

# **Influence of Media Globalization on Denigration of National Values in African Children**

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*Media globalization has eased the availability of entertainment for African Children, particularly via cable-TV. Considering the power of media as socialization agent, this research appraised proliferation of children shows on DsTv/GoTv via the lens of African cultural particulars, particularly respect for elders and authoritative parenting. Using media content analysis methodology and discourse analysis, findings link global media influence as the mechanism for the denigration of African values in children, with Social cognitive theory framing the implications. Recommendations are stronger national broadcast regulations for reinforcement of family values via television to preserve the identity of society, providing local content for global export and contributing to glocal media content.*

*Keywords: media globalisation, cognitive dissonance, national broadcasting regulations, GoTv children television, Nickelodeon influence*

## **INTRODUCTION**

The media is a mechanism of institutional evolution with an impact on social institutions like the family. Family and its values shape the character of an individual and by extension the society, therefore Africans homes are conscious of this and perpetuate it across generations. This study succinctly makes a case for the denigration of African values in children via global media influence. Global media attempts to meet entertainment demand but can be more beneficial locally by adaption of this paper's recommendation, including incorporating local media content and respect for national values. Values and cultural particulars are the core of our identity as a society, therefore the media and stakeholders should focus on optimising and regulating media platforms as a mechanism to benefit society, not to lose its essence.

The ubiquitous nature of media in daily life and functionality is gradual yet has a significant effect in contributing to changing, catalyzing or even denigrating the core essence of a social institution. (Christopher & Leeson, 2008). Socialization is responsible for character formation, personality, and identity for any society. It refers to the process of acquiring and transmitting norms, customs, ideologies, knowledge, skills, values, roles, rules, etc. by a person from his social environment in order to fit into the society. Some of these values transmitted during socialization are cultural particulars that cut across various African societies.

In African societies, socialization vehicles are primarily family, then peer-group, religious centres, school etc, mostly in that order. However, in contemporary times, there is increasing access and exposure to media (television, radio, internet etc), giving it equally increasing power of socialization. The

implication is disturbing particularly with respect to children because their personalities, character and identity are in the developmental stage. Thus there is a potential for confusion in the mind of the child on acceptable behaviour as seen on television and acceptable behaviour expected from family and society.

This conceptual paper stemmed from observation of behavioural expressions of children continuously and consistently exposed to Nickelodeon programs, a children's channel on DSTv and GOTv decoder service. The observed children were bullish at play, disrespectful to older persons and modelled negative traits from the character 'Piper' in Henry Danger and other action figures on different Nickelodeon shows. This observation led to the content analysis of over 800 hours of Nickelodeon shows.

The very 'exciting' line-up of children programs is shown all-day and every day, featuring Western media content with western values and foreign ideologies to the African and Nigerian child. What are the dangers of exposing children to television content averse to [African] cultural particulars like respect for elders? Perhaps this is an explanation for increasing reports of ostentation, disrespect, rebellion in children and young persons. A case of western media value influence in the clash with home training values leading to cognitive dissonance in the children and potentially 'disturbing' behaviour. This aligns with the perspectives of theorists who explain socialization as providing a partial explanation for human beliefs and behaviours.

Taking a cursory look at the power of the media and global debates on globalization and neoliberalism as a form of neo-colonialism (Rai, 2005), there are insinuations that the flooding of the television with foreign content is capitalist (Kotz, 2002) and on the long term lead to cultural pluralism and erosion of African social values. Values are the essence and humanness of people, framing their thoughts, actions, and lifestyles (Idang, 2015). Erosion of these values is tantamount to calculated extinction. Who is responsible for gatekeeping? What are the punitive measures for non-adherence?

The National Broadcasting Commission (NBC) is responsible for what is broadcasted on television, and its broadcasting code makes provision for the broadcast of content for children (NBC, 2019) including fostering indigenous and cultural values. However, the analysis of the Nickelodeon program indicates unacceptable cultural values.

This raises the subject of whether the Nigerian state and media operate from an [agreed] ideology, cultural particulars, is still at the cross-roads of self-discovery or even understands what it means to have a national information strategy.

The paper identifies globalization and neo-liberalization as the root cause of the proliferation of foreign media content on National television and homes. The challenges of globalization and its influence on content and domestication as far as media systems in the non-Western world are apparent. However, this is not without government action and inaction.

*What interventions may be harnessed in the interest of persevering African values and identity from extinction?*

This paper argues that cultural particulars are the core of our identity as a society, therefore the media and stakeholders should focus on optimising and regulating media platforms as a mechanism to benefit society, not to lose its essence. This qualitative paper thus employs media content analysis, as it attempts to assess the ways that the Nickelodeon television shows can influence and lead to cognitive dissonance in Nigerian children against the backdrop of family values, particularly respect for elders and response to authoritative parenting. It further presents a review of relevant aspects of the Nigerian Broadcasting Commission regulation, the concept of select Nickelodeon shows consumed via television (DStv/GOTv) in Nigeria, an analysis of the select program content viz-a-viz indicated African values denigrated, plus potential and contextual interventions.

## **LITERATURE REVIEW- A CONCEPTUAL ANALYSIS**

Some concepts are implicated in this study like globalization, neoliberalism and the impacts of media globalization. Also Cultural particulars, Nigerian/African values, the Nigeria Broadcasting Code and Nickelodeon. These will be discussed briefly in this section.

## **Globalization**

Globalization may be described as an increase in the capacity of cross-border commercial interactions and resource flows, producing a qualitative shift in the relations between national economies and between nation-states. This concept of economic interactions is manifested in increasing commodities trade flows, foreign investment, and cross-border financial investments.

Globalization and Neoliberalism is the background for the commercialization of the media and importation of media content. Globalization signifies the growing global ties of economics, culture, values, and civilizations, which leads to global mindfulness. Due to the continuing changes in technologies related to communication, transportation, and finance, this interconnectedness creates a situation in which events which occur in distant locales have an impact on local circumstances and vice versa. This increased interaction and integration of people, companies, and governments have been driven by neoliberal policies that facilitate international trade.

Freetrade is an offshoot of neoliberalism and globalisation and its agenda is inherently alluded to be ‘cultural capitalism’, an application of the capitalist theory in cultural affairs. Free trade zones open up a society to the deluge of millions of products and services and a good proportion of which are cultural.

Foreign media contents are resultant from globalisation and neoliberalism, and the arguably the laissez-faire attitude of the black race towards effectively taking charge of developments and succumbing to neo-colonialism. The shows on Nickelodeon are output from another media system and ideology perpetuating itself and dominating societies.

But shall we have globalisation at the expense of our society? Is there a way to bridge the denigration of our cultural values?

## **Neoliberalism and Media Globalisation**

Neoliberalism is described as an economic theory and a policy model that proposes a free market economy which supports the idea of free individual choice and also achieves optimum economic performance with respect to efficiency, economic growth, technical progress, and distributional justice. In practical terms, the state is assigned a very limited economic role: defining property rights, enforcing contracts, and regulations on the money supply. Many states that adopt democracy also embrace neoliberalism or are coerced to. However, there are debates on state intervention and its downside, as its efforts to correct market failures are viewed with suspicion and perceived as likely to create more problems than it solves.

This perceived ‘western contraption’, neoliberalism, pushes for policies around deregulation of business, denationalisation and sale of public chattels, reductions in social welfare programs; and tax reduction on businesses and the investing class (to ‘encourage’ more investment). Its impact is however negative on small and private businesses, which struggle or die trying to match big firms and foreign investors. It is the backdrop of world trade and policies, while *inadvertently facilitating cultural capitalism, via the media* and may be considered the other side of the coin to Globalisation.

Media Globalisation describes the trans-border and trans-cultural domination of western media content, technology and resources in local television and media programming. Neoliberalism and globalisation form the backdrop of media globalisation and extends its influence to local media policies and polity. Rai (2005) explains the phenomena aptly in this quote, ‘*When all forms of communication become commodities, then culture, the stuff of communications, inevitably becomes a commodity as well. And that is what’s happening. Culture-the shared experiences that give meaning to human life- is being pulled inexorably into the media marketplace, where it is being revamped along commercial lines*’ (Rai, 2005). With the media largely commercialised and ‘globalised’, will the cultural values of a local society be eroded or upheld, made attractive or unrecognised?

## **Cultural Particulars and Nigerian Values**

Values are the substance of peoples or any nation-state. They are entrenched traits imbibed by the society that has a substantial influence on indigenes behaviour and attitude toward issues of life, societal roles, time, and nature (Idang, 2015) . It frames and reflect one’s cultural background, also how people

feel, reason, and act. Also forms a part of their historical past and present as a people and is transmitted to each generation as part of socialization.

Drawing from Wiredu's discussion on universalism and particularism, there common and distinct values for humans and people groups. The existential reality of culture shows that particulars can neither be undermined nor ignored as unintelligible (Fayemi, 2011). Some of these cultural particulars are evidently the diverse art expressions, language, ideologies, belief systems, oral-media, history, food, livelihood, etc of a people group. African nations are rich in cultural particulars and it is apparent in cultural and value expressions, two intertwined phenomena –culture and values.

There are many values that cut across different countries and cultures in Africa; Nigeria is not an exception. The following African values are fundamental and similar for the Nigerian society; respectable human relations, communal living, a sense of hospitality, respect for age and elders, recognition of the extended family and religious conviction. Cultural values in traditional African society are indicators of African humanism (Aborishade, 2015) and by extension its sustenance. These values are heavy cultural particulars, however, this paper focuses on respect for elders and authoritative parenting because of its value uniformity across African states.

### **Authoritative Parenting and Respect for Elders**

Parenting has gained ample research attention from various scientific disciplines, literature shows that researchers started to adopt clustering methods in research into parenting styles (Kuppens & Ceulemans, 2019), in association with child development. These aforementioned associations have also been replicated by other researchers like (Aunola et al., 2000; Beato et al., 2016; Brenner & Fox 1999; Carlson & Tanner, 2006; Chaudhuri et al. , 2009; Dwairy et al., 2006; Gorman-Smith et al., 2000; Heberle et al. , 2015; Hoeve et al., 2008; Lee et al., 2006; Mandara & Murray, 2002; Martin et al., 2007; McGroder, 2000; McKinney & Renk, 2008; Meteyer & Perry-Jenkins, 2009; Metsäpelto & Pulkkinen, 2003; Pereira et al., 2008; Russell et al., 1998; Shucksmith et al., 1995; Tam & Lam, 2004; Van der Horst & Sleddens, 2017; Wolfradt et al., 2003). These studies have generally identified three or four parenting styles that resemble the initial theoretical parenting styles. However, this paper only mentions 3 cluster categories and discusses authoritative parenting, as it has direct relevance to the study.

See clusters listed below:

- i. Authoritarian
- ii. Permissive/Indulgent
- iii. Authoritative parents

Many theoretical frameworks emphasize that parenting plays a vital role in child development, which has fueled research investigating the impact of parenting on child development for over 75 years (Kuppens & Ceulemans, 2019). The authoritative parenting style has consistently been associated with positive developmental outcomes in youth, such as psychosocial competence (e.g., maturation, resilience, optimism, self-reliance, social competence, self-esteem) and academic achievement (e.g., Baumrind 1991; Lamborn et al. 1991; Steinberg et al. 1994).

While there are several issues within parenting, child development and value reinforcement and environment, a major challenge in contemporary times is quality time spent or not spent in the family. Parents feel that a fast-paced lifestyle requires constant hurry to complete the next task and causes them to lose control over how time is spent. This situation makes it more difficult to build relationships with the children and teach them to honour priorities, care about others, maintain health, manage conflicts, and achieve balance (Strom & Strom, 2009) and imbibe all the necessary values and cultural particulars. The African milieu, however, expects strict parenting and disciplined children from families.

Meanwhile, Renzaho et al (2011), Western researchers, in their findings on parenting style by African migrants in Australia stated that '*African parents were restrictive in their parenting; controlled children's behaviours and social development through strict boundary-setting and close monitoring of interests, activities, and friends; and adopted a hierarchical approach to decision-making while discouraging autonomy among their offspring*' (Renzaho, Green, Mellor, & Swinburn, 2011). However, they acknowledged in the same paper that family values differ across cultures, and traditional parenting

practices used in the home country to achieve culturally sanctioned goals may not be the norm in Western nations. This is an acknowledgement that cultural particulars & values are distinct among people groups and it is only ethical to respect that, particularly with a globalized media space, unless there is ideological propaganda.

Family within the African context is not just the biological parents but broader (Renzaho et al, 2011). It includes relatives, uncles, aunts, grandparents and almost every adult in society. They are entitled and expect respect in the African milieu and can provide some form of parenting (in various degrees depending on closeness to the family). African parenting across nuclear families has instances of the use of authoritarian, permissive/indulgent and authoritative styles. However, the ideal is authoritative parenting.

Authoritative parenting is recognized as best practice in parenting and should be engaged by African and Nigerian parents. The style is characterized by high responsiveness and high demands. Authoritative parents are responsive to the child's emotional needs while having high standards. They allow autonomy, independence, set limits and are very consistent in enforcing boundaries and discipline (Baumrind, 1966; Parenting for Brain, 2020). The African society lays heavy emphasis on character, and sustain this by teaching values and transmitting it across generations. Meanwhile, Nigerian parents predominantly use the authoritarian and authoritative parenting style, (Aunola, 2000; Alika, Akanni, & Akanni, 2016; Echedom, Nwankwo, & Nwankwo, 2018) for children and adolescents.

### **Television Socialisation and Nickelodeon**

Television (TV) is contemporarily a major mediated influence that permeates the early, final years, and mid-life of human persons. Many children experience television even before they learn to read (Signorielli & Kahlenberg, 2003) or imbibe family values. Even the mobile phone is a mini television, and children almost a natural at handling them without prior training.

Going beyond the barriers of being illiterate or not, TV is a key means for story-telling about everything to everyone at any time. The influence of TV in all forms is almost overwhelming and lots of research have findings on the far-reaching psychological impact of television exposure on humans. People are impacted in different ways depending on the TV content and quantum of consumption. It is arguably one of the major primary socialization tools in society. The TV is a communication medium crucial for the sustenance of a meaningful and functional society hence it helps in binding and transmitting cultural heritage from generation to generation' (McQuail, 2010). University of Michigan researchers after a 15year study found evidence indicating behaviours from childhood TV viewing persists into adulthood (Michigan Medicine, 2010), also affirming McQuail's position TV's power to transmit culture and attitudes across generations.

Delving into nature versus nurture arguments on contributory factors to intelligence, character, identity and personality; this study situates media influence as a form of nurture. The media devices like televisions and mobile phones (also mobile television screens) facilitate social interactions in the environment and communication. Through socialization and interactions, the children develop their human potentials, thus television partly functions as a major determinant of child development in today's world and largely in urban settings.

Nickelodeon, founded in 1977, is an American based cable television channel, focused on children's programming. It is among the top-rated networks in cable television history. (Encyclopedia Britannica, 2020) . The channel spreads its reach via a partnership with other media organisations like Netflix and DSTv/GoTv etc. Their shows have generated a lot of characters that children love, as they watch stories that re-imagine and expand the world they live in. Many families in urban and suburban parts of Nigeria have access to Nickelodeon via cable television via DSTv or GoTv in their homes. Their shows, largely entertainment-based, are aimed at pre-schoolers, up to teenagers and interested older members of the family.

Children in Nigeria who have a television at home get back from school every day and spend hours after chores watching children shows before bedtime. The Nickelodeon shows run daily for 24 hours on

Dstv and some children watch for more than 2 hours daily. Extensive research evidence indicates that media influence and violence can contribute to aggressive behaviour (Michigan Medicine, 2010) and other mimicked attributes. Worthy of note is the fact that the Nickelodeon shows and American and thus Western in orientation. The continued exposure to this entertaining western depiction of life, fun, and family subtly leads to the conditioning of the Nigerian-based African child. The food, fashion, language, the adventures, pranks, character attributes, family life and hero's response to life issues slowly become 'ideal'. This is in spite of his immediate environment and established cultural/socialisation framework. The television time thus becomes another environment, media environment, which conditions the minds of children, which are very impressionable.

Programs on television, therefore, ought to be reflective of the diversity of audiences' interest, and cultural values (McDonald, 2009), particularly in a cultural, religious, and ethnically diverse country like Nigeria with over 250 people groups (Emetumah & Emetumah, 2015). Programming on television is contemporarily fundamental in shaping social meaning, bearing in mind that communication contents determine the way local or global mass media systems will affect people's social experiences (Oso & Pate, 2011).

Aligning with J. B. Watson's argument for children being conditioned by their environment, it may thus be instructive, as a means of intervention, to employ conditioning and controlling of the child's environment to foster desired child development and socialisation. This implies stricter gatekeeping. Stricter gatekeeping is an approach that perceptive nations like China have implemented and the evidential outcome is the preservation of language, culture, core values and the national identity of the people. However, to gatekeep the impact of TV, government apparatus needs to be instituted to check the transmission of certain programmes. Hence the regulations like the Nigeria Broadcasting Code from the Nigeria Broadcasting Commission.

### **Nigeria Broadcasting Commission (NBC) and Children Program Content**

Nigeria Broadcasting Commission (NBC), the government institution responsible for monitoring and regulation of television programs and broadcasts in Nigerian media space, is tasked with demanding and promoting national consciousness, unity and cultural values via the media (including television and radio).

In the interest of this discourse, this paper re-echoes some of the functions of the Nigeria Broadcast Commission viz;

- ▶ *To Advise the Federal Government generally on the implementation of the National Mass Communication Policy with particular reference to broadcasting.*
- ▶ *To promote Nigerian indigenous cultures, morals and community life via broadcasting;*
- ▶ *To Initiate and harmonize government policies on trans-border direct transmission & reception in Nigeria*
- ▶ *To determine and apply sanctions including revocation of the license of defaulting stations which do not operate in accordance with the broadcast code and in public interest*

Looking at the functions of NBC and family values spread by the Nickelodeon shows, this paper raises queries like, '*what is the National Information Strategy and ideology driving the Nigeria Broadcasting Code and how is it promoting cultural values for the next generation (Gen Z)? How long will our Nigerian values and cultural particulars withstand the permeation of foreign content due to globalisation? How is the Nigerian media shaping the ideology of children and young people towards African-ness and national patriotism?*'

## **THEORETICAL FRAMEWORK**

### **Cognitive Dissonance Theory and Nickelodeon Content Impact on African Values**

Cognitive Dissonance theory by Leon Festinger refers to the psychological uneasiness that one experiences due to cognitive inconsistency. The theory lays emphasis on the consequences of the clash between two related understandings as regards phenomena or subject matter in the mind of the individual.

Festinger theorized that when an individual holds two or more elements of knowledge that are relevant to each other but inconsistent with one another, a state of discomfort is created. This state of discomfort is termed *dissonance*.

Since dissonance occurs when elements are illogical or not psychologically consistent, *'the individual is motivated to reduce the dissonance and return to consonance by avoiding situations or information that may increase dissonance'*. The challenge in the context of this paper is the premise that children may not have understanding enough to consciously reduce the dissonance, which in this case, is the conflict between values taught at home and the (western family and individual) values reinforced on the media. Not to mention the capacity to consciously *'return to consonance by avoiding information that may increase dissonance'*. Thus the African children consistently exposed to shows on Nickelodeon may experience cognitive dissonance, but do not have the capacity to willfully return to consonance, hence the problematic of this paper.

Cognitive dissonance provides a strong basis for attitudinal and behavioural changes. Furthermore, the theory is concerned with how perception and cognition influence and are influenced by motivation and emotion. The cognitive deposits in this instance are the cultural values taught in the Nigerian family and the family values expressed in Nickelodeon. Recent studies also demonstrate that simple cognitive inconsistencies may also reflect the emotional state and behaviour of a person.

The cognitive dissonance theory is based on 3 fundamental assumptions;

- a) That individuals are sensitive to discrepancies between actions and beliefs
- b) Identifying this discrepancy causing dissonance will stimulate the individual to resolve the dissonance
- c) The dissonance may be resolved by changing beliefs, action and/or perception of action

Tests of the theory often assume that one's most recent behaviour is usually most resistant to change because it is often very difficult to undo that behaviour (Littlejohn & Foss, 2009). Children are sensitive and impressionable, the question then persists about how they resolve the dissonance. In tandem with the 3<sup>rd</sup> assumption of theory, the resolution of dissonance is the change in behaviour, actions and expectations of the environment, which in many instances meets with resistance by the parents and child getting a reprimand. But does the reprimand and/or punishment resolve the cognitive dissonance?

**TABLE 1**  
**NICKELODEON TV SHOWS AND AFRICAN VALUES IMPLICATED**

<i>SN</i>	<b>TV SHOW</b>	<b>SHOW'S CONCEPT</b>	<b>CULTURAL PARTICULAR DENIGRATED</b>
<i>1</i>	<b>Henry Danger</b>	Henry, an 8 <sup>th</sup> -grade kid, who gets an afterschool job for \$9/hr as a super-hero side-kick for Captain-Man, a superhero crime-fighter. It's an exciting role that must remain a secret, and the show is about his adventures vis-à-vis crime-fighting and managing relationship with friends, family and school	<b>Respect for parents</b>
<i>2</i>	<b>The Thundermans</b>	The series is about a super-hero family who attempts to live a normal life in a small town. There is a lot done about family life, parents response to different life issues and their children's actions. They are permissive	<b>Authoritative parenting</b>
<i>3</i>	<b>NooBees</b>	It's about a 16year old who becomes a gamer to support her brother, they create the NooBees team. The plot centres on hyping games, family life and relationship between youngsters (positive and negative)	<b>Authoritative parenting</b>
<i>4</i>	<b>Game Shakers</b>	Two girls create a game for a school assignment, it becomes popular. They make millions of dollars and start a company in partnership with a celebrity & his son.	<b>Authoritative parenting</b> <b>Respect for elders</b>
<i>5</i>	<b>Teenage Mutant Ninja Turtles</b>	4 turtles are transformed by a chemical, trained by a rat in karate skills. They use their skills to fight crime at night, protecting the human world from alien bad-guys. Their father (a rat) plays an authoritarian and yet permissive parent.	<b>Authoritative parenting</b> <b>Respect for elders</b>
<i>6</i>	<b>Cousins 4Life</b>	Two cousins, partners in crime, deal with life issues	<b>Authoritative parenting</b>
<i>7</i>	<b>School of Rock</b>	The new substitute teacher is not a real teacher, he forms the class into a rock band. The students cover-up his fake status as a teacher to keep the band going.	<b>Authoritative parenting</b> <b>Respect for elders</b>
<i>8</i>	<b>Knight Squad</b>	A thief and a princess illegally join the Knight School to fulfil their dreams to become knights.	<b>Authoritative parenting</b>

## **METHODOLOGY/ FINDINGS**

### **Media Content Analysis**

The researcher sat down and watched humanized Nickelodeon shows with family settings in the plot, for 481 hours spread through 5 months. This media content analysis involved viewing these shows and



analysing for themes in the context of this study i.e. African cultural particulars; respect for elders and authoritative parenting. The analysis here describes characteristics of the message content, makes inference to the producers of content, audiences and predicts the effect of content (Macnamara, 2005) on the African child.

Media content analysis was introduced by Harold Lasswell (1927) as a systematic method to study mass media with a focus on assessing propaganda. It is a means of analysing interactions and it provides an insight into complex models of human thought and language use (Riffe, Lacy, & Fico, 2008). The methodology involves an analysis of the data which can indicate how society reacts to the media and how companies use the media to promote consumerism (Trueman, 2019). It also involves the deconstruction of pieces of media with a tendency towards either quantitative or qualitative research methods.

This methodology is instructive because it can also be used to analyse the ideologies behind the production of the media content and strategies for the distribution of this ideology. It becomes necessary where there are possible consequences of exposure to content that may range from attitude change (in powerful effects, attitude-change perspective) to the gratifications people obtain from media use or the cognitive images they learn from it.

### **Nigeria Broadcasting Code and Nickelodeon Programming**

The NBC latest broadcasting code was released in 2016, with regulations for efficient broadcasting and sustenance of professionalism in Nigeria. The NBC code makes provision as regards programs for Children and young persons in several sections. But in Section 4.2 it clarifies children and young persons as those under 18 years, very impressionable, and require content that promotes both social and indigenous values. Section **4.2.2 a, j, and m** further affirm the concerns of this paper with respect to Nickelodeon program content.

*'A broadcaster shall;*

- a. not transmit a programme which violates social values, shows disrespect for law and order or departs from an honourable life-style*
- b. promote indigenous values and present foreign folklores or values with care to avoid negative influence in children*
- c. take due care in dealing with themes which children could imitate, e.g. the use of dangerous items as play items or copying of violent sports* **Section 11.2.3** further state that broadcast decoders are type approved by NBC, while **section 11.3.1** requires the licensee to promote Nigeria in the International market as part of its local content.

Contrary to the NBC code requirement, some of the social values in Nickelodeon Programs do not align with African values, Nigerian Cultural Particulars, instead of the programs often promote western ideologies of freedom, laissez-faire parenting and little or no respect for elders. It has led to Cognitive dissonance in children vis-à-vis cultural values taught in the home.

This paper goes further to review some Nickelodeon programs in view of **respect for elders and authoritative parenting** as an African value and cultural particular.

## DISCUSSIONS

**TABLE 2**  
**NICKELODEON SHOWS & CONTEXT OF AFRICAN VALUES DENIGRATION**

SN	SHOW	CULTURAL VALUES DENIGRATED	CONTEXT
1	Henry Danger	Respect for parents	<b>Respect for parents-</b> Piper is quite rude, bullying even her parents, friends and siblings. She has never been reprimanded about her attitude in any episode. Production of Henry danger has ended but the episodes are shuffled and shown regularly.
2	The Thundermans	Authoritative parenting	<b>Laisser-faire parenting</b> relationship with the children, lots of inter-family blackmail. The children sometimes using insulting words at the parents and other grown-ups.
3	NooBees	Authoritative parenting	In one of the episodes, the Parent's celebrated their daughter's relationship as a 16-year-old. In the African parlance, it is disrespectful to the family when a child (under 18years) is involved in a romantic relationship
4	Game Shakers	Authoritative parenting Respect for elders	Children set up the game shaker office and get grown-ups to run their errands, no matter what it is. This is un-African
5	Teenage Mutant Ninja Turtles	Authoritative parenting Respect for elders	They are super junk eaters, especially PIZZA. Many Nigerian kids probably first interfaced Pizza in this show
6	Cousins 4Life	Authoritative parenting	The cousins, a boy and a girl, under 12 are allowed to go and do whatever they please. They bring visitors without asking for parental consent. They run businesses in the garage without permission and unsupervised.
7	School of Rock	Authoritative parenting Respect for elders	They show appears to be promoting creativity at the expense of integrity. The 'fake teacher' fails at exercising leadership in the band and in class. The students and band members are partners in crime, covering the secret so that the band can continue. So underage kids belong to a band without parental consent and the show makes them look cool.
8	Knight Squad	Authoritative parenting	It encourages double lives. You can be anything to make you happy as long you preserve your 'secret'

These programs are presenting exciting perspectives on how to live life, address issues, parenting, friendships, relationships, food. They are daily shows and are watched over and over again, thus reinforcing an ideology, which may or may not align with the home's training and ideology. The children adopt creative ways to express their television learnings, in many cases, away from prying eyes of teachers and parents. They push their parents to see how much they can get away with. The impact of the consumption of these shows over time vis-à-vis the home's belief and training inadvertently leads to the cognitive dissonance that reflects in attitude change and behaviours.

Children brought up in African homes and clime are largely exposed to African values and home training in the home. However, with long periods of media consumption, especially nickelodeon, they have exposed a differing ideology toward everyday life, including *laisser-faire* parenting, freedom of expression without regard for elders and new sexual orientation. Processing these inconsistencies, this

exciting concept of the life of their television models vis-à-vis home beliefs and training leads to dissonance.

The media and the home also remain the tool for propagation and reinforcement of changed beliefs and actions. The children have a tendency to act out what is learnt on television and where it goes unchallenged in the home, it becomes a behaviour, a pattern of thought. This underscores the relevance of regulations on what is allowed for broadcast on television, as this has an overwhelming influence on cognitive and affective behaviour on viewers.

It is worthy of note however, that this influence of Nickelodeon characters on Nigerian children is more of a symptom or outcome than a cause. Nickelodeon appears to be an instrument spurn from the western ideologies of '*Neoliberalism*' and '*Globalisation*' to the intent of neo-colonisation and world domination.

## CONCLUSION AND RECOMMENDATION

Summarily, this paper gives a perspective on global media influence while making a case for the denigration of African values in children via media content, conscious or otherwise. Global media entertainment should be placed under the spotlight for impact assessment by media stakeholders in the interest of perpetuity of societal values. Values and cultural particulars are the core of our identity as a society, therefore the media and stakeholders should focus on optimising and regulating media platforms as a mechanism to reinforce positive values, good character and heritage of the society.

Globalisation and neo-liberalisation are here already, coupled with its own challenges for our clime. Notwithstanding, it is my opinion that globalisation can still be optimised for the Nigerian media system, but not without reviewing/filtering the values propagated by all imported content, especially for children, the future of our society. Our values are our essence and when it eroded, we cease to exist.

Some media values as discussed by Wiredu's philosophy are universal, values such as truthfulness, honesty, justice etc (Fayemi, 2011). There is a need for cultural particulars and cultural values to be perpetuated. However, the contingencies of cultures present some distinctions in details of definitions of some of these values.

Interventions proposed for consideration towards filtering global media content and fostering reinforcement of rich African values and cultural particulars include –

1. Families need to review what children consume via the media and be deliberate about teaching family values and engaging the authoritative parenting style, which has a successful track record, based on research and cited in the study.
2. Schools are avenues for socialization and should be a channel for reinforcing good values like respect for elders and how to decide on content to consume on the media. The intervention in schools can be driven by the National Policy on Education (NPE) and adapted in the curriculum
3. Local media content needs to be encouraged by the government and society. The limited stakeholder support and low patronage of local content are debilitating factors impacting the industry.
4. The Nigeria Broadcasting Corporation code requires review as highlighted by this study. The code also requires a robust overhaul to meet contemporary trends and societal needs.
5. Every person also has a responsibility for ethical judgement in allowing children to watch certain content or otherwise. There is room for advocacy and raising consciousness for the society and producers of content, who may be unaware of any negative influence from consumption of their content in climes beyond their studio.

The government's role is fundamental in the issues raised by this study. For Nigeria, there is NEED for particularism in the interest of our survival as a people. Imported content ought to be screened from the lens of our cultural values, National ideology and National Information Strategy before entering the media system, by the NBC. To this end, the government via institutional arms like the NBC, Ministry of Communication, information and culture, needs to champion the following plans;

- i. Amplify Nigeria's National ideology & cultural particulars
- ii. National information strategy perpetuation Strategic Media Content like the Sabido methodology
- iii. Leadership and Political will
- iv. Academics & professionals in the Nigerian media space to form a sort of new wave renaissance, innovate or die, explore our creative side, agree on our ideologies, and live it.

It is worthy of note that even among scholars, there are arguments as to whether Nigeria has a clearly defined ideology. However, respect for elders as a cultural particular and African value is what many allude to and this is re-affirmed by local media content.

Borrowing lessons from past African civilisations and contemporary nations like Rwanda, one can say that Leadership and political will are heavy determinants in the direction a country adopts. The Nigerian media system can be strategically optimised to foster national consciousness, socialisation of new generations, teaching acceptable cultural values.

All of the above including the engagement of media professionals, scholarly think-tanks, infrastructure development and human resource training and more, is to encompass the much need *National Information Strategy for Nigeria*. The information strategy will inform subsequent plans, policies and implementation tactics. This will serve as an intervention and a policy position against the implications of some evolving global forces and trends which do not align with national values. The media is a strategic tool transformation and sustaining the society, thus the country must be deliberate in shaping its input and output.

The Nigeria Broadcasting Commission also needs to critically review Nickelodeon content in the light of conformity with the NBC code and showing content promoting indigenous social values for children.

### **Compliance With Ethical Standards**

The author declares that there is no conflict of interest as regards this study. It is a self-funded and independent study. The television media content analysis also does not breach any intellectual property right and/or copyright of Nickelodeon.

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