

MASS MEDIA AND THE PARADIGMATIC SHIFT IN NIGERIAN VALUES AND MORALITY

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ABSTRACT

Communication is one of the factors which define human relationships. Human beings consciously or unconsciously relate and communicate both with fellows, institutions, groups, organisations and other entities in the society. This consciously or otherwise affects the individual's values and morals as well as directly or indirectly, positively or negatively affecting each other's existence and activities. The social institutions which include the mass media have been seen as agents of socialisation capable of protecting or relegating and causing a shift or change in the people's culture – values and morality. Using the survey research design, a critical investigation was carried out to ascertain the involvement of the mass media in the paradigmatic shift in Nigerian values and morality. Employing the culture theory and social learning theory to explain values and morality issues that pertains to dressing and decency, it was found out among others that the mass media, especially television, was greatly implicated in the shift in societal values and morality. It was therefore, recommended that the media activities and programmes should be censored for morally deficient programmes to ensure the transmission and protection of societal values and moral standards, and that parents should guide their wards on what they watch on television or read in newspapers to ensure that their values and morality is not corrupted.

Key words: Mass Media, Values, Morality, Paradigm Shift

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INTRODUCTION

Interdependency is one of the major observable characteristics of the third planet, earth. The existing bodies

continually communicate and relate with one another for ultimate survival. While some of the relationships are at the parasitic realm, others extend to a

more mutual and appreciable realm of symbiosis. The earth (world) is humanly or divinely structured into different races, nations, societies, and communities among others, and each of these structures is dotted by institutions, social groups, organisations and other bodies such as family, religious group, mass media and schools with which they continually interact for their daily needs.

Each society is characterised by its cultures – **values** and **morality** - that sometimes undergo changes or transformations which affect the society. The Nigeria society is a pluralised one with over 250 ethnic groups. This sometimes makes it difficult for a holistic study and to determine Nigerian values and morality. In a definition of pluralism, Otite (1990) cited in Oluwabamide (2007)¹ posits:

A plural society is ... characterised by co-existing but distinct cultural diversities and compulsory social institutions which determined and guide the individual and group behaviours of the incorporated peoples.

It should be noted that values and morality are environmental specific; hence there are ethnic variations in how people behave or are expected to behave. However, there are certain common values and moral standard which are, or were at some points, generally held and cherished by Nigerians. Some of these values include attitude towards promiscuity, dressing in certain environments and occasions, use of languages, general attitude in a relationship, and many others. This paper is an attempt to examine the influence of the media on values and

morality that pertains to dressing on decency.

PROBLEM STATEMENT

It is common place to hear people, either exclaiming or saying in their different languages, "the world has spoilt." This is sometimes occasioned by an object in sight or received information which gives a sort of cognitive dissonance or a cultural shock. Overtime, some of these trends, positive or negative, gain acceptance or are no longer frowned at, hence a shift in values and moralities. Some social institutions have at some points been implicated for this shift but how the media is implicated and to what extent they are involved is yet to be established. Although while assessing the impact of the social institutions on values and morality, Ekeanyanwu and Edewor (2009)² state that the most influential of these ways is through the mass media. They however, did not point or explain how the media is implicated. Therefore, the conceptual and perceptual shift in Nigerian value and moral paradigm calls for additional examination of the role of the media in the process. This paper is directed at providing policy driven answers to the following questions: is there a shift in Nigerian values and morality? How is the mass media involved? How much is the media involved in this shift? And which of the mass medium is mostly involved in the shift?

OBJECTIVES OF THE STUDY

The aim of this study is to:

1. Ascertain if there is an actual shift in Nigerian values and morality
2. Examine those involved in the shift process

3. Assess how the media is involved in the shift in Nigerian value and moral paradigm
4. Examine the extent to which the media is implicated
5. Ascertain which of the media is most implicated

CONCEPTUAL REVIEW

Mass Media:

According to Nwosu (2004, p.27)³, mass media are the agents of mass communication. They are the channels through which communication is done. Similarly, Dominic (2011)⁴ asserts that in the broadest sense of the word, a medium is the channel through which a message travels from the source to the receiver. Thus, when we talk about mass communication, we also need channels to carry the message. Mass media are the channels used for mass communication. Hasan (2013, p. 107) maintains that mass media are the vehicles of mass communication, which include the print – newspapers, magazines, books and other printed matters - and the electronic media –radio, television, films, records, internet. Hasan (2013, p. 128), observes that the media has been a platform of debate and discussions for a long time now. It is an integral part of the social fabric. In a world where information is power, availability of information and accessibility of media is an important parameter of development of a society, it is important to weigh how significantly media is placed in the society.

In this context, mass media is used to represent, the channels or vehicles through which messages are carried to the receiver such as

Newspapers, magazine, radio, Television, and internet among others.

Culture:

A society is often characterised by the set of belief it holds, symbols it expresses, norms governing it, and values it pursues. This collection of beliefs, symbols, norms and values is usually referred to as the culture of that society. Culture helps organise social life, (Sherman and Wood, 1989)⁵. Sherman and Wood define values as conceptions of what is desirable. These are broad sentiments about what is right and proper in the larger scheme of things.

According to Ekpenyong (2003)⁶, culture is broad concept which is essential in analysing the ways human beings relate to one another. In ordinary language, culture has some emotive connotation. It is common for example to describe some people as cultured while other are seen and described as uncultured. Levin (1988)⁷ specifically looks at culture in terms of an agreed pattern of life, whether positive or negative. He explained that things mean what they mean in a given culture only because the members have come to agreement about what they will mean. When we all agree that it is a good thing to kiss, or shake hands or go to work five days a week, we make living more predictable and stable. Even if we agree that we should insult one another whenever we come into contact, at least it is an agreement on which we can depend. Culture, whatever its character, creates order and makes some sort of sense of the world.

Levin (1988)⁷ while observing that textbook discussions included a huge number of elements in their definitions of culture; knowledge,

beliefs, art, mores, laws, customs, symbols, values, norms, sanctions, folkways, artefacts, and a host of others, notes that some of these are merely synonyms for one another, others are subcategories. He rather uses Talcott Parsons' (1961:961-1204) list of the elements of culture which accordingly accommodates all the elements of other writers. He identified the components of culture as:

- (1) Knowledge (both empirical and existential)
- (2) Values and
- (3) Forms of symbolic expression.

Value and Morality:

According to Odedele and Egotanwa (2002)⁸, values are the principles we hold as important and worthwhile, and which possess intrinsic quality or merit. Our values direct and influence our decisions. They are the moral principles or rules which guide and direct the life of people in the society. Values are affective and influence the behaviour of individuals and societies. Levin (1988 p.96)⁷ notes that:

Values express the highest moral "goods" espoused by a culture. ...Because values are the broadest, most abstract statements of social purpose in a culture, they are not normally expressed directly in everyday interaction. But from them flow a variety of beliefs, rules and guidelines that regulate our daily lives. Many of the elements of culture that are listed in textbook definitions are examples of such beliefs, rules, and guidelines. Norms for example, are the expression of values of the everyday behavioural level. They are rules about how we are expected to behave in given situations.

The values for achievement are expressed in the norm to pursue education and the norm for hard work. Since any statement of how we are supposed to behave is a moral statement (that is, it proposes what ought to be), one of the elements of norms is their moral content. Mores and folkways (Sumner, 1906) are merely two level of norms. Folkways are everyday rules for behaviours (or customs) such as fashion and manners. Mores are rules for behaviours that must be obeyed to maintain the stability of the group.

Levin is more or less of the view that values, morals and norms are words with common objective-pattern of behaviour. Norms reflect the underlying values of a culture, those deeply held beliefs of a group of people about what is good or bad, right or wrong. These values, morality and norms (culture) are learned and transferred from one generation to another. This is why Coon (1954) cited in Ibia (2006)⁹ stressed the learned quality of culture. Coon maintained that culture is the sum total of the way in which human beings live, transmitted from generation by learning. Similarly Merrill (1965 and 1962) in Ibia (2006)⁹ stressed that it is the acquired or cultivated behaviour and thought of the individuals within a society. According to Merrill, culture is a human product of social interaction which provides socially acceptable patterns for meeting biological and social needs. It is cumulative as it is handed down from one generation to another.

THEORETICAL CONSIDERATION AND LITERATURE REVIEW

The study of mass media and their effect on societal values and morality could be carried out on different theoretical perspectives such as the cultural studies, cultural imperialism, agenda setting, and the dependency theories. However, the social learning, and Cultivation (cultural analysis) theories will here suffice. These two theories are chosen due to their imperatives and underpinnings which border on the media effect. Rodman (2006, p. 458)¹⁰ submits that social learning theory, also known as modelling theory, is based on the assumption that people learn how to behave by observing others, including those portrayed in the mass media. Social modelling is considered an important part of the process of socialization, in which a child learns the expectations, norms, and values of society. The theory was accordingly, introduced to the public in 1963 through the experiments of Albert Bandura.

This theory holds that social behaviour or attitude is learned and acquired through observation of other characters either within the immediate environment or as portrayed in the mass media. It is in line with the cultivation theory which has a direct relationship with the concept of socialization. Dominick (2011, p. 448)⁴ notes that:

Culture analysis was developed by George Gerbner, Gross, M. Morgan, and N. Signorielli, at the University of Pennsylvania. Cultural Analysis suggests that heavy TV viewing cultivates perceptions of reality consistent with the view of the world presented in television programmes. Cultivation analysis concentrates on the

long term effects of exposure - on both adults and children-rather than on the short term impact on attitudes and opinions.

This concept holds that continuous exposure to certain stimuli is capable of engendering tilt or shift in attitude, behaviour or one's philosophy. Further, if a lady who adheres to the value of decency – dressing, general appearance, and speech- exposes herself to some stimuli either through the mass media or any other medium, there exists a high tendency of shifting grounds over time. Gerbner's cultivation analysis is buttressed by the resonance concept, a situation in which the respondents' real-life experiences are congruent with those of the television world, thereby leading to a greater cultivation effect. Those who began exhibiting the cultivated attitude could serve as re-enforcement to those who were newly exposed to the stimuli. Although Gerbner's cultivation effect is indeed real for many, he however, did not give consideration to the literates (media literates) who have a high tendency of making productive and positive use of media messages, while ignoring or critically assessing certain stimuli that tend to give cognitive dissonance.

Rodman (2006, p. 5)¹⁰ pointed out that media literacy is the ability to understand and make productive use of the media in our lives. In his discussion of the two different but related perspectives to media literacy: media criticism and career preparation, he explains that, in the primary grades, instruction in media criticism centres on making children careful consumers of media messages; the goal is to help them realise that they can react

logically to the emotional messages of the media. Rodman posits that media criticism is the analysis used to assess the effects of media on individuals, on societies and on cultures.

Consequently, cultivation analysis might not fully apply to a media literate audience who will be more critical with the media content. According to Rodman (2006)¹⁰, the cultivation theory supposes that the media shape how people view the world. To him, this theory helps explain how a person's perceptions of the world are shaped and sometimes distorted by media. Cultivation theory predicts that over time, media use will cultivate within users a particular view of the world. This is particularly applicable to the television which according to McLuhan cited in Rodman (2006)¹⁰, tend to deaden the human critical faculties. In McLuhan's view, the idea that television could be either good or bad, depending on how it was used, was the stance of technological idiot. Regardless of its content, he said, a medium like television tends to deaden the critical faculties of individuals. Print at least encourages logical thought, because it requires a rational, step-by-step decoding. Television, on the other hand, encourages irrationality by providing information all at ones, without logical order and in an emotional, visual way rather than a rational, linear way. At a point, McLuhan's popular concept, 'the medium is the message' became 'the medium is the massage,' suggesting that mass media gently massage its users into a state of oblivion that destroys rationality and critical thinking.

As observed earlier, culture is learned or acquired through the process

of socialisation; a continuing process whereby an individual acquires a personal identity, and learns the norms, values, behaviours and social skills appropriate to his or her social position. Better put, the lifelong process of inheriting and disseminating norms, customs and ideologies, providing an individual with the skills and habits necessary for participating within his or her own society, thus the means by which social and cultural continuity are attained (dictionary.com). There are different types of social institutions or agents of socialisation which include but not limited to the family, religion, peer group, economic systems, legal systems, penal systems, language and mass media.

Therefore, the presentation of certain programmes, consciously or unconsciously glorifying or projecting certain attitude could greatly affect the individual's value and morality. Since the media, especially the television is capable of massaging consumers into oblivion and incapable of rational thinking. The media users who probably use available media for self gratification either for diversion, withdrawal or both, will greatly be affected by the media programme due to the motive of using the media.

Ibia (2006, p. 131)⁹, observes that the present trend in the growing complex media services seems to produce greater negative impact on the character formation and adjustment process of children more than their positive impressions. The dynamic explosion in the mass media system through the provision of pornographic films and literature has contributed greatly to the acquisition of deviant practices among children in Nigeria. Through the unwholesome media

practice, school children are exposed to various unguided ways of making ineffective adjustment to their personal, social, educational and societal problems.

MASS MEDIA AND THE PARADIGM SHIFT IN VALUES AND MORALITY

This simply explains the role played by the mass media in the tilt in general/world view of what constitutes the societal pattern of behaviour and the element or variety of beliefs, rules, and guidelines that regulate daily lives. As noted earlier, Nigeria is a pluralistic society with each of the ethnic groups having different cultures (values and morality) which regulates or guides the conduct of those within the circle.

Traditionally, media is thought to be a mirror to the society. But when it has started playing a more crucial role in developing the society on the whole and even sometimes decides the direction of that development, it becomes important to understand how it is represented in that society.

A society according to Horton and Hunt (2006)¹¹ is a relatively independent, self-perpetuating human group which occupies a territory, shares a culture and has most of its association within this group. They went further by explaining that culture is often confused with society, but the two words have different meanings. While they defined society as seen above, they rather, defined culture in the words of Sir Edward (1871) which reads "culture is that complex whole which includes knowledge, belief, art, morals, laws customs and any other capabilities and habits acquired by man as a member of a society. The world book encyclopaedia (2005) views culture as consisting of all the ideas,

objects and ways of doing things created by a group. These include arts, belief, customs, innovations, languages, technology and tradition. It also consists of learned ways of acting, feeling and thinking rather than biologically determined ways. Culture in these senses according to Ekeanyanwu and Edewor (2009)² includes creative expression (e.g. oral history, language, literature, performing art, fine arts, and craft.) This underscores our view that the greater or more influential part of what makes up culture is acquired or learned and not in-born or innate.

The implication of this is that culture is learned, acquired, experienced or transferred from one place to another through various ways and means. Horton and Hunt (2006)¹¹ noted that since culture includes the ways in which things should be done, we say that culture is normative, which is another way of saying that it defines standards of conduct.

The conduct of a people is proportionally related to their dominant values and morality. Put differently, a reflection of the dominant value and morality of people living together. Since each of the societies is dotted with some institutions, organisations, and religious group, they continually interact with and within the society with its attendant consequences. Unarguably, the activities of each of the social groupings directly or indirectly affect or influence the national and/or societal make-up and vice versa. However, cognisance of the context of this study, the focus is on the mass media and the paradigmatic shift in Nigerian values and morality.

While grieving on the extent of paradigm shift in Nigerian values and morality, Musa (2013)¹² stated that the

complete removal of boundaries to cultural flow (deregulation) between Nigeria and the western world is incontrovertible. Evidently too, the implication of the removal of such boundaries has are felt in the political, economic, cultural and social sphere of national existence...the imposition and adoption of neo-liberal policies in Nigeria today has paved the way for further stronghold of western media and media content in the country.

The media content here majorly centres on the culture invasion and imperialism which has brought about domination of western cultures at the gradual extinction of the Nigerian values and morals. This constitutes a serious shift in values and morals. Cultural imperialism is made possibly majorly, through the media. Evidently, the media especially through the television programme and films portrayed the western culture in a glorifying manner which threatens the Nigerian culture. Musa observes that what are often missing in the euphoric celebration of Nigerian movies are two, first export to Europe and North America is not to the general public but to Nigerians and other Africans abroad. In this regard, movie traffic between the west and Nigeria is still a one way affair. Second, a long number of the Nigerian movies emphasise the same obsession with sex, violence and scandals as central themes just like is seen in the imported western movies, it is this de-politicisation aspect of the Nigerian movies that gives them away as viable alternatives to the western movies that promote the values of capitalist consumption.

Larkin (2008) cited in Musa (2013)¹² observes that in parallel with NgugiWaThiongo's (1986) critique of

cultural borrowing as "a penmanship and parratory." African cinema was originally intended to create a space of cultural alterity, made in vernacular languages, where African culture would be bolstered, supported and protected from foreign cultural domination. Nigerian films, as we will see, share neither the political ambition nor the cultural effort of this earlier generation of film production. The presence of African languages in the films is as much driven by the market advantage of vernaculars as by any cultural nationalist ambition. ... Nigerian films effortlessly and unselfconsciously borrow from a wide range of cultural forms and start with an assumption that the audiences and subject of the film are familiar with and take part in a global mass culture.

METHOD

The survey research design using observation method was employed for this study.

Kothari and Garg (2014)¹³ observe that the observation method is the most commonly used method especially in studies relating to behavioural sciences. This therefore, makes it apt for this study to employ the observation method since it focuses on social behaviour. According to Nworgu (2006, p81)¹⁴, observation involves watching people, events, situation, or phenomena and obtaining first-hand information relating to particular aspects of such people, events, situations or phenomena. they noted that information relating to certain aspects of human behaviours can only be obtained in the particular settings where such behaviours are exhibited adding that the major aim of observation is to see and describe

human behaviour the way it is in nature.

Rodman (2006, P. 460)¹⁰ stated that the role that the media play in changing entire society is difficult to measure. He emphatically stressed that, 'rather than relying on statistical analysis and controlled experiment, cultural studies (like those of McLuhan) rely on 'close readings' of messages from the mass media. Rodman explains that in a close reading, cultural researchers examine the meanings, both surface and hidden, of these mediated messages, and then use logic and insight to come to certain conclusions about the effect those messages might have on their audiences. Consequently, a closed reading approach and critical examination is employed for this study.

Rodman (2006, P451)¹⁰, observes that many academic researchers of the 1960's became interested in a type of research that came to be known as

cultural studies. Cultural studies depend not on controlled experiment or statistics, but rather, on careful observation and thought. "One of the best known researchers (although by no means the first) in the cultural tradition was McLuhan, a Canadian professor of English Literature." This paper therefore, using the observation method, closely monitored the mass media and their messages as well as the reflections in the immediate environment.

RESULTS AND DISCUSSION OF FINDINGS

Research question 1: Is there a shift in Nigerian values and morality?

This study discovered a shift in value and moral paradigm of the Nigerian society. Figure 1 presented below shows a comparative wedding scene conducted 50 years ago and others 50 years after respectively.



Bride in 2013



Bride in 2014



Bride in 2015

A bride in 1963

Figure I: Showing a shift in value and morality paradigm

Figure 1 reveals a sharp shift from what used to be to a more fashionable gown injurious to the Nigerian values and culture. The wedding gown worn by the bride in 1963 shows decency and dignity of womanhood as the bride is fully covered in the manner of a traditional Nigerian woman in particular, and African in general. While the former gives the husband the sole right to see the bride's body, the later is more or less an object of public entertainment.

As evident in the picture, the 1963 wedding gown is in contrast with the modern 2013 wedding gown popularly known as breast tube. The modern gown conspicuously reveals the neck region, breast, and the arm pit which in Nigeria are seen both as private part, sacred and must be treated as such. This trend of breast tube is unarguably, a foreign concept conveyed through the mass media to the local viewers as seen in the picture below. The continuous exposure of the media audience to this sort of stimuli (picture below), as explain by Gabner's Cultivation analysis theory, is capable of engendering tilt or shift in attitude, behaviour or ones philosophy.



Figure 2

Research question 2: Who are those implicated for this shift?

Figure 3 shows the different media portrayal of alien dressing and values. From the figure, it is observed that the different media (as seen in the television star and a newspaper model), are implicated in the paradigmatic shift in societal values and morals. The presentation of models with six packs (for men) and females with either very large boobs or having flat tummy in a television programme or newspaper/magazine publication tend to set a standard or give a definition of what should be seen as ideal. These set of trends have no correlation with the values of Nigeria, and the continuous perpetration of these pictures is likely to alter already held values as explained by the cultivation Theory.



A TV model showing six packs



**A popular Nollywood actress
Figure 3: Showing media involvement in the paradigm shift in values and morality**

Audience or consumers over time, tend to tilt towards this alien culture or cultivate an attitude similar to those portrayed by the media. The media therefore, are implicated for this shift in values and cultures. These media presentation, as evident in the pictures above are quite alien to the African culture and that of Nigeria in particular. According to the Nigerian values, an artist performing on bare body is perceived as an indecent act which can only be identified with societal deviants. This shameless display of under wears and transparent cloths leaving the breast quite

bare was abominable in the Nigerian culture but the media promotion of such has engendered a shift from this paradigm.

Research question 3: How is the mass media involved?

The different publications in the media, either in the television, newspaper or magazine, and even the newest form, internet, as shown in figure 4 indicates the media's involvement in the paradigmatic shift in Nigerian values and morality. Radio seems to be the only medium with little or no involvement due to its lack of visuals. This media display of trendy babes gradually affects the viewers/readers' perception about what is morally right. Evidently, the above types of dressing have consciously or otherwise become the societal norm. These have become the types of dresses worn by our ladies in higher institutions and even in the rural areas. This trend has also filtered into worship centres (churches) as people, especially the ladies, wear cloths which expose their breast, pubic hairs and other sensual areas. Although it was earlier frowned at but gradually gained acceptance into the system. As earlier explained this trend is not a Nigerian value or culture but learnt through interaction with the social institutions, especially the mass media as in the pictures above.



Figure 4: Media publications on contemporary styles and trendy babes

Research question 4: Which of the mass media is mostly involved in the shift?



Figure 5: showing the television’s involvement in the paradigm shift in values and morality.

The television is mostly implicated in this paradigm shift in values. Bandura (1994) cited in Anaeto et al (2008, p. 103)¹⁵ concludes that social learning is particularly, effective through a mass medium such as television where one gets a, multiplicative power from a single model, transmitting new ways of thinking and behaving to many people in different location. This in line with McLuhan’s view as cited by Rodman (2006)¹⁰, that a medium like television tends to deaden the critical faculties of individuals adding that print at least encourages logical thought, because it requires a rational, step-by-step decoding. The above television image, has live which could turn to different angles and positions making the viewers to see the different body parts in its natural state. On the other hand, the printed image is lifeless hence; these findings are corroborated by the principles of the cultivation the readers can only see the front view with less attraction.

Theory by Gerbner et al. Anaeto et al all hold that television is essentially and fundamentally different from other mass media. It is the only medium in history with which people can interact.

Figure 2 is a typical media (TV) portrayals of a model or star which have gained some form of acceptance. Before now, ladies (young and old) who wear cloths

revealing the pubic or inner wears (bra or panties) were seriously frowned at and were seen as deviants but these values are gradually becoming academic material for the study of history. Similarly certain types of cloths were not worn to certain places especially, churches, but the careless dressings have also eaten deep into the churches and no one seems to care.

In the past, sex was seen as sacred, shrouded in secrecy, but today, with technological advancement, sex is seen everywhere by the young and old. The internet is open to all and all sorts of sexual activities could be accessed with a click. Even the videos on the television are too romantic that all it left is for the actual sex to take place, (Peace Letters, 2014)¹⁶.



Figure 6: Physical impact of the media publication of attitudes within the environment.

**Research question 5:
How has the media publications affected the society**

The primary effect of media publications on our immediate environment is portrayed in figure 6. The media presentation of trendy wears and by extension glorifying such has engendered a change in the Nigerian society. From the above pictures, it could be seen the types of clothes worn to school and churches in the Nigerian society. This is in contrast to what used to be, that is the cultural paradigm of Nigerian. This trend which has

found its way into the Nigerian system has given rise to issues like rape and other forms of sexual harassment.

Conclusion

An alarming rate of paradigmatic shift in Nigerian values and morality was discovered. The activities and programmes of the mass media should be seriously put to check. This is because if the media continued at the present observable pace, it might result to a state of moral erosion; a situation where the moral principles of the society will be completely washed away and given way to valuelessness.

Although the media have sometimes been described as being reflective by mirroring what is happening in the society, arguing that the media cannot present or reflect itself but the society, it should not be forgotten that the media have a gate keeping function – by determining what messages will be delivered to media consumers, how those messages will be constructed or framed and the time delivered as demanded by its education, gate keeping and watchdog functions. By education, the media should enlighten the consumer of media messages of what attitude or behaviour, through their programmes and messages that are acceptable and that will protect the dignity of human person, as gate keeper, the media ensure that programmes that contain nude or some ugly pictures capable of corrupting the minds are censored, and As a watchdog, the mass media are expected to ensure that the public are fully alerted of observe trend capable of impacting negatively on the people's values and morality.

Recommendations

Based on the foregoing, the following recommendations are discernable:

1. The privatization of the media has cost so much damage to the system as media house owners compete to have consumers in order to maximize profit and remain in business. This motive neutralises every ethical or professional demand for social responsibility, hence a reconsideration of the policy is imperative. This paper therefore, supports the recommendation for people ownership of media, especially the television, in which license to operate is given to more than five individuals for a particular media organisation, (Ekeanyanwu 2007)¹⁸.
2. Despite the deregulation of the mass media, censorship should be complete and consistent.
3. The promotion of core values and morals especially as pertains to dressing and decency of the human person should be a priority of the mass media
4. Although as private media organisations, profit is the major motive but the concept of social responsibility should not be thrown to the trash can or neglected. Media owners should exhibit high sense of responsibility in order not to contaminate the society with junks. The societal good should be their primary consideration.
5. There should be sanctions for defaulting media houses – that publish or broadcast articles or pictures which tend to glorify nudity. A withdrawal of licence or heavy fines should be imposed to serve as deterrent to defaulters.
6. Women groups and female politicians who are in place of authority, especially those in the

legislature should take it as a matter of serious concern to revive the lost values and morality of Nigeria through sensitizations and bills that will address the ugly trend.

7. The Nigerian Broadcasting Commission (NBC) should judiciously check the influence of western media on the local stations and must wake up to its responsibilities especially, ensure a greater percentage of local content.

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