on Nigerian youth is being conducted in an attempt to preserve Nigerian culture. Because of globalization, culture is no longer limited by geography, race, or religion. The first step in addressing culture is to define and illustrate the culture of the society being targeted. The exchange of ideas, represented by the internet, is a significant aspect of globalization. Conflicts between civilizations and the proliferation of materialistic notions are the issues. There is no one to stop, regulate, or guide you when you use the internet to access and explore the Hollywood Library. This has a significant impact on people's attitudes, actions, and behaviors. The morals of this entertainment business frequently encourage immorality, violence, and consumerism. As a result, this study examines both the different facets of Nigerian culture and the idea of globalization and culture. It also looks at how globalization has affected culture. Researchers are examining how globalization is currently affecting Nigerian youth in order to determine how to prevent the extinction of Nigerian culture. Given Africa's cultural drought and lack of values, the following choices ought to be taken into account.

Keywords: Globalisation, culture, internet, influence

Introduction

The internet has made global culture possible, if not inevitable. Cable television, satellite, and the fax machine have washed away national cultural borders. International entertainment companies have an impact on the views and goals of ordinary people wherever they live, claims Nursalam (2016). Local culture is inevitably being displaced by the global "consumer" culture. For instance, Nursalam (2016) claims that consumer values are replacing people's sense of social solidarity and community, while Asrawijaya (2022) observes that the English language is gradually but slowly replacing the regional dialect. For instance, despite the world's great diversity, globalization has brought people together and made it more interdependent. According to Ziyan (2023), IBM, Shell Oil, Sony, McDonald's, Disney, and Coca-Cola all represent the process of influencing the tastes of consumers worldwide. They are consumed and well-known worldwide. Furthermore, they are strong corporations that propel globalization by establishing new regulations, new business procedures, new food and drink options, and new aspirations. Optimists and pessimists hold opposing opinions, according to Gilmore et al. (2019). According to her,

optimists anticipate a world community connected by the internet and enjoying the benefits of rapidly rising material well-being. Pessimists, on the other hand, believe that corporate dictatorship is destroying culture and the environment and erasing all that is beneficial and significant to human existence. This is most likely the reason Heffernan (2023) foresees deterritorialization, which he refers to as the end of geography and sovereignty. As a result, this essay explores the idea of globalization and culture as well as how globalization affects culture.

Globalization

Economic, political, social, cultural, and technological interactions between individuals, countries, and regions are together referred to as globalization. The globe has become more intertwined in terms of economy, attitudes and notions, technologies, lifestyles, and regulations.

Globalization began with the migration of early humans from Africa to other parts of the world. Over the ensuing millennia, ancient peoples developed relationships and shared goods, customs, and knowledge. The exploration and settlement of new areas beginning in the 15th century greatly facilitated the development of globalization by fostering trade between the Old and New Worlds. The trend accelerated in the years after World War II as a result of more international cooperation and more open trade. The end of the Cold War and the introduction of new communication and transportation technologies in the 1990s provided a further push. The 21st century saw the emergence of the internet, which rapidly accelerated the phenomena and brought globalization to previously remote places.

When individuals and societies first began trading goods, knowledge, and cultural customs in antiquity, globalization got its start. The Hellenistic Age (323–100 BC) saw the Greeks forge extensive commercial and trading ties. Greek philosophy and culture made their way into North Africa, West Asia, and Europe. The Silk Road, a system of commercial routes connecting the Far East with the Middle East and Europe, began to take shape around 100 BCE. The Silk Road allowed the East and the West to exchange goods, cultures, religions, technology, and ideas over the course of the following two millennia. The Islamic empire established trade routes across the Indian and Mediterranean oceans during the Middle Ages. Later, these spread as far west as Muslim Spain and as far east as Indonesia. These and the Silk Road helped to create globalization by connecting a large portion of the then-known world.

Beginning in the sixteenth century, the Age of Discovery marked a significant turning point in the evolution of globalization. The finding of additional locations and the planet's orbit were two highly significant discoveries. Thanks to new scientific advancements and discoveries, the Portuguese and Spanish were able to explore and conquer new lands. Later, the Dutch and English also conquered and occupied territory.

The newly formed ties between the East and the West facilitated both positive and negative exchanges between the Old World (the Americas in particular) and the New World (primarily Europe). In honor of explorer Christopher Columbus (1451–1506), the effects of European influence in the Americas were thereafter dubbed the Columbian Exchange. Plants, animals, innovations, traditions, business concepts, and even individuals were exchanged in this process. New settlers encountered unique obstacles as they sought freedom and prosperity, and new crops and animals were brought to various parts of the world. However, diseases, environmental damage, and violence wiped off indigenous communities. Many historians believe that the exchange had a detrimental overall impact on the course of human progress since so many Native occupants of the so-called New World were killed or displaced.

Globalization stalled during World War I (1914–1918) as nations closed their borders and focused on what they could each do to aid in the war effort. Trade between countries resumed after the war, but it collapsed during the Great Depression (1929–1939).

After the Second World War, globalization was revived (1939–45). In July 1944, officials from forty-four nations gathered in Bretton Woods, New Hampshire, for the United Nations Monetary and Financial Conference, also known as the Bretton Woods Conference. The representatives created new rules for financial and business collaboration in the postwar world economy. This led to the creation of international institutions like the World Bank, the United Nations, and the International Monetary Fund that are focused on global collaboration and development.

The globalization of politics and economy was supported in the mid-1900s by strong nations that had profited tremendously from colonialism and imperialism. In order to help in the quest, business-related technology advancements resulted in the creation of automobiles, aircraft, televisions, and telephones. The expansion of labor mobility worldwide and improved communication accompanied these and other developments.

In general, the 21st century's introduction of the internet has expanded opportunities for global economic engagement. Faster exchanges of commodities, services, cultures, knowledge, technology, and ideas have been made possible by it. Global supply networks are becoming more and more intertwined. Multinational corporations frequently conduct their research, sourcing, production, and distribution in several parts of the world. However, hacking and other attacks can occur in cyberspace. These might jeopardize national and international economies and upset supply chains. Fighting cybercrime has therefore become crucial and costly for governments and businesses.

In an increasingly globalized society, multinational initiatives have also attempted to address human rights concerns. Human rights abuses have been brought on by the inequalities brought about by free trade policies, particularly in poor countries that are more reliant on aid from outside sources due to their lower resource levels.

In the 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.

What Culture Is

Culture is a pervasive and elusive term. At first, the concept of civilization tout-court was linked to culture. Margaret Mead distinguished between "culture" and "a culture" around the end of the 1930s. "The entire complex of traditional behavior that the human race has developed and that each generation learns in turn is called culture" (Heffernan, 2023). However, studying other societies required that the concept of culture be peculiar to a particular human community. Thus, according to the same text, "A culture is less precise." According to D'Andrea and D'Ulizia (2023), it can refer to the types of traditional conduct that are typical of a certain culture, a collection of societies, a race, a location, or a time period. As a result, the concept of culture has been introduced in anthropological literature as the subject of cultural anthropology. There have been several definitions put out, and they differ significantly. Nonetheless, they appear to agree that culture is acquired, linked to social groupings, and encompasses a variety of phenomena such as shared meanings, norms, values, and predictable behaviors (Hamlet, 2022).

The concept of culture as a scientific instrument has been criticized in anthropological literature, leading to the so-called "writing against culture movement" (Feldman & Wunderlich, 2023) as a response. Anthropologists typically use the term "culture" to refer to societies that are classified according to national or ethnic criteria, but in recent years, the term has also been used to describe the knowledge and behavior of other groups, such as in the context of corporate or organizational culture (D'Andrea & D'Ulizia, 2023). Furthermore, the issue of cross-cultural interaction has been brought about by

globalization. While such interaction causes cultural barriers to become less distinct, it also increases the demand for managers and professionals who are sensitive to cultural differences. Current definitions in anthropological textbooks consider the change in meaning, such as Peoples and Bailey's definition, which states that culture is the collectively transmitted knowledge and behavior of a group of people (Damodaran, 2023). The following are some definitions of culture provided by previous authors (Gilmore et al., 2019).

- i. Learned, cumulative experience is referred to as culture. A social group's socially transmitted behavioral characteristics are referred to as its culture (Khoirunisa et al., 2023).
- ii. Knowledge, beliefs, art, law, morals, customs, and any other skills and behaviors that people acquire as members of a community are all part of culture, also known as civilization (Kasman et al., 2022).
- iii. A society's culture is the culmination of all of its members' shared beliefs, conditioned emotional reactions, and patterns of habitual behavior that they have learned through education or imitation (Khoirunisa et al., in 2023).
- iv. A group of people's entire socially acquired way of life is their culture. It is made up of the repetitive, structured thought, feeling, and behavior patterns that are typical of people in a certain civilization or subset of a society (Mahira et al., 2023).

As we can see, different definitions differ in what they mean by culture, but they all agree that culture is something that a group of people share and/or learn. Like Damodaran (2023), we view the culture's content as a collection of characteristics, which can include things like conduct, information, facts, ideas, beliefs, and conventions.

The Influence of Globalization on Local Culture

With people everywhere—even in the most isolated areas—being more connected than ever before and erasing geographical barriers, the world is becoming into a global village. Globalization demonstrates a borderless globe, ensuring that nations hundreds of thousands of kilometers distant are connected despite their geographical distance from one another. As information and communication technology evolve, political, social, cultural, economic, and religious factors come together to generate globalization. It has increased the interdependence and worldwide connectivity of nations and cultures. The term "globalization" refers to a broadening scope and growing magnitude of the effects of transcontinental flows and patterns of interaction (Heffernan, 2023). Non-indigenous cultural homogeneity is a result of modern globalization. This cultural imperialism is trying to improve the economic well-being of many poor Africans by imposing western standards on them under the pretense of globalization. American values and products are regularly portrayed and pushed through their movies, TV series, sexy advertisements, music, and other culturally offensive programs that are foreign to African culture but are slowly encroaching on it and their customs (Hamlet, 2022).

Globalization is the result of several internal social theory processes, chief among them the opposition to earlier perspectives such as modernization theory. Despite the significance of political and economic issues, Ritzer (2008) asserts that cultural issues and cultural ideas receive the greatest attention in society. Culture is a taught set of shared interpretations of values, beliefs, and customs that shape the behaviors of a large community, claim Daramola and Oyinade (2015). Instead of being genetically inherited, human culture is something that is learnt. Cultural globalization is the process by which foreign cultures permeate African social structures, norms, and values (Liétor & Iñiguez 2022). Cultural globalization has impacted people's behavior in various ways, pushed many to embrace a lifestyle of selfishness, individualism, and self-interest, and caused previously unheard-of levels of inequality in

Africa, claim Daramola & Oyinade (2015). Additionally, it has led to a pathological adoration and hunger for Western movies, products, cuisine, music, lives, attitudes, and behaviors that have never been familiar to the African culture.

Studies indicate that rather than benefiting Africa, the globalization movement has exacerbated the continent's poverty. They mostly attributed Africa's underdevelopment to globalization (Hamlet, 2022; UNESCO, 2013). The need for a cultural rebirth of the African experience stems from the modern cultural evolution brought about by Africans' cultural connections with the west during historical times of colonialism and globalization. This cultural contact has resulted in forced acculturation, putting Africa's rich cultural heritage at risk of extinction. The culture of the developed economy has replaced the indigenous culture, and many Nigerians prefer the practices of the developed countries. Globalization has affected the language systems and cultural values of Nigeria and other African countries. The detrimental effects of globalization seem to be more apparent and worrisome among Nigerian youth, and the contemporary culture that globalization has brought about is undermining Nigeria's unique cultural values, including languages and dress. The researcher is therefore motivated to investigate the ways in which globalization has impacted African culture, particularly as it relates to Nigeria. Interactions between cultures result in cultural borrowing and dissemination between nations (Obioha, 2011). It is suggested that indigenous cultures suffer from the negative consequences of globalization, which lead to people acting differently from their customs, attitudes, and beliefs. This circumstance could hasten the spread of Western culture over indigenous African customs.

The Effect of Globalization on Value System

Value represents the degree of importance of something or action, which is used to describe the significance of various events or to determine what should be done or how to live (normative ethics). The principles that guide the behavior of people, groups, or society are known as value systems. Value systems are prescriptive and proscriptive beliefs that either form the basis of an individual's purposeful acts or have an impact on their ethical behavior. While secondary values are modifiable, primary values are often powerful. 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 nonwestern countries in general. Nigerians in particular are increasingly promoting the materialistic and individualistic beliefs and behaviors that were formerly associated with western society. Nigerians are known for their extensive family structure, which is quickly being eroded by the country's individualistic culture (Obioha, 2008). Nigerian traditions are inferior to those of the West and will thus always lose a fight with them, claim Daramola and Oyinade (2015). He asserts that the current condition of affairs in Africa is so dire because of the increasing adoption of western culture at the expense of our own culture. Because of this, Africa is no more a place of customs, culture, and rural landscapes where the cockcrow signals the start of a new day. The detrimental effects of globalization seem increasingly evident and worrisome among young people. Teenagers in Nigeria are rapidly losing contact with their traditional values, as evidenced by the foreign culture they represent (Daramola and Oyinade, 2015). Among other things, this is demonstrated by their peculiar language, dancing, and clothing, and it always affects other aspects of social life.

Nigerian cultural values such as greeting rituals, food, look and apparel, jobs, and cultural aspects are being replaced by acculturation, or "the suppression and subjugation of African culture," according to Daramola and Oyinade (2015). The original cultural composition of both the younger and adult generations is being gradually erased by this unfortunate phenomenon. They continue by explaining how Western media products—especially those produced by Americans—are displacing and eliminating tribal cultures and indigenous customs by exposing people to lives that are hard to achieve in a fictional setting. Nigerian cultural norms, socialization processes, and values are impacted by globalization. For instance,

some parents no longer frown at the attire of their children. Regretfully, the habit of subordination is no longer followed while greeting an older person.

The Effect of Globalization on the Changes in Language

Since every individual communicates in their own cultural language in their environment, many languages may classify objects and ideas in very different ways. Language shapes the distinctive ways we are in the world. It carries people's identities, serves as a medium for a certain perspective on the world, and determines particular life outlooks (Obioha, 2008).

Globalization has made Africans Anglophones, Francophones, and Lexiphones. They have been compelled to speak English, Portuguese, or French. African indigenous languages have been suppressed as a result of the incredibly high prevalence of western languages, and some Africans feel more comfortable speaking European languages than their own. This mission against African languages, which is Eurocentric, may lead to the extinction or decline of several African languages, especially large ones. Tomlinson (2017) asserts that Nigeria's unique cultural values, including languages, are being undermined by pop culture brought about by globalization.

Due to the rise of other languages as the universal language of communication, African languages are suffering. A single language, WA-ZO-BIA, which is a combination of the languages of Nigeria's three main ethnic groups, should be developed since a lost language is a lost culture, and a lost culture is a significant body of knowledge. However, English is now the most widely used language in Nigeria, and the country's native languages are gradually being phased out. In Nigeria, English has become the official language in both public and private settings. Unless they are compelled to, students rarely choose to actively enroll in higher education programs to study any of the local or indigenous languages these days. Millions of naira are spent by the government on incentives for students learning foreign languages, like as English, French, German, or science subjects, but those who are forced to study them feel ashamed and are never given scholarships or other rewards.

According to Daramola and Oyinade (2015), educational qualifications in any of the native languages have become less valuable than those in the colonial languages because of the imperial countries' influence over Africa in general and Nigeria in particular because of their science-supported culture. Colonialism weakened the status of African languages in African economies by placing the highest prestige value on teaching them in schools. English has long been an essential part of Nigeria's official language of communication. Nigerians utilize and read foreign-language books more rapidly and fluently than they do their own tongues. Cultural globalization has had an impact on Nigerian Nollywood's production output; substantially more English-language films are produced than films in other native Nigerian languages. A language is considered endangered if children no longer speak it, moribund if only a tiny portion of older speakers do, and extinct if no one speaks it, according to Mahira et al. (2023).

Conclusion

According to this paper, Africa's sovereignty has already been undermined by its integration through globalization, which has also infused African culture and made Africans more susceptible to western ideas. Africans' efforts to establish nation-states within the framework of their customs, culture, and beliefs have been severely hampered by their ongoing reliance on Western culture. The study comes to the conclusion that Nigerian culture has suffered as a result of globalization since it has encouraged Nigerians to imitate incorrect foreign cultures. The study also comes to the conclusion that Nigerian languages and value systems have become more distorted as a result of globalization. According to the

study's findings and the following conclusion, African leaders must act immediately to revitalize African culture through their individual ministries, agencies, and departments. It is important to plan events like the Festival of Arts and Culture (FESTAC) as soon as possible in order to raise cultural awareness among African youth and the next generation. Nigerians should be educated about cultural values through conferences, seminars, and workshops. Additionally, the report suggests that curriculum designers make sure that local languages are taught in Nigerian schools at all levels. The impact of globalization on Africa's economic, education, and religious development could be the subject of more research.

African values and culture are today viewed as inferior to Western civilization, which has replaced them, as a result of the continent's cultural westernization. Similar to other communities and cultures in the so-called Third World, the impact of Western civilization on Africa has caused a discontinuity in the forms of life throughout the continent. This has led to a cultural dichotomy that often appears as a real dilemma in concrete, everyday situations. In other words, disputes at all societal and communal levels are a common feature of Africans' modernity. After obtaining freedom, Africa faces the challenge of creating a new, really African culture. According to the research, Africa needs to engage with countries that have "de-westernized" and made some significant economic advancements. The objective is to create workable solutions for genuinely African culture.

Recommendation

The following choices should be taken into consideration in order to stop the undesirable trend of cultural drought and a lack of values in Africa:

1. In order to gain a thorough grasp of the problem, it is critical to keep discussing how to reorganize this trend of cultural emptiness in Africa.
2. Africa needs to be honest about its shortcomings. In front of former US President George W. Bush, picture former Nigerian President Umar Musa Yar'adua declaring, "I count myself lucky to be here, it is a day I would never forget in my life." That demonstrates the weakness of the continent and the smallness of African leaders. a state that is unable to defend itself from this assault of culture. However, it needs to take action to stop the dominance of Western culture. In order to start seeing what possibilities are available in the process and efforts to "de-westernize" Africans' cultural orientation, it is very conceivable that Africans and their leaders will first "decolonize their minds."
3. Working with nations like Malaysia, Tunisia, and others is crucial to fostering the culture of engaging with non-Western cultures.
4. African nations ought to be curious about what other nations that defied Western culture have accomplished; for example, it is noteworthy and important that nations like Taiwan, Korea, Indonesia, and Malaysia that decided to place less emphasis on foreign languages have developed into prosperous nations. India used to forbid the importing of Western clothing. India is currently among the world's top producers of textiles.
5. France is investing a lot of money in the development of the French language, and the Anglo-Saxon communities in Western Europe and North America are also investing a lot of money to ensure the continued development of what they now refer to as the language of commerce and diplomacy.
6. Native African languages ought to be taught in schools as required courses in African culture, not as General Studies (GST) but as core subjects.

7. Africa ought to connect with individuals of African heritage on other continents. For example, there is no reason why Africa shouldn't have close paternal ties with those individuals. Brazil's cultural revivalism will start to act as a catalyst for Africans' interest in African culture.

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