Media and Globalisation: Analysis of Cultural Influence on Audience Reception of Foreign Content in Jos

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Abstract

The media play a central role in the process of cultural exchange especially in the context of globalization. In Jos metropolis, residents are extensively exposed to foreign programmes like Korean dramas, Indian films, American movies with such exposure posing a threat to preservation of local cultures and norms. The study examined cultural influence on audience reception of foreign content in Jos focusing on the extent of exposure, the aspects of foreign media content most adopted or resisted by audiences in Jos and the ways in which the reception of foreign media content shapes their cultural identity and practices. Anchored on Media Imperialism Theory and Cultivation Theory, which together argue that foreign media dominates local media systems and gradually shapes how audiences interpret and internalize cultural values over time, the study adopted a quantitative approach through which a structured questionnaire was used to collect data from 356 residents of

Jos metropolis. Findings revealed that Jos residents encounter foreign media frequently, with 43% watching or listening very often and another 39% often, and their consumption is driven mainly by entertainment and information needs, with digital platforms serving as the main access point (54%). Consequently, cultural values strongly shape audience engagement with foreign media, as 70% of respondents said their cultural or religious values affect how they view foreign content and 91% believed foreign media promotes values that challenge local cultural beliefs, influencing not only how content is received but also which types of content are rejected or accepted. Also, the audiences are aware of the role of foreign media on cultural identity, especially in personal expression and social practices, with 75% agreeing that foreign media has a negative influence on cultural identity in Jos. The study concludes that foreign media play a strong role in reinforcing globalization in Jos, gradually reshaping cultural identity even as audiences remain selective in what they accept. It recommends that local media producers in Jos should be sensitive to the cultural needs of the audiences when developing their media content, and that further studies should examine these dynamics in other Nigerian cities.

Keywords: Globalization, Media, Foreign Content, Culture, Audience.

BACKGROUND

Despite gaining independence, the economic, political and sociocultural structures of most African countries including Nigeria, appear to still be under the grip of their colonizers. In this regard, content as component of the media system has been instrumental in sustaining imperialistic legacies in Africa. According to Ishwor (2020), foreign powers use their media systems to manipulate and undermine the sociocultural values of states under the influence of neocolonialism. This paved way for the submerging and devaluation of local cultures and adoption of foreign values as a benchmark for globalization (Ifeanyi, Measina & Andy, 2023). Consequently, the growth of globalization has altered how people consume media content all around the globe. Foreign films, music and entertainment are now found in many Nigerian households (Nyiam, 2020). This can be attributed to the technological expansion that brought about innovations like satellite television, streaming services and other digital platforms. Even though, this free circulation of foreign material can allow individuals greater cultural exposure, it can also challenge the preservation of local culture, values, and even audiences' preference for local products (Straubhaar, Santillana, de Macedo & Guilherme, 2021).

Globalization originated in the days of media imperialism which saw the one-way transmission of cultural products from the dominant Western nations to other regions of the globe (Schiller, 1976). The argument then was that the expansion of Western media has the potential to lower the value of local cultures and also lead global culture to seem more like that of the West. Schiller (1976) observed how American media companies were dominating the international communication system. But thereafter, experts disputed this one-way reasoning. New notions came

out, and one of them is what Robertson (1992) characterized as "glocalization" which means that foreign and local forces exist together, and they also impact one another. So, foreign media content is not simply accepted like that, individuals normally receive them via their own cultural perspective.

In Nigeria, the media sector includes both local and international media products. Nollywood, for example, has evolved into a significant cultural export industry, and this has potentially diminished the way Western media used to dominate Nigerian and African entertainment sector (Haynes, 2000). Nonetheless, many Nigerians are believed to be highly exposed to American movies, Indian soap opera and even Latin American telenovelas. The way individuals receive this content is not the same. It is often shaped by their culture, social environment, and even their economic status. Lull (1995) and Morley (1980) have highlighted in their audience research that people are not merely passive receivers of media. Instead, people develop their own meaning from what they perceive, depending on their class, their cultural background, and their experience of life.

PROBLEM STATEMENT

Although it has been widely cited that Jos residents are extensively exposed to foreign programmes like Korean dramas, Indian films, American movies (Ojebuyi & Salawu, 2021), the central problem is how these viewers interpret or receive such content when contrasted with their own cultural values. Existing studies, such as Korneev, Logunov, and Vugar (2023) and Nwafor and Nnaemeka (2023), have examined how audiences elsewhere respond to foreign streaming and social media content, yet none of these studies has focused specifically on how cultural identity in Jos shapes the reception of foreign media content. This leaves a gap in the empirical literature that this study addresses. Thussu (2019) opines that globalization of media does not entirely remove local cultures, but rather it generates a hybrid where the global and local values go together. In the same fashion, Nyiam (2020) emphasizes that African viewers do not merely absorb whatever they encounter in global media. Sometimes they accept these foreign components and other times they fight them, depending on what fits with their own way of life, and this inconsistency may weaken cultural identity among the audience.

This shows that there is still a gap in understanding how cultural identity in Jos affects the way people receive and interpret foreign media. Without proper research on the cultural effects of globalization in Nigeria may remain based on assumptions instead of empirical facts (Omenugha, Uzuegbunam, & Ndolo, 2019). Therefore,

understanding how foreign media impacts culture and audience response in Jos is crucial as it will bring into limelight how the media play a role in spreading and reinforcing the concept of globalization.

AIM OF THE STUDY

The study aims to highlight how cultural values shape the way audiences in Jos respond to foreign media content.

RESEARCH OBJECTIVES

1. To examine the extent of exposure of Jos residents to foreign media content.
2. To investigate how cultural values, influence the reception of foreign media content among audiences in Jos.
3. To identify the aspects of foreign media content most adopted or resisted by audiences in Jos.
4. To assess the ways in which the reception of foreign media content shapes cultural identity and practices among audiences in Jos.

CONCEPTUAL REVIEW

Globalization

Although globalization first emerged in mid-1940s, the idea did not fully gain popularity until 1980s. Ever since then, it became a widespread concept in sociology even though it viewed as an empty word (Inosemtsev, 2008). Fundamentally, the ending of the cold war signaled the adoption of the concept particularly to describe how the globe was becoming interconnected in communication and commerce (Cuterela, 2012).

Globalization can be seen as a social and cultural phenomenon that brings people from different parts of the world in contact with one another. It introduces them to new cultures, norms and even way of life all together. (Dey, 2007). Tomlinson (1999) identified globalization as a fast-growing process of linkages between civilizations, states, organizations and individuals throughout the world. He characterized it as a process where time and space are squeezed, making distances seem shorter, and the world looks smaller, bringing individuals “closer” together (Tomlinson, 1999).

Globalization also highlights the relationship between social and economic networks. These networks are established, but they are also related to regional and international systems at the community or national level. It may be defined as the process of change across time and place that pushes human action to expand across

territories and countries. Without looking at how these linkages expand over space, the notion of globalization cannot be adequately defined. A thorough description, according to Cuterela (2012), must talk about four things: length, energy, pace, and impact.

Media and Globalization: The Nexus

The role of the media in the propagation of popular culture is significant because it enables people to access and adopt popular foreign cultures with ease. For instance, Hollywood movies, Western pop music and even fashion styles have been adopted in many countries (Istiqomah, 2020). This has seen the continuous discourse about globalization and disappearance of indigenous culture in many countries, especially Africa.

The phenomenon of globalization is shaping peoples' life style, behavior and even age long social norms. Apparently, it is reflected in lifestyle changes, music preference, fashion and even dishes. This is due to the accessibility of media which allows unrestricted flow of information to and from different parts of the world (Jadidah, Rahayu, Bella, Julinda & Anggraini, 2023).

The relationship between the media and society in the age of globalization a complex one because both the media and society are agents in the reinforcement of globalization. For the media, they subtly influence audiences to copy and adopt what they watch or hear. As argued by Linggarwati et al., (2021) consistent exposure to media content can alter audiences' cultural and social preferences. For the society, prevailing social realities can also push individuals into adopting or modifying foreign cultural norms to align with their own identity and background (Fauzi & Prasetyo, 2023).

Media and Cultural Imperialism

The concept of Cultural Imperialism describes how global communication largely moves in one way, from the West to other areas of the world, and this results to an unbalanced cultural flow that undermines local cultures (Tomlinson, 1991). The framework positions the media as an unpure mechanism that takes with it the values, views, and lifestyles of the society where it is made. For nations in the developing world, this means viewers frequently ingest foreign cultural patterns, and this may weaken how firmly they hang on to their own practices (Tomlinson, 1991).

Herbert Schiller came up with the word "media imperialism" in 1973 to describe a situation in which the media system of one area of focus is subject to that of another country (Stevenson & Ibagere, 2010). For instance, what Africans and people from

other places of the world know about America and Europe is based on the content pushed by their media systems. Western media infrastructure, organizations, and resources were crucial in spreading the idea that Europe and America were better in terms of politics, economy, and cultural values (Gudova, 2018).

REVIEW OF EMPIRICAL STUDIES

Korneev, Logunov and Vugar (2023) conducted mixed-methods study on the influence of streaming platforms on cultural identities and their consequences on audiences. The findings of the study revealed that cultural narratives are not conveyed in the same way across the world. Some films made attempt to depict cultural variety with respect, whereas many others, especially in popular production, ended up exploiting stereotypes and negative images. The findings also revealed that there is relationship between media content and how audiences perceive foreign cultures. Respondent who viewed content that presented a more genuine picture of cultural life claimed that they knew such cultures better and even felt greater empathy. On the other hand, those who were exposed to content full of stereotypes, they were more inclined to hang on to simplistic or even prejudiced opinions, which merely strengthened previous preconceptions. Also, audience reactions were not the same across regions. Western viewers generally understood non-Western films using their own cultural lens, whereas non-Western viewers were more sensitive to how their culture was represented in Western media and many publicly challenged inaccurate or distorted depictions.

The idea of cultural exchange in the information revolution era is not just limited streaming platforms; even social media is deeply involved. In their study entitled Uses and Gratifications of TikTok Platform among University Undergraduates, Nwanfor and Nnameka (2023) discovered a significant relationship between new media and globalization. The study found that majority of the respondents spend more than two hours on TikTok daily. The content preferred by the participants include music and dance challenges, and comedy skits, which were preferred by the majority. Also, majority of the participants highlighted that they regularly use music from other cultures in their TikTok videos. Another important finding was that a large number of the respondents believed that TikTok has caused a mix between Nigerian culture and global trends. The results further showed that many users consider TikTok as a platform for learning new dance steps and music even though they were concerned about its tendency to make them lose their indigenous cultural values. Lastly, the result showed a relationship between using TikTok and adoption of foreign cultural practices, especially among young people. The authors

concluded by emphasizing the growing trend of "cultural hybridity," where Nigerian youths are combining their local traditions with global styles and trends.

While the above studies have highlighted the correlation between media consumption and cultural exchange in different social and cultural contexts, none of them has specifically examined how indigenous cultural values shape the way audiences in Jos respond to foreign media content. This is the knowledge gap that the present study seeks to fill. Therefore, it has become imperative to further interrogate how indigenous cultural values shape the way audiences in Jos respond to foreign media content. This will help in the generation of indigenous insights that will help media operators and policy makers in Jos to tailor media policies and content that will help preserve indigenous cultural norms amidst the growing influence of globalization.

THEORETICAL FRAMEWORK

The study is anchored on two complementary theories, namely Media Imperialism Theory and Cultivation Theory each of which explains a different dimension of the problem under investigation.

Media Imperialism Theory

Media Imperialism Theory, developed by Schiller (1976), argues that the global flow of media content moves largely in one direction, from dominant Western media systems to developing regions of the world, and that this imbalance allows foreign values, lifestyles and worldviews to override local ones (Tomlinson, 1991). Applied to this study, the theory explains why Jos residents are exposed to foreign content in the first place. It holds that the local audiences are positioned within a media system dominated by foreign content which places local culture at a structural disadvantage even before individual audiences begin to interpret what they watch.

Cultivation Theory

Cultivation Theory, propounded by Gerbner and Gross (1976), holds that repeated and long-term exposure to media content gradually shapes how audiences perceive social reality, so that heavy consumers of a given type of content increasingly come to see the world in ways consistent with what they watch. Applied to this study, the theory explains the cumulative side of the problem: why sustained exposure to foreign programmes over time could gradually normalize foreign values and lifestyles among Jos residents, even where such values initially conflict with local norms. This explains why residents may adopt a behavior, style or idea from foreign media despite its potential effect on local culture.

The two theories provide an in-depth explanation of the problem of this study. Media Imperialism Theory explains why foreign content dominates the media environment in Jos while Cultivation Theory accounts for how sustained exposure to this content gradually shapes audience attitudes and behavior over time. It also explains why regular exposure to foreign content gradually shapes audiences' sense of what is normal, even when it conflicts with their own values.

METHODOLOGY

The study employed a quantitative research approach. A descriptive survey design was adopted through which a questionnaire was used for data collection. The population focused on adult residents especially media consumers across the three Local Government Areas that make up Jos metropolis which are; Jos South, Jos North and Jos East. According to the Nigerian Bureau of Statistics (2022), Nigeria's annual growth from 2006 to 2022 is about 2.75% a year, in which the population of Jos metropolis was estimated to be at 1,231,200. Based on the annual growth rate of 2.75%, Jos metropolis population is projected to hit 1,372,600 in 2026. To determine the sample size, the study relied on Taro Yamane sample size calculation formula using the projected population of Jos metropolis.

$$n \text{ SS} =$$

Where: SS = sample size (the unknown);
1 = a constant;
N = the total population (1,372,600); and
e = error term (0.05).

$$n =$$

$$n =$$

$$n =$$

$$n =$$

$$n = 399.9\ldots$$

$$n \ 400.$$

Afterwards, a convenience sampling technique was used to select respondents for questionnaire administration. This is a non-probability technique in which respondents are selected based on their availability and accessibility to the researcher, rather than through a randomized procedure. The questionnaire was administered to adult media consumers found in public and social gathering points, such as religious centers and tertiary institutions, across the three Local Government Areas that make up Jos metropolis, namely Jos South, Jos North and Jos East. Only adult residents who consume foreign media content were eligible to participate, and respondents completed the questionnaire with the researcher's

assistance where necessary. This enabled the researcher to approach members of the target population that were available and accessible during the data collection period. The data was analyzed using descriptive statistics tools with results presented in tables, frequencies and percentages.

DATA ANALYSIS

The collection period lasted for 39 days, during which 356 responses were gathered.

Table 1: Extent of Exposure of Jos Residents to Foreign Media Content

Items	Responses	Frequency	Percentage
How often do you watch or listen to foreign media content (News, music, films, social media)?	Very Often	153	43%
	Often	139	39%
	Rarely	64	18%
		356	**100**
Which type of foreign media content do you consume most?	News	103	29%
	Music	46	13%
	Films/Movies	132	37%
	Social media	75	21%
		356	**100**
Through which platform do you mostly access foreign media content?	Television	146	41%
	Radio	11	3%
	Internet	192	54%
	Cinema	7	2%
		356	**100**
On average, how many hours per week do you spend on foreign media content?	Less than 3 hours	164	46%
	3-6 hours	142	40%
	7-10 hours	39	11%
	More than 10 hours	11	3%
		356	**100**

Source: Jos Metropolis Survey, 2025

Table 1 above presents data on the extent of exposure of Jos residents to foreign media content. Findings revealed that when asked how frequently they watch or listen to such content, 43% of respondents indicated “very often” and another 39% said “often,” while only 18% reported “rarely.” This suggests that foreign media is common most residents. Films and movies appear to dominate (37%), followed by news (29%), with social media (21%) and music (13%) following. This shows the strength of film industries such as Hollywood and Bollywood, which often circulate widely in Nigeria.

More than half of the respondents (54%) noted the internet as means through which they access foreign content, while 41% indicated that they rely on television, 2% use cinema while 3% use radio. This indicates that while digital platforms are common, television has not disappeared, especially in households where internet connectivity may not be accessible. When asked about the average time spent weekly on foreign media, most respondents reported relatively limited engagement: 46% said less than three hours, and 40% said between three and six hours, 11% said they spend more than seven hours per week while 3% said they spend more than 10 hours. This suggests that although exposure to foreign media is widespread, the degree of engagement may be moderate for many residents.

Table 2: Influence of Cultural Values on the Reception of Foreign Media Content

Items	Responses	Frequency	Percentage
Do you think your cultural or religious values affect the way you view foreign media content?	Yes	249	70%
	No	78	22%
	Not Sure	29	8%
		356	**100**
How do your family or community members react when you consume foreign media content?	Encourage	36	10%
	Discourage	110	31%
	Neutral	210	59%
		356	**100**
Do you sometimes avoid certain foreign media content because it is in conflicts with your cultural values?	Yes	306	86%
	No	32	9%
	Not Sure	18	5%
		356	**100**
Do you believe foreign media promotes values that challenge local cultural beliefs?	Yes	324	91%
	No	18	5%
	Undecided	14	4%
		356	**100**

Source: Jos Metropolis Survey, 2025

Table 2 above presents data on how cultural values influence the reception of foreign media content among audiences in Jos. Findings revealed that 70% of respondents indicated that their cultural or religious values affect the way they view foreign media content, while 22% said they do not, and 8% were not sure. This suggests that cultural and religious factors play an important role in shaping how foreign media is interpreted by most residents. When asked how their family or community members react to their consumption of foreign media, 59% indicated

neutrality, 31% said their families or communities discouraged them, while 10% indicated being encouraged. This shows that while foreign media use is largely tolerated, there are still segments of society that view it with disapproval.

A majority (86%) said that they sometimes avoid certain foreign media content because it conflicts with their cultural values, 9% said they do not while 5% were unsure. This highlights the filtering role of cultural standards in determining what audiences choose to consume. Finally, 91% of respondents said that foreign media promotes values that challenge local cultural beliefs, 5% said no and 4% were undecided. This indicates a strong perception that foreign media often projects norms and lifestyles that contrast with traditional cultural expectations in Jos.

Table 3: Aspects of Foreign Media Content Most Adopted or Resisted by Audiences in Jos

Items	Responses	Frequency	Percentage
Which aspects of foreign media do you find most attractive	Fashion	32	9%
	Language	46	13%
	Lifestyle	75	21%
	Entertainment	203	57%
		356	**100**
Which aspects of foreign media do you personally reject?	Dressing	121	34%
	Language	32	9%
	Social Behavior	203	57%
		356	**100**
Have you ever copied a behavior, style, or idea from foreign media in your daily life?	Yes	246	69%
	No	71	20%
	Not Sure	39	11%
		356	**100**
Which part of foreign media is most likely to negatively affect young people in Jos?	Indecent Dressing	142	40%
	Foul Language	29	8%
	Social Behavior	125	35%
	Violence and Crime Portrayal	61	17%
		356	**100**

Source: Jos Metropolis Survey, 2025

Table 3 above presents data on the aspects of foreign media content most adopted or resisted by audiences in Jos. Findings revealed that entertainment is the most attractive aspect of foreign media, with 57% of respondents identifying it, 21%

indicated lifestyle, 13% indicated language and 9% indicated fashion. This suggests that entertainment through films, music, and television is the major point attraction that draws Jos residents towards foreign media, reinforcing its role in shaping leisure and recreational practices. When asked about the aspects of foreign media they personally reject, 57% pointed to social behavior, 34% to dressing, and 9% to language. This indicates that while audiences may enjoy the entertainment value of foreign media, they remain cautious of adopting social practices and dress styles that conflict with local norms and expectations.

Further, 69% of respondents admitted that they have copied a behavior, style, or idea from foreign media in their daily life, while 20% said they had not while 11% were unsure. This shows that despite resistance to certain values, foreign media still exerts a tangible influence on lifestyle choices and everyday practices. On the perceived negative influence of foreign media on young people, 40% of respondents identified indecent dressing, 35% cited social behavior, 17% pointed to portrayals of violence and crime, and 8% mentioned foul language. This reflects concerns that foreign media may undermine cultural values and shape behaviors in ways that are considered socially undesirable within the local context.

Table 4: Influence of Foreign Media on Cultural Identity and Practices in Jos

Items	Responses	Frequency	Percentage
Has exposure to foreign media influenced the way you dress, speak, or interact socially?	Yes	253	71%
	No	46	13%
	Undecided	57	16%
		356	**100**
Do you believe foreign media is changing the cultural identity of people in Jos?	Yes	249	70%
	No	39	11%
	Undecided	68	19%
		356	**100**
Does foreign media create a negative influence on the cultural identity of Jos residents?	Yes	267	75%
	No	32	9%
	Not Sure	57	16%
		356	**100**
Which local cultural practices do you think are being replaced by foreign media influence?	Cultural Values	139	39%
	Social interaction	82	23%
	Social ethics	71	20%

	Politics	18	5%
	Beauty standard	11	3%
		356	**100**

Source: Jos Metropolis Survey, 2025

Table 4 above presents data on the ways in which the reception of foreign media shapes cultural identity and practices among audiences in Jos. Findings revealed that 71% of respondents agreed that exposure to foreign media has influenced how they dress, speak, or interact socially, while 13% disagreed and 16% were undecided. This indicates that foreign media exerts a noticeable effect on everyday practices, especially in areas related to fashion, language use, and social behavior. Similarly, 70% of respondents believed that foreign media is changing the cultural identity of people in Jos, while 11% said it is not, and 19% were undecided. This reflects a strong perception among residents that foreign media contributes to shifts in cultural norms and identity formation in Jos metropolis.

On whether foreign media creates a negative influence on cultural identity, 75% of respondents answered yes, 9% answered no, and 16% were not sure. This suggests that while residents acknowledge foreign media's influence, many view the changes as eroding rather than enriching cultural identity. When asked to identify specific local practices being replaced by foreign media, 39% pointed to cultural values, 23% to social interaction, 20% to social ethics, 5% to politics while 3% to beauty standard. These responses highlight concerns that foreign media is gradually reshaping traditional norms and interpersonal relationships.

The findings imply that Jos residents recognize the transformative role of foreign media on cultural identity, with its strongest effects seen in personal expression and social practices. At the same time, there is widespread concern about the erosion of traditional values and ethics.

DISCUSSION OF FINDINGS

The data in Table 1 revealed that although exposure to foreign media is widespread where the majority of the respondents reported spending less than 3 hours a day, the degree of engagement may be moderate for many residents' foreign media is common most residents with digital platforms dominating as the gateway to accessing foreign culture. Television, however is still relevant to most residents. Consequently, the media is the strongest enabler of globalization and as a result the disappearance of indigenous cultures in Africa may be largely attributed to the

dominance of foreign media content on the African media industry. Furthermore, role of the media in the propagation of popular culture is significant because it enables people to access and adopt popular foreign cultures with ease (Istiqomah, 2020).

The finding that the internet serves as the leading platform through which residents access foreign content confirms the observation made by Nwafor and Nnameka (2023) who noted that many users consider TikTok as a platform for learning new dance steps and music even though they were concerned about its tendency to make them lose their indigenous cultural values. The consumption pattern in Jos also justifies argument that new technologies can redefine existing cultural practices (Nwafor & Nnameka, 2023). In this context, social media and the internet allow access to cultural exchange and facilitate the replacement of indigenous cultures. As argued by Tomlinson (1991) the role of the media in cultural imperialism is undeniable because the global flow of media content is often unidirectional.

The data in Table 2 revealed that cultural and religious factors play an important role in shaping how foreign media is interpreted by most residents. While foreign media use is tolerated, there are still segments of society that view it with disapproval. This shows the imbalance chat characterizes media imperialism, where foreign media, mostly from the West dominate the flow of content into places like Jos and portraying values that do not always fit local realities (Schiller, 1976). As highlighted by the majority of respondents, cultural standards play a filtering role in what they choose to consume and there is a perception that foreign media often projects norms and lifestyles that conflict with traditional cultural expectations in Jos. Yet, fact that foreign content remains the dominant source of entertainment for most residents in Jos despite this resistance, shows the existence of the one-way dominance described by media imperialism.

These findings align with the observation made by Korneev, Logunov, and Vugar (2023) that Western audiences often interpret non-Western films through their own cultural realities while non-Western audiences tend to be more conscious of how their cultures are projected in Western media. In the context of this study, Jos residents accept or reject foreign media depending on whether it resonates or distorts their cultural expectations.

The data in Table 4 shows that entertainment through films, music, and television remains the major point of attraction towards foreign media among Jos residents. This confirms media role in shaping leisure and recreational practices among residents. Although audiences appear to enjoy the entertainment value of foreign

media, they remain cautious of adopting social practices and dress styles that conflict with local norms and expectations. These findings reflect the hybrid role of the media as both source of entertainment and also a social disruptor. As argued by, Stevenson and Ibagere, (2010) cultural imperialism is still being used as a weapon of colonialism. Foreign media institutions still use their content that shape the attitudes, behaviors, and perception of locals which in turn undermines indigenous cultural norms and belief systems.

Furthermore, despite resistance to certain values, foreign media still exerts a tangible influence on lifestyle choices and everyday practices. There are however concerns that foreign media may undermine cultural values and shape behaviors in ways that are considered socially undesirable within the local context. From cultivation theory's standpoint, Jos residents may consciously reject certain foreign values in the moment, while the frequency of their exposure is quietly cultivating shifts in how they see social norms over time, an effect that is harder to notice because it builds gradually rather than through a single decision to accept or reject. For Jos residents, foreign media content is neither fully embraced nor outrigthly rejected.

The findings in Table 4 revealed perception of cultural shifts among residents because majority believe that foreign media contributes to adjustment of cultural norms and identity formation in Jos. Also, foreign media influences everyday practices, especially in areas related to fashion, language use, and social behavior. Foreign media content is not just consumed by the residents for entertainment but for cultural exchange as well. Dey (2007) argued that, the ideals of globalization can be promoted in the process of cultural exchange as the audiences' social interaction styles and even speaking patterns are greatly influenced by the content they are exposed to.

Further, while residents acknowledge the influence of foreign media, many view the changes as compromising rather than enriching cultural identity. The data revealed that the majority of the respondents were concerned about the gradual reshaping of traditional norms and interpersonal relationships by foreign media. This confirms the findings of Nwafor and Nnameka (2023) who also highlighted the tension that is central to the idea of globalization in which new cultures emerge at the expense of indigenous ones. Their study confirmed the presence of concerns among youths in Southern Nigeria who admitted adopting foreign lifestyle and language while fearing the gradual disappearance of indigenous values. Also, the influence of neocolonialism remains visible on Nigeria's sociocultural fabrics due

to dominance of foreign content in our media system. For instance, the devaluation of local cultures, languages, values and feeling of inferiority towards indigenous value systems and practices among young people can be directly attributed to their engagement with foreign media content. They use the values promoted in the content as the standards for modernity or civilization.

SUMMARY OF FINDINGS

The findings show that Jos residents are widely exposed to foreign media, mainly through the internet and largely for entertainment and information purposes. Cultural and religious values play a strong filtering role in how this content is received, with most residents saying they sometimes avoid foreign content that conflicts with their beliefs. While entertainment is the most attractive aspect of foreign media, audiences remain cautious about adopting foreign social behavior and dress styles, even though a majority admit to having personally copied a behavior, style or idea from foreign media. Most residents also believe that foreign media is reshaping cultural identity in Jos.

CONCLUSION

Against the backdrop of the findings, the study reflects how the dominance of foreign media is reinforcing the idea of globalization in Jos by fostering the widespread adoption of foreign cultural values and lifestyle which consequently undermines indigenous value systems. Cultural identity, individual experiences and social position however significantly interfere with the audiences' reception of foreign media, making them active participants in the interpretation and contextualization of the content.

RECOMMENDATIONS

Based on the findings, the study has put forward the following recommendations:

i. Local media producers in Jos should always be sensitive to the cultural needs of the audiences when developing their media content. This will enable them meet the increasing and dynamic entertainment and information needs of the local audiences.
ii. Additionally, local media content should reflect indigenous cultural values so as to provide alternative to foreign media and at the same time help preserve local culture, values and ethics amidst the growing influence of globalization.

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