
FOREIGN MOVIES AND YOUTH BEHAVIOUR IN NIGERIA: A REVIEW OF EMPIRICAL EVIDENCE

Chidiebere, Nkemdirim Priscillia,

Alex Ekwueme Federal University, Ndufu Alike Ikwo, Ebonyi State,
Nigeria, Faculty Of Social Sciences, Department Of Mass
Communication
nkemchidi75@gmail.com
07037178223

Abstract

Western movie refers to any film produced in Western countries such as United States, the United Kingdom, Canada, or other parts of Europe. These movies often carry Western cultural values, lifestyles, and ideologies. This paper reviewed empirical studies on the influence of foreign, particularly Western movies, on the behaviour of Nigerian youth. The study was anchored on Cultivation Theory and Social Learning Theory. Findings across the literature reviewed indicated that while exposure to foreign films provided opportunities for cultural exchange, global awareness, and creative inspiration, it also raises concern about the erosion of indigenous values, imitation of Western lifestyles, and moral displacement among young people. The study recommended that there is a need for balance through media education, stronger promotion of indigenous content, and parental as well as institutional guidance to ensure that Nigerian youths benefit positively without losing touch with their cultural identity.

Keywords: Western movies, movies, Social life, moral life, culture, Nigerian youths.

Introduction

Movies are globally acknowledged to be one of the best and simple ways of providing entertainment to the masses. In an era of rapid globalisation, the proliferation of foreign films – Hollywood, European cinemas, Bollywood, Korean, and others – has become a dominant influence in the lives of many

Nigerian youths. These globalisation of the media has significantly transformed the cultural landscape of many developing societies, particularly through the mass circulation of foreign media content. In Nigeria, one of the most prominent aspects of the transformation is the widespread consumption of foreign movies, ranging from Hollywood blockbusters and Bollywood productions of Korean dramas and European cinemas. With the expansion of digital streaming services such as Netflix, Amazon Prime, and YouTube, alongside satellite television networks, Nigerian youths now have an unprecedented access to diverse foreign film content (Ahmadu, 2017). These films are increasingly accessible via streaming platforms, satellite TV, and informal distribution channels, exposing young viewers to a wide range of cultural values, lifestyles, moral norms, and behavioural models (Ahmadu, 2017). While foreign movies can broaden horizon and provide educational value, they are also associated with behavioural challenges such as aggression, risky sexual attitudes, and cultural displacement (Ahmadu, 2017).

Foreign films are not merely entertainment; they are conveyors of cultural values, norms, and behavioural scripts. Social learning theory suggests that young people tend to imitate behaviours observed in media, especially when such behaviours appear glamorous or are rewarded on screen (Bandura, 2001). This makes Nigerian youths particularly susceptible to the influence of foreign films, given their developmental stage and the role of peer influence in adolescence (Ochiaka *et al.* 2023)

Movies provide relaxation among youths and adults as many cannot afford resort areas, travel abroad for holidays. So movies have been viewed as a way of comfort for people especially the youths to relax and spend their spare time (Sambo, Halilu & Aliyo, 2015). Movies also inspire, entertain people and give them pause to ponder on issues. It can create enjoyable as well as sad moments in the viewer's emotional feeling. Sometimes, movies make people laugh, cry, get outraged and sometimes, reach a new

understanding of the world around. Movies show the different views of issues to people and teach people important lessons or morals lessons. So, the introduction of films into Nigeria in the 1900's by the British colonialists who used it for propaganda purposes, while the church used it to spread the gospel (Sambo, Halilu & Aliyo, 2015), could be described as a mixed blessing. The Colonial Administration and the Church saw film not only as a medium of entertainment but as an effective medium of communication (Akpabio, 2003).

Several empirical studies in Nigeria have documented these behavioural implications. For instance, Udofia and Anyim (n.d) found that violent films, sexual contents, and portrayals of smoking significantly influenced students' aggressive tendencies and interpersonal relationships. Similarly, research in Ugheli North, Delta State, showed that a majority of teenagers reported imitating the fashions, attitudes, and lifestyles of foreign film characters, often embracing behaviours perceived as immoral or socially deviant (Udofia & Anyim, n.d.). In Enugu State, Ochiakaet *al.* (2023) observed that movie exposure was strongly linked to shifts in adolescents' mind-sets and sexual behaviours, particularly concerning premarital relationships and gender interactions.

At the same time, scholars have argued that foreign films can play constructive roles. They may broaden youth's horizons, improve language proficiency, and promote intercultural awareness (Ahmadu, 2017). For example, young Nigerians who consume English-speaking films may develop stronger communication skills, while exposure to foreign culture can inspire creativity and aspirations for global citizenship. However, such benefits are often overshadowed by concerns about cultural imperialism – the fear that constant exposure to Western or Asian media could erode indigenous Nigerian values, leading to what some describe as moral decadence and cultural alienation (Ochiakaet *al.* 2023).

In addition, the accessibility of foreign films via online platforms has intensified their influence. With streaming services offering unregulated, on demand access, parental supervision is limited, increasing the likelihood that adolescents will consume inappropriate content (Udofia & Anyim, n.d.). Unlike local Nigerian films (Nollywood), which often incorporate moral lessons and cultural reinforcements, foreign films may present narratives with little regard for Nigerian cultural sensitivities. This dichotomy has led researchers to question whether the dominance of foreign movies undermines the socialisation role that indigenous media traditionally play (Ahmadu, 2017)

These findings suggest that foreign movies exert a powerful influence in shaping Nigerian youths' behaviour, with implications for cultural identity, socialisation, and moral development. Yet, as Ahmadu (2017) notes, most studies do not adequately distinguish between genres of foreign films or account for contextual factors such as peer influence and parental mediation. Thus, a comprehensive review is necessary to consolidated existing knowledge, critique methodologies, and identify areas for future research on the influence of foreign films on Nigerian youths.

Therefore, this paper provides a systematic review of literature on the implications of watching foreign movies on Nigerian youth behaviour in Nigeria. It synthesises existing evidence on the cultural, psychological, and social effects of foreign films, explores theoretical frameworks such as social learning theory and cultivation theory, and identifies research gaps for further study. By doing so, it aims to contribute to the broader discourse on media globalisation and its implications for youth development in Nigeria.

Statement of the Problem

In contemporary Nigeria, youths represent one of the most media-exposed segments of society. With the rise of satellite television digital streaming platforms, and mobile internet, foreign films are now consumed at

an unprecedented rate. Unlike in previous decades where Nollywood dominated the local film market, Nigerian adolescents and young adults today are now increasingly drawn to Hollywood blockbusters, Bollywood productions, Korean dramas and other foreign films. This development has its advantages and disadvantages that impact on the behavioural patterns and value systems, or that may conflict with Nigeria's indigenous traditions and moral frameworks

Despite the growing body of research in the area of foreign movies and Nigerian youths, several gaps remain. Research on this area remains fragmented and limited. First, most studies are localised focussing on particular states or communities, limiting their generalisability across Nigeria's diverse regions. Second, few studies distinguished between genres of foreign movies – such as action, romance, comedy, or horror – despite evidence that genres may mediate behavioural outcomes (Ochiaka *et al*). Third, methodological weaknesses, such as reliance on cross-cultural surveys and self-reports, limit the ability to establish causal relationships between movie exposure and behavioural change. These gaps underscore the need for a comprehensive literature review to consolidate existing findings, critically evaluate methodological approaches, and propose a direction for future inquiry.

Therefore, the central problem is the lack of a comprehensive synthesis of empirical evidence on the implications of foreign film consumption for Nigerian youth behaviour. Without such knowledge, it becomes difficult for educators policy makers, and parents to develop informed interventions that balance the benefits of foreign media exposure with the need to safeguard cultural identity, moral development, and positive youth socialisation in Nigeria.

Objectives of the Study

The main objective of the study is to examine the implications of watching foreign movies on the behaviour of Nigerian youths. Specifically, the study seeks to:

1. identify the behavioural patterns (such as dressing, language use, aggression, and interaction) influenced by exposure to foreign movies among Nigerian youths.
2. examine the cultural and moral implications of foreign movie consumption on the value orientation and identity of Nigerian adolescents and young adults.
3. evaluate the gaps in existing empirical research.
4. propose recommendations for educators, parents and policy makers on how to maximise the benefits and minimise the negative effects of foreign movies on Nigerian youths.

Significance of the Study

This study is beneficial in several ways. In broad term, the study has both theoretical and practical significance. Theoretically, the study will contribute to academic discourse on media globalisation and its behavioural implications for youths in developing countries. While numerous studies have examined the influence of local media such as Nollywood, far fewer have systematically reviewed the impact of foreign films on Nigerian youths. By synthesising existing empirical evidence, this study fills an important gap in communication and media study literature, offering insights that extend theoretical frameworks such as social learning theory, and cultural imperialism into the Nigerian context (Ochiakaet *al*; Ahmadu, 2017).

At the practical level, the study will be of value for educators and parents. Understanding how foreign movies affect youths' attitudes, values and behaviour can guide teachers, councillors, and parents in developing strategies to promote media literacy, critical thinking, and cultural pride

among adolescents. This is particularly important in an era where unrestricted access to online streaming platforms has made parental control more challenging (Udofia & Anyim, n.d.).

Finally, the study has societal significance. Nigeria is a youth nation, with over 60% of its population under the age of 25. The behavioural patterns that young people adopt today will determine the moral, cultural, and social trajectory of the nation tomorrow. By shedding light on how foreign films shape identity, values and conducts, this study offers insights that can support initiatives aimed at strengthening national values, preserving cultural heritage, and fostering positive youth development.

Search Strategy, Inclusion and Exclusion Criteria

Preferred Reporting Items for Systematic reviews and Meta-Analyses (PRISMA) framework was used to provide a structured and transparent method for identifying, screening, and synthesising the available research evidence. Relevant studies were searched through electronic databases including Google Scholar, JASTOR, Research Gate, using keywords such as "Western movies", "foreign films", "Nigerian youth". Both qualitative and quantitative studies published between, 7-10 years were considered. Duplicates were removed, and abstracts were reviewed to exclude studies that did not directly examine Nigerian youths or that focused on unrelated media influences. Full texts of the remaining studies were assessed against inclusion criteria, such as research that focused on behavioural, cultural, or moral implications of Western films consumption among Nigerian youth.

Boolean operators AND, OR and NOT were used to narrow the search. Any articles excluded by the Boolean terms were not included. To get

the articles that were germane to the study, titles and abstracts were initially used to screen and identify relevant studies. This was followed by full text screening of articles suggested by the abstracts and titles.

Review of Related Literature

Implications of Watching Movies on Nigerian Youths

The consumption and impacts of Western movies on Nigerian youths has both negative and positive impacts. On the positive side, they provide educational insights, exposure to global issues, and new ways of thinking about democracy, technology, and human rights (Ahmadu, 2017). Conversely, Western movies have been criticised for promoting violence, materialism, and unrealistic expectations of life (Gerbner, Gross, Morgan & Signorielli, 2002). For instance, the cultivation theory suggests that heavy exposure to Western movies can shape individuals' perceptions of reality, often in ways inconsistent with their local environments (Morgan & Shannahan, 2017). However, scholars also argue that instead of simply displacing local cultures, Western movies may lead to cultural hybridisation. Audiences in non-Western contexts actively negotiate meaning, blending foreign and indigenous values in their everyday lives (Kraidy, 2020). This aligns with the concept of media globalisation, where cultural flows are not unidirectional but multidirectional (Appadurai, 1996). For example, Nollywood in Nigeria has incorporated Western cinematic techniques while maintaining indigenous storytelling tradition, thereby resisting total cultural dominance.

As youths are at critical stage of identity formation, their media habits-especially exposure to television and online movies and series, shape their attitudes, aspirations, and social practices in significant ways. According to Mabelle (2016), from the beginning, movies have laboured greatly to convince viewers that they need to make themselves more

attractive and align with dominant cultures as presented by the media. It has offered up a ceaseless stream of advertisement for hair care products, shaving blades and creams, body soaps, deodorants, and a host of other products designed to enhance the feel, the smell, or the look of the human body. All these are sharp attack on the cultural values of the Nigerian society and this is consequently manifested by the general way of life of the Nigerian youths. In the last four decades, the feelings and attitudes of the youth in general to conform to Western cultures is on the increase on daily basis. Studies demonstrate that repeated exposure to Western films leads to changes in dress codes, language preference, and leisure activities among Nigerian youths. For example, Pius (2016) found that students who frequently watched Western television programmes were more likely to adopt Western clothing styles and slangs, often at the expense of indigenous dress and mother tongues. This reflects cultural assimilation and the diminishing salience of traditional identity markers.

With regard to cultural identity and value orientation, one of the most debatable implications is the potential shift in cultural identity. The prevalence of Western movies across the globe has raised questions and concerns regarding its impact on cultural values and norms especially among young people. Egbochuku and Ekanem (2008) study further proves that the adolescents are aware of and familiar with the various environmental stimuli that come to them through films and pictures and exposure to pornography and Western films. Therefore, the contemporary theory of consumption in Africa which speaks of hybridity and resistance to foreign cultures is yet to be rooted and appreciated in Nigeria. The general lifestyle of these teenagers is considerably modelled on that of foreign cultures (Mabelle, 2016). Their dressing, behaviour, music and entertainment choice and world view in general are all pointers to this position (Mabelle, 2016). In support, Banjo and Umunna (2022) argue that the dominance of American films in Nigerian media markets repositions Western cultural symbols as superior while

relegating indigenous values to the periphery. This could lead to cultural displacement wherein young Nigerians experience a weakening cultural confidence, and are less inclined to value or demand indigenous cultural products. Similarly, Obong (2019) highlighted how this process creates a, "cultural dependency syndrome," in which Nigerian youth subconsciously patronise foreign content as the standard of quality.

Nowadays, many concerns have been raised about the kinds of values and attitudes that may be inculcated by exposure to certain kinds of media contents, especially enculturation and violence in movies (Kubey and Larson, 2005 as cited in Mabelle, 2005). Nigerian culture traditionally emphasises communal living, respect for elders, and strong religious values. However, many Western movies portray individualism, liberal lifestyles, and secular attitudes (Hofstede *et al.*, 2010). Exposure to such content can influence Nigerian youths to adopt foreign norms and values, sometimes at the expense of indigenous cultural practices (Okoro & Agbo, 2020). This raises concerns about cultural erosion, as young adults may gradually perceive Western lifestyles as superior or more "modern". This can sometimes lead to a disconnect from their own culture and a potential adoption of foreign mannerism particularly in the areas like fashion, language, and social interactions; this can be considered a form of cultural imperialism, where Western culture is perceived as dominant and desirable (Anon, 2004).

The Nigerian media landscape exhibits the reliance syndrome, whereby the country's local news, entertainment, music, and programming are augmented by the products and services provided by Western media/television. The upsetting reality is that they are forced to appear as models for their owners' numerous commodities, with no way for them to reject or make a decision (Matterlert 1999 as cited in Chinaka & Duru, 2023).

Social cognitive theory explains that individuals learn behaviours through observations and imitation (Bandura, 2021). Young people often

model their speech, dress styles, and relationships behaviours after characters they admire in Western movies. For instance, the adoption of Western slang, fashion trends, or dating practices is frequently observed on major streets in Nigeria, social parties and festivals. While this may foster self-expression and global connectivity, it may also conflict with societal expectations, leading to intergenerational tensions between young and older members of society (Chinaka & Duru, 2023). The findings of the study by Matterlert (1999) as cited in Chinaka & Duru (2023) supports this assertion as it clearly shows that Western films (American Films) influences youth dressing style and preference.

Weitzer & Kubrin (2004) suggest that films are able to provide knowledge on fashion/dressing to the audience because films are highly visual and seeing something on film may have an impact on them. According to the authors, films affects not only the knowledge of the audience, but also the attitudes such as the desire for products and brand preferences. This study reveals that films, to some extent, are very influential on youth clothes shopping behaviour especially for the adolescents and the young adult group. Findings further reveal that youths imitate these forms of dressing due to the trend in fashion as well as imitating a role model. Hoffner and Buchanan (2005) found that attractiveness of the movie character associated with the rating of female character with their wishful identification could lead to modelling effect in terms of the appearance of the women. Therefore, women are more likely to consciously model their own appearance after the model character.

In the area of intellectual impact, Western movies can contribute to learning by exposing young people to new ideas, innovative problem-solving approaches, and global perspectives. Educational and biographical films, for example, can inspire creativity, critical thinking, and career aspirations. However, excessive indulgence in entertainment-focused Western movies may lead to distraction from academic, poor time

management, and reduced attention to local educational content (Olowu, 2019).

Longeet *al* (2021) cited Ojo and Fasuba (2005) gives a clear picture of the impact of Western media contents on adolescent's sexuality behaviour in Nigeria and sub-Sahara Africa as going through transformation from what it used to be in the past. The study attributes this to the effect of modernisation caused by industrialisation, education, exposure and enculturation through importation of various Western films and foreign cultures which were alien to the Nigerian cultures in particular and Africa as a whole. The major deterrents against these vices were previously cultural orientation and religious beliefs. However, the internet more than any other agent of social change has contributed in no small measure to the removal of guilt, fear and shame associated with unconventional sexual activities (Mabelle, 2016). In fact, foreign movies often contain themes of sexual freedom, substances use, and individual autonomy that differ markedly from Nigeria's traditional conservative moral framework. Empirical findings by Pius (2018) demonstrate that adolescents who consumed high levels of Western films exhibited more permissive attitudes towards premarital sex and dating practices. This moral shift, scholars argue, stems from the normalisation effect of media portrayals, where repeated exposure gradually renders behaviours acceptable.

Western movies often depict liberal gender relation, egalitarian partnerships, and sexual openness. Nigerian undergraduates exposed to such representations may begin to negotiate traditional gender expectations, resulting in greater gender awareness and advocacy for equality (Banjo & Umunna, 2022). On the other hand, unrealistic portrayals of romance and materialism may set unattainable standards for relationships, fostering dissatisfaction and risky behaviours among youths. According to Egbochuku and Ekanem (2008), there are various anti-cultural issues and behavioural problems the Nigerian Society has to grapple with. Such problems according

to Egbochuku and Ekanem (2008), include truancy, disobedience, vandalism, assault, insult, stealing, violent demonstration, drug offences, examination malpractices and secret cult activities. The authors state that there appears to be a consensus among Nigerian researchers and observers that many traditional values are changing rapidly and for the worse.

According to Egbochuku and Ekanem (2008), one area of life in which the decline of cultural values is obvious is in the area of sexuality. It is lamentable in Nigeria, culture no longer has a grip on the youth as our society seems to be plagued with decayed moral codes and values and so the sense of right and wrong is eroded. Apart from the blame apportioned to parents for their negligence, scholars are of the opinion that adolescents are naturally open to the normal sex drive while this drive is increased by the impact of permissive Western cultures transmitted through the sexual stimuli conveyed by the mass media (Banjo & Umunna, 2022). On the positive side, Western movies can broaden students' world views by providing insights into global cultures, politics, and technologies. This global exposure may enhance cosmopolitan identities, encourage openness to diversity, and stimulate aspirations to engage in global careers. However, Banjo and Umunna (2022) caution that it can also foster neo-colonialism attitudes, where students excessively valorise foreign societies and diminish pride in Nigerian culture and heritage.

Young Nigerians increasingly face tension between inherited moral codes and imported Western values. This value conflict can produce a moral ambiguity, particularly among undergraduates negotiating both parental expectations and peer group influences (Obong, 2019). For example, while family and religious institutions emphasis chastity and collective responsibility, Western films valorise individual choice, romantic autonomy, and material success. This dual exposure often results in hybrid moral orientation.

Beyond attitudes, foreign movie consumption may shape

behaviours. A survey by Uwah (2021) at Nuhu Bamali Polytechnic found that students who regularly watched Hollywood action and romance films displayed higher tolerance for risk-taking behaviours, including substance experimentation and casual dating. Although causality remains difficult to establish, such correlations suggests that media exposure interacts with peer influence and socio-economic pressures to affect real-world conduct.

Empirical Review

Abubakar, Kareem, Arikewuyo, Mustapha and Adekeye (2020) investigated the influence of exposure to romantic films through digital platforms on romantic relationships. A sample size of 400 was drawn amongst among undergraduates in selected universities in Kwara State and used in the study. Findings indicated that most of the respondents are heavy viewers of romantic films. Finding also showed that there is no significant difference between the endorsement of romantic film ideals by light viewers and heavy viewers. In addition, gender does not determine the level of influence of romantic films on their romantic relationships. It was concluded that watching romantic films might have an influence on the attitude of viewers in their romantic relationships and most viewers of romantic films tend to endorse some of the romantic ideals portrayed in the films they have watched through digital platforms. The study recommended that there is a need for proper education among viewers of romantic films so as to avoid taking as real the relationship experiences from what they watch in romantic films.

Mailumo and Aii (2018) investigated the kind of Western television programmes Nigeria youths watch and, the extent of influence such programmes have on the social attitude of the youths. The methodology adopted for this study was secondary source and personal observation of issues. The relevant theories employed were Persuasion theory and, Technological Determinism theory. The persuasion theory focuses on the

audience and content of messages. Messages have to be designed to capture peoples' attention (audience). The relevance of the study lied in the fact that cultural values are very important aspects of every social formation. It is concerned with the core principles and ideals upon which an entire community or nation exist (Mailumo & Aii 2018).

It is made up of various parts which is all of a group's guiding values that are good and acceptable by members. This study will hopefully make the media organisations realise the need and importance of Nigerian quality program transmission and, how this can influence the Nigerian youths over Western television programmes. The relevant theories employed are; Persuasion theory and, Technological Determinism theory. The persuasion theory focuses on the audience and content of messages. Messages have to be designed to capture peoples' attention (audience). Technological determinism theory expresses invention in technology that radically altered the way people think, feel, and act invariably causing cultural change. In other words, it expresses the modes of communication that shape human existence. Findings of the study showed that the extent of influence western television programmes have on the youth in Nigeria and other African countries cut across every facet of human life as compared to what used to be earlier in the past. This influence was attributed to the effect of modernization as a result of industrialisation, education, exposure and aculturation through importation of various western films and foreign cultures that were alien to the Nigerian culture in particular and Africa in general. The study recommended that Nigerian TV shows should consistently feature movies that project African cultural values to capture the attention of the Nigerian youths; film makes in Nigeria should feature young people in their movies more than the older people. This will help to make Nigerian youths engaged in the promotion of African culture themselves.

The study is related to the present study in purpose but differs in the sense that it did not use systematic research approach as used in the present

study. This methodological gap will be closed by the present study.

In a similar study, Odochie, Woolf & Adebowale (2021) examined "Western television programmes and the cultural values of Nigeria youths: literature and empirical perspective from Imo State, African". The purpose of the study was to investigate the impact of western television programmes on the cultural values of Nigeria youths through literature and empirical review. The study applied a multi-stage strategy where the population was divided into a number of groups from which the sample was drawn from one thousand youth selected to form a reparative population and at the secondary sampling stage, the researcher employed proportionate stratification and the sample size of each stratum was proportionate to the size of the stratum. Results from the study showed that constant exposure to Western television content(s) tends to identify Western television stars as models and the improvement of local television movies in quality and standard will increase.

Nigerian students' preference for local television product. The study recommended that the Nigerian journalists should be aware of their responsibilities towards the community which is the principle way of helping development. As long as they realised that the conduct of their duty and bearing in mind what is good for the society, then they will always guard against feeding their audience with imperialistic messages. This study is related to the present study in purpose but differed in setting or context. While this study focused on Imo State youths, the present study was not limited to any geographical area in Nigeria. Hence it is more comprehensive.

Ugboaja, Anorue, Okonkwo & Ayogu (2022) explored Exposure and Content Preference of Online Television Streaming among University Students in North Central, Nigeria. The survey research method was used to collect data from respondents in six universities (federal and state) in three selected states in the North-Central zone of the country namely: Niger, Benue and Kwara. The sample size for the study was 383. The study found that the majority of the students sampled in the North Central zone of Nigeria

were exposed to online television streaming. Therefore, the study, recommended that there should be a reduction in the cost of internet data subscriptions by network service providers in the country to encourage the adoption of online TV streaming by students. This study is related to the present study because it examined youths and the viewing of Western movies. The current study covered Nigerian youths in general. This literature review was the best way to capture the influence of Western movies on Nigerian youths in general.

Theoretical Frameworks

This study is anchored on two theories: Cultivation Theory and Social Learning Theory. One of the most suitable frameworks for this study is the Cultivation Theory propounded by Gerbner and Gross (1976). The Cultivation Theory proposed that long-term exposure to media cultivates perceptions of reality in audiences, shaping their attitudes, values, and worldviews. Applied to Nigerian youths, consistent exposure to Western movies can gradually normalise Western lifestyles, relationships, and moral codes, influencing how young people perceive social reality and potentially conflicting with indigenous Nigerian socio-cultural norms. This framework helps to explain the gradual and cumulative impact of Western films on behaviour and value orientation.

Another relevant framework is Social Learning Theory propounded by Bandura (1977). The theory emphasises that individuals learn behaviours, attitude, and social conduct by observing others, particularly when these models are rewarded, admired, or glamorised. Nigerian youths who consume Western movies may imitate dressing styles, speech patterns, relationship behaviours, or even aggressive actions portrayed by characters, especially when such behaviours are depicted as leading to success or admiration. This theory is useful in explain the imitative and immediate

behavioural influences of Western media on youth.

Together, these theories offer a strong foundation. Cultivation Theory highlights the long-term shaping of perceptions and values, while Social learning Theory explains the short-term imitation of behaviours observed in Western movies.

Research Methodology

This study adopted systematic literature review approach. This method is particularly suitable for exploring studies that are current and closely related to the subject under investigation. It offered a transparent, structured and replicable approach to synthesising evidence across diverse context, and removed the study from narrative reviews, which may be selective or subjective. The rigorous processes of identifying, screening, and critically appraising studies in systematic review reduces the risk of bias (Xiao and Watson, 2019) that could affect the study findings.

Discussion of Findings

Based on the objectives of this study, it was found that viewership or watching of Western television moves have both negative and positive impacts on the social and moral lifestyles of Nigerian youths. First, the review revealed that Nigerian young adults imitates the dressing mode of the characters they watch on Western movies. This finding agrees with the results of many other empirical studies already carried out in this area (e.g. Ahmadu, 2017; Odochie, Woolf & Adebowale, 2021, Ochiaka, 2023). However, the study identified an increasing pattern of Nigeria youths socio-cultural behaviours which indicate a serious struggle between Western media social dismantling of indigenous cultures, especially in the dressing pattern of Nigerian youths. This situation affects both Nigerian young boys and girls. This finding which distinguishes this study from the previous studies is supported by the evidence provided by Banjoand and Umunna (2022) study

as well as that of Obong (2019). Banjoand and Umunna (2022) using focus groups and qualitative analysis showed that heavy consumption of U.S. media is associated with Nigerian youths expressing negative comparisons of their own society and adopting favourable attitudes towards Western lifestyles and values, supporting the argument that Western media can erode local cultural pride and practices. Obong (2019) – a library/theoretical analysis that synthesised empirical findings and applied cultivation and cultural imperialism frameworks demonstrated how television (including foreign programming) promote dress codes, language shifts, materialism, and behavioural norms that conflict with indigenous Nigerian cultural values among young viewers. This finding is similar to that of Pius (2016) found that students who frequently watched Western television programmes were more likely to adopt Western clothing styles and slangs, often at the expense of indigenous dress and mother tongues. This reflects cultural assimilation and the diminishing salience of traditional identity markers.

With regard to attitude, moral life and behaviours of Nigerian youth that watch foreign moves, tis study found that such movies deeply influence the young minds to imitate what they see in Western movies. Obong (2019) study established that young Nigerians increasingly face tension between inherited moral codes and imported Western values. This value conflict can produce a moral ambiguity that makes it difficult for young Nigerians to negotiate between their indigenous culture and foreign culture.

This study also found that beyond attitudes, foreign movie consumption may shape behaviours. Uwah (2021) in support, that students who regularly watched Hollywood action and romance films displayed higher tolerance for risk-taking behaviours, including substance experimentation and casual dating. What is clear from the review of empirical studies on Western movies influence on young Nigerians is that some you people have been captured by what they watch or view or the Western movies that are streamed online while some are struggling between

the two cultures and that watching Western movies is heavily threatening the cultural and social identities of young Nigerians.

Conclusion and Recommendations

The review of empirical evidence shows that the consumption of foreign movies, particularly Western films, has a significant impact on the behaviour of Nigerian youth. While such movies can broaden horizons, promote creativity, and expose young people to global perspectives, they also pose challenges by influencing cultural orientation, lifestyle choices, language use, and moral values. Evidence suggests that overexposure often contributes to erosion of traditional Nigerian socio-cultural practices, increases imitation of Western lifestyles, and shifts in youth attitudes toward authority, fashion, and relationships. Therefore, while foreign films remain an important avenue for global cultural exchange, there is a need for balance through media education, stronger promotion of indigenous content, and parental as well as institutional guidance to ensure that Nigerian youths benefit positively without losing touch with their cultural identity.

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