

**INFLUENCE OF WESTERN TELEVISION PROGRAMMES
ON THE CULTURAL VALUES ON NIGERIAN YOUTH
(A CASE STUDY OF KWARA STATE POLYTECHNIC)**

BY

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CERTIFICATION

This is to certify that this project was carried out by Babatunde Biola Idowu with the Matriculation Number ND/23/MAC/PT/0506 for the award of National Diploma in the Department of Mass Communication Institute of Information and Communication Technology (IICT) Kwara State Polytechnic Ilorin.

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DEDICATION

This project work is dedicated to Almighty Allah for his mercy on me for the successful completion of my National Diploma It is also dedicated to my beloved parent for their immense care and support right from my child birth.

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ABSTRACT

This study probes the impact which Tv has on the cultural values of the Nigeria youths. It specifically tackles the impact of western Tv programmes on Nigeria students. The research posits that the current trends in cultural behaviour of youths in Nigeria as observed among Caritas student is significantly associated with their perception of western culture and exposure to western Tv programmes. The assumption that foreign media content has direct powerful effects is shared by optimistic modernization theory. Lerner (2021) Rogers (2024) Schramm (2019) and the later critical perspective of cultural and media imperialism. McPhail 2021). The research applies the theory of acculturation along with the cultururation hypothesis. “Deflues 2021” explains that acculturation of Nigeria youths take place as a result of exposure to western Tv which influence the perception of Tv reality and alters self-image. From the review of related literature, the following hypotheses emerged for testing H1: More exposure to Tv will tend to identification of western television stars as models. H2: The improvement of Local Tv movies industries will increase Nigerian youths’ preference for local Tv product. Research hypotheses 1 and 2 received statistical support from the analysis of collected data using the survey research method Recommendations to check the cultural genocide for further research were preferred.

CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND OF THE STUDY

Culture, differentiate man from other species, only human beings rely on culture for survival because man alone is in possession of culture. Culture is a complex whole that includes knowledge beliefs, art morals, laws customs, other capabilities and habits acquired by man as a member of the society. Culture cannot be exist without society and vice versa without culture, we would not be human. This implies that language to express opinions and ability to think or reason would be completely limited.

However, one culture may be different from another; they all share one fundamental feature. They are transmitted from the old to the young through a system of symbol in form of sound, marks on the face, physical gestures, or objects created to embody a symbolic meaning. Hence man and culture are inseparable. Man receive a double inheritance at birth (social and biological), which enable him to be able to recreate his nature environment.

The term culture has been defined differently by different people. The difference definitions attached to culture are based on the differences in the orientation of the scholars. It can be said to be the way of life of a particular society.

Specific and general meaning of culture could be given as a configuration of learned and shared patterns of behavior and of understanding the meaning and value of things, ideas, emotions, and actions that arise out of language communication within a social group and helps an individual to adapt to his physical environment, his biological nature and his group life (Adetola and Ademola 2015).

Culture, though universal to man yet differs from one society to another. It is also seen as a complete societal heritage, because it welds together past and present, synthesizing achievement and aspirations. It involves more than simply adding up all the way people act and think, as well as assessing the sum of their possessions (Soyinka, 2021).

Culture can be defined as the beliefs, values, behaviors and material objects shared by a particular people. Since man lives in the society, he cannot be detached from neither the society nor culture, though society and culture are sometimes used interchangeably but their precise meanings are different.

Culture is everything that is part of people's way of life, in everyday conversation, refers to sophisticated art items such as classical literature, music, dance and painting etc (Newman, 2000). Culture is a concept used in an attempt to analyze and integrate events and ideals in broad spectrum of areas of society. Jekayinka (2022), states that from wider perspective, culture include the total repertoire of human action which are socially transmitted from generation to generation. The transformation of culture is a continuous process of change. It change exactly the same ways as the human being change. It is dynamic learned, acquired, transmitted or diffused through contract or means of communication flow from generation to another. The Nigeria culture is observed to be fading out as a result of the acceptance and adaptation of the modernist's solution into underdevelopment. One of such theories which relates to this subtle method of assault international communication is given by Lerner (2016).

In his concept of "empathy" Lerner states that the inhabitants of third world nations must learn to empathize with the west for modern transformation of their societies to be possible. schramm (2014), 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 third world countries have related to these findings by inventing a substantial amount of their foreign exchange earnings to import radio and television transmitters and sets. The television programmer especially provides many powerful models for children and abundant opportunities for observation learning.

Television Programmes Include!

1. Depiction of sex
2. Violence
3. Drug and alcohol used
 - a. Vulgar language: - behaviors e.t.c that most parents do not want their children to imitate.

Studies on early adolescence have shown that the average Nigeria children have watched thousand of dramatized murders and countless other act of violence on television for many years. Psychologists have debated the question of whether watching violence on TV have determinate effect on children. A number of experiments both inside and outside the laboratory have found evidence that viewing TV violence is relayed to increased aggression in children (Bolawi, 2019).

1.2 STATEMENT OF THE RESEARCH PROBLEM

The influence of western television programmers on the cultural values of Nigeria youth have been said to be a serious problem facing Nigerians. Some of these problems are:

1. Inadequate policy to guard the youths towards western TV programmers.
2. There is an erosion of the culture values.
3. The imitation of western cultures especially the Africa cultures.

Therefore if the above problems have not been taken care of, it will lead to a total destruction of the Nigerians culture.

1.3 OBJECTIVE OF THE STUDY

The researcher's objective is to conduct an in-depth research on the influence of western television programme on the culture values of the Nigeria youth with an insight to determining is the implication of the cultural values of Nigeria youths other objective of the study are:

- i. To know how the contents of western television programme affect Kwara State Polytechnic students.
- ii. To examines its pervasive impact on the cultural values of Nigeria university student.

1.4 RESEARCH QUESTIONS

The research questions are arranged questions meant to be asked by the researcher and received a feedback (answer) from respondent for a researcher to achieve her aim, the following question are deducted from this research.

- i. Do Nigeria youths expose themselves more to TV than other media?
- ii. Do they prefer western TV programmes to locally produced ones and why if yes?
- iii. Do Nigeria youth identify more with locally or foreign TV stars as models?

1.5 SIGNIFICANT OF THE STUDY

- i. The research will help in possible dilution, domination and finally absorption of the African / Nigeria culture until the present has been characterized with good neighborliness, respect for elders, virtuousness, community orientation and collectivism.
- ii. It will enable the government and policy makers to put adequate measures in place to check the movement of western television programmes into Nigeria.
- iii. It will help remove the ideal of imitating western cultures or ways of life from Nigerians.

- iv. The conduct of this research will enable the government to know what role the media can play in the development of a country and therefore harness the mass media especially TV in the democratic process and development process in general.

1.6 SCOPE/DELIMITATION OF THE STUDY

The scope of this study is to find out how the western television programmes affect the cultural values of Nigerian youths using university of Ilorin as a case of study.

The higher institution has been noted for a constant influence of western television programmes on their cultural values. Hence the needs for choosing the institution as a case study. In the cause of the research, oral interview were conducted on both staffs and students of the institution. But the research depends more on the questionnaire which were distributed to students and staffs and were completed and returned. The researcher also consulted some text books, newspapers and journals which provided a lot of information pertaining to the study.

CHAPTER TWO

LITERATURE REVIEW

2.1 CONCEPTUAL FRAMEWORK

The actual literature reviewed for this study are books, newspaper, journals of communication, professional publications both published and unpublished works, seminar works, projects, etc. and from centre for communication research Ilorin, Ilorin state library, A number of theories come into play in explaining the communication situation being questioned by this study. However, the theory of acculturation in association with the cultivation hypothesis gives this study the basis for its existence especially with TV social effects.

Acculturation involves those changes individuals are willing to make in their effective cognitive identities and interactive behaviors over time as they deal with life. It occurs through the identification, internalization and of the subsequent expression of the significant symbols of the “host” or “dominant” culture of society.

Walter Lippmann (2021). Suggested that the pictures in our heads are mainly constructed from the mass media. It was Lippmann’s (2022) work that was referred to what is now known as “cultivation” or enculturation” hypothesis. This hypothesis derived from the cultural indicators project of Gerbner (1977) and his colleagues which since 1967 has conducted annual constant analysis of U.S network dramatic TV programmes (message system analysis) and investigated that contribution of those message for viewers conception of social reality (cultivation analysis).

The basic hypothesis guiding cultivation is that the more time one spends watching TV, the more likely one is to hold conception of reality that are congruent with television most stable and recurrent portrayals of life and society.

This is called cultivation because it is agreed that TV message achieve these effects by virtue of their cumulative, systematic repetition over time. An important corollary of cultivation

theory is the notion of “main streaming” which meant that television cultivates homogeneity among their divergent groups.

This analysis raised question that me ideally suited to cross cultural comparative research (Morgan, 1970) especially in countries with similar media structure but different cultures than exist in U.S.A Nigeria is such a case.

Therefore the major theoretical prospective applied in this work is the acculturation perspective under which the approaches of cultivation and mainstreaming are subsumed.

The theory of acculturation deals mainly with physical movement or removal of an individual from ones cultural setting into another setting into another setting with foreign cultures (Obert 1960, Taff 1977, Bennett 1977). However, the concern in this study is not to assess acculturation and interpersonal communication context but in a mediated communication context with the mass media and in particular TV. The TV is being considered as major agent in the acculturation process which takes place regardless of national borders or geographical boundaries (Nwankwo and Onwumechi 1999). The research problem of cross cultural effects across nation boarders has received special of attention in the literature of Bainet and Mcphail 1980, payne 19977.

The television acculturation studies generally support the view that TV dose exercise significant influence on domestic, national and international audience. The accultural effect on attitude of individual has been discussed in terms of coordinative or behavioural effects. (Roh of and Miller 1980) shows a resultant change in attitude as a result of TV viewing. Also “payne and carlson 1982” found exposure to America TV to be related to more favorable attitude toward U.S cultural products.

In the cultivation hypothesis, Gerbner (1977) hypothesized that TV cultivates perceptions of reality on the basis of which people interpret and understand. Society people are therefore

influenced into corresponding or acceptable behaviors towards the rest of the society (Gerbner et al 1980; Bryant et al 1981). TV cultivate and mainstream viewers, where mainstreaming is the process by which TV brings various group into the mainstream of values of a dominant culture.

Gerbner (2018) also argues that heavy TV viewing within various sub-groups develop common outlook which are different from the outlook of lighter viewing.

The cultivation hypothesis further posits that contents exert a continuous force viewers mind influencing the way they see the world.

The cultural hegemony perspective is also useful Antonio Gramsci (1971) explains that the two conditions are necessary for the ideological process of cultural hegemony to take place in competent and in coercion.

The dormant of political, social and economic interest utilize TV as their instrument of domination and seek to secure the consent of the audiences. Through the legitimate means of TV programmes.

Hall (2019) and Gittin (2018) emphasized the dialectical nature of hegemony showing how TV programs represent a method adopted by the dominant classes in society of “making sense of the world around us” and of which method .Mc Quail (1981) call of Tv reality.

Western Countries TV news and programming provide the social text and context for images of culture, political and economic hegemony. These Tv programmes have been internalized for cultural and material success in Europe and America. The acceptance of general Western TV programmes therefore, represents a consensual acceptance of these alternating images (cultural dependency).

Cultural dependency is expressed in terms of the cultural values of the audience. The literature speaks eloquently to this issue (The influence of western Television programmes on the cultural values of Nigerian Youths)

Colier and Thomas 1988 have established that cultural value is one of the meant identities from and manages different people of different culture communicates.

Also the soap operas in terms of images that tend to encourage cultural, political and economic hegemony (atheide 1985, Beltran 1978) are generally low in art, high in sex and sell (MC kemah 1993).

Therefore, it is my view that cultural hegemony as a tool for cultural accumulation of the western culture by the Nigeria youths.

2.1.1 THE MEDICAL EFFECT PERIOD

In developing the media effect overtime, brings to light the following periods of the effect of the media (Edeani 1998) 1915 – 1942 period of very powerful effects 1942 -1960 period of limited effects.

1961 – 1974 period of moderate effects.

1942 - 1960 period of limited effects.

1961 – 1974 period of moderate of powerful effects.

These periods is pioneered by the findings of Elizabeth Noelle Neumam using longitudinal studies approach.

The period is pioneered by the findings of Elizabeth Noelle Neumann using longitudinal studies approach. The powerful effects of the media enjoyed acceptance among the generality of communication schools Schwartz (1988), literally portray the power of the media especially the tv when he writes “God like the media can change the cause of war, brings down kings, elevate the lowly and humiliates the proud by directing the attention of millions on the same event and in the same manner.

The idea relates to the subject of this study in that the TV and in the case of western TV, they continuously bring the cultural values of the western into focus in Nigeria. Thereby, occupying the mind of the Nigeria youths with the alien's values.

Schwartz's view point is consistent with the view expressed by Golting (1977) in Okunna in 1994.

The media are central in provision of ideas and images which the people use in interpreting and understanding a great deal of their everyday experience' more specific work relating to Tv is seen in walter lippman's theory of pictures. He says that what we watch on TV and other media form image in our heads. They shape our attitudes perception and behaviours.

Herbert Blummer in Black –Bryant of (1992), provide a general picture of how viewing films on TV influences children's play, their everyday behavior, dressing, mannerism, speech emotions, ideas about romance, ambitions and carrier plans. He shows how children imitates cowboys, cops and robbery, pirates, solders, every conceivable hero and villain have seen in films.

2.1.2 THE WORK OF THE MEDIA ON YOUTHS

Skinner (1984) from a case study of Trinidad and Tobago found that TV viewing was positively related with foreign value in an attempted synthesis of the cultivation hypothesis hawking and ponker (1927).

Concluded after viewing 48 audiences that TV does influence the viewer's perception of social reality ideological, Goldman and Rajagopah (1991) using Gramscia (1971) concept of hegemony describe TV news and programmes as a fabrication of form and content with prevailing modes of interpretation. These researchers see western TV programmes as commodity based on formulas used to guarantee balance and neutrality while contributing their own conceptual frame of references that are forced upon the viewers. In an analyst of the role of the

U.S TV in Iceland, using the “cultural diffusion” found support for the media the acculturation hypothesis. Western Mass media, in particular TV influence the way people think, act and feel. Kim (1988) posits that there exists communication influence at two levels in every cross cultural context. Firstly is at his personal communication or interpersonal level. Secondly, at the social communication level.

The interpersonal communication level deals with the cognitive structure of the individual and it comprises knowledge of the patterns, rules and symbols used by the host of communication. All the level of interpersonal influence of socialization or acculturation takes place.

The social communication is underlying inter-subsidization a phenomenon which occurs as a consequence of public symbolism, symbol utilization and diffusion. It further defines as the process by which individual regulates cancelling thoughts and actions of one another (KIM 1988).

The literature supports the problem taken in this study that significantly posits relationship which exists between high exposure to west end TV and cultural values of Nigerian youths. These programs include the News, music, videos, Talk shows, commercials and offer forms of general TV programmes.

The images and metaphors surrounding the production of these programmes have the effect of presenting the western culture as superior to the Nigeria culture. In addition, Nigeria viewers have their weakness by viewing the quality programmes of the west which overtly or covertly express western superiority. (Chese brow 1989)

The different programmes genres of western TV have bad characteristics which affects the viewers. The news, media, reports the third world with so much distortion that the citizen of

the third world countries as Nigeria youths will see themselves countries and international countries as international failures. (Tuchman 1976)

The music and video shows are sexy and violent sex on music and video especially America stars which is popular among Nigeria youths seems more demonstrating, kissing, hugging and suggestive behavior which occurred twice the rate that occurred on conventional TV (Shermah 1986) The Television broadcasting combine sound with imagery, symbolism, sign system and shared meaning thus programmes are seen as a symbolic representation of mass culture, employing social rhythms, clothing styles, eating habits and patterns, knowledge and speech styles and even symbolic relationship. The TV has power though it contents enhance, reinforce or supplant the visible manifestation of culture.

Again TV is seen from the Marxist point of view as cultural capital used by the capitalist elites of the society to further their own interest (scheller 1969) The TV culture is produced and made stronger than an inherited indigenous cultural identity. Because of its passive nature and condensed acceptance by the audience if the programme is far. However, regardless of the social structure, TV technologies encourages new values believes and norms.

2.2 THE NEGATIVE EFFECT OF TV VIEWING ON NIGERIAN YOUTHS.

Studies using different perspectives have argued that TV exerts a significant alienating impact or influence on the indigenous culture and self perception of an individual. The accumulative effect of which is the depreciating of the Nigerian self image or culture identity and identification with the constructed self. A process referred to by social and clinical psychologist a self hatred (Hatchen 1987)

Ten etal (1987), in their study of the impact of American TV in the Philippines shows that frequent showing of foreign culture on Philippines has lead to the depreciating of the

Philippines self image and corresponding appreciation and the desire to behave like them when projected by the Americans and western Europeans.

Many criticisms have also been leveled against the films shown in African TV today. The Senegalese film maker (Ousmene 1977) has observed that movies in Africa are playing a negative role. The majorities of the movies shown on African TV are products of cultural alienation. He also noted that many Nigeria have complained of the poison content of films shown on the screens in Nigeria.

The effect of TV on Nigerian youths cannot be over-emphasized. Lovas (1973) in his study on the effect of TV, concluded that watching aggressive programmes serve to arouse children's aggressive impulse to some degree. Bandura and Rose (1973) in their own study found that people who programmes in Nigeria have violent contents and contributes to the rise in violence on the universities youths. Vincent Maduka (1984) agreed that Nigeria cultural values are being just eroded by foreign ones. He regrets the fact that there seem not be any sign of resistance by Nigeria against these foreign invades that make matters worse. He further points out that Nigeria especially youths, adopt western value in their ways of eating, dressing, speaking, education, and even counting and sex life. There could be no better way to analyze the situation on our university campuses than the one given by Maduka (1984).

Nigeria universities have become so materialistic and pleasure loving that they would buy hamburger in cream, refrigerator, TV sets, compact disk-sets, foreign dress etc rather than buying books and going to libraries to read. They would go to night parties and picnics instead of attending lectures and classes. The list is endless but more disturbing is the fact that the student often go to the extent of using their school fees to satisfy these desires.

The student are so carried away with the TV projection of reality that they adopt hair and dressing styles that are nothing but outrageous. While most females' students dress almost naked

to school, male students increasingly wear spot ear-rings. They also learn know and speak American slang's more than English language. These behaviours are in hire with the behaviours of characters shown in most western tv content. This content of western culture is deem to be violent and competitive. Harvard law professor (DunCan Kennedy 1993), says the culture of the "Wild west" is individualistic materialistic and philistine. Imitation of TV realities of western nation by people of the third world nation as Nigeria was acknowledge and attribute to some major reason by watch aggressive programmes are likely to be more aggressive.

Skornia (1985), reports that in March, 1964, Michael lee camrilb a nineteen year-old America marine on leave says that after watching a horror movies on TV, something came over him to his father, mother and sister with a matchet.

Me Bride (1981: 163): consequence the Nigeria media audience especially the youth is caught in a web of confusion of values. This is exemplified in their mode of dressing, speech immersion, social – cultural life. it has also wrought no little damage to how our youths perceive our culture and environment, increase number in violent acts , HIV inflection, immoral acts and such other vices by the youths has been traced to expose to pornography in the foreign media. Though films, powerful advertisement fashion and musical shows the western has tried to sell to the developing world the notion that their goods, cultures of being depended on.

The western media content offerings made auditable through the new communication technologies (NCT) also carries culture, value which also tend to conflict of harm the local cultures believe and norms. The negative aspect of the accessibility the NCT is that, it has stunted the growth and development of the Nigeria media what is obtainable in Nigeria media landscape is the dependently syndrome where the rely heavily on the offering their local sources in news content entertainment, music and programming.

The distressing fact is that they become models that display the various worse of their owners without any opportunity or refers or choose matte art (1999) .

2.3 THEORETICAL FRAMEWORK

2.3.1 THE DESTRUCTION OF NIGERIAN CULTURE

It is my view that most western American TV be Bride Etal (1980).

Some of the reasons include:

1. The continuing and increasing depending of developing countries on developed and industrialized nations for nearly all their communication equipment, technology skills and soft wares.
2. The over whelming in flow of news, Tv progrmmes, films, books and other cultural materials between developed and undeveloped ones with alien models and values. The consequence this friend has on Nigeria and other third word countries over which the TV hegemony of their west dangle can be measured in terms of the number of people from Nigeria and other third world countries who perpetually seek to emigrate every to the developed countries e.g. American Western Europe. In order to experience and realize their impression of western culture formulated through the TV and constant perception of their social reality that is to give meaning to their projected self-image.

This stunts real development.

SUMMARY OF THE LITERATURE

From the reviewed literature, it could be deduced that the extent to which Nigeria youths adopt symbolic behaviors, attitude, belief and patterns that are preceded to be consistent with western culture is the extent to which western culture. A study by Aliu, cited in Igbinedion (1987) found that Nigeria university students will tend to prefer foreign culture not just for

pleasure, but that the culture plays an important role in enhancing the youths in the way behave, their dressing style, speaking and thinking etc this study led him to conclude that Nigeria university student have become a set of youth who think more of the transient and canal ideals of the foreign cultures than their own culture.

This has created perpetual western culture in Nigeria as manifested by Nigeria University students.

CHAPTER THREE

METHODOLOGY

This study is designed to find out the influence of western television programmed on the cultural value of Nigerian youths. This goals canoe be achieved unless the research work is orderly, imagination logically and accurate.

Hence, the chapter is associated with the research method used to copying out the work. The partner pointed her it that. It helps to know which method is appropriate for the project work.

3.1 RESEARCH DESIGN

Research design is a complete scheme that summarizes how a research enterprise will be accomplished with minimum problems. Hence, a research design essentially maps out the plan, the structures and strategies of a scientific investigation to ensure that a study completely achieve its set objectives. for the purpose of this study, the Cross-sectional survey research method will be adopted for the purpose of this study. The method is found to be appropriate for this study because it is suitable for a research with both small and large population. Sulaiman (2007) stated that survey research method allows the researcher to gather data from the respondents who constitutes sample of the study. he stated that, the purpose of survey is not only the collection of data but the discovery of meaning in the data collected, so that facts and events can be better understand, interpreted and explained.

3.2 POPULATION OF THE STUDY

A population of the study for any research work has been variously defined by different scholars and there definition pointed towards the same direction. (Alere, 2015, 22) refers to the population of a research study as the set of all participants that qualifies for a study

Sholagberu & Ajiboye (2019), defined research population as the total set of observation from which a sample is drawn. In another definition David & Akinola (2018), pointed that population of a research study is a list of collection of subjects, objects, variables or concept in a defined environment which could be a group or class of variables, concept or phenomenal in a given study. The research population of this study comprises of male and female youths in kwara state polytechnic, whose age bracket falls between 16-41 years. The population was chosen for proximity and to lessen the burden of covering students in other locations.

The total population of the study is estimated to be around 30,000, based on the official statistics from the MIS. The polytechnic has six (6) institutes which are Institute of Finance and Management Studies (IFMS) with population of (5,000), Institute of Applied Science (IAS) with population of (4750), Institute of Environment Studies (IES) with population of (4750), Institute of General Studies (IGS) with population of (3500), Institute of Information and Communication Technology (IICT) with population of (8000) and Institute of Technology (IOT) with population of (4000).

3.3 INSTRUMENTATION

The questionnaire, interview and personal observation were used for the collection of the data. The instrument used for the collection of data are meant for Kwara state polytechnic as a case study of the research

3.4 SAMPLE SIZE AND SAMPLING TECHNIQUE

According to Salant & Dillman, 2014, sample size is a set of number of individual or participant selected from a larger population for the purpose of survey.

The structured questionnaires would be administered to one hundred (100) people of the selected study area in kwara State Polytechnic, Ilorin. This however made the total number of respondents to be 100.

The population of this study consists of 100 students of Kwara State Polytechnic, Ilorin. These students comprise of department of Mass Communication (30), Office Technology and Management (20), Computer Science (20) and other departments (30). The total population for this study is 100 students.

3.5 VALIDITY AND RELIABILITY OF THE INSTRUMENT

The concurrent validity method used to ensure that the instrument measured what they are expected to measure

The instruments used are valid because it enables the researcher to obtain quick and accurate information data.

The instrument made straight effort to reach the selected group and the sample member were able to give the required information needed for concrete conclusion of the research work.

3.6 METHOD OF DATA COLLECTION

The method of data collection for this study shall be the quantitative and qualitative methods. For the quantitative method, the instrument that will be used to collect information will be the questionnaire, which is one of the primary sources of data.

The total of one hundred (100) questionnaires will be administered to the students in various departments. The structured questionnaire would comprise of both open and close-ended questions in order to cover the demographic data of the respondents as well as the objectives of the study. The questionnaire is closed-ended and a few open-ended designed by the researcher basically on the topic of the study. In closed-ended questions, the respondents will be given alternative options to each question which will cover the complete range of probable responses from which they are to choose. While the open-ended questions will allow the respondents the choice to express his/herself as pleases without being restricted to choosing from a number of options.

3.7 METHOD OF DATA ANALYSIS

The simple proportion and percentage method of data analysis were both adopted and for easy application and understanding the work has been analyzed by using these methods. The statistical method was equally adopted as a result of the fact that the population and samples were not too large. But it is viewed that the method will be accurate in the analysis and presentation of data obtained.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.1 Data Presentation

The study sets out to analyze the Influence of Western television programmes on the cultural values of Nigeria Youth.

To carry out the study 100 students of Kwara State Polytechnic students were sampled randomly and questionnaire containing relevant questions were administered by the researchers to acquire useable data.

This chapter deals with the analysis of data obtained from the field work through the questionnaire.

Each question on the questionnaire would be presented in separate table and analyzed for each comprehension

ANALYSIS OF RESPONDENT DEMOGRAPHICS

SECTION A

TABLE 1- DISTRIBUTION OF RESPONDENTS BY SEX

S/N	Sex	No. of Respondents	Percentages %
1	Male	58	58%
2	Female	42	42%
	Total	100	100

Sources: Field Work 2024

The table above shows that 58 respondents representing (58%) are Males while 42 of the representing (42%) are females.

TABLE 2: AGE RANGE OF RESPONDENTS

S/N	Age	No. of Respondents	Percentages %
1	Below 20	9	9%
2.	21-30	52	52%
3.	31-40	28	28%
4.	41 above	11	11
6.	Total	100	100

Sources: Field Work 2024

The above table shows the distribution of the respondents by age. It states that 9 respondents representing (9%) are within age range of 16-20, 52 representing (52%) are representing the age range of 21-30, 28 respondents representing (28%) are within the age range of 31-40 years while 11 respondents representing (11%) are within 41 above.

TABLE 3: DISTRIBUTION OF RESPONDENTS BY EDUCATIONAL

S/N	Educational Level	No. Respondents	Percentages %
1	SSCE	20	20%
2	NCE/ND	30	30%
3	HND/BSC	40	40%
4	POST DEGREE	10	10%
	Total	100	100

Source: Field Work 2024

The above table shows the distribution of respondents by educational qualification, 20 respondents (20%) are SSCE holders, 30 respondents (30%) are ND/NCE holders, 40 respondents (40%) are HND/BSC holder while 10 respondents (10%) are PGD holder.

TABLE 4: DISTRIBUTION OF RESPONDENTS BY RELIGION

S/N	OCCUPATION	No. of Respondents	Percentages %
1	ISLAM	48	48%
2	CHRISTIAN	43	43%
3	TRADITIONAL	9	9%
4	TOTAL	100	100

Source: Field Work 2024

The above table shows the distribution of respondents by religion 48 respondents representing (48%) are Islam, 43 respondents representing (43%) are Christian while 9 respondents representing (9%) are Traditionals.

TABLE 5**WESTERN TELEVISION PROGRAMS CHANGED VIEWERS PERCEPTION OF TRADITIONAL NIGERIAN CULTURE**

S/N	Options	No. of Respondents	Percentages %
1.	Strongly Agree	37	37
2.	Agree	39	39
3.	Neutral	14	14
4.	Disagree	10	10
5.	Strongly Disagree	0	0
	Total	100	100

Source: Field Work 2024

The table shows that 37 respondents which made up 37% strongly agreed, those who agree with this claim made up 39% which is 39 respondents, those who disagree made up 10% which is 10 respondents, while those with neutral opinion made up 14% which is 14 respondents.

TABLE 6**WESTERN TELEVISION PROGRAMS PROMOTE VALUES THAT CONFLICT WITH NIGERIAN CULTURAL VALUES**

S/N	Options	No. of Respondents	Percentages %
1.	Strongly Agree	24	24%
2.	Agree	38	38
3.	Neutral	22	22
4.	Disagree	10	10
5.	Strongly Disagree	6	6
	Total	100	100

Source: Field Work 2024

The table shows 24 respondents representing (24%) strongly agreed western television programs promote values that conflict with Nigeria cultural values, 38 respondent representing (38%) agree, 22 respondent representing (22%) are Neutral, while 10 respondents representing (10%) disagree, while 6 respondents representing (6%) Strongly disagree.

TABLE 7**FASHION SENSE BEEN INFLUENCED BY WESTERN TELEVISION PROGRAMS ON NIGERIAN YOUTHS**

S/N	Options	No. of Respondents	Percentages %
1.	Strongly Agree	24	24
2.	Agree	35	35
3.	Neutral	18	18
4.	Disagree	17	17
5.	Strongly Disagree	6	6
	Total	100	100

Source: Field Work 2024

The table shows 24 respondents representing (24%) strongly agreed that fashion sense been influence by western television program, 35 respondents representing (35%) agreed, 18 respondent representing (18%) are Neutral, 17 respondents representing (17%) disagree. While 6 respondents representing (6%) Strongly disagree.

TABLE 8**NIGERIAN YOUTHS PREFER WESTERN TV PROGRAMMES TO LOCALLY PRODUCED ONES**

S/N	Options	No. of Respondents	Percentages %
1.	Strongly Agree	21	21
2.	Agree	32	32
3.	Neutral	14	14
4.	Disagree	20	20
5.	Strongly Disagree	13	13
	Total	100	100

Source: Field Work 2024

The table shows 21 respondents representing (21%) strongly agreed that Nigeria youth prefer western program to traditional programmes, 32 respondents representing (32%) agreed, 14 respondent representing (14%) are Neutral, 20 respondents representing (20%) disagree while 13 respondents representing (13%) Strongly disagree.

TABLE 9**MOST TEENAGERS ADOPTED ANY LIFESTYLE HABITS SEEN IN WESTERN TELEVISION PROGRAMS**

S/N	Options	No. of Respondents	Percentages %
1.	Strongly Agree	20	20
2.	Agree	30	30
3.	Neutral	28	28
4.	Disagree	16	16
5.	Strongly Disagree	6	6
	Total	100	100

Source: Field Work 2024

The table shows 13 respondents representing (20%) strongly agreed, 30 respondents representing (39%) agreed, 28 respondent representing (28%) are Neutral, 16 respondents representing (16%) disagree while 6 respondents representing (6%) Strongly disagree.

TABLE 10**MOST NIGERIAN YOUTHS ADOPT SLANG OR PHRASES FROM WESTERN TELEVISION PROGRAMS IN THEIR DAILY CONVERSATION**

S/N	Options	No. of Respondents	Percentages %
1.	Strongly Agree	25	25
2.	Agree	30	30
3.	Neutral	24	24
4.	Disagree	16	16
5.	Strongly Disagree	5	5
	Total	100	100

Source: Field Work 2024

The table shows 25 respondents representing (25%) strongly agreed, 30 respondents representing (30%) agreed, 24 respondent representing (24%) are Neutral, 16 respondents representing (16%) disagree while 5 respondents representing (5%) disagree.

TABLE 11**ADEQUATE MEASURES SHOULD BE TAKEN TO PRESERVE NIGERIAN CULTURAL VALUES IN THE FACE OF WESTERN MEDIA INFLUENCE**

S/N	Options	No. of Respondents	Percentages %
1.	Strongly Agree	23	23
2.	Agree	31	31
3.	Neutral	19	19
4.	Disagree	16	16
5.	Strongly Disagree	11	11
	Total	100	100

Source: Field Work 2024

The table shows 23 respondents representing (23%) strongly agreed, 31 respondents representing (31%) agreed, 19 respondent representing (19%) are Neutral, 16 respondents representing (16%) disagree while 11 respondents representing (11%) Strongly disagree.

TABLE 12**NIGERIAN YOUTHS IDENTIFY MORE WITH LOCALLY OR FOREIGN TV STARS AS MODELS**

S/N	Options	No. of Respondents	Percentages %
1.	Strongly Agree	17	17
2.	Agree	29	29
3.	Neutral	23	23
4.	Disagree	23	23
5.	Strongly Disagree	8	8
	Total	100	100

Source: Field Work 2024

The table shows 17 respondents representing (17%) strongly agreed, 20 respondents representing (29%) agreed, 23 respondent representing (23%) are Neutral, 4 respondents representing (8%) disagree while 8 respondents representing (8%) disagree.

4.2 ANALYSIS OF RESEARCH QUESTIONS

Research Question 1:

Most teenagers adopted any lifestyle habits seen in Western television programs?

In the cause of the study, in answering these questions, it was encapsulated in table 9 that the above table we can deduce that 67(67%) strongly agreed, 19(19%) agreed, 9(9%) neutral, 5(5%) disagree. This entails that majority of the people believe that the youths adopted bad habits on western TV programs than other media

Research Question 2:

Nigerian youths prefer Western TV programmes to locally produced ones

In table 8, Responses revealed that the audience who agreed to that are 35(35%), 60(60%) strongly agreed, 5(5%). This entails that on the average, majority of youths prefer Western TV programs.

Research Question 3:

Do Nigeria youth identify more with locally or foreign TV stars as models?

In table 12, Responses revealed that the audience who agreed to that are 47(47%), 50(50%) strongly agreed, 5(5%). This entails that on the average, majority of responders believes youths identify foreign stars than local stars

4.3 DISCUSSION ON FINDINGS

The following are the major finding of the study.

The purpose of the study has stated in the initial chapter was to understand the influence of social media on the use of traditional mass media among Nigerian youth. The study discovered that virtually social media has an impact in the life of Nigerian youths. And set on understanding attitudes towards it nature over the traditional mass media.

However, the study observed that social media play an important role in the opinion and behaviours of the youth of Nigerian. Also, through the observation, the user of social media finds out that the various activities were weighted to find out the activities that are most prominent and it needs of socialization. Also it advantages over the traditional mass media. The possible

influence opposed to what was obtained from the research hypothesis prior to the finding via questionnaire that were distributed and administered toward the social media and the traditional mass media. The study carries out a primary research on the users of social media between the age of 18 and 35 to understand their activities on their sites and how they might derive some form of benefit from the use of the social media sites.

A number of major conclusions may be drawn from the result and findings of this study. There is statistical significant relationship between how often one watch television and one's tendency to identify with eastern television star as models. the results shows a positive relationship which means that as television exposures tends to go up, identifications with westerns television stars especially American television stars also tends to go up.

This suggests that the average daily television broadcast content and video cassettes contents in Nigeria are more of foreign origin than local ones. Nigerian youths also tend to identify with eastern television star as models for various reasons ranging from their perception of the programmes in which the stars appears as being of high product quality to the believe that the stars themselves exhibits qualities which are in turn with time.

The recurrent noticeable drift of the young generation of Nigerians to the music, life styles and values of television stars of the westerns world is a clear indication that the youths are watching, not only are they watching more than any other audience group, they are watching actively (Comstock et al 1979)

There is no doubt that there exist on our screens movies than needed local television programmes this has lead to the growth of nihilism i.e. "the general disposition to doubt" among the Nigerian youth in whom the destiny of this country lie.

All of these go to confirm that exposure to foreign television alters the original cultural identity of the Nigeria youths. They all shows that exposures to western television lead to low Nigeria self image and a corresponding high projected self-Image among Nigerian university student as a result of their perception of reality of life in the western world especially American as shown on television (see television projects of reality as the form of life).

The youths therefore tend to discard Nigeria norms and values (low self -image) and become manifestly consistently with western behavior in keeping with their perception of their

culture (high projected self- image). This means that what the students learn from television is instrumental in the formations of their cultural values.

The policy makers and cultures, both the public and the sector should realize from the findings of this study that there is an urgent need to discontinue with unending litanies about communication and national development aid and take bold measures to put an end to the current trend.

This is because the shoot off of the current rate of accumulation in Nigerian of western norms values and beliefs do not any stop at any one area of Nigerian economic, social moral or spiritual life. They rather encompass all these dimensions and more. And as such should be tackled most seriously by every Nigeria of television in Nigeria and other African countries who should see it as their duties to direct and encourage local television programmes. For elites politicians and social institutions that are the creator surveyors and reinforces of the Nigerian culture. And lastly, the owners and managers of information and culture must put into practice the use of television to create a climate for true national development.

CHAPTER FIVE

SUMMARY, RECOMMENDATION AND CONCLUSION

5.1 SUMMARY

This study contains an analysis of the broad areas presumed scientific research which have showed that exposure to television products of western origin exercises a powerful influence on the cultural values of viewers from other countries. this study. Concentration was on western television as the independent variables and the cultural identity on Nigeria institution students.

The role which television plays in the transmission of cultures across national frontiers has been reviewed in this study. This ability of television is a function of its quantities theories, imaging, style and language pervasiveness, culture consistence, repetitiveness etc which collectively make it the highly successful medium that it has become.

The uses and gratification theory have provided ready explanation of why the youths highly associate with the medium which provide them with message and images that they view and accept.

The theoretical synthesis of acculturation, cultivation mainstreaming, projection and perception of reality taken within the ideological perspective of media hegemony, have shown that television can be used positively otherwise to foster the growth and development of culture, to assimilate, or completely destroy it. The television was also shown to be a good, but not in any way abominating contributory to the unhealthy desire by Nigeria youths to emigrate to the western world.

5.2 CONCLUSION

The researches of this research problem have shown that youths of Nigeria can confront the problem of western television programme destroying our cultural values.

The educators, parents, community leaders, elites should also by this means help the youth to confront the undignified and destroyed image so prevalent in western television.

Given the number of broadcast house in existence in Nigeria the researcher believe the country is ready for broadcast equipment manufacturing industry. The private and public sector should consider this angle more seriously so as to reduce the total dependence of Nigerian broadcast industry on industrialized countries.

Considering the scope and limitation of this study along with its findings, there is a need for furthering of such research in this area. Further research in this area should involve in the control group to be consisted of youths who are in the rural area where television is not available. More studies should also be geared towards defining the cultural values of Nigeria as an entity and as such deny ways of packaging these unit materials for broadcast to Nigeria.

The researchers also believe that there is a better tomorrow if the above recommendations are followed towards restoring the cultural value of Nigeria youths.

Finally, the researcher believes that the educators, community leaders, television houses (government and private) the censorship board etc can help in further research on this topic in order to solve this destroyable element of our indigenous cultures.

5.3 RECOMMENDATION

With the implication of the findings been clearly put in four in the previous chapters, it is the researcher's view that no further time should be watched in apportioning blames to individuals or bodies for their roles in the cultural imperialism issues.

The culture media domination that does exist in the Nigeria and the African continent at large can only take place within the complicity and social consent of the dominated culture (Cuthbert 1985) and Nigeria youths as well as other audience members seem to offer willing compliance.

However, the following recommendations are put forward by the researcher a means of putting an end to our cultural values, genocides and communication neocolonialism.

1. The media mangers and practitioners as gate keepers must develop a Nigeria cultural indication and consciousness that will allow for the production of programme reflecting the Nigeria idiom develop its own television rhetoric and creative ability.
2. The Nigeria journal should be aware of his responsibilities towards the community which is the principles way to helping development. As long as he realizes that the conduct of his duty has bearing on what is good for the society, then he will always guard against feeding his audience with imperialistic messages.
3. The broadcast houses should also create and project an in-house policy requiring that staff must maintain their indigenous names at least while on air. This will make people especially the youth to identify themselves as African and not imitators of Europeans and Americans. This recommendation may sound trivial but it will likely for a long way to

restoring the pride of being African or Nigeria youths. The efforts of African independent television (AIT) in this respect are highly welcomed.

4. Also, a policy should be formulated to ensure that only professionals take charge of the business of films movies production.

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