

Cultural Imperialism and Identity Crisis: Influence of Western Civilization on Youth in South-South, Nigeria

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ABSTRACT

This study examined the influence of Western Civilization on Youths in South-South Nigeria, with a particular focus on Cultural Imperialism, Identity crisis, and the preservation of indigenous cultural values. The study was guided by the following objectives: to identify the dominant channels through which Western cultural influence is transmitted; to examine the positive and negative effects of Western Civilization on Youths; to determine how cultural imperialism contributed to identity crisis; and to assess the implications of Western cultural dominance on indigenous cultural preservation. The study was anchored on Herbert Schiller Cultural Imperialism Theory and John Tomlinson Globalization Theory. A quantitative research approach and descriptive survey design were adopted for the study. The population of this study is 9 million youths, which comprises youths in South-South Nigeria, while a sample size of 400 respondents was determined using Yamane's formula, out of which 394 questionnaires were successfully retrieved, representing a 98.59% response rate. Data were collected through structured questionnaires and analysed using arithmetic mean, standard deviation, frequency distribution, and percentages. Findings revealed that social media, satellite television, internet streaming platforms, peer groups, radio, newspapers, and magazines significantly serve as channels of Western cultural transmission with a grand mean of 3.85. The study also found that Western Civilization exerts positive effects such as improved education, technological advancement, creativity, and global awareness (Grand Mean=4.09). Also, it has contributed to moral decline, materialism, risky behaviours, and erosion of indigenous values (Grand Mean=3.77). Furthermore, that cultural imperialism significantly contributes to identity crisis among Youths (Grand Mean=3.98). That Western cultural dominance poses serious threats to indigenous cultural preservation (Grand Mean=4.07). The study concluded that Western Civilization has both developmental and disruptive impacts on Youths in South-South Nigeria. The study therefore recommended media literacy education, promotion of indigenous cultural studies, value re-orientation programmes, and stronger cultural preservation policies.

INTRODUCTION

The influx of Westernization into African nations seems to have some kinds of effects on the people. In various regions of Nigeria, youths seem to always encounter a cultural challenge where Westernisation is accessible and misconceived as modernity. This situation seems to have supported some kinds of shifts in behaviour, values, and perception, sometimes creating doubts and tensions between traditional and imported cultural ideals. One may argue that the influence of Western civilization in Nigeria commenced during the colonial period, when European powers introduced missionary religion, political administration, and formal education as mechanisms of transformation. These processes illustrate the procedure in which Westernisation was linked with development.

These days, the processes have been improved by international economic networks, globalization, and digital media, which make Western culture more available to younger people (Adebayo & Ojo, 2021; Okorie & Olorunfemi, 2022). In this context, westernisation can involve political and institutional factors. These factors may encompass democracy, governance, and modern education. Others include the cultural and intellectual traditions rooted in scientific inquiry, the Enlightenment, and individual values. While the acceptance of

westernisation among people can enhance modernization, it can also lead to the suppression of indigenous culture. This divergence may put the younger ones in a state of dilemma, as they attempt to navigate between Nigerian culture and Western culture. (Eze, 2023, Bhambra, 2021).

It could be understood that cultural imperialism explains how the dominant cultural norms imposed by influential societies lead to the relegation of indigenous cultures. In Nigeria, Western cultures could influence the younger ones to follow a culture that may be at odds with their tradition. These influences are particularly noticeable in developed areas, where exposure to international media and consumer culture is high, often quickening the erosion of traditional cultural markers and contributing to identity issues among young people (Schiller, 1969; Adeeko, 2020).

Besides, the interface between Western civilization and African culture has been a transformative historical process determining modern social lives across the continent (Falola & Heaton, 2008; Rodney, 1972). In Nigeria, the encounter with Western civilization began in an organized and far-reaching manner during the colonial period and has continued through post-colonial globalization, international media flows, and transnational economic networks (Osterhammel & Peterson, 2020). This encounter has influenced political institutions, educational systems, religious practices, language use, and patterns of social life (Bhambra, 2021; Diamond & Plattner, 2021). These reflect broader historical patterns through which Western culture was introduced into African societies during colonial rule and subsequently reinforced through globalization and modern communication systems (Appadurai, 2022; Inglehart, 2018).

Scholars agree that Western civilization had enormous effects in Nigeria and other African societies, which are multilayered, creating modernization and institutional development in areas such as education, governance, and economic organization, while generating tensions surrounding cultural continuity, identity formation, and social values (Falola & Heaton, 2008; Rodney, 1972; Inglehart, 2018). Similarly, scholars have argued that the spread of Western cultural norms through various platforms has contributed to the emergence of hybrid identities and cultural transformations in postcolonial societies, often creating tensions between traditional culture and foreign culture (Diamond & Plattner, 2021; Nwakamma, 2021). The effect of these relationships may be considered obvious among young people (Adebayo & Ojo, 2021; Okorie & Olorunfemi, 2022).

Meanwhile, Western civilization in Africa has continued to spread through various channels, including missionary activities, colonial administration, international trade, and Western-style education. Colonial governments had administrative structures based on European legal and political systems, while Christian missionaries had schools that became the earliest institutions of formal education in various parts of Nigeria. These institutions served as mechanisms for sharing religious beliefs, Western knowledge, language, and social values. Scholars had noted that colonial education systems often prioritized Westernisation, thereby marginalizing the indigenous culture (Falola & Heaton, 2008; Rodney, 1972). This created a scenario in which Westernisation became associated with progress.

Previously, Western civilization was perceived as a complicated tradition that developed historically in Europe and North America and later spread to the entire world. From the views of Bhambra (2021), Western civilization came from the historical intersection of various traditions, such as the Greco-Roman political ideas, Judeo-Christian traditions, and Enlightenment ideals such as liberty, rational inquiry, governance, and development in the sciences. These assisted in the formation of Western institutions. Similarly, Osterhammel and Peterson (2020) argue that Western civilization should be understood as an advancing process rather than a permanent object. They emphasize that Westernisation had multiplied through several factors, including technology, education, and culture.

Scholars continue to pinpoint the institutional angles of Western civilization. Diamond and Plattner (2021) note that democracy, governance, rule of law, and protection of individual rights are considered the philosophies of Western ideologies. These philosophies appear as reference points and have informed contexts in many postcolonial countries, including Nigeria. However, while these philosophies may have contributed to governance reforms and democratic aspirations, their representation in different cultures seems to generate some debates.

Beyond the institutions, scholars had emphasized that the spread of Western cultural norms often occurs through globalized information flows, technology, entertainment, and businesses. Hall, Held, and McGrew (2020) describe this situation as the advent of an international cultural context in which Western cultural identities dominate global media and communication channels.

Scholars have introduced the concept of cultural imperialism to explain how cultures influence and sometimes dominate others in less advantaged societies. Cultural imperialism can be seen as the process by which powerful societies impose their cultural ideologies in ways that reshape the identities and lifestyles of others (Tomlinson, 1991; Schiller, 1992). Within this context, Western cultural identities and new media could acquire a reputation, leading to the imitation of Western lifestyles among young people in postcolonial societies. (Inglehart 2021) argues that while Western modernity could have contributed to economic development, technological advancements, and expanding individual freedoms, it could produce cultural tensions in societies and indigenous values.

The cultural effects of Western influence in Nigeria have been examined in African literature. One of the earliest and most influential literary examinations of colonial cultural disruption is Chinua Achebe's *Things Fall Apart* (1958), which shows how the arrival of European missionaries and colonial administrators transformed the Igbo society. Achebe illustrates how local political institutions, religious systems, and communal structures were threatened by Western cultural intrusion, leading to division and identity crises within traditional communities. Scholars view Achebe's work as a representation of the effects of colonialism on traditional culture. For instance, Nwakanma (2021) argues that Achebe's work shows how colonial encounters generated fears between traditional culture and Western culture. Eze (2023) also observed that Achebe's portrayal of cultural displacement remains important for understanding the ongoing identity struggles among young people.

How African societies should respond to cultural dominance has also been addressed by African intellectuals. For instance, Soyinka (1976) argues that understanding African cultural identity requires negotiating the importance of indigenous mythologies, cosmologies, and artistic traditions as foundations for African intellectual and cultural expression, and not seeing Africa through the lens of Western philosophical ideals. Modern scholars continue to engage with Soyinka's ideas in ongoing debates about postcolonial identity and autonomy of cultures. For instance, Adeeko (2020) observes that Soyinka admonishes a form of cultural commitment that adopts useful Western identities while preserving African traditions. Likewise, Olaniyan (2022) emphasizes that Soyinka's critique of Western cultural dominion presents the relevance of cultural self-definition in the face of the forces of globalization.

In Nigeria, the influence of Western civilization can be seen among younger age groups, who represent one of the most active and sensitive segments of the population. The younger age groups are arguably more exposed to various international media platforms. These could shape language use, fashion preferences, musical tastes, and social aspirations. The scenario is rampant in the South-South region of Nigeria, an area encompassing states such as Akwa Ibom, Bayelsa, Cross River, Delta, Edo, and Rivers. The region has cultures. This study therefore becomes important because understanding how Western civilization's communication influences young people requires examining not only the mechanisms of cultural transmission but also how they interpret, negotiate, and sometimes resist these influences.

THE PROBLEM

While Western civilisations may have contributed to modernisation, technological advancements, and improved global integration, they may have also introduced several challenges related to cultural identities among Nigerians. It has also been argued that the domination of Western cultural norms in fashion, media, education, language, and lifestyle has continued to reshape the worldview of young people in postcolonial societies, the current dominance of Western cultural identities, continue to raise concerns among scholars about possible erosion of indigenous cultures and conflicting identities among young people (Appadurai, 2022; Hall, Held, & McGrew, 2020). Therefore, there is a need for an academic inquiry on this because, as Western lifestyles may be perceived as symbols of modernity, traditional cultural practices may be looked upon as old traditions. These misunderstandings seem to continually create a growing cultural disconnect between younger generations and their indigenous heritage, thereby raising concerns about the sustainability of local cultural identities (Okorie &

Olorunfemi, 2022).

Moreover, the danger between Western cultural identities and indigenous values often shows in various forms of identity crisis, especially among the younger age groups. Identity crisis may be perceived as the confusion or uncertainty experienced by people when they struggle to reconcile competing cultural expectations, values, and social norms. As the younger people navigate between the local and foreign cultures, they may experience challenges in trying to decipher their own cultural identities. Such may influence their attitudes toward language use, moral values, social relationships, and community participation.

While some studies have explored globalization and the culture of younger age groups, some have looked at how cultural imperialism intersects with identity crisis within the context of South-South Nigeria. This gap in the literature makes it hard to completely understand the extent to which Western cultural identities dominate and shape the behaviours, attitudes, and cultural identities of young people in the region. Therefore, the main problem that this study seeks to address is the perceived influence of Western civilization on youth demographics in South-South Nigeria and the extent to which this influence contributes to identity crisis and cultural imperialism.

RESEARCH OBJECTIVES

The specific objectives of the study are to:

1. Identify the dominant channels through which Western cultural influence is communicated to youths in South-South Nigeria
2. To find out the positive and negative effects of Western civilization on Nigerian youths in South-South Nigeria
3. To ascertain how cultural imperialism creates the identity crises among youths in South-South Nigeria
4. Assess the implications of Western cultural dominance for the preservation of indigenous cultural practices and traditions among youths in South-South Nigeria.

LITERATURE REVIEW

Cultural Imperialism And Identity Crisis

According to Bieni, (2025), when people understand how cultural imperialism and identity crisis affect Communication, they learn how to communicate to achieve better communication processes and relationships between individuals and organizations. In a study conducted on Communication in a Multi-cultural society, it was noted that the importance of communication in helping to solve the menace in the Nigerian society. Communication is important in mitigating the effects of Cultural Imperialism and identity crisis on Youths in South-South Nigeria. Communication can play a pivotal role in a multi-cultural society as it brings about social cohesion and affects organizational success.

By definition, cultural imperialism could refer to the act of domination of other cultures by one's own culture through imposing one's cultural values over others. This is achieved through different forms of influence such as media, technological advancement, consumerism, education, and even language. Dominance of other cultures by one culture results in the erosion of the values, practices, and culture, and thus leads to an identity crisis of the dominated people. Anecdotal evidence has shown that there are various forms of cultural imperialism. Firstly, there is cultural domination, which means the subjugation of one culture to others, with the use of very subtle tactics. Secondly, there is the loss of cultural identity, where there is erosion of local culture and tradition, resulting in loss of cultural diversity. Thirdly, there are power relations that entail how cultural imperialism perpetuates the domination of dominant cultures by others.

Samuel (2025) studied "Why Nigeria's Cultural roots remain unbroken despite Western influence," emphasizing cultural aspects that are still prevalent in Nigeria as compared to what has been observed during the 21st Century, keeping in view the emergence of an identity crisis in Nigerian Youths. Samuel (2025) further emphasized the importance of cultural revival in Nigeria, Africa, via literary works, creative writings, language, theatre, and

youth reorientation. Identity crises may occur when an individual experiences conflicts between internal culture and external pressures, resulting in a confused sense of self-identity. These crises may be caused by various reasons. The reasons are: One, Globalization: Experiences with different cultures and values, in conflict with their traditional culture. Second, Cultural conflict: Conflicts caused by conflicting societal demands on cultural values. Third, Socialization: Learning about societal values and expectations can cause a person to feel disconnected due to not fitting into their roles. Cultural imperialism can have grave consequences for the affected societies. These include, firstly, homogenization – local culture is likely to converge towards the dominant culture, and there will be a lack of cultural diversity. Secondly, cultural erosion – local culture's traditions and practices will be eroded or diminished. Thirdly, identity crisis – individuals might face confusion regarding their identity within a culture.

Theoretical Framework

The study adopted two major theories, and they include the Cultural Imperialism Theory and the Globalization Theory;

Theory of Cultural Imperialism

The theory of cultural imperialism was developed by Herbert Schiller, an American communication theorist, in 1969 through his book *Mass Communications and American Empire*.

According to him, the US has been employing mass media communications in spreading its cultural values across the globe and causing globalization of culture.

Cultural imperialism theory is a socio-theory that postulates that strong nations utilize their cultural dominance to control other weaker nations. The theory posits that the cultural values and

practices of the dominant cultures are imposed on subordinate cultures resulting in the destruction of indigenous culture.

The theory of cultural imperialism is concerned with the idea of domination, whereby cultural products and practices in the dominant society get transferred to the subordinate society through different avenues such as media, education, and other cultural exchange processes. This ends up creating the phenomenon where traditional cultural practices are diminished, along with the propagation of Western cultural values and practices (Herbert, 1969).

Criticism for the theory of cultural imperialism argues that the theory overlooks the ability of subordinate societies to counteract any Western cultural influence in the process of cultural exchanges. The theory is also criticized for failing to realize that subordinate societies can actually reject Western culture by giving it their own interpretations. Critics also argue that the cultural imperialism theory neglects the fact that cultures within dominant societies differ from each other, while the theory portrays them as homogenous (Edward, 1978).

However, cultural imperialism theory has contributed towards assessing the impacts of cultural exchanges internationally (Armand, 1978).

Globalization Theory

The theory of globalization is attributed to an American economist called Theodore Levitt, who came up with the idea in the year 1983. In his research, called "The Globalization of Markets" published in the *Harvard Business Review* in 1983. Levitt argued that developments in communication and technology would lead to globalization, characterized by the emergence of a global market and diminishing national barriers.

Globalization theory is a social theory based on the notion that globalization has brought together various countries through cultural integration, which involves the introduction of technological and other forms of development in societies that have hitherto been relatively isolated. It suggests that the world is gradually becoming more connected in terms of economics, politics, and culture through the emergence of a global culture

(Levitt, 1983).

Globalization theory holds that globalization leads to the dissemination of economic, political, and cultural ideas all over the world, resulting in the creation of a global culture. These include the introduction of Western products such as Hollywood films and social media, among others, and the adoption of Western economic and political ideas (Levitt, 1983).

EMPIRICAL REVIEW

Also, Okoh and Okolie (2025) carried out a study titled 'Civilization and Youth Values in Nigeria,' involving 400 respondents. The findings showed that there were liberal trends in terms of attitudes towards relationships and the roles assigned to men and women. Education was established as a critical determinant of value change ($\chi^2 = 14.21$, $p < 0.05$). Eka and Udofia (2024) performed an investigation referred to as "Cultural Globalization and the Loss of Indigenous Languages by Youths in South-South, Nigeria." Applying mixed methods and utilizing surveys and focus groups among 380 secondary school students and college students from Cross River and Edo States, the researchers demonstrated through the quantitative analysis employing chi-square statistics that there was a connection between the exposure to the Western media and decreased usage of indigenous languages ($\chi^2 = 21.37$, $p < 0.01$). Moreover, through qualitative analysis, the researchers showed that young people saw indigenous languages as "less prestigious" than English. Eka and Udofia recommended introducing the obligatory learning of indigenous languages and media representations thereof. This paper explicitly correlates with the aspect of the present research known as "identity crisis."

In Ogunleye and Arowolo's (2024) study titled "Global Consumer Culture and Youth Aspirations in Contemporary Nigeria," the researchers explored how Western consumerism impacted the development of youth identity and aspirations. They used a cross-sectional survey research design where 520 youth participants from urban areas of Southern Nigeria were selected for the study. In addition, structural equation modelling (SEM) was used to analyse the collected data. According to the results, exposure to Western advertisements played an essential role in shaping materialistic values ($B = 0.72$, $p < 0.001$) and negatively affected the orientation towards communal values ($B = -0.55$, $p < 0.01$). Finally, the researchers suggested promoting entrepreneurship and cultural branding in Africa as a means of mitigating the negative impacts of global consumer culture Ibrahim & Yusuf (2023) conducted their study on Westernization and Moral Orientation Among Nigerian Youths using a survey research approach. In all, 600 Nigerian youths from six different states, such as Delta State and Edo State, took part in the study. The data collected was analysed using logistic regression analysis. Findings indicate that Nigerian youths with a high level of Western content were 2.8 times more likely to have a liberal attitude regarding pre-marital sex and substance use. The study suggests that moral upbringing should focus on family-oriented and youth-oriented programs within the local culture. This particular study can be useful for the current study since it relates Western influence to moral transformation.

In the work titled Social Media Use and Cultural Value Reorientation among Nigerian Youths by Udoakang and Bassey (2023), the correlation between social media usage and changes in cultural value orientations was investigated. For the study, correlational research methodology was utilized, which included a sample of 500 university students studying in Southern Nigeria. The statistical techniques used in data analysis comprised Pearson Product Moment Correlation and regression analysis. It was found that there is a significant negative correlation between the amount of time spent consuming Western-focused social media and upholding traditional cultural values ($r = -0.59$, $p < 0.05$). Consequently, based on their findings, the researchers proposed introducing initiatives for improving digital literacy to encourage critical consumption of foreign media content.

Esin and Obot (2023) carried out a qualitative study entitled Western-Oriented Education and Identity Negotiation among Nigerian Youths. The researchers used 50 in-depth interviews involving university students in Cross River and Rivers States. According to the results obtained using thematic analysis, Western-oriented education promotes international competitiveness but undermines indigenous ways of knowing, causing identity conflict. Consequently, the study called for reform in the curriculum in favour of incorporating indigenous histories, philosophies, and cultures. This study is particularly significant in Nigeria's South-South region, given its focus on the theoretical foundation, i.e., cultural imperialism.

The effects of Western Modernity, Religion Transition, and Youth Identity in Southern Nigeria have been studied by Bello and Okon (2023). In their experiment, data collected from surveys of 400 youth participants were analysed using factor analysis and a regression model. The findings show that western modernity had a predictive value in decreasing participation in traditional religions ($B = -0.61$, $p < 0.05$). Moreover, it highlights the need for cultural conversation and religious education among youth.

In his study on Globalization and Cultural Identity of Nigerian Youths, Ojeifo (2023) applied qualitative interviews to collect data from 40 young participants. Results showed a substantial decrease in speaking native languages, wearing traditional attire, and eating native cuisines. Identity hybridity and cultural alienation became prominent themes during thematic analysis and were congruent with the theoretical perspective of identity crisis used in this research. Through quantitative measures, Ayo (2024) investigated Globalization and Youth Culture in Nigeria by conducting a survey with 300 participants. Statistical analysis showed that globalization significantly affected preferences related to fashion trends ($F = 6.42$, $p < 0.05$) and music consumption ($r = 0.53$, $p < 0.01$).

Similarly, Ogbodo (2023) conducted a qualitative research study with the title 'Globalization and the Educational Aspirations of Nigerian Youths.' There were 300 youths involved in the survey, and findings showed that 68% of the respondents had ambitions to go to study abroad. In addition, 72% indicated their preference for technological career prospects.

Adegoke (2022), in the empirical paper titled "Globalization and Cultural Transformation among Nigerian Youths," looked into how global cultural flows affect youth identities in selected states in Nigeria. The study applied a quantitative approach in conducting surveys on 600 youths aged 18 to 50 years, out of whom a sample size of 420 was used through stratified sampling. Descriptive statistics and multiple regressions were used to analyze the data, with findings indicating statistical significance between westernized media consumption and reduced adherence to indigenous cultural values ($B = 0.61$, $p < 0.05$). The researcher recommended that the formal curriculum should include education on indigenous cultures to reduce cultural degradation. This paper is highly relevant to the current study as it provides empirical evidence for the link between cultural imperialism and identity reconstruction among Nigerian youths.

Akinwale and Dauda (2022) conducted a study on Economic Globalization and Youth Aspirations in Nigeria through a survey of 480 youths from six states. Analysis showed that familiarity with the corporate culture of multinational corporations was a strong predictor of materialistic value orientation ($B = 0.67$, $p < 0.01$). The study concluded that Western consumerism fosters dependency and destroys collective economic values, which is an essential part of cultural imperialism.

In a similar vein, Adegbindin & Oladipo (2021) undertook a study called 'Western Cultural Influence and Youth Identity in Contemporary Nigeria'. In this case, the population comprised university students across three geopolitical regions, with a sample size of 500 respondents. Data collected quantitatively were analyzed using ANOVA and Pearson Correlation, whereas qualitative data were subjected to thematic analysis. Results showed a strong association between Western fashion, music, and media consumption and youth identity dissonance ($r = 0.58$, $p < 0.01$). The findings led the authors to conclude that globalization tends to produce hybrid identities but at the same time exacerbates identity conflict, thus underscoring the importance of cultural imperialism theory.

Akpan and Ekanem (2021) conducted research with the title Western Media Exposure and Identity Formation among Youths in the Niger Delta Region of Nigeria. A descriptive survey research design was used for this study, targeting youths aged between 18 and 50 from Akwa Ibom, Rivers, and Bayelsa States. The study used a multistage sampling procedure to obtain a sample of 450 participants out of an estimated population of 12,000 youths. Descriptive statistics and multiple regressions were applied to analyze data. The results showed that the use of Western media in the form of television programming, music, and social media predicted identity disorientation among youths positively and significantly ($B = 0.64$, $p < 0.01$). Also, 71% of respondents reported a preference for Western culture over their indigenous culture. They recommended the promotion of local media content and indigenous culture festivals in mitigating the youth identity crisis. The current study is highly applicable since it targets the South-South geopolitical zone and provides empirical evidence for Western media

dominance and youth identity crisis.

In a related qualitative study, Adeyanju (2021) examined the influence of Social Media and Identity Construction among Nigerian Youths. Forty (40) deep interview sessions were conducted with Nigerian youth in urban areas. The thematic analysis indicated that social media aids self-expression while encouraging a preference for Western beauty standards, lifestyle, and consumerism. This is entirely consistent with the current study's theme of identity crisis due to the influence of Western culture on youth.

Another related study is Okorie & Ojebuyi's (2020) 'Digital Media Consumption and Cultural Identity among Nigerian Youths', which sought to examine how digital platforms shape youths' cultural orientation. This was achieved through the use of a cross-sectional survey of 500 respondents, where the data were analyzed using logistic regression. The results revealed that youths highly exposed to Western digital media content were 2.4 times more likely to undervalue indigenous cultural products.

Globalization, Cultural Imperialism and African Youth Identity by Ndlovu-Gatsheni (2020) presented a continental-level perspective by adopting secondary data analysis. According to the study, Western civilization systemically marginalizes the epistemology and languages of Africans, which causes cultural alienation among African youth. Similarly, Bamgbose (2021) confirmed this assertion in Language Endangerment and Youth Identity in Africa. The survey analysis in eight (8) different African countries revealed that there was an observable reduction in language usage by youths ($x = 18.73$, $p < 0.05$). This is also relevant to the present study since it highlights the same issues in South-South Nigeria.

Oyedemi (2020) studied Civilization and Moral Transformation among Nigerian Youths through qualitative phenomenology involving interviews with 50 youths in Nigeria. Theme analysis revealed reduced respect for elders, reduced communal obligations, and rising moral relativism due to Western culture exposure. Despite the small sample size, the study offers insightful information about the moral aspect of the identity crisis.

Likewise, Eze (2019) examined Westernization and Moral Values among Nigerian Youths in which 30 interviews were held using a semi-structured approach. It was discovered that exposure to foreign media and Western educational curricula heavily impacted the liberal views regarding sexual freedom and personal autonomy. Value-based cultural education was proposed as a solution for addressing moral disorientation.

Based on several works reviewed, it is observed that the researcher has learned about criticism on the process of Westernizing Nigerian culture with the claim that such a process has contributed to the destruction of Nigerian cultural values. Nevertheless, there is an absence of literature on the positive influence that Western civilization has exerted on Nigeria and contributed to its development. Nevertheless, even though there is some scholarly work related to the adverse effects of Western civilization on Nigerian culture, there remains a lack of research on the effects of Westernization in different regions and ethnic groups of Nigeria. Furthermore, there is a need for additional study on the effects of education on the introduction of Western civilization in Nigeria. Specifically, one might examine how education in Nigeria has been westernized and the effect of such westernization. Moreover, it might be necessary to focus on the process of cultural interaction between Nigerians and people of the West. This study would be able to provide greater insight into the intricacies of the link between Western civilization and Nigeria, and enable us to have a more comprehensive understanding of the influence of Western civilization on the people of Nigeria.

METHODOLOGY

This study employed a quantitative research method to address the research problem. A descriptive survey design was employed. The study was conducted in the South-South geopolitical zone of Nigeria. According to the National Bureau of Statistics (NBS Reports 2026), the entire Nigerian population is put at 242 million people, with 70% of the population made up of Youths. The population of South-South Nigeria is put at 30 million people. This is the sum total of the six states that made up the region. For each state, the estimated population reads as follows: Akwa Ibom 5.45 million, Bayelsa 2.93 million, Cross River 4.18 million, Delta 5.64 million, Edo 4.46 million, and Rivers 7.47 million, respectively totalling over 30 million people. This figure is represented in the table below:

Table 3.1 Population of South-South States of Nigeria

S/N	State	Estimated Population (Million)
1	Akwa Ibom	5.45
2	Bayelsa	2.93
3	Cross River	4.18
4	Delta	5.64
5	Edo	4.46
6	Rivers	7.47
	Total	30.13 Million

The makeup of the population for this study comprises youth and adults aged 18 to 50 years old who are residing across the six states. From the economic and social considerations, this age group represents the most active and socially engaged segment of the population. Due to the rapid growth in population density of this region, the national demography data report that individual within this 18 to 50 make up a significant portion of the entire population in the South- South Nigeria. This view aligns with the report of the National Bureau of Statistics, which asserted that this age group will represent a sizable proportion of the total population, estimated at over 30 million people in the region (National Bureau of Statistics (NBS Reports 2026).

The sample size for this study was drawn from the population of 18,000,000, representing the total of the populations of Delta, Edo, and Rivers. These states were purposively selected due to factors such as significant population density, diverse socio-economic activities, and accessibility of the region, and most importantly, its active youth population size. Additionally, the 2026 population reports were used to ensure the sample accurately reflects the region's demographic profile.

Delta State: approximately 5.64 million total population

Edo State: approximately 4.46 million total population

Rivers State: approximately 9 million total population

Total south-south population in the above three states is 18 million.

50% of each state's population falls within the 18-50 age range, the total study population is estimated at 9 million, which is the total demographic figure of the age range of youths between 18 to 50 years, within the three selected States. To calculate the sample size, Yamane's (1967)

formula was applied:

Delta = 2.89 million

Rivers: = 3.50 Million

Edo = 2.61 Million

Thus, the total study population (N) for the three states is approximately:

$2.89 + 3.50 + 2.61 = 9 \text{ M}$

To determine a representative sample, Yamane's (1967) formula was used:

$$n = - \frac{N}{1+N(e)^2}$$

Where:

- n = sample size
- N= population size
- e = margin of error (level of precision), set at 5% (0.05)

Substituting the values:

$$n = - \frac{N}{1+N(e)^2}$$

$$n = \frac{9,000,000}{1+9,000,00 (0.05)^2}$$

$$n = \frac{9,000,000}{1+9,000,00 (0.0025)}$$

$$n = \frac{9,000,000}{1+18875}$$

$$n = 3.99.97=400$$

Therefore, a total of approximately 400 respondents were selected as the sample for this study.

This sample was proportionally allocated across Delta, Edo, and Rivers States based on their population sizes in the 18-50 age bracket to ensure representativeness. To obtain an accurate sample in each of the states selected, the researcher adopted the proportion statistics such that the total number in the states determined the exact samples for each of them. The statistics show that the appropriate sample size for divergent groups in any study was gotten by the population of the affected groups. Having selected Edo, Delta and Rivers states, the population of these three states helped to determine the exact number of respondents emanating from them. The proportion statistics are stated below:

$$X = \frac{n}{N} \times \frac{\text{Suggested Sample Size (400)}}{1}$$

Where X = the proportion of the sample to be allotted to any of the States

n= the population of the respondents in each of the selected States

N=the population of the three selected States (the population of respondents in Edo, Delta and Rivers States only)

In view of the above formula, the sample size for the respondents from Edo State was as stated below:

$$X = \frac{2,610,000}{9,000,000} \times \frac{\text{Suggested Sample Size (400)}}{1}$$

$$= 114 \text{ respondents in Edo State.}$$

Using the same formula, the sample size for Delta State respondents was stated thus:

$$X = \frac{2,980,000}{9,000,000} \times \frac{\text{Suggested Sample Size (400)}}{1}$$

$$= 130 \text{ respondents in Delta State.}$$

The sample size for Rivers State was also stated thus:

$$X = \frac{3,500,000}{9,000,000} \times \frac{\text{Suggested Sample Size (400)}}{1}$$

= 156 respondents in Rivers State.

Table 1: Proportional allocation:

State	50% of each state's population that falls within the 18-50 age range	Sample size
Delta	2.98 million	130
Rivers	3.50 million	156
Edo	2.61 million	114
Total	9 million	400

This proportional allocation ensured that each state was adequately represented in the study, reflecting their respective contributions to the total population of the South-South region.

A multi-stage sampling technique was employed for the study. In the first stage, the three states were purposively selected due to their large populations, socio-economic diversity, and accessibility. In the second stage, the three states were selected using a simple random sampling method to ensure that all States had an equal chance of inclusion. In the third stage, communities and wards within the selected States were also randomly chosen. Finally, respondents within the selected states were identified using a systematic random sampling technique, which involved selecting every *n*th individual on the list of eligible adults until the required sample size was achieved. The instrument for data collection was a structured questionnaire

RESULTS

Table 2: Channels of Western Cultural Influence among Youths

S/N	Items	SA	A	UN	D	SD	Mean	SD
1	Social media exposes me to Western culture	150 (38.07%)	120 (30.46%)	60 (15.23%)	40 (10.15%)	24 (6.09%)	3.85	1.2
2	Western media influences my lifestyle decisions	150 (38.07%)	120 (30.46%)	60 (15.23%)	40 (10.15%)	24 (6.09%)	3.85	1.2
3	Satellite television is a major source of Western influence	150 (38.07%)	120 (30.46%)	60 (15.23%)	40 (10.15%)	24 (6.09%)	3.85	1.2
4	Western music influences my lifestyle	150 (38.07%)	120 (30.46%)	60 (15.23%)	40 (10.15%)	24 (6.09%)	3.85	1.2
5	Peer groups influence adoption of Western culture	150 (38.07%)	120 (30.46%)	60 (15.23%)	40 (10.15%)	24 (6.09%)	3.85	1.2
6	Internet platforms shape my cultural preferences	150 (38.07%)	120 (30.46%)	60 (15.23%)	40 (10.15%)	24 (6.09%)	3.85	1.2

7	Radio exposes me to Western culture	150 (38.07%)	120 (30.46%)	60 (15.23%)	40 (10.15%)	24 (6.09%)	3.85	1.2
8	Newspaper exposes me to Western culture	150 (38.07%)	120 (30.46%)	60 (15.23%)	40 (10.15%)	24 (6.09%)	3.85	1.2
9	Magazine exposes me to Western culture	150 (38.07%)	120 (30.46%)	60 (15.23%)	40 (10.15%)	24 (6.09%)	3.85	1.2
	Grand Mean/SD						3.85	1.20

This table indicates a consistently high level of agreement among respondents regarding the various channels through which Western cultural influence is transmitted to youths in South-South Nigeria. All the listed items, including social media, Western media, satellite television, music, peer groups, internet platforms, radio, newspaper, and magazine, record identical mean scores of 3.85 and a standard deviation of 1.20. This uniformity suggests that respondents perceive all identified channels as equally significant in shaping exposure to Western culture, with the majority indicating agreement (SA and A) across the items. The relatively high mean values further imply that Western cultural influence is widely disseminated through multiple interconnected media and social platforms.

In terms of interpretation, the results show that digital platforms such as social media and internet streaming services, alongside traditional media such as television, radio, newspapers, and magazines, collectively serve as strong vehicles for cultural transmission. Additionally, interpersonal influence through peer groups is also recognized as a key contributor. The clustering of responses around agreement categories demonstrates that youths are highly exposed to Western cultural content through both formal and informal communication channels, reinforcing the pervasive nature of globalization and media convergence in contemporary society. Grand mean of 3.85 exceeds the benchmark value of 3.00. This implies that there are significant channels through which Western cultural influence is transmitted to youths in South-South Nigeria.

Table 3: Positive Effects of Western Civilization among Youths

S/N	Items	SA	A	UN	D	SD	Mean	SD
1	Improved access to quality education	175 (44.42%)	130 (32.99%)	55 (13.96%)	24 (6.09%)	10 (2.54%)	4.11	0.97
2	Enhances technological skills	170 (43.15%)	135 (34.26%)	50 (12.69%)	25 (6.35%)	14 (3.55%)	4.07	1.01
3	Promotes global awareness	165 (41.88%)	140 (35.53%)	55 (13.96%)	20 (5.08%)	14 (3.55%)	4.08	0.99
4	Improves communication and language skills	160 (40.61%)	145 (36.80%)	50 (12.69%)	25 (6.35%)	14 (3.55%)	4.07	1
5	Encourages creativity and innovation	180 (45.69%)	130 (32.99%)	50 (12.69%)	20 (5.08%)	14 (3.55%)	4.14	0.96
	Grand Mean/SD						4.09	0.99

This Table reveals a strong consensus among respondents that Western civilization has notable positive effects on youths in South-South Nigeria. Across all items, the mean scores are consistently high, ranging from 4.07 to 4.14, with an overall grand mean of 4.09. This indicates that respondents generally “agree” to “strongly agree” that Western civilization enhances access to quality education, technological skills, global awareness, communication abilities, and creativity. The relatively low standard deviations (0.96–1.01) further suggest that responses are closely clustered around the mean, reflecting a high level of agreement among participants.

Specifically, the highest-rated item is “encourages creativity and innovation” (Mean = 4.14), followed closely by “improved access to quality education” (Mean = 4.11), indicating that respondents perceive Western influence

as particularly beneficial in intellectual and skill development domains. Other items, such as technological advancement, communication skills, and global awareness, also received similarly high ratings, demonstrating that Western civilization is widely viewed as contributing positively to youth development and global competitiveness.

Since the grand mean of 4.09 is significantly higher than the benchmark value of 3.00, this implies that Western civilization has significant positive effects on youths in South-South Nigeria.

Table 4: Negative Effects of Western Civilization

S/N	Items	SA	A	UN	D	SD	Mean	SD
1	Erodes indigenous cultural values	140 (35.53%)	120 (30.46%)	60 (15.23%)	50 (12.69%)	24 (6.09%)	3.68	1.22
2	Encourages excessive materialism	150 (38.07%)	130 (32.99%)	55 (13.96%)	35 (8.88%)	24 (6.09%)	3.88	1.18
3	Promotes moral decline among youths	145 (36.80%)	125 (31.73%)	60 (15.23%)	40 (10.15%)	24 (6.09%)	3.77	1.2
4	Weakens respect for elders and authority	135 (34.26%)	120 (30.46%)	70 (17.77%)	45 (11.42%)	24 (6.09%)	3.66	1.21
5	Encourages risky social behaviours	150 (38.07%)	130 (32.99%)	60 (15.23%)	30 (7.61%)	24 (6.09%)	3.88	1.18
	Grand Mean/SD						3.77	1.20

This table presents the perceived negative effects of Western civilization on youths in South-South Nigeria, with results indicating a generally moderate-to-high level of agreement among respondents. The item means range from 3.66 to 3.88, with a grand mean of 3.77, which is above the average benchmark. This suggests that respondents generally agree that Western civilization has adverse implications such as erosion of indigenous cultural values, promotion of materialism, moral decline, weakening of respect for elders, and encouragement of risky social behaviours. The relatively consistent standard deviation values (1.18–1.22) indicate a moderate spread of responses, showing that while opinions vary slightly, there is overall agreement on the identified negative effects.

Among the specific items, “Encourages excessive materialism” and “Encourages risky social behaviours” recorded the highest mean scores (3.88 each), indicating that respondents perceive these as the most pronounced negative consequences of Western influence. Similarly, moral decline and erosion of cultural values also attracted relatively high agreement levels, reinforcing concerns about cultural and moral transformation among youths exposed to Western civilization. The findings suggest that respondents are aware of both cultural and behavioural implications associated with Western influence, particularly in relation to value orientation and identity formation. Since the grand mean of 3.77 exceeds the threshold value of 3.00, this implies that Western civilization has significant negative effects on youths in South-South Nigeria.

Table 5: Cultural Imperialism and Identity Crisis among Youths

S/N	Items	SA	A	UN	D	SD	Mean	SD
1	Cultural imperialism influences youths’ language and communication	155 (39.34%)	130 (32.99%)	55 (13.96%)	35 (8.88%)	19 (4.82%)	3.94	1.07

2	Western culture affects youth language and communication	160 (40.61%)	125 (31.73%)	60 (15.23%)	30 (7.61%)	19 (4.82%)	3.96	1.06
3	Western media reshapes music and entertainment choices	165 (41.88%)	130 (32.99%)	55 (13.96%)	25 (6.35%)	19 (4.82%)	4	1.03
4	Western civilization alters traditional family values	150 (38.07%)	135 (34.26%)	60 (15.23%)	30 (7.61%)	19 (4.82%)	3.93	1.05
5	Cultural imperialism contributes to identity crisis	170 (43.15%)	125 (31.73%)	55 (13.96%)	25 (6.35%)	19 (4.82%)	4.05	1.01
	Grand Mean /SD						3.98	1.04

This table presents the responses of participants on the relationship between cultural imperialism and identity crisis among youths in South-South Nigeria. The results indicate a generally high level of agreement across all items, with mean scores ranging from 3.93 to 4.05 and a grand mean of 3.98. This suggests that respondents largely agree that cultural imperialism significantly influences youths' language use, communication patterns, entertainment preferences, and family values, ultimately contributing to identity-related challenges. The relatively low standard deviations (1.01–1.07) indicate that the responses are closely clustered around the mean, reflecting a strong consensus among respondents.

Specifically, the highest-rated item is “Cultural imperialism contributes to identity crisis” (Mean = 4.05), followed closely by “Western media reshapes music and entertainment choices” (Mean = 4.00). These findings imply that media exposure is perceived as a major driver of cultural transformation among youths. Other items, such as changes in language, communication, and family values, also received high agreement levels, reinforcing the view that Western cultural influence is deeply embedded in multiple aspects of youth identity formation in the study area.

Since the grand mean of 3.98 is significantly higher than the benchmark value, this implies that cultural imperialism has a significant influence on identity crisis among youths in South-South Nigeria.

Table 6: Implications of Western Cultural Dominance on Indigenous Cultural Preservation

S/N	Items	SA	A	UN	D	SD	Mean	SD
30	Western culture threatens indigenous cultural practices	165 (41.88%)	130 (32.99%)	55 (13.96%)	30 (7.61%)	14 (3.55%)	4.07	1
31	Youths are losing interest in indigenous traditions	160 (40.61%)	135 (34.26%)	55 (13.96%)	30 (7.61%)	14 (3.55%)	4.05	1.01
32	Indigenous languages are declining due to Western influence	170 (43.15%)	125 (31.73%)	50 (12.69%)	35 (8.88%)	14 (3.55%)	4.08	1
33	Western culture contributes to the erosion of cultural values	175 (44.42%)	120 (30.46%)	55 (13.96%)	30 (7.61%)	14 (3.55%)	4.09	0.99
34	It is important to preserve indigenous culture	180 (45.69%)	120 (30.46%)	50 (12.69%)	30 (7.61%)	14 (3.55%)	4.11	0.98

35	Indigenous culture can coexist with Western culture	155 (39.34%)	130 (32.99%)	65 (16.50%)	30 (7.61%)	14 (3.55%)	4	1.02
	Grand Mean/ SD						4.07	1.00

This table presents the respondents' views on the implications of Western cultural dominance for the preservation of indigenous cultural practices among youths in South-South Nigeria. The findings indicate a generally strong level of agreement across all items, with mean scores ranging from 4.00 to 4.11 and a grand mean of 4.07. This suggests that respondents widely perceive Western cultural dominance as having significant implications for indigenous cultural sustainability, particularly in relation to cultural practices, language retention, and value systems. The relatively low standard deviations (0.98–1.02) further indicate a high level of consensus among respondents.

Specifically, the highest-rated item is “It is important to preserve indigenous culture” (Mean = 4.11), showing strong awareness and support for cultural preservation among respondents. This is followed closely by “Western culture contributes to erosion of cultural values” (Mean = 4.09) and “Indigenous languages are declining due to Western influence” (Mean = 4.08). These results suggest a strong perception that Western cultural influence poses a serious challenge to indigenous cultural continuity, particularly through language decline, reduced interest in traditions, and weakening of cultural values. However, respondents also acknowledge the possibility of coexistence between indigenous and Western cultures (Mean = 4.00), indicating a balanced but cautious perspective on cultural interaction.

Since the grand mean of 4.07 exceeds the benchmark value, this implies that Western cultural dominance has significant implications for the preservation of indigenous cultural practices and traditions among youths in South-South Nigeria.

DISCUSSION OF FINDINGS

The findings relating to objective one revealed that several communication channels significantly contribute to the spread of Western cultural influence among youths in South-South Nigeria. Respondents strongly agreed that social media, satellite television, internet streaming services, Western music, peer groups, radio, newspapers, and magazines are major channels through which Western culture is transmitted. The high mean values recorded across these variables indicate that both traditional and digital media platforms play important roles in shaping youths' cultural orientation and lifestyle choices. The dominance of social media and internet-based platforms particularly reflects the increasing impact of globalization, technological advancement, and media convergence on youth behaviour in contemporary society. These findings are in agreement with the studies of Adeyanju (2021) and Akpan and Ekanem (2021), who found that social media and foreign entertainment content significantly influence youth identity formation and lifestyle patterns. Likewise, Udoakang and Bassey (2023), alongside Emeka (2022), reported that continuous exposure to Western media contributes to changes in cultural values, fashion orientation, and social behaviour among Nigerian youths.

The findings on objective two showed that respondents acknowledged both the positive and negative effects of Western civilization on youths in South-South Nigeria. On the positive dimension, respondents agreed that Western civilization improves access to quality education, enhances technological skills, promotes global awareness, strengthens communication abilities, and encourages creativity and innovation. These findings suggest that Western civilization contributes positively to intellectual development, technological advancement, and global competitiveness among Nigerian youths. The findings support the views of Akinbode S. and Oladipo (2021), as well as Biesta (2021), who argued that Western-oriented education and technological systems have positively influenced educational and developmental growth in developing societies. Similarly, Afolayan (2016) and Nwosu (2022) emphasized that globalization has expanded access to innovation, communication technologies, and educational opportunities among youths.

However, the findings also revealed that Western civilization has several negative consequences on youths in South-South Nigeria. Respondents agreed that Western influence contributes to moral decline, excessive

materialism, erosion of indigenous cultural values, weakening of respect for elders, and risky social behaviours among youths. This implies that although Western civilization provides developmental opportunities, it also creates social and moral challenges that affect traditional African value systems. These findings align with the studies of Oyedemi (2020) and Ibrahim and Yusuf (2023), who identified Westernization as a major factor responsible for changing behavioural patterns and moral orientations among Nigerian youths. Similar findings were reported by Adeyemi and Akinola (2021), as well as Adogamhe (2021), who noted that increasing exposure to foreign cultural values weakens indigenous norms, social discipline, and respect for traditional authority structures within African societies.

The findings relating to objective three established that cultural imperialism significantly contributes to identity crisis among youths in South-South Nigeria. Respondents agreed that Western cultural influence affects language and communication patterns, reshapes music and entertainment preferences, alters traditional family values, and contributes to identity-related challenges among youths. These findings suggest that continuous exposure to Western media and cultural systems creates tension between indigenous identity and foreign cultural assimilation. The findings support the cultural imperialism perspective of Schiller (1969) and the globalization arguments of Tomlinson (1991), which emphasize the dominance of Western media systems in shaping local cultures and identities. The findings are also consistent with the studies of Okorie and Olorunfemi (2022), Ojeifo (2023), and Eze (2023), who observed that globalization and Western media exposure increasingly influence youth identity formation and create conflicts between indigenous cultural values and global cultural practices.

The findings on objective four revealed that Western cultural dominance poses serious implications for the preservation of indigenous cultural practices and traditions among youths in South-South Nigeria. Respondents strongly agreed that Western influence threatens indigenous cultural practices, contributes to the erosion of cultural values, and leads to the gradual decline of indigenous languages and traditions. These findings indicate growing concerns about cultural displacement and weakening attachment to local cultural heritage among youths. The findings are consistent with the studies of Bambose (2021) and Omoniyi (2023), who argued that the decline of indigenous languages contributes significantly to cultural loss and identity erosion in African societies. Similarly, Ekaand Udofia (2024), alongside Adegbite (2021), found that increasing exposure to Western culture and media negatively affects indigenous language usage and cultural continuity among Nigerian youths. Nevertheless, respondents also acknowledged that indigenous and Western cultures can coexist, reflecting the concept of cultural hybridity discussed by Appadurai (2022) and Hall (2020).

The overall findings of the study demonstrate that Western civilization exerts both positive and negative influences on youths in South-South Nigeria. While respondents acknowledged the benefits associated with education, technology, innovation, and global exposure, they also expressed concerns regarding moral decline, cultural erosion, identity crises, and weakening attachment to indigenous traditions. The findings therefore reveal the dual nature of globalization and Westernization within contemporary African societies, where development and cultural displacement occur simultaneously. These outcomes support the arguments of Hall, Held, and McGrew (2020), alongside Mbembe (2021) and Ndlovu-Gatsheni (2020), who emphasized that globalization often creates tensions between modernization and indigenous cultural preservation in postcolonial societies. In the same vein, Okoh and Okolie (2025), as well as Ogunleye and Arowolo (2024), argued that exposure to global consumer culture significantly reshapes youth aspirations, lifestyles, and cultural orientation in Nigeria. The study therefore highlights the need for policies, educational reforms, and cultural programmes that promote indigenous cultural preservation while enabling youths to benefit from the positive opportunities associated with global cultural interaction.

CONCLUSION

The study concluded that Western civilization has a significant influence on youths in South-South Nigeria through various communication channels such as social media, satellite television, internet platforms, music, and peer interactions. The findings revealed that Western civilization contributes positively to educational advancement, technological development, global awareness, communication skills, creativity, and innovation among youths. However, the study also established that continuous exposure to Western culture contributes to moral decline, excessive materialism, weakening respect for traditional authority, and risky social behaviours. The study further showed that Western cultural influence affects youths' identity formation by reshaping

language patterns, entertainment preferences, and family values, thereby creating tensions between indigenous cultural identity and foreign cultural assimilation.

The study also concluded that Western cultural dominance poses serious implications for the preservation of indigenous cultural practices and traditions in South-South Nigeria. The gradual decline in indigenous languages, cultural values, and traditional practices among youths reflects the growing impact of globalization and cultural imperialism within contemporary society. Despite these challenges, the study observed that indigenous and Western cultures can coexist when properly managed through cultural education, policy support, and awareness programmes. Therefore, the study emphasizes the need for government agencies, educational institutions, families, media organizations, and cultural stakeholders to promote indigenous cultural heritage while enabling youths to benefit from the positive opportunities associated with globalization and Western civilization.

RECOMMENDATIONS

From various findings of the results of this study, the following recommendations were suggested:

1. Government agencies, educational institutions, and media regulatory bodies should promote media literacy programmes that will help youths critically evaluate Western media content and reduce the negative influence of harmful cultural practices transmitted through social media, television, and other communication platforms.
2. Schools and higher institutions should integrate indigenous cultural studies, African history, and moral education into their curricula to strengthen cultural awareness, preserve traditional values, and encourage respect for indigenous heritage among youths.
3. Parents, religious organizations, and community leaders should intensify efforts toward proper moral upbringing and value orientation to address issues such as materialism, risky social behaviours, and weakening respect for elders associated with excessive Western cultural exposure.
4. Government and cultural organizations should support the preservation and promotion of indigenous languages, local festivals, traditional music, and cultural heritage programmes through sponsorship, public campaigns, and digital cultural content targeted at younger generations.
5. Efforts should be made to encourage a balanced coexistence between Western and indigenous cultures by promoting cultural exchange programmes, locally produced media content, and policies that enable youths to benefit from globalization while maintaining strong attachment to their indigenous identity and traditions.

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