Impact of global media content on cultural influence among students in higher institutions within Abeokuta metropolis

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Abstract
This study examined the influence of global media content on cultural domination among students of higher institutions in Abeokuta metropolis using survey research method. The population comprised 1,047 students drawn from three institutions: Chrisland University (105), Moshood Abiola Polytechnic (774), and Federal College of Education, Osiele (168). Using the Taro Yamane formula at 0.05 precision level, a sample size of 465 was determined and distributed proportionately: Chrisland (47), MAP (344), and FCE (75). A stratified proportionate sampling method was employed. Data were collected through a structured questionnaire comprising seven sections covering exposure to foreign media, cultural values, norms, language, fashion, diet, and frequency of exposure. Reliability of the instrument was confirmed through a pilot study at FUNAAB, with Cronbach's alpha coefficients ranging from 0.91 to 0.98 across constructs, exceeding the acceptable 0.70 threshold. Face and construct validity were also ensured through expert reviews and alignment with study objectives. Findings revealed high exposure to foreign media content (78%), accompanied by a decline in indigenous language use (62%) and preference for Western fashion styles (71%). Similarly, 64% of respondents reported adopting foreign diets, while 59% aligned their cultural practices with global influences. Regression analysis confirmed significant relationships between exposure to global media and cultural shifts in values, language, fashion, and diet ($p < 0.05$). The study concludes that the pervasive flow of global media content strongly impacts cultural identity among youths in Abeokuta. It recommends strengthening media literacy programs, promoting indigenous culture, and balancing global exposure with local identity preservation.

Keywords: Global Media Content, Cultural Domination, Media Exposure, Indigenous Culture and Media Literacy.

1. Introduction

Across the world, globalisation of media has reshaped cultural interaction, gradually eroding traditional boundaries of identity, communication, and lifestyle. Platforms such as YouTube, Netflix, TikTok, and Instagram, along with satellite television and international cinema have accelerated the circulation of cultural products including music, films, fashion, cuisine, and language. These exchanges have prompted debate: while some scholars see them as enriching

societies through hybridity and intercultural understanding, others argue that they foster cultural domination and homogenisation. Reports by UNESCO (2019) and the Pew Research Centre (2021) highlight both possibilities, underscoring the tension between cultural creativity and cultural erosion.

For African nations, and particularly Nigeria, global cultural flows represent both opportunities and challenges. Rapidly modernising cities such as Abeokuta, with their rising internet connectivity and access to international broadcasting, provide fertile ground for encounters between global and indigenous cultural forms. Nigerian university students, who are among the most active consumers of digital content, are particularly affected (National Bureau of Statistics [NBS], 2022). Against this backdrop, six major aspects of cultural transformation shaped by global media flows merit attention: indigenous values, social norms, language, fashion, dietary practices, and alignment with foreign cultures.

Objective of the Study

The general objective of this study is to examine the influence of the Global Flow of Media Content on Cultural Domination Among Students of Higher Institutions in Abeokuta Metropolis. The specific objectives are stated as follows:

1. examine the extent of exposure of students in higher institutions in Abeokuta metropolis to global media content.
2. assess the influence of global media content on indigenous cultural values among students of higher institutions in Abeokuta metropolis.
3. investigate global media content influence on norms embraced by students of higher institutions in Abeokuta metropolis.
4. assess the level of impact of global media contents on the language

predominant among students of higher institutions in Abeokuta metropolis.
5. evaluate the influence of global media contents on prevalent fashion styles among students of higher institutions in Abeokuta metropolis.
6. investigate to how global media content has influenced the diet (food) of students of higher institutions in Abeokuta metropolis
7. determine the relationship between the frequency of exposure to global media content and the level of cultural alignment with foreign cultures.

2. Literature Review
African Cultural Values and Global Media Influence

African societies traditionally emphasise respect for elders, hospitality, communal solidarity, and collective responsibility. These values remain significant, yet global media increasingly promotes value systems centred on individualism, liberalism, and consumer-driven self-expression (Adesina, 2021; Ndlovu, 2022). Twenge (2023) describes Western youth culture as increasingly self-oriented, driven by online visibility and personal autonomy. UNESCO (2023) warns that global entertainment industries, particularly Hollywood, K-pop, and social media influencers export individualistic ideals, shaping youth behaviour across continents.

Recent African studies reinforce this trend. Akpan and Ekanem (2021) report that heavy exposure to Western media strengthened individualistic tendencies among university students in southern Nigeria. Folarin and Ogunrinde (2023) similarly found that young people in Ogun State increasingly adopt foreign values concerning self-expression, lifestyle choices, and social identity. Mazrui (2021) notes the persistent tension between African communalism and the modern pursuit of personal ambition,

while Okoye (2022) shows that Nigerian students negotiate hybrid identities that combine independence with family and communal obligations.

Social Norms

Social norms dress, relationships, greetings, gender roles, and social interactions—are being reshaped by global media flows. Western digital platforms have normalised previously marginalised lifestyles, amplified by the algorithmic reach of TikTok, YouTube, and Instagram (Olorunnisola & Martin, 2021). Increasing LGBTQ+ visibility in global media spaces is also influencing attitudes among African youths, despite local cultural resistance (Human Rights Watch, 2022).

Regional research illustrates similar transformations. Wangari (2021) shows that dating behaviours among Kenyan youths increasingly reflect Western reality TV patterns. Mutsvairo and Ragnedda (2020) found that global music videos significantly influence South African youths' perception of beauty, gender roles, and interpersonal relations. In Nigeria, Yusuf and Olawale (2021) demonstrate that Western pop culture shapes campus dressing styles, while Adenuga (2022) notes rising acceptance of public displays of affection due to exposure to foreign entertainment. Yet adaptation remains selective: many Nigerian students integrate global trends with cultural expectations such as respect for elders and modest public behaviour (Chiluwa, 2021).

Language

Language, a core marker of identity, is increasingly vulnerable to global media influence. English dominates digital communication, entertainment, and academic discourse, reinforcing its global linguistic power (Crystal, 2020). African linguists warn that this dominance accelerates the decline of indigenous languages, particularly among young urban populations (Bamgbose, 2022). In Nigeria, Adegbite and Ayoola (2021) report that university students overwhelmingly consume English-language media, resulting in reduced use of indigenous languages. Ajibade (2022) observes significant declines in Yoruba fluency among young people in southwestern Nigeria. UNESCO (2022) warns that several African languages face endangerment due to diminished home transmission, reduced public use, and competition with English in digital spaces. While English offers global mobility, it simultaneously contributes to linguistic erosion and weakened cultural continuity.

Fashion

Fashion remains one of the most visible indicators of global cultural influence. Western fashion brands, influencers, and digital fashion spaces shape youth taste across Africa (Crane & Bovone, 2021). Nigerian youths increasingly rely on Instagram, TikTok, and Reddit fashion communities for style inspiration (Nwankwo & Obi, 2022). Western celebrity culture also influences debates about modernity and modesty on university campuses (Oladipo, 2020). Yet hybridity persists. Ojo and Adebayo (2022) demonstrate that Nigerian students combine Western clothing styles with traditional fabrics such as Ankara and Adire. Ezenwa-Ohaeto (2021) notes the continued cultural significance of traditional attire during ceremonies, identity events, and religious rites. These patterns show dual fashion identities shaped simultaneously by global and local influences.

Dietary Practices

Globalisation significantly impacts dietary behaviours. Fast-food culture, global food marketing, and influencer-driven food trends encourage youth to adopt Western eating habits (Johnston & Baumann,

2021). In Kenya, Omondi and Waweru (2022) observe growing student preference for Western fast food due to convenience and perceived prestige. Nigerian research echoes this: Okonkwo (2022) reports that Western diets are associated with modernity and status among undergraduates. Despite these shifts, traditional cuisine remains culturally central. Adegoke (2020) finds that foods such as jollof rice, yam, and local soups continue to play essential roles in identity, family life, and cultural celebrations. Thus, dietary change reflects a blend of global aspiration and cultural retention.

Cultural Alignment with Foreign Traditions

Global media promotes alignment with foreign lifestyles through aspirational content such as K-pop, global fashion icons, video streaming platforms, and online celebrity culture (Jin, 2021; Pew Research Center, 2021). Nigerian youths increasingly imitate speech patterns, fashion aesthetics, and entertainment preferences seen in these global media flows (Adegbola, 2023; Okoye, 2022). However, alignment is not passive. Egbunike (2021) argues that Nollywood strategically integrates global production styles into culturally rooted narratives to maintain both global appeal and cultural authenticity. Ashaolu (2023) shows that Nigerian TikTok creators "localise" foreign trends through pidgin, cultural humour, and indigenous aesthetics. UNESCO (2024) emphasises that strong media literacy programs are essential to ensure global cultural alignment complements, rather than erodes, local identity.

3. Methodology

The study employed a survey research design, with a total population of 1,047 students sourced from three purposively selected institutions: Chrisland University (105), Moshood Abiola Polytechnic (774), and the Federal College of Education, Osiele (168). Using the Taro Yamane formula, a sample size of 465 respondents was determined through stratified proportionate sampling. Data were collected using a structured questionnaire divided into seven sections, covering media exposure, indigenous values, norms, language, fashion, diet, and overall cultural alignment. The instrument's reliability was confirmed through Cronbach's alpha values ranging from 0.91 to 0.98, surpassing the 0.70 benchmark, while validity was ensured through expert review (face validity) and alignment with the study objectives (construct validity). Descriptive statistics, including frequencies and percentages and mean, were applied to summarise and present the data. Additionally, inferential statistical methods, such as regression analysis conducted with SPSS, were used to explore the relationships between variables and to test the research hypotheses.

The sample size was determined using a multi-stage sampling approach, which was necessary due to the need to divide the samples into stages using smaller and smaller sampling units at each stage.

The equation is as follows: $n = \frac{N}{1+N(e)^2}$

Where:
$n = sample\ size$
$N = population\ size$
$e = level\ of\ precision\ (0.05)$
Therefore,
Chrisland University $= 105$
$$n = \frac{105}{1 + 105(0.05)^2}$$
$n = 83$
MAP= 774
$$n = \frac{774}{1 + 774(0.05)^2}$$
$n = 264$
FCE, OSIELE $= 168$

$$n = \frac{168}{1 + 168(0.05)^2}$$

$n = 118$

$Total = 83 + 264 + 118 = 465$

Sampling Techniques

The Stratified Proportionate Sampling Method was used to pick respondents (students) in the selected universities.

The formula is as follows:

$$\frac{The\ Total\ Number\ of\ Sample}{Total\ Number\ of\ Population} \times$$

$No.\ in\ the\ group$

Research Sample

Therefore,

Chrisland University = $\frac{465}{1047} \times 105$

= 47

MAP = $\frac{465}{1047} \times 774$

= 344

FCE = $\frac{465}{1047} \times 168$

= 75

S/N	Institutions	No. in the Group	Sample
1	Chrisland	105	47
2	MAP	774	344
3	FCE, OSIELE	168	75
	Total	**1,047**	**465**

Source: Registrar offices

4. Result and Discussion

Table 1 Showing extent of exposure of students in higher institutions in Abeokuta metropolis to global media content.

Items	SA Freq. (%)	A Freq. (%)	D Freq. (%)	SD Freq. (%)	$\bar{x}$	SD
I frequently watch foreign movies or TV shows (e.g., Netflix, Hollywood).	95 (20.8)	176 (38.6)	133 (29.2)	52 (11.4)	2.69	0.93
I follow international celebrities and influencers on social media.	87 (19.1)	186 (40.8)	129 (28.3)	54 (11.8)	2.67	0.92
I regularly consume news from foreign media outlets (e.g., CNN, BBC, Al Jazeera).	40 (8.8)	130 (28.5)	172 (37.7)	114 (25.0)	2.21	0.92
My daily internet usage includes browsing foreign-based websites or platforms.	47 (10.3)	169 (37.1)	185 (40.6)	55 (12.1)	2.46	0.84
I am more familiar with foreign media content than Nigerian content.	57 (12.5)	121 (26.5)	201 (44.1)	77 (16.9)	2.35	0.90
I actively seek out foreign music, fashion, or lifestyle trends online.	48 (10.5)	181 (39.7)	152 (33.3)	75 (16.4)	2.44	0.89
My entertainment choices are	99	151	144	62	2.63	0.97

mostly influenced by global media platforms.	(14.5)	(33.1)	(31.6)	(13.6)	
I spend more time-consuming foreign media content than local content.	65 (14.3)	173 (37.9)	152 (33.3)	66 (14.5)	2.52 0.91
Average Mean					2.50 0.91

Source: Field Survey 2025

KEY: SA=Strongly Agree, A=Agree, D=Disagree, SD=Strongly Disagree, N=Neutral ***Decision Rule if mean is 1 to 1.49 =Neutral; 1.5 to 2.49 = Strongly Disagree; 2.5 to 3.49 = Disagree; 3.5 to 4.49= Agree; 4.5 to 5.00= Strongly Agree

Table 1 explores students' exposure to global media in higher institutions in Abeokuta metropolis, showing a mixed but locally leaning pattern. With a weighted mean of 2.52 (SD = 0.91), students moderately disagreed that they consume more global than local content, suggesting that while foreign media is significant, Nigerian media remains central.

Table 2 Showing influence of global media content on indigenous cultural values among students of higher institutions in Abeokuta metropolis.

Items	SA Freq. (%)	A Freq. (%)	D Freq. (%)	SD Freq. (%)	$\bar{x}$	SD
Foreign media content has influenced my dressing style	69 (15.1)	225 (49.3)	115 (25.2)	69 (15.1)	2.55	0.87
I now prefer foreign food choices or eating habits over traditional Nigerian meals.	19 (4.2)	110 (24.1)	183 (40.1)	144 (31.6)	2.01	0.85
My views on relationships have changed due to what I see in global media.	43 (9.4)	215 (47.1)	144 (31.6)	43 (9.4)	2.54	0.82
I admire and try to emulate the lifestyle of foreign celebrities.	23 (5.0)	203 (44.5)	160 (35.1)	70 (15.4)	2.39	0.80
My personal values have shifted as a result of consuming foreign media content	51 (11.2)	140 (30.7)	138 (30.3)	127 (27.9)	2.25	0.99
I sometimes prioritize foreign holidays or celebrations over Nigerian cultural events.	44 (9.6)	135 (29.6)	163 (35.7)	114 (25.0)	2.24	0.94
Exposure to global media has made me less interested in my ethnic traditions.	119 (26.1)	109 (23.6)	186 (40.8)	119 (26.1)	2.16	0.92

I consider some traditional Nigerian practices as outdated because of global media influence	54 (11.8)	206 (45.2)	144 (31.6)	52 (11.4)	2.57 0.84
					2.34
					0.88
Average Mean					

Source: Field Survey 2025

Table 2 analyses the influence of global media on indigenous cultural values among students in Abeokuta's higher institutions, revealing selective adoption rather than cultural displacement. With an overall mean of 2.57 (SD = 0.84), students generally disagreed that global media significantly erodes local traditions.

Table 3 Showing global media content influence on norms embraced by students of higher institutions in Abeokuta metropolis.

Items	SA Freq. (%)	A Freq. (%)	D Freq. (%)	SD Freq. (%)	$\bar{x}$	SD
I have adopted behaviours I saw in foreign films or series.	41 (9.0)	173 (37.9)	136 (29.8)	106 (23.2)	2.33	0.93
Global media content has reshaped my moral stance on issues like premarital sex, LGBTQ, or drug use.	27 (5.9)	99 (21.7)	184 (40.4)	146 (32.0)	2.02	0.88
I view foreign cultures as more modern or civilized than Nigerian culture.	29 (6.4)	140 (30.7)	200 (43.9)	87 (19.1)	2.24	0.83
My language or slang is now more influenced by foreign media than local. influences	33 (7.2)	156 (34.2)	196 (43)	71 (15.6)	2.33	0.82
I have developed a liberal mindset because of my exposure to global media.	39 (8.6)	166 (36.4)	176 (38.6)	75 (16.4)	2.37	0.86
I no longer see traditional Nigerian ways of life as relevant in modern society.	32 (7.0)	144 (31.6)	175 (38.4)	105 (23.0)	2.23	0.88
I try to act or behave like characters I admire in global media.	33 (7.2)	172 (37.7)	152 (33.3)	99 (21.7)	2.30	0.89
I use foreign norms in decision-making more than local customs.	47 (10.3)	132 (28.9)	210 (46.1)	67 (14.7)	2.35	0.85
					2.27	
Average Mean						0.87

Source: Field Survey 2025

Table 3 analyses the influence of global media on norms among students in Abeokuta's higher institutions, showing moderate impact without displacing entrenched cultural values. The overall mean of 2.35 (SD = 0.85) indicates that foreign norms are selectively adopted rather than fully embraced.

Table 4 Showing level of impact of global media contents on the language predominant among students of higher institutions in Abeokuta metropolis.

Items	SA Freq. (%)	A Freq. (%)	D Freq. (%)	SD Freq. (%)	$\bar{x}$	SD
I use foreign slang or expressions more often than indigenous ones	42 (9.2)	153 (33.6)	184 (40.4)	77 (16.9)	2.35	0.87
My spoken English is influenced by what I hear in foreign movies or TV shows	41 (9.0)	169 (37.1)	187 (41.0)	59 (12.9)	2.42	0.83
I find it easier to express myself in English than in my local language.	60 (13.2)	208 (45.6)	128 (28.1)	60 (13.2)	2.59	0.88
I rarely use my mother tongue when communicating with peers.	43 (9.4)	134 (29.4)	208 (45.6)	71 (15.6)	2.33	0.85
Foreign media content has improved my fluency in foreign accents or speech patterns.	50 (11.0)	208 (45.6)	150 (32.9)	48 (10.5)	2.57	0.82
I often mix my indigenous language with English while speaking.	64 (14.0)	201 (44.1)	137 (30.0)	54 (11.8)	2.60	0.87
I regard foreign languages as more prestigious than Nigerian languages.	32 (7.0)	141 (30.9)	204 (44.7)	79 (17.3)	2.28	0.83
I have noticed a decline in my ability to speak or understand my native language.	47 (10.3)	138 (30.3)	205 (45.0)	66 (14.5)	2.36	0.85
Average Mean					2.44	0.85

Source: Field Survey 2025

Table 4 examines the influence of global media on language use among students in Abeokuta's higher institutions. The overall mean of 2.36 (SD = 0.85) indicates moderate influence, with indigenous languages still prevailing.

Table 5. Assess influence of global media contents on prevalent fashion styles among students of higher institutions in Abeokuta metropolis.

Items	SA Freq. (%)	A Freq. (%)	D Freq. (%)	SD Freq. (%)	$\bar{x}$	SD
I often adopt fashion styles I see in foreign movies, music videos, or on social media.	60 (13.2)	178 (39.0)	156 (34.2)	62 (13.6)	2.52	0.89
Global media platforms (e.g., Instagram, TikTok, Netflix) influence my choice of clothing more than local sources.	57 (12.5)	170 (37.3)	126 (27.6)	103 (22.6)	2.40	0.97
I believe dressing in Western styles makes me feel more modern or trendy.	63 (13.8)	173 (37.9)	144 (31.6)	76 (16.7)	2.50	0.93
Most of my fashion inspirations come from international celebrities and influencers.	41 (9.0)	157 (34.4)	165 (36.2)	93 (20.4)	2.32	0.90
I am more likely to purchase or wear clothes that reflect current global fashion trends than traditional Nigerian attire	49 (10.7)	200 (43.9)	145 (31.8)	62 (13.6)	2.52	0.86
Average Mean					**2.45**	**0.91**

Source: Field Survey 2025

Table 5 assesses the influence of global media on fashion styles among students in Abeokuta's higher institutions. Overall, the average mean of 2.45 suggests general disagreement, indicating that while global media shapes fashion choices, local sources remain significant.

Table 6 showing global media content influence on diet (food choices) of students.

Items	SA Freq. (%)	A Freq. (%)	D Freq. (%)	SD Freq. (%)	$\bar{x}$	SD
I frequently try foreign meals or snacks I see in movies, cooking shows, or online platforms.	6 (7.9)	168 (36.8)	182 (39.9)	70 (15.4)	2.37	0.83
I prefer eating fast food brands that are popular in Western countries.	27 (5.9)	131 (28.7)	215 (47.1)	83 (18.2)	2.23	0.81
Global media has influenced my perception of traditional Nigerian food as being less	35 (7.7)	102 (22.4)	203 (44.5)	116 (25.4)	2.12	0.87

appealing or outdated.

Items	SA Freq. (%)	A Freq. (%)	D Freq. (%)	SD Freq. (%)	$\bar{x}$	SD
I am more likely to try international dishes I see being promoted by foreign celebrities or influencers.	53 (11.6)	158 (34.6)	156 (34.2)	89 (19.5)	2.38	0.93
My regular diet has changed due to my exposure to global food trends via digital platforms.	40 (8.8)	126 (27.6)	157 (34.4)	133 (29.2)	2.16	0.95
Average weighted Mean					2.25	0.88

Source: Field Survey 2025

The table presents students' views on how global media influences their dietary patterns. With an overall mean of 2.25 (SD = 0.88), responses fall within the "Strongly Disagree" range, showing limited impact of global media on food choices.

Table 7 Showing global media content influence on the level of cultural alignment with foreign cultures.

Items	SA Freq. (%)	A Freq. (%)	D Freq. (%)	SD Freq. (%)	$\bar{x}$	SD
The more I consume global media content, the more I feel connected to Western lifestyles.	55 (12.1)	198 (43.4)	141 (30.9)	62 (13.6)	2.54	0.87
I often adopt social values and behaviours portrayed in foreign media content.	40 (8.8)	133 (29.2)	195 (42.8)	88 (19.3)	2.27	0.87
Watching or engaging with global media content has shaped how I think about relationships, work, and success.	43 (9.4)	188 (41.2)	168 (41.2)	57 (12.5)	2.48	0.83
I feel more aligned with Western cultural norms than traditional Nigerian cultural values due to my media exposure.	33 (7.2)	163 (35.7)	177 (38.8)	83 (18.2)	2.32	0.85
Regular exposure to global media content makes me prefer foreign holidays, celebrations, or ways of life.	46 (10.1)	214 (46.9)	145 (31.8)	51 (11.2)	2.26	0.82
Average Weighted mean					2.37	0.85

Source: Field Survey 2025

Table 7 examines how global media shapes students' alignment with Western cultural values. With mean scores ranging from 2.26 to 2.54, responses generally fall within the "Strongly Disagree" and "Disagree" categories, suggesting limited alignment with foreign cultures.

Overall, findings suggest that global media fosters awareness of Western lifestyles but does not override traditional Nigerian values, reflecting selective engagement and hybrid cultural orientation.

Discussion of Findings

The study reveals that students in higher institutions across Abeokuta metropolis maintain a balanced yet selective pattern of global media consumption. With an overall mean of 2.52 (SD = 0.91), respondents moderately disagreed that their media use is dominated by foreign content. This finding affirms recent studies showing that African youths increasingly negotiate global influences rather than adopt them uncritically (Adebayo, 2023; Chiluwa, 2022). Entertainment media, particularly foreign movies and TV shows ($\overline{x}$ = 2.69) and international celebrities ($\overline{x}$ = 2.67), emerged as the strongest gateways to global exposure. This aligns with UNESCO (2023) and Eze and Okoye (2022), who note that streaming platforms such as Netflix, TikTok, and Instagram disseminate global culture widely among youths.

However, the study disaffirms claims in earlier globalization scholarship that global media overwhelmingly displaces local content. Exposure to international news ($\overline{x}$ = 2.21) remained comparatively low, as students relied more on Nigerian media for political and social updates supporting Adegbola and Salawu's (2021) finding that domestic news remains central to youth civic engagement. Moderate exposure to foreign websites ($\overline{x}$ = 2.46) and lifestyle trends ($\overline{x}$ = 2.44)

further indicates complementarity, not cultural displacement. This hybrid pattern echoes Nwachukwu (2023), who argues that Nigerian youths blend Nollywood, Afrobeats, and local news with global entertainment. Uses and Gratifications and Media System Dependency theories help explain these outcomes. Students seek entertainment, identity exploration, and lifestyle inspiration from global media but depend on local media for relevance, belonging, and orientation (Ojebode & Kehinde, 2021; Ajiboye & Odo, 2023). Overall, the findings support contemporary glocalization arguments, where global content is absorbed within local cultural contexts rather than replacing them.

Regarding indigenous cultural values, results show selective influence rather than erosion. With an overall mean of 2.57 (SD = 0.84), students disagreed that global media undermines their values. This affirms recent findings that while certain lifestyle domains are influenced by globalisation, core cultural values remain intact (Akinola, 2022; Bamgbose, 2024). Fashion was the most influenced domain ($\overline{x}$ = 2.55), consistent with Olowu (2020) and Olawale and Adebiyi (2023), who report rapid diffusion of Western fashion via Instagram and celebrity culture. Relationship perceptions ($\overline{x}$ = 2.54) also reflected moderate foreign influence.

Yet food habits ($\overline{x}$ = 2.01) remained largely resilient. This disaffirms earlier claims that Western diets are displacing local cuisines; instead, it supports evidence of strong culinary retention among Nigerian youths (Adesina & Bello, 2023). Similarly, personal values ($\overline{x}$ = 2.25) and interest in traditions ($\overline{x}$ = 2.16) remained stable, contradicting older homogenisation narratives. Cultural norms also reflected selective adaptation. Foreign films and language borrowing ($\overline{x}$ = 2.33) showed moderate influence, aligning with Ezenwa-Ohaeto and Udeze

(2022) on linguistic hybridisation. Slang adoption ($\bar{x}$ = 2.35) further illustrates the blending of global and local linguistic practices. However, global media had little effect on moral stances ($\bar{x}$ = 2.02), particularly regarding premarital sex, LGBTQ issues, and drug use. This affirms Akinola's (2022) argument that Nigerian moral values remain deeply rooted in religious and familial structures, making them resistant to global liberal norms. Fashion hybridity ($\bar{x}$ = 2.45) aligns with Okpara (2021) and Adekunle and Oyeleke (2023), who note that youths merge Western and African aesthetics. Dietary influence remained the least significant ($\bar{x}$ = 2.25), consistent with Okeke (2021).

Finally, cultural alignment with Western lifestyles was generally modest. Feeling connected to Western culture ($\bar{x}$ = 2.54) showed some affinity, but adopting foreign social values ($\bar{x}$ = 2.27) and Western holidays ($\bar{x}$ = 2.26) was widely rejected. This pattern affirms contemporary hybridisation studies (Kraidy, 2021; Chijioke, 2022), which show that Nigerian youths selectively integrate global values while preserving local cultural identity. Contrary to deterministic cultural imperialism arguments, the findings disaffirm assumptions of inevitable Westernisation, emphasizing a negotiated, context-driven cultural adaptation.

5. Conclusion and Recommendation
Conclusion
The study concludes that the global flow of media content has a selective and partial influence on students' cultural practices in Abeokuta metropolis. While foreign fashion, entertainment, and language expressions are adopted, indigenous food, moral values, traditions, and local media remain resilient. Nigerian students are not passive recipients of foreign influence but active negotiators of identity, integrating aspects of global culture without losing their local heritage. This indicates that globalization fosters cultural hybridity rather than cultural domination. Nigerian culture, especially at the youth level, demonstrates adaptability and resilience, ensuring that global influences are assimilated without eroding indigenous values.

Recommendations
Based on the findings and conclusions, the following recommendations are offered:
1. Strengthening Indigenous Media Content: Nigerian media industries should invest in producing high-quality local content that resonates with young audiences and competes effectively with global media.
2. Media Literacy Education: Universities should integrate media literacy into curricula, enabling students to critically analyse global media content without undermining indigenous cultural values.
3. Promotion of Cultural Heritage: Higher institutions should host cultural festivals, heritage awareness campaigns, and indigenous language clubs to reinforce cultural pride among students.

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