

# Influence of Western Television Programmes on the Social Values of Youths in Benue State

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**Abstract-** *This study investigates the Influence of Western Television Programmes on the Social values of Youths in Benue State with emphasis on youth in Makurdi LGA. The study was anchored on Bandura's observational learning theory which state that individuals imitate behaviours they consider rewarding or socially valued. Survey research design was adopted with questionnaire as instrument for data collection. The study revealed that Western television programmes exert influence on the social values, cultural practices, and behavioural orientations of youths in Benue State. The results indicate that youths are exposed to diverse genres of Western programmes, including news, sports, movies, music, and religious content, with 26.9% reporting multiple forms of exposure. This study concludes that Western television programmes have a strong and multifaceted influence on the social values of youths in Benue State. The high level of exposure to Western media content has resulted in significant behavioral and cultural changes among young people. While Western programmes offer some positive impacts—such as increased creativity, technological awareness, and educational benefits—the overall influence is largely negative, contributing to the erosion of indigenous cultural values, promotion of foreign lifestyles, and increasing feelings of cultural inferiority. The study recommended among other things that government agencies and private media organizations should invest heavily in producing attractive, innovative, and culturally rich indigenous television programmes. Nollywood, local entertainment industries, and cultural storytellers should be supported through grants, training, and sponsorship initiatives to compete favorably with Western content.*

## I. INTRODUCTION

Television has been both lauded and criticized for the ways in which it presents information to the viewer, irrespective of the information itself (Cassara and Lengel, 2004). It is based on the effects of televised content that the relationship between the ways in which information is presented on television and the effects of that presentation on the cognitive-processing abilities of the viewer has continued to attract a great deal of research interest (Apuke & Dogari, 2017). One of the key debates regarding the effects of television is its influence on social values

of audience members, which in turn affects the cultural norms, values and mores of society, as the audience begin to copy and imitate portrayed values. This study examines the influence of western television programmes on social value of Nigerian youths, using Benue State as a case study. The focus will be on the effects and impact of television viewing on the social value system of Nigerian youths, and how such effects affect Nigerian cultures. This has provided possible clues as to how such effect and impact can be controlled. Although culture has been defined differently by different people. The different definitions attached to culture are based on the differences in the socio-cultural background and orientation of the people who attempted the definitions.

Alterman (1999) in Apuke (2016) states from a wider perspective that culture includes the total repertoire of human action which are socially transmitted from generation to generation. Eke (1989) in Apuke (2016) adds that transformation of cultures is gradual and not sudden as culture is a continuous process of change and changes exactly the same way as the human beings change. Culture is dynamic, learned, acquired, transmitted and diffused through contact of means of communication flow from generation to another. The Nigerian culture is observed to be fading out as a result of the acceptance and the adaptation of the modernist's solution to underdevelopment. One of such theories which relates to this subtle method of assault international communication is advanced by Lerner (1956).

In his concept of "empathy" Lerner (1965:198) opined that the inhabitants of third world nations must learn to empathize with the West for modern transformation of their societies to be possible. Schram (1964), 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, telephones and newspapers) is linked to individual modernity. Nigeria and other

third world countries have responded to these findings by investing a substantial amount of their foreign exchange earning to impact radios and television transmitters and sets. Adams (1998) agrees that the proliferation of television and radio station in Nigeria proved to be a very powerful means for the emancipation of ethnic cultures and values.

Youth are highly impressionable: they can be easily influenced by what they see around them and what they watch on television screen. Strashugar and Wilson (2002), stated that there is a doubt that today youth are confronted with a media environment that is very different from the ones faced by their parents or even by their parents. However, the influenced of western television on youth social values is depended on their way of lives. Steel and Brown (2005) agrees, that youths choose and interact with media based on who they are or who they want to be at the moment, youths have identified that media messages are an important influence on their lives, also they gather essential information about life choices from the media. Hence western television programmes targeted at youth should be monitored by parents.

Nigerians as exemplified by trends in Makurdi metropolis where western exports of television entertainment, information are shown on Benue TV and NTA Makurdi as well as other channels have raised the eyebrows of Nigerian to such Western television programmes. This as many observers contend, make Nigerian youths imitate and put up the behaviour learned from television characters, assonate with them and even speaks like them.

## II. PROBLEM STATEMENT

In recent times, there has been increasing literatures on what media influence or media effects are, such media effects were centred on the ways in which mass media affect how their audiences think and behave. Although mass media influence in society has long been recognised, and its influence on culture has been an on-going debate. It is only in recent times that attention has been given to the adverse effects of western televised programme on the value system of youths in developing nation like Nigeria. McQuail (2008) opined that local cultures everywhere are said to be under siege by mass culture produced in Hollywood. McQuail further states that even though people argue about what media effects are, the media do have effect. Culture's, values and beliefs reside in

the stories media tell. However, there is much dispute as to what these effects are, how serious the ramification are and if these effects are more or less evolutionary with human communication. Therefore, this study investigates the influence of western television programmes on the social values of youths in Benue State.

## III. AIMS AND OBJECTIVE OF THE STUDY

The aim of this study is to investigate the Influence of Western Television Programmes on the Social values of Youths in Benue State. Specifically, the objectives of the study are to

- i. Determine how western television programmes influence Nigerian University students
- ii. Ascertain the pervasive influence of western television programmes on the cultural values of youth in Benue State.
- iii. Establish the types of western television programmes that influences the social values of youth in Benue State.

## IV. LITERATURE REVIEW

### Television and Nigerian Youths

According to Rodgers, (1994) in Apuke (2016) television plays a dominant role in our society. It's turned on in Nigerian homes on an average of 25 hours a week. Television, on its own, is neither good nor bad. It offers many benefits – awareness, entertainment, education, relaxation to young people. Television can also have disturbing affects. It can promote passivity, consumerism, and violence. It can distract youths from other important activities like reading and playing. How it affects children, youths, family and caregivers depends on how it used.

Furthermore, Rodgers (1994) in Apuke (2016) observes the following ideas: parents and society are the real experts on their own children and youths, all young people are different and all families are different, families have different ways of using television, television is not bad-there are good things about television and bad things about television, television influences young people – the more they watch, the bigger the influence, talking about television and thinking about television helps reduce its impact, and educators can play an important part

in helping young people think and talk about television.

Currently in Nigeria today, adverts are a major means of profit making for media people; as such, using young people in alcoholic, sexually implied adverts and the like appears acceptable to these companies. Today, alcoholic beverages like Guinness, Guider, Star beer etc are advertised using young people. Therefore, using young people for liquor advertisements means that the targeted consumers include them, irrespective of health implications. You may well argue that people above the age of 18 years are free to take part in any adverts of their choice but the danger of encouraging a youthful population to drink is not a positive influence on the nation.

However, Dumenu, (2007) agrees that research has been shown that three out of four teens say 'television shows and movies make it seem normal for teenagers to have sex'. As long as we keep showing films and soap operas both local and foreign that depict unmarried people living together as if they were married, pre-marital sex would always seem normal to young people. Furthermore, young teens (ages 13-15) rank entertainment media as the top source of information about sexuality and sexual health. Four out of ten teenagers say they have gotten ideas for how to talk to their boyfriends and girlfriends about sexual issues from the entertainment media. However, research has shown that repeated exposure to media (television) with sexual content may influence teens to have sex earlier. Corbit (1999) in James et al (2017), notes that culture is said to rule the nation Jean (2002) observes that globalization has made it possible for the whole world to be wired and plugged into television programme, movies, news, music, life style and entertainment of the advance countries. Satellite, cables, phones, walkmans, V.C.Ds, D.V.Ds and retails grants as well as wonders of entertainment technology are creating the mass marketing of culture.

The impact of globalization on the culture is immense and diverse. It has affected the cultural aspect of people in different ways. For instance, the loud echoing advertisement rhythms of the famous Coca-Cola drinks can be heard across the boundaries in towns, cities and even in remote rural areas where drinking water is hard to get. This is why Dura-Ford

(2002) observes that "people had to change their living ways due to influence of globalization".

In Nigeria, the indigenous languages are rendered impotent because, English Language is the official language of the country. Globalization has made English language a predator language. This informs James et al (2017) to state that English language is a "killer" language. English language has run rampant all over Nigeria. People want to speak English language because it is the language of advertising, blockbuster, movies and pop music, as well as vital tool of success.

Today, the world is moving towards the extinction of a rich and varied cultural and symbolic life and emerging in the global language. Olise and Ekpenyong (2020) notes that, "English Language that is emerging as global language is no longer under the control of its original owners". On the other hand, the Nigerian indigenous languages are facing serious danger of extinction.

Furthermore, Nigeria music has been neutralized with the western beats of Michael Jackson, Lionel Richie, and Craig David etc. Many Nigerian Youth now prefer western hair style, shoes and dressing. Olise and Ekpenyong (2020) discovers that young people of the Third World countries are the largest consumers of foreign or global culture. With MTV, Eurostar global entertainment is signaling absolute dominance of the music of western culture. Probably that is why Jean 2002 maintains that TV does not offer only entertainment it embodies the sheer power and influence of the global corporate culture. Television has become the agent of the new global corporate vision.

All over the world, people of all ages are exposed to the same music, the same sporting events, the same news, soap-opera and the same glamorous life style. 'It is observed that the culture of U.S. is available everywhere (Olise and Ekpenyong, 2020). Satellite television has made television programmes to be available for 24 hours. James et al (2017) notes that, "about 75% of the world population have access to daily television reception. Most of the television screens are dominated by U.S. films, music and life style. Young people no longer sit in the evening for tales by moonlight that promotes the values of respect, integrity, peace, love and unity. Even, it has been neglected in the rural areas where this sort of

environment would fit best. Young people now involve themselves in crime such as robbery, thuggery, violence and female prostitution based on what they watch on foreign television stations in name of promoting foreign culture or civilization.

#### Empirical Studies

Olise and Ekpenyong (2020) investigated the relationship between programmes on Western television stations and the lifestyles of youth in Edo State. The study found that that youth' frequent watching of programmes on Western television stations did not make them behave violently. The study concluded that the lifestyles of youth were largely products of programmes on Western Television Stations. Therefore, programmes on Western Television Stations could be considered as a formidable force in moulding the lifestyles of youth in Edo State, especially under the right guidance. In similar vein, Panth (2024) examined the influence of western television programs on lifestyle of youths in Nepal. The study showed that enjoyment has a positive impact on lifestyle of Nepalese youths. It indicates that higher the enjoyment, better will be the lifestyle of Nepalese youths.

James, Akarika and Nnamdie (2017) examined the influence of television on the westernization of Nigerian youths. The study concluded that the foreign programmes do not only undermine the cultural values of Nigerian youths, but also influence the youths' behaviour as well as the prevalence of foreign attitudes and habits among them. Babaleye and Ajisafe (2016) examined the impact of Western television programmes on the African cultural identity of Nigerian youths. A quantitative survey research questionnaire was administered on 274 respondents drawn from Afe Babalola University and Ekiti State University to determine the impact of Western television programmes on the cultural values of Nigerian youths. The study revealed that majority of youths watch Western television programmes for fashion and entertainment. Respondents agreed that Western television programmes glamourize risky behaviours: alcoholism, drug abuse and sexual promiscuity.

#### Theoretical Framework

This study is premised on observational learning theory

#### Observational Learning Theory

Observational learning theory is also known as the social learning theory. The theory assumes that people learn from one another, through observation, imitation and modeling. The theory has often been called a bridge between behaviourist and cognitive learning theories because it encompasses attention, memory and motivation. The major proponents of this theory are Albert Bandura and Richard Walters. In their book *social and Personality Development* (1963), remarkably the theory was known by its Bobo Doo tests.

Bandura's (1963) posits four basic processes of social learning that occur in sequence; attention, retention, production and motivation. Our attention is directed at media content of potential relevance to our lives and personal need and interests. We may then retain what we have learnt and add it to our stock of prior knowledge. The third stage – that of production refers to the actual application in behaviour of lessons learnt, where it may be rewarded (reinforced) or punished, leading to greater or less motivation to follow any particular path (McQuails, 2008).

McQuails (2008) posits that we cannot learn all or even much of what we need to guide our own development and behaviour from direct person observation and experience alone. We have to learn much from indirect sources, including mass media. The theory has a general application to socialising effects of media and the adoption of various model actions. It applies to many everyday matters such as clothing, appearance style, eating and drinking, modes of interaction and personal consumption. It can also support long term trends (Baran and Davis, 2006). The theory recommends that violent television programming should be based upon an informed understanding of how to reduce probability of aggressive behaviour, controlling how violence is portrayed may reduce the chances of people exhibiting learned violent acts.

This theory is relevant to the influence of western television programmes on the social values of youth. This is because youth are highly impressionable, as such youth learn through observing other's behaviours. Therefore, the attention of youth is directed at media contents of potential relevance to their personal need and interest. Media influences the youth as most of them spends more time watching television, thus, youth might imitate the acts in these media content. Also, youth cannot learn all or even

much of what they need to guide their own development and behaviour from direct personal observation and experience alone. Thus, youth have to learn much from indirect source including the mass media. Since, youth learn from television as agent of socialization, they are influenced by the values, belief and cultures embedded in western television programmes.

## V. METHODOLOGY

In carrying out this research, survey design was utilized with questionnaire for data collection. The population of study is Makurdi LGA of Benue State. According to National Bureau of Statistics (2025), the projected population of Makurdi LGA is 490,000. A sample size of 400 was selected for the study. The sample size was statistically determined using the Taro Yamane's formula. Aroaya (2004)

noted that this formula can be used when the population size is greater than 10,000. The multi-staged sampling technique was adopted in selecting youths for inclusion in this study. After stratifying the entire population by wards, the researcher randomly selected streets. This was achieved by giving every street the change for inclusion in the study. Where it was difficult to identify youths from the selected streets, the snowball approach was used. The questionnaire was then administered on the youths.

## VI. RESULTS

Data was collected through the use of self-administered questionnaire. The 15 itemed questionnaire with closed-ended responses was administered and retrieved between October and November 2024. Results are presented in table 1 to 5.

Table 1: Demographic Distribution

Item	Frequency	Percentage
Age		
18 – 22	84	21%
23 – 27	163	42.1
28 – 32	74	19.2
33 – above	66	17.1
Total	387	100%
Sex		
Male	175	45.2%
Female	212	54.8%
Total	387	100%
Religious		
Christianity	281	72.6%
Islamic	106	27.4%
Total	387	100%
Marital status		
Single	279	72.1%
Married	108	27.9%
Total	387	100%

Source: Field Survey, 2024

Data contained in Table 1, according to the age bracket of respondents, 21% respondents were between the age of 18 – 22. Next, 42.1% respondents were between 23 – 27, respondents between the age of 28 – 32 was 19.2% respondents while respondents representing 17.1% were between the age of 33 and above. This indicates that most respondents are within they youthful age. Therefore, there are in a better position to provide the needed information for the study. Table also, show that 45.2% were male

respondents 54.8% were female. This shows that they were more female respondents than male. However, this does not affect the study as the study is not gender based but, youths in general. From the table above according to religious distribution, 72.6% respondents were Christian while 27.4% were Islamic or Muslim. This shows that the place is dominated by Christian. Finally, from the above table, 72.1% of the respondents were single while

27.9% were married. This shows that most respondent were single.

Table 2: Awareness, types and medium of western television programmes

Items	Frequency	Percentages
Awareness of Western Television Programmes		
Yes	367	94.8%
No	20	5.2
Total	387	100%
Types of western television programme are available to youths		
Musical	48	12.4%
Movies	52	13.4
News programme	74	19.1%
Religious programme	44	11.4%
Sports	65	16.8%
All of the above	104	26.9%
Total	387	100%
Medium of western programmes		
Satellite television	120	31.0%
CD/VCD/DVD	40	10.3%
Social media	92	23.8
All of the above	134	34.9%
Total	387	100%
Influence of western programmes distribution		
Yes	311	78.4%
No	76	19.6%
Total	387	100%

Data contained in table 2 show that 94.8% of the respondents agreed to be aware of western television programmes while 5.2% respondents said that they are not aware of western television programme. This shows that most respondents are aware of western television programme. From the data presented above, according to types of western television programme are available to them. Next on table 2 is types of the western television programmes available to youth of which 12.4% went for musical, 13.4% said movies, 19.1.8% indicated news programmes, 11.4% opted for religious programmes, 16.8% picked sports programmes while all of the above programmes amounted to 26.9%. This indicates that most respondents are exposed to news programmes,

religious programmes and sports. Also, table 2 reveal that 31.0% respondents viewed western television programmes through the satellite television, 10.3% respondents watched western television through VCD/DVD, 23.8% viewed through social media platforms while 34.9% respondents viewed western television programme from satellite television, social media platforms and Disk such as DVD/VCD. Furthermore, table 2 reveal that 80.4% respondents agreed to have being influenced by western television programmes whereas 19.6% were of the opinion that western television programmes does not influenced them. This shows that most respondents are influenced by western television programmes.

Table 3: Content and foreign cultures and its influence on youths

Item	Frequency	Percentage
Contents of these programme		
Mode of dressing	67	17.3%
Language	57	14.7%
Ways of dancing and music appreciation	52	13.5%
Relationships	47	12.2%
All of the above	164	42.3%

Total	387	100%
Foreign cultures		
By constantly exposing their audience to foreign TV programme	143	37.0%
By portraying ways of life as modern and civilized	125	32.3%
Through the importation of foreign films and programmes which portray alien cultures and values	119	30.7%
Total	387	100%
Kind of Influence		
Negative	281	72.6%
Positive	106	27.4%
Total	387	100%

Data contained in table 3 show that 17.3% respondents agreed to have been influenced by the content that emphasized mode of dressing, 14.7% respondents accepted to have been influenced in area of language. For instance, how they speak, 13.5% respondents are influenced in area of dancing and music appreciation, 12.2% respondents are influenced in areas of relationship especially with opposite sex while 42.3% respondents agreed to have been influenced in all of the above option which include; mode of dressing, language, dancing and music appreciation and relationships. This indicates that western television programmes influenced Benue youths in all they do. From the table above, 37.0% respondents representing agreed that western television programme especially television, films and

music aid in the introduction of foreign culture by constantly exposing their audience to foreign television programmes, 52.3% respondents were of the opinion that it does so by portraying way of life as modern and civilized while 30.7% respondents stated that it is through the importation of foreign films and programmes which portray alien cultures and value. This shows that Benue youths are constantly exposed to foreign television programmes due to their preference. Thus, are influenced to see western culture as the appropriate and acceptable standard in Nigeria. Finally, from the table above, 72.6% respondents accepted that the influence is negative while 27.4% accepted that the influence is positive one.

Table 4: Negative and positive effect on western television programmes on youth

Item	Frequency	Percentages
The negative effects		
It led to domination of indigenous culture by foreign culture	184	47.6%
It erodes our cultural values	65	16.8%
It promotes violence in our society	64	16.5%
All of the above	74	19.1%
Total	387	100%
The positive effect		
Adaptation to innovation technology	87	22.5%
Educational advancement	73	18.9%
Encourage creativity and hard work	87	22.5%
Abhorred corruption	73	18.7%
All of the above	127	32.8
Total	387	100%

Data contained in table 4 reveal that 47.6% respondents indicated the negative effects of western television lead to domination of indigenous culture by foreign culture, 16.8% respondents opted for the option that said it erodes our cultural value, 16.5% respondents opined that foreign television programmes promotes violence in the society while

19.1% respondents were of the opinion that western television programmes has all of the above negative effects. This indicates that most respondents were of the opinion that the negative effects of western television are the domination of indigenous culture by the foreign culture as a result of constant viewing

of western television programmes by Nigerian's youth.

For the positive effect, 22.5% respondents agreed that it aid the adaptation to innovation technology, 18.9% respondents agreed to have positive effect in the area

of educational advancement, 22.5% respondents agreed that it encourages creativity and hard work among the youth, 18.7% respondents agreed that the positive effect of western television it abhorred corruption while 32.8% respondents agreed that these positive effects were to all of the above option.

Table 5: Consequences and ways to control western television influence

Item	Frequency	Percentages
Consequence of western television programme on indigenous culture		
It distorts and erodes indigenous culture	167	42.6%
It contributes to cultural inferiority and alien ones	130	33.6%
It contributes to adulteration and pollution of indigenous culture by the alien ones	92	23.8%
Total	387	100%
How to control western television influence		
Through teaching of cultures and societal values-oriented subject in schools	124	32%
Through outright ban on satellite communication, importation of foreign media product in Nigeria	44	11.4%
Through censorship of foreign programmes and movies	54	14.0%
Producing quality indigenous media products that promotes the mores, folk tales and law of Nigeria	135	34.9%
All of the above	30	7.7%
Total	387	100%

Data contained in table 5 reveal that 42.6% respondents were of the opinion that western television distorts and erodes indigenous culture, 33.6% agreed that western television programmes contributes to cultural inferiority and alienating among Nigerian's youths while 23.8% agreed that it contributes to adulteration and pollution of indigenous culture by the alien ones. This clearly indicates that western television programmes distort and erodes indigenous culture as most respondents attested to. On ways to control western television influence, 32.0% agreed that through teaching of cultures and societal values oriented subject in schools as way to control the influence western television programme, 11.4% agreed to through on outright ban on satellite communication, importation of foreign media product in Nigeria, 14.0% stated that through censorship of foreign programmes and movies, 34.940% agreed to producing quality indigenous media products that promotes the mores, folktales and law of Nigeria while 7.7% agreed to all the option above. This indicates that most respondents agreed that the influence of western television can be controlled by teaching of cultures and societal values-oriented subjects in schools and producing quality indigenous media products that

promotes the mores, folktale and law of Nigeria, thus reducing the pervasive influence of western television programmes in our society.

## VII. DISCUSSION OF FINDINGS

The findings of the study reveal that Western television programmes exert a significant influence on the social values, cultural practices, and behavioural orientations of youths in Benue State. The demographic data show that the majority of respondents (42.1%) fall within the age bracket of 23–27, indicating that the study population represents a youthful audience that is highly impressionable and more likely to engage with modern media content. The high level of awareness (94.8%) and exposure to Western programmes underscores the sustained consumption of foreign media among Nigerian youths. Specifically, the study revealed that Western programmes greatly influence youths in areas such as mode of dressing (17.3%), language (14.7%), dancing/music (13.5%), and relationship behaviour (12.2%), with a majority (42.3%) indicating influence across all domains. This confirms findings by James, Akarika and Nnamdie (2017) who argue that foreign media often glamorize Western lifestyle and subtly erode indigenous cultural practices.



A significant part of the respondents (72.6%) reported that the influence of Western television is largely negative. They highlighted dominance of foreign culture (47.6%), erosion of cultural values (16.8%), and promotion of violence (16.5%). These outcomes correspond with the findings of Mangwere, Inadescango and Kuerba (2013) who observed that Western media content often projects values that conflict with African moral systems and cultural expectations. Likewise, Babaleye and Ajisafe (2016) documented that Western media content tends to promote permissiveness, materialism, and individualistic values, which gradually undermine African communal norms. However, the study also shows some positive influence such as enhancement of creativity, technological awareness, and educational advancement which aligns with the work of Olise and Ekpenyong (2020), who noted that exposure to Western programmes can improve knowledge, broaden worldviews, and inspire innovation among youths. The above finding also strongly align with Bandura's Observational Learning (Social Learning) Theory, which posits that individuals, especially young people, learn behaviours, values, and attitudes by observing and imitating models presented in their environment including those in the media.

Finally, respondents recommended strengthening cultural education in schools (32%) and producing more indigenous media content (34.9%).

#### VIII. CONCLUSION

Media content captivates young people because most of the western television programmes they watch are constructed with western appeals social values. This study concludes that Western television programmes have a strong and multifaceted influence on the social values of youths in Benue State. The high level of exposure to Western media content has resulted in significant behavioral and cultural changes among young people. While Western programmes offer some positive impacts—such as increased creativity, technological awareness, and educational benefits—the overall influence is largely negative, contributing to the erosion of indigenous cultural values, promotion of foreign lifestyles, and increasing feelings of cultural inferiority.

The findings reveal that youths imitate Western dressing styles, language patterns, entertainment preferences, and social behaviours, aligning with the principles of Observational Learning Theory. The dominance of Western media content over indigenous programming further accelerates cultural displacement. Therefore, the study emphasizes the need for balanced media consumption, promotion of indigenous content, and deliberate cultural education to mitigate the pervasive influence of Western television.

#### IX. RECOMMENDATION

- i. Local media producer should improve the quality of their media product that promotes the mores, folktales and law of Nigeria among the youth.
- ii. Government agencies and private media organizations should invest heavily in producing attractive, innovative, and culturally rich indigenous television programmes. Nollywood, local entertainment industries, and cultural storytellers should be supported through grants, training, and sponsorship initiatives to compete favorably with Western content.
- iii. The National Broadcasting Commission (NBC) should reinforce its monitoring and censoring responsibilities to ensure that Western programmes containing violence, sexual immorality, excessive materialism, and morally degrading themes are regulated. Policies should focus on limiting harmful content while promoting balanced media exposure.

#### X. IMPLICATIONS OF THE STUDY

From the theoretical perspective, the study reinforces Observational Learning Theory, demonstrating how youths adopt behaviours and values modeled through mass media. It contributes to scholarship on media effects, supporting the claim that media serve as powerful agents of socialization. Findings add to discussions on cultural imperialism and globalization, showing empirical evidence of Western dominance in local value systems.

From the practical perspective, parents, educators, and guardians need to guide youths toward balanced media consumption and promote cultural pride. Also,

media producers should increase the production of indigenous content that reflects Nigerian traditions, values, and identities. In addition, schools should incorporate cultural preservation and media literacy programmes to help students critically evaluate foreign content.

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