

Influence of Foreign Television Programmes on the Westernisation of Nigerian Youths

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ABSTRACT: *Television has been a very influential medium of mass communication, due to its audio and visual potentials. Scholars of communication have always researched into the influence of the various media of communication, particularly television on the society. These efforts provide useful information to individuals, groups and organizations that employ these media on how best to use them. The debate on whether television influences youth's attitudes and behaviour has attracted diverse views supported by different researches. It is on this basis that this study examines the influence of television on the westernization of Nigerian youths. It is noteworthy that there is a growing worry over the decline of the cultural values of Nigerian youth. This ugly situation is sometimes tied to the influence of foreign television programmes. The foreign programmes do not only undermine the cultural values of Nigerian youths, but also influence the youths' behaviour as well as the prevalence of foreign attitudes and habits among them. The study is driven by cultivation theory which suggests that heavy television viewing "cultivates" perceptions of reality consistent with the view of the world presented in television programmes. Some youth in Nigeria, considerably perceive that what they view on foreign television programmes is a reality, and to them, there is need to cultivate the habits, attitudes, behaviour and values as demonstrated in television programmes.*

KEYWORDS: Influence, Foreign, Television, Programmes, Nigerian Youths

INTRODUCTION

The television is regarded as one of the most powerful, if not the most powerful of the modern media of mass communication. The enormous power usually ascribed to this medium stems from its audio-visual properties, which command instant believability. The impact of the television on human beings, particularly the youth cannot be over – emphasized. Donald and Christine (1991) say that television exerts powerful influence on the way people perceive, think about, and

ultimately act in their world. It considerably determines the behavioural or attitudinal nature of a person. Dennis and Kraus (1996) opine that television shapes our thinking, influences our attitudes and opinions and contributes towards particular behaviour such as voting and buying certain goods. No wonder, it is generally believed that the media of mass communication are veritable agents of socialization. Dominick (1993) says that the media play a significant role in socialization. However, television is usually condemned or criticized. Onabajo (2005) is of the view that the television medium has not been perfect; its contents need to be adjusted in a way that they do not demonstrate bizarre culture and social activities. According to him, African culture has been indicated in the past as being ferocious. He states that foreign culture in telecasts should be checked as it leads to cultural imperialism rather than cultural transformations. It should be noted that youth are fond of foreign programmes. Akindele and Lamidi (2001) state that youth are heavy viewers of foreign television programmes in Nigeria and that increases their risk of developing some behavioural problems – violence, subscription to pornography, drug taking, indecent dressing, indecent hair-dos, indecent language, among others.

Culture is an infinite term that encompasses the way of life of a people. Osho (2010) is of the view that it is a term derived from the Latin word “cultural” stemming from “colere”, meaning “to cultivate”. The concept has been defined in various ways by different scholars for it is a wide phenomenon. According to Osho (2010), the duo of Alfred Kroeber and Clyde Kluckhohn compiled a list of 164 definitions of culture, and this has increased tremendously overtime.

The following are some of the definitions presented by scholars. Culture is defined as the sum total of knowledge, attitudes and habitual behaviour patterns shared and transmitted by the members of a particular society. Bassis Gelles and Levina (1991) perceive culture as how members of a society share certain basic ideas about how the world works, what is important in life, how technology is to be used and what their artifacts and their actions mean. Oke (2002) simply refers to culture as the distinctive way of life of a group of people, their complete design for living. It should be noted that it is dynamic, learned, acquired, transmitted or diffused through contacts or communication from one generation to another. The Nigerian culture is observed to be fading out as a result of the acceptance and adaptation of the modernist’s solution to underdevelopment.

In his concept of “empathy”, Gerbner states that the inhabitants of developing nations must learn to empathize with the West for modern transformation of their societies to be possible. Schramm (1990), on the other hand, developed an interesting model in which he equates the level of social development of communication to various nations. Access to these modern mass media (radio, television, films, telephone, and newspapers) is linked to individual modernity. Nigeria and other developing countries have reacted to these findings by ensuring that the prices of radio and television sets are not exorbitant so as to make them be within the reach of the masses. The television programmes provide many powerful models for children, and abundant opportunities for observational learning. Some of the television programmes reviewed depicted scenes relating to:

1. Sex
2. Violence
3. Drug and Alcohol

4. Vulgar Language
5. sagging
6. Tattoos on the body
7. Education
8. Entertainment
9. Information
10. Transformation of cultural heritage, among others.

It is noteworthy that most parents do not want their children to imitate the indecent behaviour demonstrated in the programmes. Studies have shown that the average Nigerian child watches thousands of dramatized murders and other acts of violence on television. For many years, psychologists have debated the question of whether watching violence on television has detrimental effects on children. A number of experiments, both inside and outside the laboratories, have found evidence that viewing television violence increases aggression in children (Akindele and Lamidi, 2001).

It is a fact that majority of the foreign programmes shown on NTA, Cable Television, Minaj Channel, Cartoon network, ESPN – Expanded Sports programmes Network Channel, among others, provided by various satellite transmission operators as DSTV, Multi-TV, MyTV, and so on are sweet enemies. As a result of this, Nigerians have continued to raise eye-brows at the foreign television programmes, as they make the youth behave like television characters. A lot of the programmes are presented by youth and replete with music video of Western origin dominated by musical stars as (Late) Tupac, Beyonce, Ashanti, 50-cent, Sean Paul, Kelly Rowland, Celine Dion, among others. It is the researcher's belief that television, especially American television exports, has a strategic "weapon" aimed at overpowering the cultural values of Nigerian youth. The Nigerian Communications Commission is not living up to the expectation in terms of curbing the excess of these communication outfits. This is due to the fact that majority of the outfits are owned by politicians.

THEORETICAL FRAMEWORK AND LITERATURE REVIEW

A host of scholars has written on the influence of the media, particularly television, on youth. The influence has been a great concern to a lot of people and it has generated (and continues to attract) a lot of reactions. That shows the extent to which the media, especially television can be considered powerful. This research work is hinged on the cultivation theory as is relevant to the study.

Cultivation Theory

The cultivation theory is a social theory, otherwise known as cultivation analysis which was developed on the basis of examining the long term effects of television on audiences. Developed by George Gerbner and Larry Gross of the University of Pennsylvania, the cultivation theory was derived from several large-scale projects as part of an overall research project. It was to identify and track the cultivated effects of television on viewers. They were concerned with the effects of television programming, particularly violent programming, on the attitudes and behaviour of the American public.

The theory suggests that heavy television viewing “cultivates” perceptions of reality consistent with the view of the world presented in television programmes. Some youth in Nigeria, considerably perceive that what they view on foreign television programmes is a reality and to them, there is need to cultivate the habits, attitudes, behaviour and values as demonstrated in television programmes.

Gerbner (1977) is of the view that television cultivates and mainstreams viewers; where mainstreaming is the process by which television brings various groups into the mainstream of values of a dominant culture. It is at times believed that television makes the youth adopt foreign ways of life, so much that they consciously or unconsciously find themselves in the mainstream of the foreign cultural values.

Gerbner (1977) also argues that heavy television viewing within various subgroups develops common outlook which is different from the outlook of light viewing. There are differences in perceptions and attitudes between youth who are heavy viewers and those who are light viewers. The heavy viewers unlike light viewers, perceive foreign culture as flawless, and therefore tend to copy the values sheepishly.

The cultivation theory further posits that contents exert a continuous force on viewers’ minds influencing the way they see the world. For instance many youth in Nigeria at large are fond of entertainment-which dominates foreign television programmes- sports, music, drama, among others. They are so carried away that they are made to perceive the world in congruence with the television content.

The theory assumes that the more time people spend watching television, the more their world views will be like those they are exposed to on television. The theory concentrates on the enduring and common consequence of growing up and leaving with the media, and individual who is heavy with media product behaves differently from light audience who rely on other factors and influences of reality. Some people equally assume that some youth in the local government area, and in Nigeria engage seriously in foreign attitudes as a result of their frequent exposure to foreign television programmes.

Media’s Influence on Youth

We live in an enthralling world and even more enthralling society. From the moment we wake up until the moment we go back to our beds, we avail ourselves of numerous media programmes. At the end of the day, you avail yourself of the latest news from your television and crave for your favourite music over the radio and even log on to be connected to the rest of the world through the World Wide Web. Our society is becoming more and more capable of being constantly informed, entertained, and connected to the other individuals at the click of a button. Life without the media is simply unthinkable. The youth of today are perhaps the most significant users of the media. As Burtina (2005) posits the idea that as intelligent as we are, with the freedom and ability to make our own choices, the issue of how much influence the media have over our decisions can be put to

a test. This could be one of the stringent issues that can necessitate a lengthy explanation and provide a good avenue that there can be no doubt that the media influence us in innumerable ways. Mass media play a vital role in the lives of the people in the society. They are tools for news, information, promotion, and a platform for sharing ideas. They have a unique capability to dramatize, to focus, to reinforce and more importantly, to ensure that people participate in a process called bottom-up communication. Not only that, the mass media also contribute to the dissemination of information and popularization of practices that all add up to the cultural heritage of a nation. The mass media can be one enormous factor in our environment that influences decisions and acts to inspire the youth. It is noteworthy that not all messages that the media project, though, are not at all positive. McKee (2009) has given some significant questions such as: do you feel attempting a stunt from a movie; do you base your fashion on what you see that the celebrities are wearing; do you copy the hairstyles of your famous personalities; have you ever attempted to walk like your role model? If the answer is 'yes' to any of these questions, then it is fitting to say that the media work positively in exerting influence on one's life.

Cultural Imperialism and The Western Media

Since Schiller (1969) initiated the debate on cultural imperialism with his series of studies on international communication, there have been several studies, postulations and critiques that tend to support or challenge his main thesis. Indeed, it generated debate in the 1970s over New World Information Communication Order (NWICO), which was championed by the Non-Alignment Movement, comprising developing nations in Africa and Latin America. Perhaps, the concept generated many academic arguments and clashes over the years because its main thesis revolves around cultural invasion and domination. The thesis of cultural imperialism was captured in Schiller (1969)'s definition of the concept, and, subsequently in that of Boyd-Barrett-media imperialism. Schiller defined cultural imperialism as "the sum of the processes by which a society is brought into the modern world system and how the dominating stratum is attracted, pressured, forced, and sometimes bribed into shaping social institutions to correspond to, or even promote, the values and structures of the dominating centre of the system".

Indeed, Boyd-Barrett used media imperialism as an alternative and inclusive concept to establish both the structural domination and resultant cultural invasion and domination inherent in Schiller's definition. He, therefore, defined media imperialism as "the process whereby ownership, structure, distribution or contents of the media in any country are singly or collectively subjected to substantial external pressures from the media interests of any other country or countries without proportionate reciprocation of influence by the country affected. The absence of reciprocation of media influence combines both the element of cultural invasion by another power and the element of imbalance of power resources between the countries concerned. The two elements of invasion and the imbalance of power resources justify the term 'imperialism' " (Boyd-Barrett, 1989:118). There are two major suggestions in Schiller and Boyd Barrett's definitions, which form the main theses of cultural/media imperialism. The first thesis is that, global communication is dominated and controlled by a few transnational corporations that are owned and controlled by the Western countries, particularly the United States. These few transnational corporations spread their operations across many countries in the world and across various forms of media businesses-

production, distribution, among others. This suggestion has been supported over the years by a wide range of studies (Srebeny, 2000)

The second part of cultural / media imperialism is that the concentration of media corporations in the West inevitably brings about unequal, asymmetric and one-way flow of communication to the extent that such imbalance affects the diversity and plurality of global culture and undermines cultural sovereignty of the developing nations. In other words, the concentration of the media in the West presupposes that media products embedded in the values, dominant ideology and ways of life of the West will flow without reciprocation from the West to the developing nations. The result of this is that, cumulatively, local or indigenous culture of the people in the developing nations is being eroded or degenerated to bring about homogenization of culture. Tunstall (1987) explained this main thesis of cultural imperialism by noting that cultural imperialism presupposes that authentic traditional and local culture in many parts of the world is being battered out of existence by the indiscriminate dumping of large quantities of slick commercial and media products mainly from the US.

Essentially, cultural imperialism holds that as a result of their exposure to foreign programmes that dominate their media environment, people in developing nations align their values and aspirations closely with those of the US and other advanced countries of the world. Succinctly, foreign programmes, according to cultural imperialism thesis, have rapid, direct and immediate effects on the minds of the audience in developing nations that consume them. Through the foreign programmes that people in developing nations are heavily exposed to, the people are directly or indirectly subjected to a subtle process of indoctrination into foreign, particularly American, ways of life to the extent that they tend to abandon or jettison their traditional behaviour and values (Sparks, 2007).

Hence, cultural imperialists are pessimistic about globalization. They see global media, concentrated in the West, and the products that they spread around the world, as “the shock troops of global cultural revolution” (Curran and Seaton, 1997:245) So, globalization to the cultural imperialists is nothing but Americanisation of culture. Globalisation to them is a planned, systematic process or project of homogenisation of world culture, meaning that the concept is an instrumentalist project.

Factors Constituting Dependent International Media Systems

Boyd-Barret (1997) identified some factors that have over the years constituted the mechanisms shaping the dependent nature of international media systems. These factors have influenced, if not determined, both the technical and personal characters of broadcasting in developing countries and the kinds of programmes they broadcast (Sparks, 2007). The first factor and probably, the major one, is that the developing nations do not have the technological proficiency that characterizes broadcasting. To this end, the developing nations largely depend on the developed nations to supply them both the technologies and experts to run their broadcasting, and this dependency directly or indirectly influences their programming formats and initiatives to the extent that what dominates their air space is copied or imported programmes.

The second factor is the model of the broadcasting industries and institutions, which, according to Sparks (2007) is implanted into the developing countries with very little sensitivity to local needs. The third one is professional in that, the professional norms of the media production are developed in advanced countries and are just adopted and adapted by the developing nations of the world. All these factors relate to the main crux of cultural imperialism. As the technologies and models of broadcasting institutions are imported to the developing nations, it then becomes automatic that the developing nations are bombarded with foreign programmes that ultimately shape the ideas, worldview and traditional values of the people in developing nations (Sparks, 2007).

Satellite Broadcasting and Cultural Imperialism

The emergence of satellite broadcasting tends to exacerbate the problem of cultural imperialism. Schramm (1990) noted that satellite threatened to attack the media system of independent countries with a flood of entertainment programming, and this seems to be a prediction that is largely manifesting in the lives of Nigerian youth. This is because since the inception of satellite broadcasting in Nigeria, with the emergence of Multi-choice DSTV in 1995, HITV in 2007 and Star Times in 2010, foreign television entertainment programmes constituted the largest proportion of most of the private television stations and, particularly, satellite television companies. Direct satellite broadcasting threatens to undermine states' control of broadcasting and communication. Thus, the political undertone and objective of cultural imperialism is to modify relations between states. The motivation for cultural imperialism thesis is the urgent need for a global struggle in defence of national sovereignty, cultural identity, legitimate traditional values and an autonomous, two-way flow of objective information.

Essentially, as it could be deduced from various works on cultural imperialism, foreign programmes that dominate the media space of most developing nations, particularly through satellite broadcasting, destroy the developmental potential of the media. Schiller in particular lamented that the foreign programmes dominated by the entertainment that has taken over the media space of most developing nations bear no direct relation to the immediate problems of the majority of the people in the countries. Galtung (1991), in his idea of structural imperialism, put the blame for this phenomenon on the elite of the developing nations.

Foreign programmes are popular and are widely accepted, perhaps without coercion because the elite in the developing nations found the values in the foreign programmes attractive. This did not explain the popularity of foreign programmes among ordinary people who are non-elite, especially in Nigeria. Nevertheless, with this kind of argument, it is suggested that the elite in Nigeria, for example, popularise the foreign values as natural, inevitable and as an indication of modernity. So, the theoretical basis of the cultural imperialism paradigm is pessimistic about the use of the media to achieve socio-cultural development in developing nations, like Nigeria.

Television's Effect on the Youth

Television has the potentials to generate both positive and negative effects, and many studies have looked at the impact of television on society, particularly on children and adolescents. According to Joyce (2008), an individual child's developmental level is a critical factor in determining whether the medium will have positive or negative effects. Not all television programmes are bad,

but data showing the negative effects of exposure to violence, inappropriate sexuality and offensive language are plentiful. Still, scholars need to advocate continued research into the negative and positive effects of the media on children and adolescents.

Youth like to watch television. Joyce (2008) notes that they cherish it extensively. One could conclude that they spend more time watching television varies between different age groups and cultures. This is especially relevant when studying the effects of excessive television exposure on the society Joyce (2008) states that relationship exists between youth's high exposure to imported programmes and increase in the number of immoral and licentious acts.

The amount of time that young people spend watching television increases significantly. A number of children begin watching television at an earlier age and in greater amounts than expected. Many suggest that television's influence on children and adolescents is related to how much time they spend watching television. As a result, with prolonged viewing, the world shown on television becomes the real world.

Television viewing frequently limits children's time for vital activities such as playing, reading, learning to talk, spending time with peers and family, storytelling, participating in regular exercise, and developing other necessary physical, mental and social skills. In addition to the amount of time spent in front of the television, other factors that influence the medium's effect on children include the child's developmental level, individual susceptibility and whether children watch television alone or with their parents.

Television is a powerful teacher. There many programmes through which youth learn. Watching Sesame Street is an example of how toddlers can learn valuable lessons about racial harmony, cooperation, kindness, simple arithmetic and the alphabet through an educational television format. Some public television programmes stimulate visits to the zoo, libraries, bookstores, museums and other active recreational settings, and educational videos can certainly serve as powerful prosocial teaching devices. The educational value of the recently introduced Sesame Square in Nigeria, has been shown to improve the reading and learning skills of its viewers in the country. In some disadvantaged settings, healthy television habits may actually be a beneficial teaching tool. Still, watching television takes time away from reading and schoolwork. More recent and well-controlled studies show that even 1 hour to 2 hours of daily unsupervised television viewing by school-aged children has a significant deleterious effect on academic performance, especially reading.

The amount of violence on television is on the rise. Perhaps, this is because the rate at which youth like to view violent acts on television now increases. Exposure to heavy doses of television violence increases aggressive behaviour, particularly in boys. Many studies link television or newspaper publicity of suicides to an increased suicide risk. He maintained that the following groups of children may be more vulnerable to violence on television: children from minority and immigrant groups; emotionally disturbed children; children with learning disabilities; children who are abused by their parents; and children whose families are in distress. On some occasions,

physicians see a child with a history of aggressive behaviour and inquire about the child's exposure to violence portrayed on television.

Because television takes time away from play and exercise activities. Many health experts believe that youth who watch a lot of television are less physically fit and more likely to eat high fat and high energy snack foods. Joyce (2008) is of the view that television viewing makes a substantial contribution to obesity because prime time commercials promote unhealthy dietary practice. The fat content of advertised products exceeds the normal average diet and nutritional recommendations, and most food advertising is for high calorie foods such as fast foods, candy and presweetened cereals. Some argue that commercials for healthy food make up very low per cent of the food advertisements shown. The number of hours of television viewing also corresponds with an increased relative risk of higher cholesterol levels in youth. Television can also contribute to eating disorders in young people, who may emulate the thin role models seen on television. Eating meals while watching television should be discouraged because it may lead to less meaningful communication and, arguably, poorer eating habits.

Many people claim that television has become a sex educator as some television programmes depict scenes relating to sex. Television exposes youth to adult sexual behaviour in ways that portray these actions as normal and risk-free, sending the message that because these forms of behaviour are frequent, 'everybody does it'. Sex between unmarried partners is shown more often than sex between spouses, while sexually transmitted infections and unwanted pregnancy are not adequately mentioned. Some people believe that the media can influence sexual responsibility by promoting birth control, such as condom use. There is no concrete evidence to support this concept. However, it is expected that the debate will continue.

Like other business organizations, breweries spend heavily on advertising each year. This is so to enable people see their commercials carrying the message that 'real' and veritable men drink beer. Joyce (2008) says that convincing data suggest that advertising increases beer consumption, and in countries such as Sweden, a ban on alcohol advertising has led to a decline in alcohol consumption.

Tobacco products are not advertised directly on television in these parts of the world. However, Joyce (2008) reveals that passive promotion occurs in one of the countries concerned when, for example, a soap opera star lights a cigarette in a 'macho' act, a Formula One race car has cigarette advertising on it or sporting events carry the names of tobacco companies. According to the scholar, passive advertising, which glamorizes smoking, has increased over the past few years. Television is not the only way that children learn about tobacco and alcohol use; the concern is that the consequences of the behaviour are not accurately depicted on television. It is unfortunate that many films and music videos show alcohol and tobacco use as normative behaviour without conveying the long term consequences of this use.

Advertising can have positive effects on youth's behaviour. For example, some alcohol manufacturers spend large per cent of their budgets on advertisements warning about the dangers of drinking while driving. Although some health care professionals disagree about the health

benefits of appropriate milk use, milk consumption has increased as a result of print and broadcast advertisements. The developmental stage of a youth plays a role in the effect of commercials. A lot of young people do not understand the concept of a sales pitch. They tend to believe what they are told and may even assume that they are deprived if they do not have advertised products. They do not understand the differences between a programme designed to entertain and a commercial designed to sell.

Youth are passionate about commercials. Commercials largely promote sugared cereals, candy, fatty foods and fashion, to the admiration of youth considerably. Advertisements targeting adolescents are profoundly influential, particularly on cigarette use. The question of whether children are more resilient to the influence of television is debated frequently. Programmes promoting media awareness have been shown to be beneficial. They give students more understanding of how the media may affect them socially. The Media Awareness Network has a number of resources that can be used by both professionals and the public to promote media literacy. The resources are comprehensive and applicable to some cultures. Parents may use ratings but they must be used with caution. Parental involvement in determining desirable programming is the best choice. Parents have to monitor and control their children's viewing habits.

Parents play an important role in their children's social learning, but if a parent's views are not discussed explicitly with children, the medium may teach and influence by default. Other media, such as magazines, radio, video games and the Internet, also have the potentials to influence children's eating habits, exercise habits, buying habits and mental health. If children are allowed to be exposed to these media without adult supervision, they may have the same deleterious effects.

Concept of Culture

Culture is a nothing but a convoluted term. No wonder, it was defined differently by people. The different definitions attached to culture are based on the differences in the orientations of the people. To Olaosebikan (1987), culture is the total way of life of a people. Kluckhohn (1988) defines culture as the historically-created design for living, explicit and implicit, rational, irrational and non-rational, which may exist at any given time as a potential guide for the behaviour of a people. The scholar, Gidden (2000) perceives it differently. He opines that it is the ways of life of the members of a society and it includes their dressing, marriage, family life, pattern of work, religious ceremonies and leisure pursuits. Culture is viewed as a configuration of institutions and modes of life. Furthermore, he states that culture is complex and includes knowledge, belief, arts, morals, laws, customs, and any other capabilities and habits acquired by man as member of the society.

Among the features that characterize culture is that, it has its own identity. The fact that we are humans does not mean we are the same. However, it is noted that every moment, we are being transformed, always growing like the cells in our bodies. Culture changes exactly the same way as human beings change. In other words, culture is dynamic. The scholar, Obiora (2002) contends that culture is a continuous process of change. In spite of the change, culture continues to give a community a sense of dignity, continuity, security and binds society together. Olaosebikan (1987)

explains that culture is part of the dynamic life of society, it grows and changes as it responds to the other changes taking place in the society, and prominent among which are economic changes. Another attribute of culture is that it is learned, acquired, transmitted or diffused through contact or other means of communication flow from one generation to another. For instance, in the old days a young Nigerian girl from Yoruba culture would kneel down to greet her elders; but in Britain a girl may stretch hand-shake. Culture is not genetically transmitted, rather it takes place by the process of absorption from the social environment or through deliberate instruction. This is to say basically that culture is learned. Such learning does not occur through natural inheritance. Probably, that is why Jekayinfa (2002) maintains that man learns culture through the processes of socialization, enumeration, personal experience and through deliberate indoctrination or teaching. It should be noted that learning of culture is a lifelong process. Learning of culture is from birth to death. Jekayinfa (2002) further observes that what is learnt differs from society to society, and from one stage to another. However, all that is learnt is geared towards the realization of the goal of the society.

Globalization's Influence on Culture

The use of the internet is spreading fast. Globally, the internet is enormously enjoyed by young people who are anxious to acquire precious texts. This is apparent in the rate at which the youth are now internet-crazy, obtaining information obsessively at will through the medium. With trade agreement and liberalization of telecommunications, corporate culture is said to rule nations. Jean (2002) observes that globalization has made it possible for the whole world to be wired and plugged into television programmes, movies, news, music, life-styles and entertainment of the advanced countries.

The impact of globalization on culture is immense and diverse. It has affected the cultural aspects of life in different ways. For instance, the loud echoing advertisement rhythms of the famous Coca-Cola drinks can be heard across the boundaries in towns, cities and even in remote rural areas where drinking water is hard to get. This is why Ford (2002) observes that people have to change their living ways due to the influence of globalization.

A language is best maintained and sustained when it is widely spoken with enthusiasm. Dubrow (2002) has observed that a language is considered endangered when it is no longer spoken by youth. It has been observed that many Nigerian languages are endangered. The number of languages endangered varies but the average estimates from studies, according to Whalen (2002) are alarming with half of the world languages struggling to survive. A language should be preserved, this is because culture is expressed in language and culture is an identity of a people. In Nigeria, the indigenous languages are rendered impotent because, English Language is the official language of the country. Globalization has made the English language a predator language. No wonder, James (1997) states that English language is a "killer" language. English language is now widely spoken all over Nigeria and globalization plays a significant role in this. People want to speak the language because it is the language of administration, politics, commerce, advertising, movies and pop music, as well as a vital tool of success. English language has become certainly the most successful lingua franca we have ever seen. Ajayi (2001) is of the view that we will

continue to use our languages but we all know that these languages are giving way to English language.

Global communication according to Oni (2001) flattens the cultural terrain in the direction of the dominance of material practices of the global economic leaders, most particularly of the United States of America (USA). The ownership of the strategic components of the global communication technology - Microsoft, is seen as a determining element in this flattening of the terrain. Today, the world is moving towards the extinction of a rich and varied cultural and symbolic life. What is on the lips of people now is "English". Oni (2001) notes that English Language's emergence as a global language is no longer under the control of its original owners.

On the other hand, the Nigerian indigenous languages are facing serious danger of extinction. Also, Nigerian music has been neutralized with the western beats of Michael Jackson, Lionel Richie, Craig David, among others. Many Nigerian Youth now prefer western hair-styles, shoes and dressing seen on television. Yakubu (1999) discovers that young people of developing countries are the largest consumers of global culture. At times, they copy the musicians of western culture. Probably, that is why Jean (2002) maintains that TV does not offer only entertainment, it embodies the sheer power and influence of the global corporate culture.

Television has become the agent of the new global corporate vision. All over the world, people of all ages are considerably exposed to the same western music, sporting events, news, soap-opera and glamorous life-styles. 'It is observed that the cultures of US and the West are available everywhere' (Jean, 2002:71). Satellite TV has made TV programmes available for 24 hours. Yakubu (1999) notes that about 75% of the world population have access to daily TV` reception. Most of the TV screens are dominated by US films, music and life-styles. Oni (2001) states that Nigerian youth rely on the offerings made available by the foreign television because of some motivation factors in augmenting their local sources in news content, entertainment, music and programming.

Children no longer sit in the evening for listening to tales that promote the values of respect, integrity, peace, love and unity. Even, the practice has been neglected in the rural areas where this sort of environment would fit best. The struggle now is for survival- how to feed the family. Friday (2002) states that in the past most, communities in Africa had a strong policy for food security. Today, this has vanished and people are now in a situation where they live from hand to mouth. Globalization has made the working class engage in the habit of recording huge debts before they receive their salaries.

Globalization brings about irregularities in the society. Youth now involve themselves in crimes such as robbery, thuggery, violence and prostitution. According to Oni (2001), bribery and corruption are encouraged so as to make ends meet. Awareness of globalization is on the increase - no one wants to be left behind. People want to enjoy access to the media as they like. Obiora (2002) says that economic activities have been highly affected by globalization. Women are now forced to enter into those economic activities exclusively preserved for men. Globalization has exposed the women to crimes and other illegal economic activities.

Before globalization, Nigeria's economy like other developing economies was heavily regulated by the state. Under the regulated economy, restrictive business practices on import and export were in place. These include: use of import licence, imposition of tariff quotas, control of foreign exchange and sometimes outright ban on importation. During this period, self-reliance was the slogan. However, this has now been replaced by deregulation, economic liberalization and privatization of the national economic activities. The hope is that, this new approach will accelerate rapid economic growth and development. Nigeria has now become a big importer of rice at the detriment of locally produced rice (Obiora, 2002). Most Nigerians prefer foreign rice and this has forced the production of local rice to be reduced.

However, Nigeria has become a big importer of food. With reduction of subsidies on food in the developed countries, there will be price increase in their food export. This may justify Raghavan (1999)'s view that poor countries that rely on food import may face rising import bills, especially when many of the developing countries suffer from lack of foreign exchange problems. As a result, the food security of farmers of the developing nations is threatened. The situation, according to him, is made worse by food decline and that, between 1987 and 1997 food and shipmatts were reduced from 12.7 million tons to 5.43 million tons. The impact of increased reliance on food imports undermines a nation's food security, and worsens the condition of the masses.

After many years, globalization is likely to negatively affect farmers' livelihoods, displace communities and increase unemployment level because global trade is also to do with people's livelihoods. Trade is part of the daily life of millions of poor Nigerians. It is a crucial determinant of the welfare of Africans and in turn, affects their culture. Corbitt (2002) observes that when people's social and economic patterns are affected, the culture is totally affected too.

Globalization that causes global environmental damage or disregards our obligations to future generations is not conducive to even and sustainable development. Hitherto, the Nigerian culture expects man to provide for the family but this has changed. It is both men and women that leave home in search of the available labour to ensure the family's survival. It has become a common practice, especially where there are massive retrenchments; one can find the man at home while the woman goes to work. Many children have dropped out of schools because their families cannot afford to pay their school fees (Obiora 2002). This heartbreaking situation is reducing the few opportunities they have. There is a limit to one's capacity to enjoy one's right, if one has not gone to school. This means that one may not get a good job and therefore one's rights may be affected. African culture must be improved and rescued from the effects of globalization. Irele (2001) notes that there is need to promote, protect, preserve and modernize Black and African culture in general, in order to empower Africans to compete favourably in the emerging global world dominated by western cultural values and standards. A way of doing that is the need to aggressively collect African oral traditions, especially poetry, and preserve them with audio-visual facilities in order to conceptualize the mechanics and techniques of African performing arts as well as enhance their utilization for research and development purposes. Ajayi (2001) remarks that globalization is about competition and struggle for dominance which encourages more than anything else, the continuation and expansion of western imperialism in the new millennium to make globalization

meaningful to Nigerian culture. This is because the cultural order of the day worldwide is the issue of 'who you are' in terms of knowledge.

Globalization is fast determining the cultural practices of the Nigerian people. Cultures of developed economies have taken over the local one. Many Nigerians prefer the cultural practices of the developed countries. From the foregoing, it is observed that globalization is characterized by keen competition and an aggressive quest for supremacy by various contending people and interest groups of the world. Ajayi (2001) notes that globalization is a continuation and expansion of western imperialism. This is because, to him, it is a fresh phase of re-colonization of African societies which attempts to continue the promotion of western linguistic heritage and literacy at the expense of African indigenous languages and literature.

The re-colonization has been imposed to some extent on all cultural values of African societies, thereby distorting the African value system and identity. This is achieved by fostering increasing disruption and marginalization of the arts and culture of Africans. It is unfortunate that African cultures are portrayed inferior to the cultures of the West. This is why the people are gradually losing the feel of their natural environment, including the indigenous landscapes, settlement patterns and mode of architecture. This is happening all in the name of development brought about by globalization.

Development brought by globalization which is aimed at eliminating certain culture cannot be considered worthwhile. This is because development is measured in terms of the quality of human life, which can be reflected in, for example, better education, health and life expectancy for every Nigerian. This is only possible if men and women are equally empowered. The developed countries have a crucial role to play in this process.

Globalization should restore people's dignity, identity, continuity and security. Anything short of this should not and cannot be accepted. Nigerian culture should be protected and the values of our culture which are worthwhile should be encouraged. Scholars have noted that until the philosophy which holds one race superior, and another inferior is finally and permanently discredited and abandoned, there will be no peace anywhere in the world. Globalization, according to Yakubu (1999), is nothing but the ability of one culture to break down other people's competitive capacities to the point where they lose confidence in themselves. Therefore globalization should not be coded positively and wholesomely.

CONCLUSION

The power of television has brought a lot of changes, the world has become a global village, and people can travel around the world without stepping out of their houses. This has been made possible by the power of television. People who are addicted to DSTV contents will attest to the fact that, information about events around the world has been brought to their door steps with ease. There is no doubt that foreign culture has pervaded our society and there is, the rise of what is called 'cross culturalism' meaning, through televised programmes one can begin to learn about other people's ways of doing things and by so doing get acculturated (Friday, 2002).

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