

Culture, Media, Technology and Psycho-social Development in Nigeria



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Chapter 4

CULTURE, COMMUNICATION AND HUMAN DEVELOPMENT IN NIGERIA

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Abstract

This paper discusses cultural development as one of the challenges facing human development in Nigeria and advocates for cultural homogenisation/synchronisation as a viable, practical, result-oriented and realistic way out of the situation. Human development will be considered in this paper as the conscientious, systematic and organised efforts towards the enhancement and advancement of the total well-being of the human person and the human race. This effort must lead to a total being for development to make meaning. With this in mind, the paper explores the possible use of communication (which is a means of cultural dissemination) as an instrument of human development through cultural homogenisation and synchronisation. In essence, this paper looks at culture as a human development issue and attempts an exploration into the realm of virtual communities, the emergence of a global village, globalisation and Information Technology; which are indices of the advantages that may accrue to Nigeria as a result of the marriage of the Nigerian cultural values with that of the developed world. The paper therefore, concludes that if human development is the enhancement of the total well-being of the human person and is measured using the standards of the developed world, then, a synchronisation of cultural values between the developed world and Nigeria is not out of place or against the so-called "Afro-centrism". Consequently, cultural imperialism arguments are no longer tenable in the present circumstances, rather, should be exploited to the advantage of human development in Nigeria.

Introduction

The level of development of the human capital basically measures the development and progress of any society. Put in another way, human development is at the heart of nation building. The reasons for these assertions are obvious. A nation or a continent without people is

not a nation or a continent. Nigeria is only a name; it is Nigerians that make it a nation. There is no way Nigeria as a country can be developed while the majority of Nigerians are impoverished and lacking the basic necessities of life. On the other hand, there is no way the people of Nigeria will be highly developed in all facets of human development if Nigeria remains underdeveloped. Therefore, the challenges of human development in Nigeria are the challenges facing Nigeria's development in this century.

The present state of human development in Nigeria is appalling. The country is grossly underdeveloped. The progress of any society today is generally measured by its military strength, technological advancement as well as its economy, culture and socio-political stability. Nigeria lags behind in all these areas. She is presently at the threshold of agrarian civilisation, while the rest of the world has gone on to the age of information technology. The Nigerian economy is in deep crisis and political instability is her stock-in-trade. Corruption, nepotism and other vices are common features in the country today. The continent, which Nigeria belongs to, is not helping matters. The majority of the thirty poorest nations in the world today are in Africa and it appears the continent is the only one where poverty is expected to continue unabated. Africa is the Third World's third world and a concern to the entire world. This is the major reason most Eurocentric scholars associate the continent with "backwardness". Herskovit (1963:36) regarded Africa as having "fallen behind in the World's progress march with ways of life akin to early stages of human evolution and civilization" while Omer-Cooper (1966:168) saw Africa as "static and stagnant, developing if at all with infinite slowness and needing the impact of outside influences to break out its ossified shell of countless years of tradition".

These statements might be insulting but is the truth far from them? Africa's "lack" is a paradox, the same way Nigeria's poverty status is embarrassing notwithstanding the abundance of natural resources on our motherland. Nigeria is among the first major ten oil producing nations in the entire world but still imports fuel for her domestic consumption! Neither providence nor nature is to blame because God has endowed the country with rich mineral deposits and

sufficient human resources. Nigeria's soil is also fertile and the climate very mild and susceptible to all year-round cultivation and exploitation. This is unlike Europe, North America and parts of Asia where winter, cyclone and earthquake pose as climatic and environmental obstacles to all-year-round development. What then is Nigeria's problem? According to Anyanwu (2001:63) Africanist scholars like Chinweizu, Walter Rodney, Adu Boahen, Basil Davidson, A. E. Bret among others blame Nigeria and Africa's woes on colonialism. They are strongly of the opinion that Nigeria and Africa had a glorious past but so strong was the colonial impact that the glorious past was dislocated and disrupted. Dismissing this argument, Anyanwu (*op. cit*) further posits:

Admittedly colonialism exploited Africa. But all that is now history and Africans should allow it to remain so. There is no gain, in perpetually bemoaning our colonial past. It must be pointed out that at one time or another, other societies of the world were equally colonized or had one form of setbacks or another in their progress march.

Some of these societies have gone past their colonial past to become powers to reckon with in their national pursuits. Anyanwu (2001), therefore, identifies ethnicity and bad leadership as the major problems or challenges facing Nigeria and other African nations in their march towards socio-cultural, political and economic development. As a way out, Professor Abiola Irele, cited in Chinweizu (1989:159-160) sees alienisms, that is the wholesome borrowing of European culture, as the solution to Africa's woes. This brings us to the theme of this paper and a sub-theme of the book-culture and mass communication in socio-cultural development in Nigeria. This paper will subsequently look at culture as a human development issue and advocate for cultural homogenisation/synchronisation as a realistic way of human development in Nigeria, which will in turn transform Nigeria from her present status to a super-power. This stand is based on the fact that culture should be dynamic and must therefore change with its people.

Definition of Terms

In the course of this chapter, these terms will feature and so it is necessary to properly identify them and state what each stands for or mean in the context of this chapter.

1. *Culture*

Culture as a word is credited to the British anthropologist, Sir Edward Taylor. He defined culture as "that complex whole which includes knowledge, belief, art, moral, law, custom and any other capabilities and habits acquired by man as a member of that society". Of more relevance to our discussion is the definition by the *World Book Encyclopedia*. It says:

Culture consists of all the ideas, objects and ways of doing things created by a group. These include arts, beliefs, customs, innovations, language, technology and tradition. Culture also consists of learned ways of acting, feeling and thinking rather than biologically determined ways.

This definition particularly underscores our view that the greater or the more influential part of what makes up culture is acquired or learned, not in-born or innate. The implication of this is that culture could be learned, acquired, experienced or transferred from one place to another through various ways. One of the most influential of these ways is through the mass media. We shall discuss this linkage (culture and communication) at the later part of this discourse.

2. *Human Development*

This is the major concept and theme of this discourse. It can be looked at from different perspectives as long as different persons define development, which is a key word here, differently. However, human development will be considered in this paper as the conscientious, systematic and organised efforts towards the

enhancement and advancement in the total well-being of the human person and the human race. This effort must lead to a total being for us to agree that development has taken place. A total being in this sense is a person who knows and believes in himself, knows and beliefs in God Almighty and has a vision and purpose in life which he/she also believes in, ready to die for and pursues such a vision to a successful conclusion. According to Marthin Luther King Jnr., "one who has not discovered what he is willing and ready to die for is not fit to live". Development must get this being to this level and that is when we can comfortably say that, that human or being is developed.

3. *Cultural Homogenisation*

Advocates of cultural imperialism, for lack of words, refer cultural homogenisation to mean cultural imperialism. The root word, homogenous, does not even suggest so. We shall, however, adopt the view of Okunna (1993:96) and Gerbner, *et al* (1982:100). Okunna sees cultural homogenisation as the "commonality of outlook and values" while Gerbner succinctly describes it as "mainstreaming". Cultural homogenisation, therefore, implies the merging of different cultures to form one.

4. *Cultural Synchronisation*

Hamelink (1983) thinks cultural synchronisation is the other name for cultural imperialism. He may not be wrong. The only problem with such thinking is the negativity associated with such terms like imperialism. Therefore, cultural synchronisation, in this paper, refers to the process through which the cultures of developing countries of the South acculturate or enculturate with the cultures of the advanced capitalist nations of the North to enrich and form a universal culture or mass culture. In this process, the cultural values, traditions, etc., of the less fancied cultures are lost or discarded and there is a progressive integration into the global village or community of world communication powered by advanced and sophisticated information and communication technologies.

5. *Cultural Imperialism*

There is no way we can conclude a paper of this nature without mentioning cultural imperialism. According to Boyd-Barrett (1979), it is defined as the subtle manipulation of the mass media of underdeveloped or developing countries by the developed Western capitalist nations of Europe and North America, using their advanced and well developed mass media to control the behaviour, lifestyles, mores, arts, and values of the underdeveloped or developing nations through the production and massive exportation of media software to the developing nations. Cultural imperialism is also the subjugation of a local culture and the imposition of an alien culture on the local culture (Ekeanyanwu, 1998: 11). However, we must note that most of the conditions, which gave rise to such a description, no longer exist. This is because of the following reasons:

1. The advocates of cultural imperialism led by Herbert Schiller developed their arguments in the 1950s and '60s when US economic dominance in the global system seemed secure and unchallengeable. This situation has since changed.
2. The cultural imperialism arguments also imply that before the arrival of US media, Third World countries were enjoying cozy golden age of indigenous, authentic traditions and cultural heritage, untainted by values and orientations imposed from outside. This argument risks being patronising to what are seen as 'weaker' nations and of romanticising as 'indigenous' those cultures whose traditions and heritages have been shaped by very long and brutal processes of cultural conflict, often involving the imposition of external values from centuries back, resulting in rich hybridities. (Negus, K. and Roman-Velasquez, P. 2000)

Theoretical Perspectives

Three theories will be used to give this paper the required empirical backgrounding. First of these theories is the Technological Determinism Theory propounded by McLuhan (1964). However,

Harold Innis (1950) first used the term before McLuhan elaborated on it. According to Innis (1950), the nature of media technology prevailing in a society at a given point in time greatly influences how the members of that society think and behave. Books and other print media, for example, are said to promote cause-effect thinking in societies where print dominate, because the technology of print forces a linear form of presentation either across or up down a page. Defleur and Ball-Rokeach (1982) note that McLuhan elaborated on Innis's thesis and characterised television as a "cool" medium because of its capacity for rich configurations of audiovisual stimuli that elicits high but passive audience participation. From the technological determinist's perspective, the most important characteristic of the audience-media encounter is the technological properties of the medium. Thus, McLuhan asserts, "The medium is the message." (Defleur and Ball-Rokeach, 1982:184).

McLuhan, in this theory, believes that all social, economic, political and cultural changes are inevitably based on the development and diffusion of technology. The main thrust of the theory is to draw the attention of media audience to the hidden effects/influence of communications technologies. This theory in essence regards our present cultural challenges as a direct result of the information explosion fostered by the television, computer and the Internet [Griffins, 1991:289]. This theory ultimately links the historical, economic, and cultural changes in the world to the invention and development of new communication technologies. While some social scientists are attempting to understand the potential impact of the nature of NCTs on audiences and society, few people would accept the proposition that technology alone determines how a society encounters and responds to the media. According to Defleur and Ball-Rokeach (1982:185), most people would reject McLuhan's claim that the content of media messages has no impact on audiences. Essentially, media theorists reject the extreme form of technological determinism put forth by McLuhan for two reasons. Defleur and Ball-Rokeach (1982:185) summarize these reasons thus:

“Social scientists generally reject the idea that any single factor - be it technology, the economy, or chromosomes-can be the single cause of social behaviour. This distrust of single-factor theories is buttressed by theory and research developments that demonstrate the influence of both psychological and social factors on the individual's or group's encounters with the mass media. This is not to say that Innis's thesis need be rejected out of hand; most media theorists would accept the proposition that the technological characteristics of a mass medium may be one of many factors that should be taken into account”.

Others see technology as more or less neutral and claim that the way people use technology is what gives it significance and meaning. This school of thought accepts technology as one of the many factors that shape economic and cultural change; technology's influence is ultimately determined by how much power it is given by the people and cultures that use it [Baran, 2002:22].

Baran [2002:22] further captures the ultimate belief of the present researcher in the adoption of this theory as a framework in this investigation thus:

“This disagreement about the power of technology is at the heart of the controversy surrounding the new communication technologies. Are we more or less powerless in the wake of advances like the Internet, the World Wide Web, instant global audio and visual communication? If we are at the mercy of technology, the culture that surrounds us will not be of our making, and the best we can hope to do is to make our way reasonably well in a world outside our own control. But if these technologies are indeed neutral and their power resides in how we choose to use them, we can utilize them responsively and thoughtfully to construct and maintain whatever kind of culture we want.

Baran is saying that the accusation levelled against new communication technologies that it is leading to cultural imperialism

is both misleading and unintelligent. The power of technology is in the use to which it is put, not in its very nature. Therefore, we can apply it to suit our cultural needs; not its compelling us to follow its own dictates or the dictates of the owners of such technology as suggested by some anti-western media scholars who always argue in favour of cultural imperialism as the main result of the influence of globalisation and the role of new communication technologies. The need to view this controversy from the other perspective warrants the adoption of this theory as a theoretical back up to the current discourse.

The second theory that will support this investigation is the Phenomenistic Theory. This Theory was developed by Joseph Klapper in 1960 to discredit the view that the mass media has tremendous power to influence people. Klapper argues that the media rarely have any direct effect and are relatively powerless when compared with other social and psychological factors such as, group membership, strong held attitude, education and so forth (Baran and Davis, 2002). The major statement of this theory include:

1. Mass Communication ordinarily does not serve as a necessary and sufficient cause of the audience effect but, rather, function among and through a nexus of mediating factors and influence;
2. These mediating factors are such that they typically render mass communication a contributing agent, but not the sole cause, in the process of reforming the existing conditions;
3. On such occasions as mass communication does function in the service of change, one of the two conditions is likely to exist:
 - a. *The mediating factors will be found to be inoperative and the effect of the media will be direct*
 - b. *The mediating factors will normally favour reinforcement, will be found to be impelling towards change.*
4. There are certain residual situations in which mass communication seems to produce direct effects, or directly and of itself to serve certain psychophysical functions.

5. Various aspects of the media and the communications themselves or of the communication situation affect the efficacy of Mass communication, either as a contributory agent or as an agent of direct effect.

Klapper's Phenomenistic Theory is often referred to now as Reinforcement Theory because a key assertion is that the primary influence of the media is to reinforce (not change) existing attitudes and behaviour. Instead of disrupting society and creating unexpected social change, media generally serve as agents of the *status quo*. Klapper argues that there are simply too many barriers to media influence for drastic changes to occur except under very unusual circumstances. Even today, Phenomenistic Theory is still raised by those unconvinced of media power, although usually by its less formal name: Reinforcement Theory.

The third theory that will influence this discourse is the Information Diffusion Theory. This theory is an offshoot of the Information Flow Theory. This Theory explains how innovations are introduced and adopted by various societies. Everett Rogers (1962) developed this theory and it could be seen as an extension of Lazarsfeld's original idea of the Two-Step flow. Rogers assembled empirical data to show that when new technological innovations are introduced, they will pass through a series of stages before being widely adopted. These series of stages include:

1. Most people will become aware of them, often through the news media;
2. The innovations will be adopted by a very small group of innovators or early adopters;
3. Opinion leaders learn from the early adopters and try the innovation themselves;
4. If the opinion leaders find the innovation useful, they encourage their friends and opinion followers to adopt it;
5. After most people have adopted the innovation, a group of laggards or late adopters make the change. (Baran and Davies, 2002).

This theory is a good example of the power and limitations of a middle-range theory. Information Diffusion theory assigns a very limited role to mass media creating awareness of new innovation. Media content directly influences only the early adopters; others adopt innovations only after being influenced by other people. This theory again underscores the need for its adoption in this study and when closely and critically analyzed, one cannot but see the relationship between it and the earlier cited theories. This theory postulates again that the media or technology has no inherent powers to cause a major and remarkable influence on society or on culture. When it causes some influences, some mediating factors as stated above may have taken place. This is the major idea that influenced the adoption of this theory in this current study; and here also lies its relationship with the other theories earlier cited.

The citing of these perspectives in this paper is to help us appreciate the place of communication in cultural development and subsequently, human development. Knowledge, understanding and the usage of Information Technology must be present in the life of the human person for us to agree that he is developed or at least developing.

Culture and Communication

The relationship between culture and communication is clearly documented in the MacBride Report (1981: 30-31) thus:

The role of communication may be regarded as that of a major carrier of culture. The media of communication are cultural instruments, which serve to promote or influence attitudes, to motivate, to foster the spread of behaviour patterns, and to bring about social integration. For millions of people, they are the principal means of access to culture and to all forms of creative expression. In the modern world, the mass media supply the cultural fare and shape the cultural experience of many millions of people.

Okunna (1993:96) also comments on this relationship in the statement below:

The communication industry is part of the culture industry, and mass communication is a very strong vehicle for cultural dissemination. Given the nature of the international communication system, there have always been fears that the massive flow of western, predominantly American media culture into non-Western societies of the developing world could lead to cultural domination which would distort and displace native cultures and lead to the adoption of foreign values, life styles and behavioral patterns.

With the above statement, one is not left in doubt about the relationship between culture and communication. We can now discuss this relationship as it concerns human development in Nigeria. As pointed out earlier in this paper, culture is a human development issue. Therefore, its development will eventually spark off the development of the human capital which is human development. And it is only communication that has given result to this. For instance, it is through communication that the advantages of virtual communities are being exploited in human capacity building. Virtual communities, according to Ojebode (2001:93-4) are a congregation of like-minded individuals who rarely, if ever at all, meet physically but who maintain a relationship over the Internet. It is a community not bounded by a map but knit by shared ideas, beliefs, experiences and circumstances. This has helped in the growth of African indigenous cultures and enhanced the capacity of the human person in the African continent to face the larger or global environment better without travelling far. Even in the developing societies where people are relatively more resistant to whatever challenges tradition, the web of geographical community is gradually weakening and the society is becoming increasingly mass while the Internet with its attendant virtual relationships is filling everywhere with its presence. The fact that virtual communities are building enduring interpersonal relationships in spite of the inadequacies of

cyber life underscores the need to allow our cultural values to mingle with other civilized cultures around the world. Better and enduring interpersonal relationships makes the African person alive to his world and exposes him to greater knowledge, tears his prejudices apart and enhances his desire to maximise his potentials. Surely, development will be the ultimate result.

Again, it is through communication that globalisation, which ushers in some obvious advantages to the global village phenomena is made manifest. Globalisation is currently a contemporary issue and is at the heart of cultural development, which is capable of turning around the vast resources and virtues inherent in the African continent and people. The processes of globalisation, therefore, open up the issue of ethnic and political pluralism.

If we argue against the above views, we can at least agree that democracy is a culture as well as a value, which encourages human development. One must therefore note that the task of the press and broadcasting is to act as conduits for the flow of information and debate. Democratic societies could not really exist in the absence of such facility. This again is where communication, culture and human development meet.

The argument so far is to establish that cultural development is a major challenge to human development in Nigeria and that communication is the only (major) tool that can break this barrier. We can, therefore, continue to pile up data to buttress this relationship. However, that is not our major concern here. We are aptly concerned on the need for cultural homogenisation so that the Nigerian person is not inhibited in his achievement drive by petty traditional practices and considerations. This leads us to the concluding part of the paper.

Cultural Homogenisation and Synchronisation

The major argument in this section is to get every reader of this paper to accept cultural development that comes through globalisation and communication as a realistic way out of the

Nigerian human development challenges. There is therefore the need to encourage the Nigerian media industry to become truly, an agent of socialization, with regards to the transmission of global cultural values, orientations and traditions. Thus, the synchronisation of the Nigerian cultural values and norms with that of the global community. This will in the long run, close the unimaginable gap in the socio-cultural cum economic lives of Nigerians and their Western and European counterparts. The Nigerian society should therefore accept modernisation from the integrationist perspective and become a full and committed member of the global village. The Integrationist approach or perspective to the description of the nature of globalisation resembles the Universalist perspective and portrays globalisation as a supranational phenomenon, which is propelling disparate parts of the globe into one outlook and culture. In this, shared artefacts, identical production processes and consumption patterns, world wide triumph of liberal democracy, dominance of market forces, development of information technology, and increasing interconnections of the global economy are some of the basic characteristics of a global village and culture (Holmen, 1996: 1-2). For the Integrationist, world problems results from either of two conditions:

- * Lack of incorporation into this global culture and
- * dysfunctionality in that culture (Ibeanu, 2001:234)

In the Nigerian case, both conditions apply. Those who claim to be the custodians of our so-called cultural heritage are making protectionist policies like the Nigerian Communications Commission's 60 percent local content requirement for the broadcast industry. This requirement insists that all the broadcast stations operating in Nigeria must give 60 percent of their airtime to local content. Other protectionist policies include placing a very high import duty or outright ban (in some cases) on foreign media

software. Furthermore, the objectives behind the promulgation of the Nigerian Cultural Policy leave much to be desired. The content of this policy clearly negates the spirit of global cooperation and interaction.

Nwosu's (1990) model of global communication flow-Minimal Disintegration and Interdependence Model- which advocates for a minimal disintegration from international bodies and agreements also smacks of protectionism. It should be noted that Nigerian government subtly accepted this model in promulgating her cultural policies. Some of these examples are therefore totally against the spirit of global cooperation and interaction.

Furthermore, these policy makers forget that our cultural values have long merged with Western/European values since the days of imperialism/colonialism. There is therefore dysfunctionality in our cultural values and orientations as a result of these anti-global dispositions. The solution therefore lies in further spread and acceptance of the global culture and deeper and more committed integration into the global village. The fear that individual cultures and national identities will disappear should not be entertained because the world's great diversity will ensure that culture-specific, special interest fare remains in demand.

The Nigerian mass media should therefore take up this challenge of cultural development and ensure that the Nigerian cultural values interact freely with the cultural values of the developed world with the ultimate aim of homogenisation. This is important because the developed world currently defines what constitutes a modern society. In the past two centuries every human, material and technological development in Nigeria have had some form of Western input to make such a reality. This is contestable though core conservative traditionists and proponents of pan-africanism will surely look for a suitable adjective(s) to dismiss this view. Definitely, we will remain where we are. In a recent gathering at Covenant University, Ota, Nigeria to present the e-transact technology to the university community, an obviously talented and intelligent Nigerian engineer who invented the 'e-transact' technology claimed the invention is the

first technology to originate from the black race without foreign input and assistance in both research and the educational training of the minds behind it.

The question we must honestly answer is: what is not foreign or Western in our so-called educational system and curriculum development? What is the basis of the e-transact technology? Computer technology, which is a Western invention and is the basis of information technology, which the e-transact has exploited. Definitely, the answers to the posers above will further support cultural homogenisation and synchronisation because our values have long synchronised with those of the Western World. Our educational system is also totally Western in concept and application. We should therefore stop deceiving ourselves and embrace modernisation that comes with globalisation through cultural synchronisation. There is no harm in doing this as we have been made to believe. Taking the good aspects of the Western/European culture to enrich our indigenous Nigerian cultural values will not change us. It will rather improve us, enlarge our horizon and capabilities and ensure we do not remain stagnant when the entire globe is moving.

Again, if our cultural values are sound as we claim, why are we then afraid to allow them to interact and mingle with other cultures in a free market place of ideas and allow the good to defeat the evil. We are afraid to allow ourselves to watch, read or listen to foreign or Western media materials because we are not sure of those things we hold on to as values. If we are sure, our exposure to these Western media cultural orientation will only reinforce our existing beliefs. See Klapper (1960) on the Reinforcement Theory and the Cognitive Dissonance theory in Mass Communication studies. See also Berelson (1948), Berelson and Steiner (1964), Hovland (1954), Riley (1957) and Katz (1955). All these scholars have at different fora through their studies concluded that the mass media only reinforce existing values. They can hardly create new orientations apart from the ones the audience came with to the media place.

Conclusion

So far, this writer has been able to draw our attention to the facts that culture is a human development issue as far as the Nigerian society is concerned. This is supported by the factor of ethnicity, which has been advanced to explain Nigeria's underdevelopment. Ethnicity has led to tensions and feuds; and in the midst of these, no meaningful development, be it human or material can be achieved. However, other nations of the earth have different cultures and ethnic backgrounds but this has not impeded their development because they choose to develop their cultures. The United States is a case in point. This author therefore recommends that in the quest for cultural development, which is a positive step towards human development, Nigeria as a nation should undertake lessons in American studies.

The views of Anyanwu (2001:68) who incidentally is an international scholar and historian summarises the stand of this paper thus:

There is nothing wrong in Africa under studying and adopting American democracy. In fact, there is nothing wrong in a country adopting or borrowing aspects of another country's culture to enrich its own. Democracy was not indigenous to America, yet Americans adopted it and today America has become a model of democracy as well as the world's policeman of democracy. Football is not indigenous to Brazil. Football in fact started in England. But today, Brazil is the greatest football nation and football is an important segment of Brazilian culture.

Therefore, let us remove the impediments and all forms of protectionist policies, which tend to inhibit our sincere interaction with the developed world. This will definitely enhance our human capacity building and liberate the African from the shackles of poverty, deprivation, economic stagnation, political instability, wars,

gender insensitivity and over-population. These are the major problems facing human development in Africa today, and cultural development can effectively wipe out the problems.

Questions for Further Discussion

This paper raises a number of questions for our future discussion and further studies. Some of them were answered in the course of this discussion while others are meant to arouse our critical thinking abilities. They questions include:

1. *How much do government officials especially those in charge of making decisions as regards the global trends in a developing nation like Nigeria know about globalisation, especially media globalisation, in this era of information society?*
2. *Do globalisation and the use of Information and Communication Technologies lead to the displacement and/or disintegration of indigenous cultural values and practices? In other words, will cultures of developing nations disintegrate and disappear as a result of the influence/impact of globalisation and New Communication Technologies (NCTs)?*
3. *Is the displacement or disintegration for the cultural development of the indigenous society or for the continuous underdevelopment of the same society? In other words, are globalisation and ICT promoting human/cultural development in the developing countries or underdevelopment?*
4. *Is globalisation a likely way out of the controversy or the middle ground between the proponents/opponents of cultural development and cultural preservation debates on the influence of globalisation and the role of New Communication Technologies?*
5. *Will distance, anonymous foreign corporations, each with holdings in a variety of non-media businesses, use their*

power to shape news and entertainment content to suit their own ends?

6. Is the disappearance of local cultural values and norms to a more enduring global cultural artefacts leading to cultural imperialism or cultural development?

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