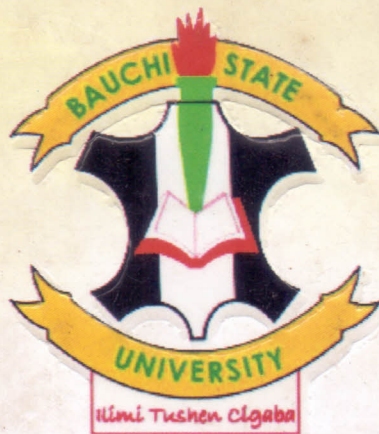




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In the first instance, we are indeed grateful to the Management of **Bauchi State University Gadau- Nigeria** without whose approval and support this publication would not have been possible. Particularly, our profound gratitude goes to the Vice Chancellor, Professor Auwal Uba and the entire university community. Also, we extend our appreciation towards the effort of the paper reviewers who, despite their tight schedules assisted in thoroughly reviewing the research articles and offer meaningful suggestion towards improving the quality of the papers. Similarly, the Editorial Board would like to express gratitude to all the authors and those who have contributed in one way or another towards the success of this publication. Finally, we acknowledge the effort and steadfastness of our Managing Editors for working round the clock to ensure that the publication seen the light of the day.

Professor Bashir Jumare

Editor-in-Chief

International Journal of Intellectual Discourse (IJID)

Bauchi State University Gadau, Bauchi State - Nigeria.

A Note from the Editor-in-Chief

International Journal of Intellectual Discourse of the Faculty of Social and Management Sciences, Bauchi State University Gadau is the first Journal to be initiated by the Faculty of Social and Management Sciences since the University was established about seven years ago. I therefore, have cause, as the founding Editor-in-Chief, to congratulate the Academic Committee of the Faculty that initiated the idea, all the Editorial Board members and reviewers consisting of both National and International Scholars and Professionals in Accounting, Business Administration, General Management, Organizational Behavior, Industrial Relations and Human Resources Management, Economics, Marketing, Entrepreneurship, Operations Research, Public Administration, Political Science, Sociology and other Social and Management related fields. The goal of this journal is to enrich the theory and practice of Social and Management Sciences in our time with a view to enjoy the improved knowledge and career progression.

This edition (Volume 2, Issue 1) of the journal generally consists of fifty-four research articles by scholars cutting across Nigerian Universities, Polytechnics and Colleges of Education as well as private and public sector. All the forty papers revolves around Accounting, Banking and Finance, Business Administration, General Management, Organizational Behavior, Industrial Relations and Human Resources Management, Economics, Marketing, Entrepreneurship, Operations Research, Public Administration, Political Science and Sociology. Although, many papers were received from scholars, but the Editorial Board had painstakingly selected for inclusion in this edition only those papers that met the highest standard of quality, originality, relevance and academic rigour. Equally, the key technical and professional impact criteria were used for the evaluation of the papers.

At this juncture, let me reiterate and assure other authors whose papers have been accepted for publication but are not featured in this edition, that such papers would be considered for publication in the subsequent editions particularly Volume 2 Issue 2 which is in the pipeline. We thank you for your interest and support and look forward for your feedback and suggestions. We invite new contributors (Scholars and Practitioners) to send in papers in the subsequent publications. Given the rich contents of this journal, it is a useful source of educational information and enlightenment to the general readers and people in academia. This is because, the papers were written in clear and concise language for easy understanding.

The Editorial Board is hoping to continue in providing relevant and comprehensive quality research papers, policies and intervention that will support the building of world-class capabilities and knowledge.

Professor Bashir Jumare

Editor-in-Chief

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Media Imperialism and Nigerian Cultural Heritage: Implications for National Development

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Abstract

The mass media has become part of our daily life and play a vital role in the transmission of cultures beyond national boundaries. Media imperialism has swept like a flood through the Nigerian society, eroding Nigerian cultural values. Youths generally, are vital segment of the society who could be instrumental in promoting Nigerian culture. But unfortunately, the mentality and lifestyle of the youths in Nigerian society have been grossly affected by exposure to western cultures to such an extent that rather than promoting Nigerian culture, they have become promoters of western cultures which in turn would affect the socio-economic development of the Nigerian society. Most media outlets in Nigeria only intensify the consumption of western values, ideas and goods at the expense of the indigenous values, ideas and goods. The paper examined the effects of media imperialism on Nigerian cultural heritage and social and economic development in turn. The study is anchored on cultivation theory. After the discussion of the implications of media imperialism on Nigerian cultural heritage and development, the study then concludes with the recommendations that both the print and electronic media outlets in Nigeria should turn towards the dissemination of information on indigenous products like foods, music, fashion and forgotten traditional festivals. There is also the need for the government and local media to promote local artistic works that are congenial with Nigerian environment.

Keywords: Mass Media, Culture, Youth, Media Imperialism, Development

Introduction

Human being is essentially the product of his culture. Culture makes one to dance, speak, and behave in a particular way. Culture also determine the socio-economic development of the human society, as it involves the material and economic life of the people. Every culture has a dual tendency: tendency towards stability and change (Franz, 1998). In order words, culture is not always static; it is dynamic.

One cogent force that could change the culture of the people is the mass media. The influence of the mass media on human societies is undoubtedly tremendous. The media exerts powerful influence on the way people perceive, think and behave (John, Akarika & Kieran, 2017). In fact, the media is a powerful tool for domination as well as socialization (Dominick, 1993).

There is no doubt about the advantages in modern communication that is obviously continuous. But the world of information has fostered media imperialism leading to serious consequences for Nigeria as a result of western

domination over our culture. Consequently, Nigerian cultural values are being threatened by the western culture, since the West controls the system. It uses the media to promote its culture, which most people today see as the ideal way of life, that is, worthy of emulation (Ademola & Okunola, 2013).

The continent of Africa and Nigeria in particular are endowed with cultures that mark them out from the rest of the world. However, the richness of Nigeria's once hallowed heritage is currently under a threat through incessant exposure to and adoption of foreign culture. Most things that are depicted on both the print and electronic media, have heavy western inclination, and this seems to have eroded the rich cultural heritage and values which hitherto existed among the various ethnic groups in the country. It has also paved way for imperialism by former colonial masters and this ultimately would help to forge a relationship of dependency on the West and in many ways preventing Nigeria from developing in many ramifications (Mohammed, Joseph, Raji,

Atolagbe, Joseph & Taiwo, 2018). It is not unusual to see many Nigerians abandoning local products for their foreign counterparts. Food, beliefs, local attires, local technologies, and worst still, language which is critical for transmitting other aspects of culture across generations have been swapped for the foreign ones.

Therefore, this paper sought to explain the extent at which mass media has influenced Nigerian cultural heritage and by extension, its implications on the development of Nigeria nation.

Conceptual Clarification

Mass Media

Dennis (1981) defines mass media as a device for moving messages across distance or time to accomplish mass communication process. It can be visualized not just as a mechanical device that convey messages as television, camera, video, microphone, printing press, among others but equally institutions which use the channels to send messages. Mass media can be classified into two groups: electronic and print media. The electronic media are equally subdivided into a) television-motion pictures that combine with video recording which captures the sense of vision and of sound; b) Radio and audio recordings that capture the sense of sound, c) the internet, fax, text message, and podcast. Print media includes books, pamphlets, bill board, newspaper, magazine and the likes.

Media imperialism

The concept media imperialism implies a circumstance whereby the media operation of a particular state is subsumed under the directives of the operation of another state. According to Boyd-Barrett cited by Omoera (2010) media imperialism is the process whereby structure or content of the media in a country is singly or together subject to substantial external pressure from the media interests of any other country or countries without proportionate reciprocation of influence by the country so affected. According to Kalyani and Kavoori (2011) media imperialism is a concept premises upon an over-domination of mass media from stronger nations as a vital variables in negatively affecting weaker nations, in which the identity and culture of weaker countries is reduced or completely lost owing to

consistency that is associated with the mass media from the stronger nations. In fact, media imperialism can be seen as an over-concentration of mass media from developed countries as an important instrument used negatively against developing countries, in which the heritage of the affected countries is reduced or lost based on information hegemony inherent in mass media from the developed countries.

Culture

Culture on its part, represents the life styles of people and consists of behaviour, norms, artifacts, values, beliefs and language. It is transmitted from one generation to another (Wood, 2006). Culture is in vogue when a unique lifestyle determines what people believe, hold in high esteem and practice. Culture determines what people say, how they say it and to whom it is said. Every man is a product of his culture. Culture bestows on individuals, in-group and out-group feelings. According to Raji, Joel and Yakubu (2013) culture is a multifaceted institution which comprises norms, values, beliefs, morals, customs, knowledge and other capabilities acquired by the people of a given society. Oni (2005) culture includes the values the people of a particular group hold, the material things they create, and the traditions they follow. He went further that culture refers to the way of life of the people in a given society; their religious ceremonies, how they dress and their leisure pursuits. Kanagy and Kraybill (1999) defined culture as set of material and non-material things like tools, diet, language, technology, and norms that dictates everyday lives of a particularly group of people. Based on the above definitions, one can therefore say that a culture of a given society is the recognized way of life of that particular society and whenever it is altered, then the identity of that society is lost.

Development

Despite the wide usage of the term 'development,' there is no general meaning of the concept. Development has been considered as multifaceted; meaning, positive changes which affect the large number of the people and equally revolves around the political, social, economic, and cultural spheres of societal life. In the same token, development connotes advancement in both economic and non-

economic components of a particular society. Todaro and Smith (2009) stated that development is the process by which the core objectives that bring about the dignity of life of the people in relation with the total context of their society and the milieu that sustains them as a means of poverty eradication. They declared further that the concept involves a process by which the peoples' wellbeing are being improved and equally enhanced. From the perspective of Otaki (2006) development, implies a qualitative and quantitative change in the arrangement, performance and the composition of the forces of production. Development is reflected in the living condition of the people, through eradication of unemployment, disease, poverty, hunger, squalor, inequality, and among other. According to Sen (1999) the concept of development is about the conducive environment that can lead to the public service to every member of the society. He observed that development is to enhance the lives we lead and the freedom we enjoy. He submitted that development is the liberty people have to basic needs like healthcare, housing, clothing, and other essential services in a given society.

Nigerian Cultural Heritage

Historically, sequel to the amalgamation of 1914 the term Nigeria was non-existent. Pockets of kingdoms and empires did exist though which were lumped together and termed Nigeria. Such kingdoms and empires include Sokoto Caliphate, Kanem Borno, Benin Kingdom as well as Oyo Empire among others. Prior to the merging of these entities to become the present day Nigeria, each was culturally distinct in terms of language, dance pattern, method of dressing, arts, among others. According to Demont-Heinrich (2011), these entities attached significant value to different types of arts, which primarily include metal works, grass weaving, ivory carving, wood carving, panting, cloth weaving, leather and calabash, pottery and many others.

Cultural symbols in the form of dance, song, music, remained the vehicle through which the Nigeria cultural heritage and values were protected and disseminated. Religious activities are also important but distinctively different across the various sub cultures. Most of these cultures are of the belief that the Supreme Being exists but the enormity of his majesty is

such that it could only be approached through divinities.

Technologically, various ethnic backgrounds in today Nigeria devised viable means of hunting for animals and for farming. Such tools include hoes, arrows, bows, cutlasses, axe, trap and among others. Poetry is also a much cherished aspect of Nigeria cultural heritage. Poetry is being cherished during events like the funeral of a hunter, traditional priest, kings, great leaders, a warrior, among other heroes. The poet eulogizes the falling heroes by singing their dirge chronologically evoking the memory of their antecedents in their active days. In art, Nigerians are creative and highly enterprising. Carving, architecture as well as painting are some of the attractive works visible in places like Aba, Benin, Esie, Ilorin, Oyo, Ile-Ife, and Kano. These art works are often on display at various events. Art showcases the culture of a group of people and the narratives usually display the occupation of the people of a society.

Theoretical Framework

The paper is anchored on cultivation theory. The theory otherwise known as cultivation analysis was developed by Professor George Gerbner and Larry Gross of the University of Pennsylvania in 1977. They began the 'Cultural Indicators' research project in the mid-1960s, to investigate whether and how watching television could influence viewers' ideas of what the everyday world is like.

Cultivation theory in its most original form, submits that television is responsible for cultivating or shaping viewers' conceptions of social reality. The combined impact of massive television exposure by viewers over time imperceptibly shapes the perception of social reality for people and ultimately, for our culture as a whole. Gerbner and Gross (1976) argues that the media cultivate values and attitudes which are already present in a culture. Cultivation theory distinguishes between two categories of television viewers: the light viewers and the heavy viewers. The focus is majorly on the 'heavy viewers'. People who watch television a lot, are more likely to be influenced by the ways in which the world is contrived by the television programmes, than light viewers- those who watch less- especially regarding issues of which the viewer has little

or no first-hand experience (Gerbner & Gross, 1976).

According to the theory, the consistent consumption of certain media content would lead to change of value and attitudes of people. In applying this theory, it implies that the abandonment of local contents in our media for foreign products gradually results to diminishing of values, beliefs and norms of the Nigerian people (John, Akarika & Kieran, 2017). With the proliferation of westernized media contents, Nigerians have adopted a different social relation at the expense of what was traditionally obtainable in our norms and values.

Mass Media: A Threat to Nigerian Heritage and Development

Mass media's influence on Nigeria's culture is undeniably monumental (Abba, 2003). The media remains one of the most powerful weapons for socialization and domination in the 21st century. Obafemi (2007) contends that there are aspect of modern communication that are advantageous but it goes without saying that same has engendered cultural imperialism resulting in dire consequences for Nigeria's development. The country's cultures are fast fading into obscurity. Breakthrough in media technology has ensured that western culture, folklore as well as heritage are readily available to be read and viewed just by pressing a button on our personal computer (Joseph, 2003).

Without doubt, media imperialism like a whirlwind has swept across the Nigeria shore subtly overthrowing the cultural values and local linguistics. This is buttressed by Ajayi (2001) who was of the opinion that majority of languages in Nigeria are endangered. Nigerians hold English language in high esteem because it is used for advertising, for pop music, movies and it is also seen as a veritable tool for achievement.

Nigeria and by extension Africa are experiencing complete bastardisation and incessant trivialization of their rich cultural heritage and value system. There is a phenomenal change in the dress pattern of Nigerians, where the shift is from the traditional dresses to American, English, and French styles. In the area of food, foreign foods are now gradually replacing our traditional foods; children, especially those in urban areas now prefer "Indomie" and other canned food

products to fufu, amala, eba, plantain, starch, among others, which have hitherto been the traditional food of the people.

Furthermore, foreign political and socio-economic structures are fast replacing African's traditional institutions. Foreign values, organizations, disposition and orientation are insidiously fitted to hijack other aspect of our cultures and values (Nwaolikpe, 2013). Thus, making many Nigerians to tag their cultural heritage and values as "uncivilized", "obsolete" and "barbaric". The penchant for foreign values will inhibit the development of the country as many people prefer to patronise foreign goods at the expense of the indigenous products, thereby forcing many local industries to go into extinction.

Another way through which media imperialism affects the socio-economic development of the country is through the neglect of the various tourist centers in the country, which in turn makes the country not to be a viable place for tourism. The influence of tourism on national development cannot be overemphasized. Nigeria stands to benefit if her cultural heritage and values are well preserved. When cultural values and heritage are adequately advertised on both the print and electronic media, they stand a chance of attracting both local and foreign tourists (Onyima, 2016). This would be a plus to the country's revenue and GDP, which will in turn provide more funds for the social and economic development of the country.

Conclusion and Recommendations

It appears that Africa still needs to borrow a leaf from the Asian nations such as Japan, China, South Korea, whose cultural values such as language, education, socialization pattern and process, values, folklore, mores, among others have not been allowed to be sacrificed on the altar of international relations, yet enjoining development steadily.

Nigerians have unrestricted access to different forms of media channels leaving them exposed to diverse cultures. In the process, substantial chunk of their cultural heritage and values are being lost continually. Many Nigerian youths are currently undergoing serious indoctrination against their local values. The rise of cultural imperialism therefore is fast shaping the future of Nigeria into global citizens. The attendant effect of this is manifested in unfavourable balance of trade at the international level where

our local currencies continue to compete for the foreign made goods.

From the foregoing, it is clear that Nigeria cultural heritage is not only being made to play second fiddle to the western culture, the unhealthy marriage between the two can equally not be said to have augur well for Nigeria's development.

In view of the above discussion, the following recommendations are therefore made:

- i. In order to promote Nigerian cultural heritage, the three major languages of Nigeria should be made as medium of communication at all levels of our educational system; this will encourage our children to value our cultures;
- ii. Government should give credence to indigenous skills that can transform Nigerian economy from the stage of underdevelopment to development through our own home-grown scientific and technological capabilities;
- iii. Nigerian traditional education should be documented on television, radio as well as on internet, and this documentary should be aired from time to time;
- iv. All the western films that have no positive impact on the life of the Nigerian people such as robbery films, war films, kidnapping, blue films, and many more should be banned and not to be imported into the country;
- v. There is need to discourage anti-cultural activity by all and sundry, and people should be informed on the need to conform to the norms and values of Nigeria

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