

Western Television Programmes and Its Influence on the Cultural Values of Students' in Taraba State University, Jalingo, Nigeria

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Abstract

The study explores the situations surrounding the relationship between Western Television Programmes and the cultural values of the Nigerian youth population, with particular reference to Taraba State University where constructive generalizations were made. Findings were backed-up with an empirical research on 145 respondents from the study area. Cross-sectional Survey design was adopted for this work. The bottle spinning sample technique was used alongside availability/convenient sampling technique. The study also made use of the questionnaire as a means of quantitative data collection. The SPSS (Statistical Packages for Social Sciences) was employed for data analysis and subsequently justified using manual procedures. Six (6) research questions were utilized in empirically justifying the work. Finally, the study discovered that Nigerian Youth prefers viewing WTP more to indigenous TV programmes and this exerts great influence on their cultural values. The study recommends that in salvaging the undue influence vented on the cultural values of youth by Western Television Programmes, there is the need for a constant review of the schooling content of the Nigerian education system, such that its culture would be lucidly pronounced.

Key words: Influence; Western television programmes; Cultural values; Taraba state university

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INTRODUCTION

The media as a secondary agent of socialization has to a very large extent influenced the lives of many cutting across different socio-cultural and economic status. Its role in the lives of people and especially young people cannot be overemphasized. This is supported by Iorza (2014) who said that “youths are the most vulnerable victims of cultural imperialism. Socialization and culture are two sides of the same coin and therefore, they remain inextricably linked”. William (1977), and Devadas and Ravi (2013) defined culture as an ongoing integral part of the existence of every society and is learned, taught transmitted from one generation to another using varying agents of socialization.

Suffice here to say that no society exists without a way of life exclusive to their existence, which inevitably affects their interactional process both internally and externally. The interactional process of members of a society culminates into a value system for them which imply their views of the world. Values of people could refer to perceptions on worthy or unworthy matter; liked or disliked attribute and among other elements of the world view. When a particular world view is held and defined by a cultural group over a period of time, it evolves into cultural value and grows to become a legacy. Thus, against the backdrop, Kluckhohn as cited in Daramola (2005) states that “culture is a social legacy that an individual acquires from his group, which comprises of values, customs, beliefs, language, religion, technology, emotional patterns, behavioural patterns and among many other socio-cultural symbols”.

In furtherance, globalization has intensified our whole world into a single whole (McLuhan, 1994) and this has made cultural accumulation to be very lucid in contemporary times, cutting across different continents, countries and local specifications. Cultural accumulation has abated cultural transfer, which has inadvertently extinct several indigenous cultural values and legacy

of people, as stated by Jekayinka (2002) that culture includes the total repertoire of human action which is socially transmitted from generation to another. The photo-electric speed of this effect has been made lush by the advent of visualization of motion of pictures. Its orgy has posed different meaning to people as to whether to accept or deny television programmes as a blessing to their cultural values, especially in Africa, following the behavioural patterns of its youth populace. It is to this end that Signorielli and Kahlenberg (2003) opined that “the television is the first centralized cultural influence to permeate both the initial and final years of life as well as the years between”. Thus, Western Television Programmes is viewed and argued by several scholars as a measure to foster imperialism and tagged “a model of cultural imperialism”. Therefore, the acceptable fact of the Nigerian culture fading out as a result of the acceptance and adaptation of the modernist’s solution to perceived under-civilization and underdevelopment as cited in (Obiora, 2002) quintessence’s attributes of cultural imperialism.

Hence, having observed the ongoing cultural conflict following the clash of western values and indigenous African values as made vivid in the lives of youths, the situation becomes a matter of timely researchable discuss, as clearly shown in this research work. Based on the foregoing, this study hopes to look at Western Television Programmes and its influence on the cultural values of the Nigerian Youth, taking a study of Taraba State University.

A. Statement of the Problem

Television programmes shown via different stations and channels are geared toward education, entertainment, and information. This is largely held as a modus operandi guiding transmission of TV programmes. To a very large extent the three pillars of media have been achieved, as they are important measures to check-mate deploring conditions of the human mind at different socio-cultural phase. It is no doubt that the coming of TV stations into regional Nigeria in 1959 through 1961, and the NTA in 1976 had political motives (Obono & Madu, 2010). However, it is believed that they played crucial roles in enabling an educated community especially through their functional political literacy and cultural promotional programmes.

Gradually, the deregulation of the sector in 1992 later led to an influx of private TV stations and the advent of foreign views through cable networks, and still in the act of educating, entertaining and informing viewers, they delivered laudable under certain legislations to protect the Nigerian Cultural image (Nnabuko & Anatsui, 2012).

It is a trend in human existence that rules are gradually broken or bent. It was, therefore, no exception in the media as a systematic permeation of Western values gradually infiltrated the stage as against the perceived

not to be true crude African cultural civilization. Taking the centre stage of motion pictures in Nigeria, the quest for indigenous cultural TV programmes started fading into the abyss with a plethora of WTP gracing the screens of African homes. The exponential increase of cable networks in 1997 as cited in Page and Crawley (2001) largely influenced the perceptions of young adults who are said to be the highest viewers of TV programmes. This became obvious in their behavioural conducts in terms of dressing, eating habits, greeting styles, professional pursuits, make-ups, attitudinal relational patterns and among other relatives. Thus, a conflict aroused between indigenous Nigerian cultures and televised western values. Parents and caregivers became embittered over the new lead of life of youths; quarrels ensued at several Nigerian homes and the centre could no longer hold again. This observed scene gradually metamorphosed into a scenario of conflict-seeking resolve with a question at the beck and call of Nigerians—Where is our cultural heritage? It is in this vein that this research work seeks to understand the degree of influence, Western Television Programmes has made on the lives of our Nigerian Youths, taking a study of the Taraba State University.

B. Objectives of the Study

The general objective of the study is to understand the degree to which Western Television Programmes (WTP) has influenced the cultural values of Nigerian youths, with reference to Taraba State University, Jalingo. So, in specific, the objectives of this study would be:

- (a) To understand the degree to which Western Television Programmes is preferred by the Nigerian youths over home-made Television Programmes.
- (b) To find out the extent indigenous Television Programmes promotes Nigeria’s cultural values.
- (c) To determine the hope of Nigerian cultural values in the light of sustainability.
- (d) To understand the concept of globalization. To lend more credence to the research, the following would be its sub-objectives:
 - To find out the possibility of a culturally contextualized media practice.
 - To identify the place of legislations in protecting Nigeria’s cultural heritage, taking cognizance of democracy.

C. Justification of the Study

The proliferation of Western Television Programmes in Nigerian and its attendant consequences is posing a challenge to our long cherished moral values. These programmes have contributed a lot to the way our youths tend to do or behave irrespective of our all-time African Traditions. The perception of these programmes being the motivational factors behind youth social behavior is becoming increasingly worrisome. This research shall present an antidote breakthrough in making an analysis

of Western Television Programs and its unbecoming influence on the cultural values of the Nigerian youths.

D. Scope of the Study

The scope of this study would center around students of Taraba State University who are within the youthful age, assessing their varying perceptions of WTPs and its influence on cultural values on Nigerian youths. The institution is been noted for a blend of Western and Traditional values with the former in preponderance. This makes it a suitable study area to carry out the research. The questionnaire as a quantitative means of data collection would be used on a one hundred and fifty (150) respondents, which will form the sample framework, from which inferences will be made.

E. Significance of the Study

- (a) The research will help in propagating a domestication of the African/Nigerian culture characterized with good neighbourliness, respect for elders, virtuousness, communal living and collectivism.
- (b) It will enable the government and policy makers especially National Film and Video Censors Board and National Broadcasting Commission to put adequate measures in place to check the influx of western television programmes into Nigeria.
- (c) It will help remove the idea of unhealthy imitating western cultures or ways of life in Nigeria.
- (d) The research will help improve media contextualization in protecting the culture of a people.

F. Operational Definitions of the Terms

Youth: Youths are people of active age, usually within the age bracket of 15 years to the late 30s.

Television: It is an electronic device that exudes both visual and audio clips and sounds respectively.

Western: The westerners are referred to a more civilized set of persons, usually Europeans and Americans.

Television Programmes: They are packaged acts that could be educating, entertaining or informative, transmitted for view through the television.

Culture: This is the way people live and coordinate their lives as individuals and as members of a society. They include language, religion, dress code etc..

Values: They are what people desire as worthy or not worthy; desirable or undesirable; acceptable or unacceptable.

Cultural value: This is a value within the culture of a particular people.

Cultural Accumulation: This implies the absorbing of a totally different culture into ones existing cultural system.

Sustainability: Sustainability is the continuous existence of a phenomenon irrespective of the passage of times and seasons.

Globalization: This term refers to the intensification of the whole world into a single community where ideas and standards are passed across easily and freely.

Influence: Having credible effect over a cause or phenomenon.

1. LITERATURE REVIEW

The legacy of a people lies in their heritage, handed over to them on successive notes from generation to generation. The people of Africa in support to the fore-statement do have it at their forebear to at all times respect and preserve their heritage which forms a great deal of their cultural values. On this note, culture, as seen as the legacy of the African man is tenaciously held to and on a continuum, handed over to subsequent generations for the purpose of sustainability, with the youth population seen as key to its possibility. This can be depicted in a maxim that states—"our culture our pride". The culture of the African man is seen as his pride, thus, any danger that portends toward it is looked upon as a slap and derogation on the African's man pride. It is in this light that our statement of problem posited a paradox, in trying to see technological development and globalization as having a two faces on the same coin, with one positing "good" and the other "harm". It is in this vein that Patricia (2013) posited that 'the character of the mass media is such that it is expected to bring about positive influence in the lives of its audience through contents that lend credence amongst other things to the preservation of the culture and intrinsic values of the society'. This inevitably forms the base of this research work in trying to assert the extent to which Western Television Programmes have influenced the cultural values of our youth population in Nigeria, with particular reference to Taraba State University as a case study.

The research work contains certain conceptualizations that must be relatively reviewed and clarified. These concepts have been operationalized in the previous chapter and they include among others:

- Culture
- Western Television Programmes in Nigeria
- Globalization
- Sustainability

1.1 Culture

The word culture stems etymologically from the Latin word "cultura" which literally means to "cultivate" (Encyclopedia, 2014). Humans are social animals who grow and develop a sense of life style in the traditional behavioural patterns of their varying societies. This is cultivated over time in the existence of a being and is initially and continuously passed on to the individual following the fact of socialization and its agents which include: family, school, church, work place, peer groups, and the media.

It is in light of this that the Cultural Policy of Nigeria as stated in Anyakoroma (2011) defines culture to be the totality of the way of life evolved by the people in an attempt to meet the challenge of living in their environment, giving order and meaning to their political, social, economic, aesthetic and religious norms and modes of organization, thus distinguishing a people from their neighbours.

From the foregoing, culture and its features symbolize a mode of identity and create the consciousness of a feeling of dichotomy. It is also an instrument to which social order can be ensured and maintained. The consciousness of this feeling and its attendant consequences generate varying views and perceptions of the world which further culminate into forming a value system for our existence as humans. It is to this end that the attributes of culture will be examined to lend more credence to the overview of this concept.

1.2 Characteristics of Culture

Samovar et al. (2010) stated six (6) features of culture and they are:

(a) Culture is an integrated system. It has several components all put into one. Those components are called its elements and they include language, dress pattern, ideas, dance steps, food, religion, norms, and values and among others.

(b) Culture is diverse. This explains the reason why there are numerous cultural systems in the world all over and leading to both relativity and conflict.

(c) Culture is shared. This implies the cause of culture exemplifying "social inheritance". It is handed down from one generation to another and made meaningful and intelligibly acceptable to other members of the society.

(d) Culture is encoded in symbols. Cultural symbols could be its elements. They are vehicles through which the culture of people is represented and codified.

(e) Culture is transmitted from one generation to another. This is made vivid in the words of Thoreau in Samovar and Porter (2004) that "all the past is here". This makes a role for sustainability where culture is preserved and survives into the future. This is one of the major discussion of this work, which a truce is being sought for.

(f) Culture is learned. The process by which culture is learned and taught is called "enculturation". Culture is learned through observation, imitation, and interaction. It is at this point that functions of the mass media cannot be overruled.

Just as stated by Thompson in Samovar et al. (2010) that the functions of the mass media include presenting views, events, and cultural life through images and stories that inevitably contribute to a sense of identity as well as shape beliefs and values. The foregoing thus happens to be a major focus of this study.

1.3 Western Television Programmes

The coming of Television Programmes dates back to 1959 with the first built TV station by Chief Obafemi Awolowo called the Western Nigeria Television (WNTV) and was followed subsequently by the Eastern and Northern stations in 1960 and 1961 respectively (Obono & Madu, 2010). It is a truism that the creation of the then regional TV stations was channeled toward the promotion of political enlightenment and campaigns; nonetheless their roles in education, entertainment and information cannot go unrecognized. The need for an overall contextualized media practice led to the coming of the Nigeria Television Authority (NTA) in 1976. The NTA later took over all of the regional TV broadcasting stations and with time derailed from its set contextualization of media practice. *It became an instrument for government propaganda and benefits* as explained in Obono and Madu (2010). To this end, the debate for the deregulation of TV broadcast in Nigeria became a matter of exigency in need of critical attention. The degree allowing for private ownership of TV stations was signed into law in 1992. As cited in Rodney (2004) regarding deregulation, he opines- "deregulation is to provide a new social interpretation and challenge for both journalist and media owners to adopt the tenets of new journalism emphasizing profitability and communication service". Thus, TV stations such as: Africa Independent Television (AIT), Galaxy TV, Silverbird TV and a host of others sprang up with different styles of broadcasting ranging from movies, soap operas, sports, music, categories of discussion programmes etc, all in a bid to educate, entertain and inform the viewers. Adding to the existence of locally private broadcast TV stations came the floating of cable television stations beginning from 1997 with more focus on Western values and lifestyles. The newly floated trend was very much welcoming but they had their demerits, especially, on how they gradually eroded the Nigerian cultural values that should be carried on for sustainability purposes by the youth population. Hence, they had their shortfalls against the Nigeria Broadcasting Corporation Code which had the culture of the Nigerian people to be consciously protected. This is stated in Section 1.5.2 of its Code which reads thus:

Broadcasting shall, among others:

(a) Seek, identify, preserve and promote Nigeria's diverse cultures;

(b) Select, critically, the positive aspects of foreign cultures for the purpose of enriching the Nigerian culture;

(c) Develop and promote the application of indigenous aesthetic values;

(d) Promote the development of a high level of intellectual and artistic creativity.

(e) Foster generally acceptable moral, ennobling and spiritual values.

(Nigeria Broadcasting Code, 2002 p.14).

The Nigeria Broadcasting Code critically answers our sub-objectives and sub-research questions, with reference to all stated codes.

1.4 Globalization

The term globalization has been an ongoing referral terminology used to depict to layman a contradiction of African culture or the emergence of quick and reliable technology. Globalization has been defined and conceptualized by several scholars. Among these scholars is Abduraheem (2010) who opined in Orunmoluyi (2002) that globalization is the increasing interaction of the national economy with that of the first world, which ultimately creates a state of frictionless capitalism. More so, the term is seen as a process of creating a global market in which increasingly all nations are forced to participate.

David (2002) also submits that *globalization is the process of harmonizing different culture and beliefs*. Therefore, the central truth behind globalization is cutting across national and continental borders in intensifying the world system into a single whole. It is in this character that the Nigerian factor of culture is seen to be in conflict with a western culture who upholds a perception of cultural harmonization or superiority as the case may be. Globalization could be seen in terms of wider TV and radio broadcast, internet access, wider transportation and courier services and among others. The shared cultural systems have to an extent made or marred targeted cross-cultural values and patterns. Therefore, one can't proceed without discussing the impacts of globalization on culture.

1.5 Globalization and the Nigerian Culture

The impact of globalization on the cultural values of the Nigerian youth is very pervasive and immense. The different outlets through which globalization is made obvious have been highlighted in the previous phase. In an assertion of the foregoing, Duru-Ford (2002) observed that people had to change their way of life due to the influence of globalization. For the purpose of this research work, globalization will be viewed from the perspective of the media. In this light, Jean (2002) postulated that globalization has made it possible for the whole world to be wired and plugged into TV programmes, films, news, music, lifestyle and entertainment of the advanced countries. Thus, it becomes crystal clear that the lifestyle of the Nigerian youth as having a lot of Western feels and flavours stems from exposure to Western TV programmes and its relatives. This is observable in their dress patterns, eating habits, sexual orientation, career chase and overall attitudinal conceptualization. Hence, the disparity between the generation of contemporary younger adults and the older adults (parents and care-givers) continues to eat deep into filial relational patterns. In support to the fore idea, Butcher (2003) avers that young people across the socio-

economic spectrum felt that their lives would be different from their parents to some degree, involving technological development, changes in occupation, increased mobility and also in terms of thinking, the above assertions are all offshoots of globalization.

1.6 Sustainability

The idea of sustainability has to do with the circumspect of keeping or maintaining an item, concept or any phenomenon for a long period of time, so as to enhance effective utilization and productivity. In this light, sustainable development or sustainability was defined in the Brundtland Report (WCED, 1987) to be "development that meets the needs of the present without compromising the ability of future generations to meet their own needs". The context in which the definition is embedded indicates that needs include a sound environment, a just society and a healthy economy (Olise, 2000). Thus, any development that is harmful to these three factors entails a negation to sustainability.

Nonetheless, sustainability in the light of this work entails a preservation of cultural heritage from one generation to another. It is in this vein cultural values and heritage is seen as an item that is worth to be sustained. Losing cultural values is equitable to losing a long preserved identity which is antithetical to the tenets of sustainability. It is therefore in this premise that culture has seen a social inheritance that consists of ideas which were conceived long before we were born to bring about order and creates a process of natural adaptation to one's environment. It is a frame which mirrors the "hard-learned knowledge and experience of generations past", which are passed on to future generations (Sowell in Samovar, Porter and McDaniel, 2010). It is becoming so inappropriate that the Nigerian youths who are to be the next generational tutors, enculturating coming generations have been lost to Western values through its TV programmes. Most importantly in the culture of people are its language, behavioural conduct and fundamental belief systems. Obtainable in our society today is the more use of the English language as against indigenous languages and this has brought about a generation lacking the knowledge in the semantics and syntax of his/her mother tongue; a generation who would prefer western wears and see traditional wears as archaic; a generation with an uncontrolled sexual and romantic orientation; a generation of independence from older adult, to mention but few. From the foregoing, the fact of sustainability becomes a critical discuss which this study hopes to unravel its possibility or otherwise.

In a field study carried out by Obono and Madu (2010) on indigenous TV stations in trying to examine among which bears the highest foreign influence, it was discovered among others that the Nigerian Television Authority has all but 2 programmes locally sourced and produced. The two programmes with foreign contents are

sports (1.8%) and children (0.9%) programmes. Sport is inevitable as most Nigerians subscribe to it especially football which attracts high patronage by young and adult population. Talk shows (14.2%) and business (13.3) have the highest local content. The sources of NTA programmes are thus distributed at 97.3% (local) and 2.7% (foreign). Silverbird has a more widespread representation of foreign programmes. About one-third or 33.3% of her programmes are foreign. Relative to two foreign programmes by NTA, STV has six with a corresponding high foreign content. The foreign composition of drama is equally high. Comprehensively, all foreign sourced programmes in STV are entertainment-related except religion which has a very low (0.8%) foreign content. This further buttresses the premium given to entertainment-related programmes. According to the research, STV has no contents on three key informative categories—documentary, business, and politics. Finally, the proportion of local to foreign sourced contents in Africa Independent Television (AIT) is 92.3% to 7.7% respectively. The above stated empirical work tries to exonerate indigenous TV stations from the embellishment of Westernization.

Patricia (2012) carried out another field survey on “Television Local Contents; Conduit for Cultural Learning in Nigeria” using a sample size of 200 programmes with 100 each from NTA and STV respectively. It was revealed that NTA 2 broadcast more local than foreign content in 2012; with 88% local to 12% foreign content, while STV had 54% local to 46% foreign content. Therefore, the results showed that television programming on NTA 2 in 2012 displayed a higher level of compliance to NBC broadcast standard of 70% local content, while television programming on STV in 2012 showed a 16% flout of the NBC local content programming standard. There are local contents which do not project any of the five NBC cultural objectives. For example, 94.4% of 88 local content on NTA 2 projected NBC cultural objectives, while 96.3% of the 54 local content on STV projected NBC cultural objectives. However, 25% local content on NTA 2 projected more than one NBC cultural objective. Another notable fact from this analysis is that most local content on NTA 2 projected objective A of NBC cultural objective which is to seek, identify, preserve and promote Nigeria’s diverse cultures, as seen on programmes. On the other hand, most local content on STV projected objective D which is to promote the development of a high level of intellectual and artistic creativity. Most local contents (25%) on NTA 2 promote cultural learning of the norms and values of Nigerian culture. On the other hand, most local content (37%) on STV also promote cultural learning of norms and values. One would readily think that the area of cultural learning promoted would be either dressing, music, or food but unfortunately, the local contents which promote cultural learning of these three elements

are only 16.8% of local content programmes on STV. This empirical study further indicates that indigenous TV stations in Nigeria are conscious of African cultural values as enshrined in the NBC code.

A more recent study was carried out by Brown and Duke (2014) on examining Hollywood (American Film Producers) Imperialism on Calabar-South teenagers. It was revealed that the extent to which Hollywood movies influence teenagers’ behaviour in terms of aggressiveness/restiveness is very high and in consonance with Huesmann (1994), in his longitudinal study which showed that the amount of violence views of TV by age 8 was significantly related to the acts performed by the child. Consequently, it becomes glaringly clear that the modern trends of youth’s delinquencies experience in the area of Hollywood movies and their influence were high on Calabar-South youths. Significantly, the negative result showed that the more teenagers are exposed to Hollywood movies the higher the extent to which they degenerate in cultural heritage, hence the less the extent to which they can promote Nigeria’s cultural heritage. This finding agrees with Belson’s (1978) observations that long time viewing of Hollywood movies had only encouraged cultural attitudes of the Western world which is basically fraught with high crime rate, thereby lowering the expected respect for Nigerian culture and dignities.

Nigerian youths tend to develop a character from learning of behaviour through observing and accepting behaviour of another person as role model. And these characteristics are frequently stigmatized in name-calls as invincible protagonists like Rambo (Sylvester Stallone), Enter the Dragon (Bruce Lee), Jacky Chang’s slapsticks, Terminator (Arnold Schwarzenegger), Ben 10, Avatar (Air Benders), etc.. Therefore, the foregoing hits against the backdrop of previous works, as excessive exposure to foreign related motion pictures through films and cable networks is capable of eroding Nigerian youths off its cultural values.

2. THEORETICAL FRAMEWORK

From the content and exudes of this research work, the suggested and most adaptable theoretical justification would be: -Social Cognitive theory.

The Social Cognitive Theory postulates an observational learning process which explains that learning of behaviour is done through observing behaviour of another person called a “model” (Bandura, 1986, p.13). According to Bandura, this theory takes place in three steps:

(a) Paying attention and perceiving the most critical features of another person’s behaviour. Many children and film viewers pay attention when they are watching a movie and some develop emotional feelings for their model’s behaviour in the movie.

(b) Remembering the behaviour: Teenagers remember mostly, violence scene, rape scene, sexual scene, etc., as it is easier to destroy than to build so is it also in movies where viewers mostly remember the violent and negative scenes than the positive ones.

(c) Reproducing the action: In a scene from the 1993 film *The Programme*, a character who wishes to demonstrate his toughness lies down on the center line of a highway at night as cars and trucks speed by in both directions. In the movie, he walks away unscathed, proving that he's afraid of nothing. Soon after watching the movie, several teenagers were killed in separate incidents in which they lay in the centre of a darkened road and were run over by coming traffics (Hinds, 1993). Research on modeling shows that the people frequently learn and imitate the aggression they observe, being motivated to learn and carry out the behaviour.

In furtherance, the basic premise of this theory explains the relationship between the human cognitive processes centre for reasoning and learning] and its external environment. The environment in this sense refers to both Western Television Programmes and Cultural values of a people. The human mind is apparently the site where these external ecological factors do exercise their effects, through the "socialization" process as explained in the course of the review of concepts. To this end, if the mind, which is the pivot of human cognition, is at the receiving end of both environmental effects discussed in this work, then, there will largely be a great deal of conflict in personality formation if appropriate measures are not put in place to checkmate excesses. At one end, there could be an extreme of perception geared toward destroying indigenous cultural values of the African people, while at the other end, excessive cultural values could make one oblivious of the merits of westernization. It becomes imperative, that measures should be fashioned by significant persons to remedy the possible conflict of values. As this might portend harm to the personality of the individual involved.

This further explains reasons why young adult viewers of WTP will usually get to a point of mimicking behaviours of their models. Many would want to speak, dress like their models, and they also learn new ideas and new things in films. This theory thus asserts the numerous reasons circumstancing ongoing cultural conflict of values between the west and those of indigenous Nigeria.

3. METHODOLOGY

3.1 Research Design

Cross-Sectional Survey Research Design was used for the study because of its advantageous position in focusing on the makeup of a sample at one point in time that could

enable a researcher to scientifically draw an inference from the study of a sample representing a population and make generalizations on the total population.

3.2 Geographical Location of the Study Area

The geographical location of this research work is the institution of Taraba State University, Jalingo. The institution comprises of about five thousand students (estimated). But based on this study, one hundred and fifty students were selected for the sampling framework. The focus of the research is to examine how Western Television Programmes Influence the Cultural Values of the Nigerian Youths.

3.3 Population of the Study

The population of the study can be said to be animate or inanimate things which a study is focused. It could be a class, school, libraries, towns, local government area, states, nations or persons the research is interested in getting information for the study.

In this research study, the population used comprises of undergraduate students of Taraba state university within the age bracket of 17-39 years that were selected randomly from five different departments which are about 5,000 (source: www.tsuj.edu.ng, 2015).

3.4 Sample Size/Sampling Technique

The sample size was derived from the study population. The sample size used for this study was One hundred and fifty (150) persons, according. In selecting the sample size the bottle spinning sampling technique was used in selecting the specific research areas to be: - Religion, Mass Communication, Sociology, Mathematics and Economics Department. The five departments were selected from 8 departments, stated within the circumference of a circle and divided into 8 equal parts that included apart from the above 5: - Political Science, Computer Science and Geography Departments. The convenience sampling as well called availability sampling, which is a non-probability sampling technique was further used because of its viability to get to the individual respondents totaling 150. More so, this particular sampling technique was used because of the availability and ability of respondents to comprehend.

3.5 Description of Research Instrument

The questionnaire as a quantitative research instrument was used for the collection of data. The design of the questions in the questionnaire items were both in contingency and matrix forms and also closed ended. They were also self-administered.

3.6 Validity and Reliability of Instrument

The SPSS (Statistical Package for the Social Sciences) was used to ascertain the validity of the questions in the questionnaire items. The instruments used are valid because it enabled the researchers to obtain quick and

accurate information or data. The instruments handed over from the researchers to the respondents made a straight effort to reach the targeted group and the respondents were able to give the required information needed for the concrete conclusion of the research work.

3.7 Method of Data Analysis

Data was analysed using percentage frequency distribution table, both manually and with the SPSS (Statistical Package for the Social Sciences).

4. DATA PRESENTATION, ANALYSIS AND DISCUSSION

Having sampled one hundred and fifty (150) numbers of persons as respondents according to the sampling frame, One hundred and fifty questionnaires were shared. However, One hundred and forty five (145) questionnaires were correctly filled and returned by the respondents. Thus, the scale of analysis would be made for a total of one hundred and forty five (145). More so, the research questions would be pivotal to lead the analysis, as a discussion of findings would be made at intervals of data presentation.

For the purpose of justifying the truce which this work seeks to find, certain relevant tables are drawn from the socio-demographic part of the research would be used.

Socio-Demographic Characteristics of Respondents are shown in Tables 1 and 2.

Table 1
Percentage Distribution of Respondents by Age

Age	Frequency	Percentage
18-25	73	50%
26-33	52	36%
34-39	20	14%
Total	145	100%

Note. Field Survey 2016: Taraba State University, Jalingo.

This table stood to show that more of the respondents were very much within the main age range of a youth population. As we had 50% belonging to the age range of 18-25; 36% belonging to the age range of 26-33 and 14% belonging to the age range of 36-39.

Table 2
Percentage Distribution of Respondents by Gender

Gender	Frequency	Percentage
Male	97	67%
Female	48	33%
Total	145	100%

Note. Field Survey 2016: Taraba State University, Jalingo.

Table 2 showed that 67% of the respondents were males, while 33% were females. So we had a greater male population that depicts the African cliché of men being custodians of cultural practices and values and should bear the responsibility of handing it down to subsequent generations.

5. SPECIFIC ISSUES OF THE RESEARCH

Analysing the specific issues of the research, would draw upon questions from the questionnaire items and effectively reconciling them with the research questions and objectives of the study and their subs.

From questionnaire item no 6 ascertaining the respondents' level of awareness over WTP was sought for. Thus the result showed to be:

Table 3
Percentage Distribution of Respondents on Level of Awareness Over Western Television Programmes (WTP)

Response	Frequency	Percentage
Yes	145	100%
No	0	0
No idea	0	0
Total	145	100%

Note. Field Survey 2016: Taraba State University, Jalingo.

The research sought to understand the level of awareness of respondents over the topic of discussion (Western Television Programmes). So encouraging that the response was 100% positive, as this justifies the literate environment of the research work as its case study.

Table 4
Percentage Distribution of Respondents' Viewing Means of WTP

Response	Frequency	Percentage
Cable	81	56%
CD or DVD plates	50	34%
Cinema	14	10%
Total	145	100%

Note. Field Survey 2016: Taraba State University, Jalingo.

Having understood the awareness level of respondents with regards to WTP, the researchers went further to understand which means of viewing WTP is used most by respondents. The research shows that 56% of the respondents view WTP through Cable Stations; 34% subscribe to the use of CD and DVD plates, while just 10% visit the cinema to view WTP. Hence, Cable Stations, as shown by the research represents the highest

means through which people view WTP and inadvertently poses the greatest effect on our culture. This supports the position of Page and Crawley (2001) stating that the exponential increase of cable networks in 1997 largely influenced the perceptions of young adults who are said to be the highest viewers of TV programmes.

The table below seeks to answer *research question 1*, shown above, using questionnaire item n_o 17 (*Youths prefer Nigeria's local TV programmes more to WTP*) as respondents' perception.

Table 5
Do Nigerian Youth Appreciate WTP More Than Indigenous TV Programmes?

Response	Frequency	Percentage
Strongly agree	26	18%
Agree	9	6%
Disagree	12	8%
Strongly disagree	98	68%
Total	145	100%

Note. Field Survey 2016: Taraba State University, Jalingo.

Research question 1 was answered using this table. We got to understand that youth prefers viewing Western Television Programmes more to Indigenous TV views. The result showed that 68% of respondents strongly disagreed over the questionnaire item that "youths prefer Indigenous TV programmes more to WTP"; 8% disagreed; 6% agreed while 18% strongly agreed. This favours the assertion of Jean (2002) that then "globalization has made it possible for the whole world to be wired and plugged into TV programmes, films, news, music, lifestyle and entertainment of the advanced countries".

The table below seeks to answer *research question 2*, shown above, using questionnaire item n_o 11 (*Do Nigeria's Local Television Stations help in promoting its cultural values?*) as respondents' perception.

Table 6
Do Nigerian Indigenous TV Programmes Represent Our Cultural Values Through Motion Pictures in an Appreciable Manner?

Response	Frequency	Percentage
Yes	116	80%
No	26	18%
No Idea	3	2%
Total	145	100%

Note. Field Survey 2016: Taraba State University

Research question 2 was answered using this table. It was revealed that Nigeria indigenous TV stations are promoters of Nigerian Culture. The result of the research

showed that 80% of respondents said "yes" to the questionnaire item n_o 11, while 18% said "no" and 2% had "no idea". Therefore, it will be agreed that the NBCs code toward cultural contextualization of media stations, is being greatly followed. Although, in the "review of empirical literature", it was observed that the *Silver Bird Television*, has been faulted on the account of not meeting the 70% and above the local content of TV programmes as stated in the NBC code. As at 2012, *Silver Bird Television's* local to foreign content stood at 54% to 46% respectively.

The table below seeks to answer *research question 3*, shown above, using questionnaire item n_o 9 (*Are the cultural values still held high by the youths?*) as respondents' perception.

Table 7
Is There a Future Hope for the Cultural Values of the Nigerian People? (Sustainability)

Response	Frequency	Percentage
Yes	39	27%
No	103	71%
No idea	3	2%
Total	145	100%

Note. Field Survey 2016: Taraba State University, Jalingo.

This table sought to respond to Research Question 3. The result revealed that the sustainability level of indigenous cultural values in Nigeria is low, following the present youth population and their place in the ongoing trend of globalization. Youths, however, are majorly victims of globalization. From the analysis, 71% of the respondents gave a negative response to the sustainability level of our cultural values, while 27% and 2% were of a "yes" and "no idea" response. To this end, sustainability according to Sowell in Samovar, Porter and McDaniel (2010) which asserts a frame which mirrors the "hard-learned knowledge and experience of generations past", which are passed on to future generations, thus becomes at the verge of being truncated. This becomes critical and demands the attention of significant persons.

The table below seeks to answer *research question 4*, shown above, using questionnaire item n_o 10 (*Is there any harm Western Television Programmes have done to our cultural values*); n_o 12 (*Who should be blame if our cultural values should be no more?*); n_o 13 (*WTP and Internet activities have made the Nigeria culture a dying one*) respectively, as respondents' perception. In successfully answering research question 4, this section was divided into three (3) different tables. Nonetheless, all of the three tables had a same opinion regarding globalization and its effect on indigenous cultural values.

Table 8
What Role Has Globalization Played in Cultural Accumulation and Extinction?
a. Questionnaire Item no 10

Response	Frequency	Percentage
Yes	127	88%
No	18	12%
No idea	0	0%
Total	145	100%

b. Questionnaire Item no 12

Response	Frequency	Percentage
Family	40	28%
Government	23	16%
Local media	10	7%
Foreign media	65	45%
No idea	7	4%
Total	145	100%

c. Questionnaire Item no 13

Response	Frequency	Percentage
Strongly agree	108	74%
Agree	27	19%
Disagree	10	7%
Strongly disagree	0	0%
Total	145	100%

Note. Field Survey 2016: Taraba State University, Jalingo.

Table 8a showed that 88% of the respondents were of a positive response toward WTP posing harm to Nigeria Indigenous Culture; 12% negated while 0% were of the “no idea” category. Table 8b also showed that 45% of the respondents said that the “foreign media” should be held responsible if our culture is no more; 28% victimized the family; 16% victimized the government; 7% and 4% were of the “local media” and “no idea” category. In furtherance, this research stood to show that the family has a role in ensuring that the indigenous cultural practice of the Nigeria people does not go into extinction. Table 8c revealed that 74% strongly agreed that WTP and the internet, which are elements of globalization have both made the Nigerian culture a dying one, while 19% also agreed, with 7% on the disagreed category and 0% of the strongly disagreed category.

To this end, the whole concept of globalization as being viewed in the light of paradox, both as a blessing and as a cause becomes a factor that should be paid special attention to, if this conflict in values should be managed. As captured by Butcher (2003) he asserted that young people across the socio-economic spectrum

felt that their lives would be different from their parents to some degree, involving technological development, changes in the occupation, increased mobility and also in terms of thinking. Thus, the influence of globalization on the indigenous values of the Nigerian Youth cannot go overemphasized.

The findings of the study would effectively influence the recommendations that will be discussed in the next chapter.

6. SUMMARY OF FINDINGS

The research work brought to knowledge the relative influence Western Television Programmes have exerted on our cultural values in Nigeria, with particular reference to the youth population. The work was carried out using Taraba State University as its population of study, with a sample size of one hundred and forty-five (145) respondents. The findings of the study have been discussed but this chapter seeks to get it summarized.

Therefore, findings of this work generally unraveled certain latent cultural defects needing attention by significant figures of the affected group. The work stood to show that the advent and subsequent proliferation of “cable TV” dating back to 1997 has risen to be the preponderant means through which the youth population and other categories of persons view Western Television Programmes (WTPs). Thus its substantial influence on the values and minds of the youth population ensures massive conflict with the indigenous cultural values of the Nigerian people, with the former bearing a victory over the later. Hence, the world view of the average Nigerian youth depicts Western cultural values. More so, it was discovered that youths view more of WTPs to indigenous TV programmes. Which in addition to easy access to the internet and its progeny, have made them the highest victims of globalization and placing the Nigeria cultural values to warrant a question of sustainability. The work hence revealed that in salvaging our youths from the relative negatives of globalization, the government and family have crucial roles to play, in terms of legislations, censoring, cultural sensitizations and regulations.

Theoretically, the social cognitive theory viewed possible findings from the research to seek a resolve to the obtainable and more envisaged conflict of values between westernization and indigenous cultural practice. The proliferation of the progeny of westernization in Nigeria, in terms of Western Television Programmes, largely affect the minds and other cognitive processes of the youth population, which in turn affects their behavioural approaches and their perception toward upholding the indigenous cultural values of their respective tribal origins in Nigeria. Thus, a wake-up call to all significant persons, involved in curbing the relative negatives of the steady rising saga, is being made by virtue of this research work.

Finally, the work recognized the efforts of indigenous TV stations in keeping with the status of the NBC's code shown at the literature review (Chapter two). Nonetheless, rooms for improvement are still very open in keeping the sustainability of our cultural values in view, with more emphasis targeted at the youth population.

CONCLUSION

In a fast technological growing world with the inevitability of globalization, cultural accumulation inadvertently ensues and characterizes the system. This entails, change being lucid in a greater part of the lifestyles of a people, with its culture and values bearing a brunt of the said change. It should be noted that one does not see cultural accumulation as evil but as contradicting to the tenets of idealism. Thus, in an ideal situation, the culture and values of a people must be respected, preserved and sustained from one generation to another. It, therefore, becomes problematic when this is not achieved. It is in the light of this that this research work has sought for a truce in making young persons and the society as a whole to realize that there is an undue influence, Western Television Programmes has exerted on the "legacy" of the people-cultural values of Nigerian youth. Hence, attention must be drawn to this change for a legacy to be preserved and meet the standards of sustainability.

Therefore, Nigeria as a nation must look for a common ground to reconcile trends of globalization (Western Television Programmes) with its indigenous culture, taking special cognizance of the youth population as the vehicle to be used.

RECOMMENDATIONS

Based on the findings made obtainable from the study and its conclusion, the study recommends the following ideas:

(a) The bedrock of every society is the family. This is drawn from the fact that every member of the society is first a part of a family. Hence, the family as the first port of a call in the socialization of an individual determines to a large extent, the exuding acts and values of the individual in the society. Therefore, if the cultural values of the Nigerian people through its youth must be sustained, the family must ensure that its roles are duly effectually played to the demands of sustainability. This could take ways which include: unwavering socialization; use of indigenous language during family conversations; monitoring of western lifestyles in terms of dress sense, world view and among others; high level of cultural appreciation and often visits to villages or other sites of Africa cultural heritage; just to mention but few.

(b) Shortly after an individual leaves his first site of socialization (family), he reports to the school were

socialization goes through the content of study materials and meeting of peers. To this end, in salvaging the undue influence vented on the cultural values of youth by Western Television Programmes, there is the need for a constant review of the schooling content of the Nigerian education system, such that its culture would be lucidly pronounced. This is called contextualization of the education system by Africa and for Africa, in a manner that necessary globalization ingredients would not be hampered. Schools should take time in socializing individuals and peer groups over the unacceptable influences of both the Western culture and Indigenous culture, as this will stimulate their minds toward effective reconciliation. Finally, culture is super-organic, in that everything in a society must take its form. Thus, the youth population and the soon to be youth should be sensitized toward appreciating the super-organic attribute of the Nigerian culture and this should subsequently reflect in its educational curriculum.

(c) From a radical perspective, the researchers opine that government through concerned bodies should utilize the instrument of legislations and checks and balances in ensuring that the undue influence exercised by WTP over our cultural values is checkmated and constantly monitored. This is to ensure an acceptable blend of both variables.

(d) Lastly, members of any firm or institution relating to programmes showed and viewed through the television, should make credible efforts in meeting the appetite of the youth population in such a manner that cultural ingredients would not be totally lost. I recommend that WTPs that thrill the youth population and other categories of societal membership, could be contextualized, representing the Nigerian cultural values, in a creative fashion.

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