Deregulation, Globalisation and Current Issues in the Electronic Media in Nigeria

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Abstract
As a country with arguably the most vibrant media in Africa, Nigeria has caught the fire of the global media phenomenon. The Nigerian electronic media industry, in particular, continues to show greater participation in the global village agenda. This trend started with the passage of Decree 38 of 1992 that liberalized the electronic media industry in Nigeria, and empowered private ownership; however, no time has the globalisation effect been more felt than in the 15-year old (1999 – 2014) democratic administration in the country. This paper relies on primary and secondary materials from existing literatures and reports, to show how this globalization trend has galvanized the electronic media in Nigeria with numerous benefits and challenges, particularly in terms of production, content and reception.
Keywords: Nigeria, Globalisation, Deregulation, Electronic, Media.

Introduction
The concept of globalization is not a new one, according to Eregare and Afolabi (2009, pp.145-146), as the spirit to move beyond one's natural frontiers has been the preserve of man. In the quest for trade and resources man had always moved to other lands to visit or to conquer it. By so doing he is influencing and being influenced by the new peoples and culture. As the world contracts, the people merge, throwing away certain blockages and barriers, thereby, forging a unity that had never been seen in history.

Globalization is the process whereby political social, economic and cultural relations increasingly take on a global scale which has propounded consequence for individual local experience and everyday lives. It is a process through which the entire human population is bonded in a single society (Albrow, 1990) or as Robertson (2000, p. 45) defines it "a structuration of the world as a whole".

There are several factors that are responsible for the growth of modern globalization. It could mostly be traced to the political changes in Europe; the fall of the Berlin wall in the 1990's and the growth of the World Wide Web (Servaes and Lie, 2000); the opening up and eventual collapse of the USSR and the eastern bloc countries, which had since given way to international markets moneys and media (Srebeny-Mohammed, 1996); the invention of modern ICTs and the strong wind of change that blew across the world in the 20th century, all these laid the foundation for globalization. There is also the big matter of deregulation of the mass media, and other cultural industries. The reason also is the emergence of communications technology and media networks which allow faster, more extensive independents forms of worldwide exchange, travel and interaction.

Globalization and deregulation affect the media as industries organized by the forces of production and the relations of production and the manner in which they are socially organized, Ariye (2010, p.12). The deregulation of the electronic media in Nigeria by the Babanginda administration through the instrument of Decree 38 of 1992 eclipsed the 50 years of sole government domination of the electronic sector in Nigeria. Interestingly this heralded a proliferation of the broadcast media as entrepreneurs and investors cashed in on the window of opportunity to invest so that at present in Nigeria there are so many privately run radio and television stations operating in an atmosphere of competition with the hitherto existing public stations.

Against this backdrop therefore, this paper strives to determine the various ways that the deregulation of the media industry and globalisation have affected the functioning of the electronic media in Nigeria. It principally examines the influence of globalisation on production, content and transmission of electronic media industry in Nigeria.

The Problem
Globalization as Giddens (1990) notes is the intensification of worldwide social relations, which link distant localities in such a way that local happenings are swayed by events occurring many miles away and vice versa. The vehicles for these social and cultural relations are the culture industries, most especially the electronic media

which is characterized by its widespread, timeliness, ubiquity, penetration, and massive appeal. These industries are responsible for the manufacturing of meanings whether they are news, drama, music, and films.

However, in the electronic media industry, globalization has a twin brother, which must also be in place to foster a global media. Government must free itself of the business of business and concern itself with organizing and controlling the private investors. That is the basic tenant of deregulation of the electronic media. Globalization trend remains a topical issue in media studies because everyone everywhere is becoming increasingly involved and affected by events everywhere. The electronic media are in the forefront of these global possibilities. Nigeria is not left out.

This proliferation of the broadcast media has made broadcasting in Nigeria more pervasive, dynamic and open to globalization trends. It is against this background that this investigation is based on. Essentially it examines the impacts of globalization on the electronic media in Nigeria to ascertain what particular areas the Nigerian electronic media have embraced the globalization fever, particularly since the deregulation of the industry; and highlight some of the pains and gains of the globalization in the electronic media.

This study had the following objectives:
1. To determine the impact of globalisation on the production of electronic media in Nigeria.
2. To ascertain the ways that globalization trend impact on the content of the electronic media in Nigeria.
3. To ascertain how globalization impinge on the reception of electronic media in Nigeria.
4. To determine the definite gains of globalization on the electronic media in Nigeria.
5. To determine other ways the electronic media in Nigeria suffer as a result of globalization.

MATERIALS AND METHOD

This research is based essentially on the synthesis of primary and secondary sources. The primary data covers materials obtained from the websites of the electronic media establishments, National Broadcasting Corporation and other relevant agencies, regarding electronic media in Nigeria, deregulation and globalization. The secondary data involves academic and other publication such as books, journals, articles, newspapers and magazine publications related to this study. All these were authenticated and analyzed to prepare this exploratory work.

LITERATURE REVIEW
Theoretical Base of the Study

This study is anchored on the theory of social change. Social change refers to an alteration in the social order of a society. Social change may include changes in nature, social institutions, social behaviours, or social relations. The base of social change is change in the thought process in humans. Social change may refer to the notion of social progress or socio-cultural evolution, the philosophical idea that society moves forward by dialectical or evolutionary means. Change comes from two sources. One source is random or unique factors such as climate, weather, or the presence of specific groups of people. Another source is systematic factors. For example, successful development has the same general requirements, such as a stable and flexible government, enough free and available resources, and a diverse social organization of society. So, on the whole, social change is usually a combination of systematic factors along with some random or unique factors (Geen and George, 2002)

Eclectically, Leat (2004, pp. 4-5) understands that factors in societal change may be summarized under three main headings: economic, political and cultural. Marx is perhaps the most famous proponent of the notion that societies/forms of social organisation are largely determined by economic factors and in particular the impact of industrial capitalism. Among political influences the state – government – now plays a very large role in social life and change in industrial societies. Cultural influences clearly play an important part in social change. For example, secularization and the development of science have had major effects on the way in which we think, attitudes to legitimacy and authority, and have thus also influenced social structures, systems and values.

If these are the key factors in societal change, foundations wanting to effect change at this level need to focus on changing economic, political or cultural structures and processes. This macro approach to social change is adopted by some international foundations aiming to change economic and political conditions. These fundamental themes of resources, power/politics, and cultural factors reappear, in a sense, in theories of organizational change.

Globalization is one agent of social change in the world, which is often facilitated by the changing economic, political, technological or cultural structures and processes of the electronic media, particularly that of the third world like Nigeria, who are often at the consumer end of international media distribution.

Globalisation

There are boundless existing literatures regarding globalization. Globalization is one of the major phenomena of our times and its scope is very extensive and versatile affecting factors such as economics, political, cultural, lifestyle and most especially science and technological advancements. The process of globalization is said to

include the information technology evolution characterized by advancement in electronics, computers and telecommunications made possible by the scientific and technological breakthroughs in miniaturization of integrated circuits, transistors and semi – conductors (Mike 1999, p.343). Globalization has become one of the most popular buzzword of our time frequently used by people. Globalization is the increasing interaction of national economy with that of the First World, which ultimately aims at creating a state of frictionless capitalism.

According to Adesina (2012, p. 193), globalization is a complex and multifaceted concept that has generated controversy from its meaning, its time line, and its future as well as whether it is serving the interest of all or it is benefiting just a few countries or individuals in the world. Due to the fact that it cuts across almost all disciplines, each of the disciplines proffers varying definitions and interpretations for the concept. Although the existence of globalization has been demonstrated in empirical case studies, its definition still remains vague, elusive, and even contradictory. The lack of an essential definition has contributed, at least partially, to keep globalization as a highly contested subject (Acosta and Gonzalez, 2010).

Poppi (1997, p.300) notes that the literature stemming from the debate on globalization has grown in the last decade beyond any individual's capability of extracting a workable definition of the concept. In a sense, the meaning of the concept is self-evident, in another, it is vague and obscure as its reaches are wide and constantly shifting. Perhaps, more than any other concept, globalization is the debate about it. Shenkar and Luo (2004, p.199) refer to globalization as "the growing economic interdependencies of countries worldwide through the increasing volume and variety of cross-border transactions in goods and services and of international capital flows, as well as through the rapid and widespread diffusion of technology and information."

Globalization involves economic integration; the transfer of policies across borders; the transmission of b knowledge; cultural stability; the reproduction, relations, and discourses of power; it is a global process, a concept, a revolution, and an establishment of the global market free from sociopolitical control. It has helped to liberalize national economics by creating a global market place in which all nations must participate directly or indirectly: This undoubtedly led to growing activities and power of international financial investors mainly presented by multi-national corporations (Jaja, 2010).

Langhorne (2001, p. 2), meanwhile, accents the proliferation of technology in definition of globalization: 'Globalization is the latest stage in a long accumulation of technological advance which has given human beings the ability to conduct their affairs across the world without reference to nationality, government authority, time of day or physical environment'. For others, a more general definition of globalization is in order. The Dictionary of Social Sciences (Calhoun, 2002, p. 192) offers the following conceptualization: globalization is 'A catch-all term for the expansion of diverse forms of economic, political, and cultural activity beyond national borders'

According to Orunmoluyi (2002, p. 45) it is a process of creating a global market in which increasingly all nations are forced to participate. The process of globalization entails that there is interconnection of sovereign nations through trade and capital flows; harmonization of economy rules that govern relationship among these sovereign nation; creating structures to support and facilitate interdependent and creating a global market place.

In essence, globalization has a major aim; the diffusion of the cultures, commerce and communication of countries of the world in order to bring about homogenization. Globalization reveals the interconnectedness within and across regions of the world due to the growing social, economic, political networks, education, information, and communications technology of different groups of people. It reveals the extent to which the actions of one group of humans exert either positive or negative impact on others (Adjibolosoo, 2007, p. 9). And, in line with Giddens' (1990, p.64) definition of the concept as "the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa", things that happen on one side of the planet may likely affect those on the other side of the planet, while those things an individual does in his own community can have a worldwide impact.

From the culture point of view, David (2002), state that globalization is the process of harmonizing different culture and beliefs. It is the process of eroding differences in culture and producing a seamless global system of culture and economic values. The harmonization, according to Awake (2002), his achieved to due to advancement in communication and countries are increasingly being forced to participate. Therefore, globalization can be viewed as a process of shifting autonomous economies into a global market. In other words, it is the systematic integration of autonomous economies into a global system of production and distribution.

The new technology, based on the computer and satellite communication have indeed revolutionized our traditional conception of the media, both print and electronic. Books, newspapers, radio, television and video programme are now being transposed into the multimedia world of the cyber space and available to all people of the world wherever they may live. Ajayi (2001, p.35) notes that globalization is a continuation and expansion of western imperialism. This is because to him, it is a fresh phase n recolonization of Africa societies which attempts to continue the promotion of western linguistic heritage and literacy esthetic canons at the expense of African indigenous languages and literature. According to Oni (2001), he who controls knowledge dominates the world, since the advance countries controls knowledge that flows to other countries of the world, they benefit

more from globalization.

Solimano, (2001, pp. 8-9) reviews a number of merits and demerits of globalization. Globalization certainly offers opportunities to developing countries and other actors in the world economy. The drastic reductions in barriers to international trade have opened the door for export – led growth. Also globalization favours expansion of freedom. The idea is that, globalization, by increasing opportunities also raises the possibilities to exercise freedom. Globalization increases the potential access to a wide variety of consumption goods, new technologies, ideas and international best practices in different fields and realms. This can be new product design, new investment project, production technology, managerial practice etc.

Meanwhile, Solimano continues, conversely; noting that every coin has two sides; therefore, it is important to recognize that globalization also poses some tensions and dilemmas to countries integrated to the world economy. It is clear that globalization has spread unevenly across the developing world. Private capital inflows are largely concentrated in a group of large middle income developing countries. For example Sub-Saharan Africa and other poor countries in other continents received less the benefits of trade, capital mobility and technological improvements developed in the North.

Another tension of globalization lies in its social effects. As globalization is often associated with increased instability of output and employment; these affects, among other things, job security. As labour income is the main source of earnings for the majority of population under capitalism, job insecurity is socially descriptive and brings tensions to the fabric of society. In addition, flexibility in labour markets required to compete successfully, in international markets, tends to erode long term work and personal relationships between firms and employees, workers and managers that traditionally give a sense of security to people.

Broadcasting in Nigeria

Broadcasting was first introduced in Nigeria as a product of colonial expediency (Owuamalam, 2008, p. 9). The first stage of introduction began from 1932 when the first radio signal was received in Nigeria from England. Radio broadcasting in Nigeria began in 1932 with the introduction of wired broadcasting popularly known as Radio Distribution Service, (RDS). Under this form of broadcasting, programmes were relayed or distributed using wires connected to loud speakers installed in the homes of subscribers who had paid a small subscription fee for this system and were also provided with a make shift and home apparatus (Uche,1989).

The Lagos studio distributed programmes originating from the British Empire Service from Daventry, England as part of the British Broadcasting Corporation (BBC) external service (Egbuna, 1996). The increasing popularity of the Radio Distribution Service in Nigeria made it to expand to other stations outside Lagos. This method of broadcasting known as "wired broadcasting" by "wired wireless" differed from the "wireless broadcasting" which is the transmission of programmes through radio waves (Electro-magnetic waves).

The RDS was introduced into Nigeria by the colonial office in London through the initiative of the engineers of the Posts and Telegraphs (P&T) Department, which, by then had established 13 stations in Nigeria, viz: Lagos, Kastina, Jos, Zaria, Sokoto, Ilorin, Maiduguri, Port Harcourt, Calabar, Onitsha, Warri, Abeokuta and Ijebu-Ode. The P&T engineers had incidentally been involved in the monitoring of test transmissions of the BBC on short wave.

According to Onuoha (2012, p. 67), the Nigerian Broadcasting Service (NBS) had no initial plans to introduce television broadcasting into the country, and indeed, it never contemplated doing so. The reason was that its resources then could not justify the establishment of television in the country. It was the high rate of illiteracy at that time and the lack of suitable communication infrastructure, which made the authorities prefer radio broadcasting which offered a quick and reliable means of reaching the amorphous population of the country. Television was seen in the early 1950s as a luxury the government could not afford. However, its development in other countries and the possibilities it offered gradually became attractive and irresistible.

Ladle et al (1979) in Onuoha (2012, p.65) narrate that in 1950, two years before Nigeria's Independence, there were series of discussions in favour of television service. However, the regional governments cashed in on the constitutional provision, which made broadcasting a concurrent subject to commence plans to introduce commercial television broadcasting in their regions. The Western Region in December 1958 took the lead by first indicating its intention to establish four television stations and consequently applied for four frequencies in band one. The proposed stations were to be located in Ibadan, Ikeja, Abeokuta and Ijebu-Ode. The programmes would originate from Ibadan with other three stations transmitting stations. However, before the frequencies were allocated to the Western regional government, the Federal Ministry of Communication got the Nigerian Broadcasting Corporation (NBC) to submit its own frequency requirements first before the Western region since it was also by law to provide radio and television services for general reception within the country. As the Federal Government had no immediate plans for television broadcasting, it decided to allocate two frequencies in band: one to the Western regional government with some limitations in power and height of the aerials.

With the background given, television broadcasting eventually began in Nigeria and, indeed, the whole Africa on October, 31, 1959 at Ibadan. It was the Western Nigerian Television (WNTV) established by the

Western regional government of Chief Obafemi Awolowo, then Premier of Western Nigeria. The history of television broadcasting in Nigeria shows that it followed the same pattern with that of radio broadcasting but the exception is in the area of the initiators. While it was the Federal Government that started the first indigenous radio broadcasting in the country, it was the regional government that first ventured into television broadcasting (Uche, 1989). Other regional television stations followed.

According to Ogu (2003, p.57), the promulgation of Decree No. 38 of 1992, which authourized that National Broadcasting Commission (NBC) should issue licenses for private radio and television broadcasting in Nigeria that saw the establishment of NTA stations in each of the 36 states of the federation. More will be said on this later in this unit. Private television broadcasting started in Nigeria in 1993 and there are at present nearly a score of private television stations in different parts of the country. With Decree No. 38 of 1992, the National Broadcasting Commission, which was empowered to regulate all kinds of broadcasting in the country, removed the exclusive right to own and run a television station from the government.

Onuoha (2012, p. 70) notes that among the private television stations that emerged earlier from 1993 were Minaj Systems Television (MST) Obosi, Anambra State, African Independent Television (AIT) Lagos owned by Raymond Dokpesi, Channels Television, Clapper Board Television, Murhi International Television, Galaxy Television, DBN Television, Independent Television, and so on. The government controls and regulates television broadcasting in Nigeria to ensure orderliness in the allocation of airwaves to the various interest groups in radio and television transmission. The NBC, which is the vehicle for this control, also has the right to withdraw licence from any of the private and public radio and television stations found guilty of flouting the law that brought it into existence. The further phase in the history of television broadcasting in Nigeria also falls within the Fourth Republic, which took off on May 29, 1999 when General Olusegun Obasanjo (rtd) became Nigeria's third civilian president. During this Fourth Republic, the Federal Government decided to open NTA stations in all the 36 states of the federation.

Consequently, many Nigerian Television Authority (NTA) stations were built all over the country. Most of all the states have two NTA stations each. The commissioning of the new stations began towards the end of 2002. One of the new NTA stations built in Owerri, the Imo State capital was commissioned by the then Minister of Aviation, Mrs Kema Chikwe in March 2003. Before then, many other stations had been commissioned in many other parts of the federation. In his valedictory address as the Minister of Information and National Orientation, Professor Jerry Gana noted that a total of 67 new NTA stations and 32 FRCN stations were established in different parts of Nigeria during Obasanjo's first tenure of four years (NTA network news, 25th May 2003).

According to a report on nbc.gov.ng (accessed on 01-04-2014), from 1932, when Radio Broadcasting Service started in Nigeria, as Empire Service of the British Broadcasting Corporation (BBC) to 1992 when Broadcasting in Nigeria was de-regulated, the broadcast media were owned either by the National, Regional or State Governments. The Federal, Regional and State governments continued to monopolize broadcasting in Nigeria, despite the 1979 constitutional provision "that every person shall be entitled to own, establish and operate any medium for the dissemination of information, ideas and opinion," which included the broadcast media. It was not until the promulgation of Decree 38 of 1992, under the leadership of General Babangida, now an Act of the National Assembly that Government really took a decisive step to part with its long-drawn monopoly of the broadcast sector. That decree established the National Broadcasting Commission and charged it with the responsibility of regulating and deregulating broadcasting in the country. The law empowered the Commission to license stations, regulate content and, generally, set standards for quality broadcasting in the country.

Expectedly, the emergence of the Commission heralded a wave of requests from the Nigerian entrepreneurs for broadcast licenses that would enable them to set up private broadcasting stations in the country. This has changed the broadcast landscape tremendously, as it allowed the ownership of radio and television by private companies and organizations in the country. Today, as a result of that revolution in the Nigerian broadcast industry, the number of broadcasting stations in the country has, at the last count, risen to 394, from less than 30 before deregulation. These include the following number of Private Operators in the broadcast arena:

i. 55 companies licensed to offer radio broadcasting services, over 90% of these are operational across the country;
ii. 25 companies licensed to offer television service;
iii. 34 Wireless Cable (MMDS) Companies;
iv. 5 Direct to Home (DTH) Satellite Television Platforms operational in the country.

Deregulation and Globalization

One important aspect in this age of globalization is the policy of deregulation. To deregulate, according to Oxford Advanced learners' Dictionary of current English means, among other things, to free a trade, a business activity, etc, from certain rules and controls.

According to Ogu (2003, p.57), prior to 1992 private individuals and organizations were not allowed to operate broadcasting stations in Nigerian. The right to operate radio and television stations was vested only in the federal Government of Nigeria and the state governments. Even then, state government-owned television stations were only allowed to operate on ultra High Frequency [UHF] while only the Nigerian Television Authority, [NTA] which is a federal government-owned parastatal, was allowed to use the more powerful very High Frequency [VHF].

In Nigeria, deregulation in the broadcast media of television and radio could be said to begin in 1992 when the Nigerian Broadcasting Commission was set up. This brought to an end to government (state and federal) monopoly. Since then the NBC had given license to more than 15 private TV and radio companies. The print media one could say is properly deregulated with the Nigerian press council performing some controlling roles. There is freedom of entry for any firm willing to participate in the industry.

Since the 1930s when the British Empire Broadcasting Service of the colonialist floated the relay re-diffusion system in which subscribers had access only to "channels" "on" "off" on their "radio sets" (Salihu 2004, p.15), broadcasting, 'the transmission through space by means of radio frequencies of signals capable of being received either aurally or both aurally and visually by the general public" (Chester et al, 1963 cited in Nwanwene, 1995, p.2), has metamorphosed from colonial government monopoly in Nigeria into regional governments' domination of the late 1950s and early 1960s (Duyile, 2004, p.287), and has passed through the era of Federal Government annexation and monopolization of 1976 to 1992 (Momoh, 2002, p.32) to the dawn of contemporary liberalization that accommodates private participation (Momoh, 2002, p.43).

According to Oketumbi (2007, p. 51), deregulation means the total removal of control or moderation of an enterprise. This shows clearly that the concept of deregulation is not applicable to contemporary broadcast industry in Nigeria, since broadcasting has never been, nor will it conceivably be ever free from one form of statutory control or the other, not even in advanced economies and democracies. There are very many reasons for the old regulation, but it all boils down to the pervasive influence of the broadcast media and the need to ensure that they are responsibly operated so as to avoid social problems that could arise from irresponsible or careless operation.

Some writers have argued that the industry was deregulated because the ruling military president wanted to use the new stations to realize his ambition of remaining in office for a longer period, while some have argued that deregulation became inevitable as the society had developed to a level where strict regulations of the industry could no longer be sustained, but the important thing is that eventually, the gates were thrown open, and private investors had access to the industry which had remained in the firm grips of the government since it started in Nigeria.

However, according to Momoh (2002, p4.9), the seed for the liberalization of the broadcast industry in Nigeria was sown in the 1979 constitution. Section 39 of the Document inter alia, stated that "…every person shall be entitled to own, establish and operate any medium for the dissemination of information, ideas and opinions provided that no person, other than the Government of the Federation or of a state or any other person or body authorized by the president, shall own, establish or operate a television or wireless broadcasting station for any purpose whatsoever"

It is important to note here that in 1999 the NBC Decree No. 38 of 1999 was amended by Decree No. 55 of that year, and with the return to democracy, the national Broadcasting Act incorporating the two previous decrees was enacted to guide the operation of the Nigerian broadcast industry (Ogu, 2003, p.58)

One element that has been introduced by deregulation is variety which is generally seen as the spice of life. There are now so many radio and television stations that one can tune from one to the other looking for the programmes that fit one's taste and disposition. This is in turn has created competition because stations need to retain their listeners [in the case of radio] and their viewers [in the case of television] so that advertisers can patronize them. Normally, advertisers prefer to place their advertisements on stations that have very large audiences. The more listeners or viewers a stations has, the more the likelihood that it will be patronized by advertised companies and advertisers. Not only has the proliferation of broadcast stations created diversity and competition, it has widely opened the door for globalization.

DISCUSSION OF FINDINGS
What is the impact of globalization, and deregulation, on Nigeria electronic media such as TV, radio, films and records? These media are so powerful that they can influence and change of attitudes and values of those who are exposed to it (Eregare, 2002, p. 32). To facilitate our results and discussion, we would be guided by the research objectives presented early on.

Globalization and production of electronic media in Nigeria
In looking at production we shall concern ourselves with ownership, control, technology and production techniques. Who own the media determine who controls it. In Nigeria, ownership of the broadcast media is

vested on the public (states and federal governments) and private citizens. Therefore there is a shared responsibility between the government and private investors in the production of electronic media content which appeals to a global audience. However, the increasing proliferation of private electronic stations in Nigeria offer a more open, free, aggressive, productive and sound media landscape that is ready for global production.

New technologies in the electronic media in Nigeria, pioneered by the privately-owned electronic establishments, have now created the possibility and even the likelihood of global culture. Proliferation of Satellite and Cable TV and films in Nigeria, in particular, have swept away the national cultural boundaries.

The local culture is inevitably falling victim to global 'consumer' culture. For instance, English Language, as observed by Tukus-Dubrow (2002), is gradually but steadily eradicating the local dialect because it is the prevailing language of production for the electronic media in Nigeria.

The efforts of private investors such as DAAR communications owners of A.I.T, Channels, Siverbird and Ray Power have been massive. These private TV stations are on cable and offer more global outreach. Even though they don't have a TV or radio network, they compensate that with their satellite reach. However, not many private radio and television stations have the requisite machine and manpower to produce with a global scope in mind.

The Film today is a purely private affair as government through the Nigerian Film Corporation (NFC), is almost redundant. Though the celluloid film has not been produced for a long time the Home Video film had replaced it with Igbo and Yoruba films having a field day. Records companies one purely produced by private concerns and all of them locally owned. The technology of production is an important aspect. Nigeria is a third world country so it may not be able to afford digital technology that is used in the media today. However, there is a massive improvement in electronic media production to appeal to a global audience.

Some 1,500 to 2,000 Nollywood (name for Nigerian film industry) films are made every year and many are wildly popular both at home and abroad. There is a private online film distribution channel in Nigeria, known as iROKOtv which gets nearly a million hits a month and almost 90 percent of the content — more than 5,000 films — is free, with revenue generated in part by online advertising. There is also a subscription service, where users can download the latest releases for $7.99 (5.7 euros) a month.

All Radio and TV station to go digital by the end of 2015, however there is even a more urgent drive by Nigerian electronic stations to go digital before the said deadline. That is to say, all electronic station in Nigeria will take a giant leap towards global production.

Globalization trend and impact on the content of the electronic media in Nigeria

Media issues and representations in Nigeria are greatly influenced by the global spirit. In Nigeria, Radio, films, T V and Records portray the dominant America culture and this could be traced to factors like lack of funds to produce programs, proliferation of Hollywood culture in the Nigerian streets, and dependency on foreign News Agencies by the Nigerian electronic media establishments. The contents of these products show the influence of Americanization. TV and radio are filled with syndicated foreign programs. According to Eregare (2002), though Home Videos portray Nigeria themes and characters, they are rendered in the Hollywood style of fashion, sex and violence and these derail African values

Foreign sitcoms, telenovellas and films, and even religious contents, flood our electronic media. The greatest snitch is that producers of such media hardly took into consideration the characteristics of specific target audience within the exporting country in the production and development. Therefore what we have is unbridled consumption of foreign culture in the media, which has its attendant consequences.

Globalization and its impingement on the reception of electronic media in Nigeria

Eregare and Afolabi (2009, p. 149) note that Nigeria today has over 100 T.V stations and over 90 radio stations, 19 satellite and cable stations. Yet there is massive reception of global electronic media stations in Nigeria. The Record/Music companies, pioneered in modern times by KENNIS Music, Don Jazzy, OJB Jezreel, are also doing exceptionally well in the country, and Nigerian musicians have massive listenership and support by the Nigerian people. Yet exposure to MTV, TRACE and other foreign music stations is habitual among music lovers in Nigeria.

Eregare and Afolabi (2009, p. 149) also extensively recount that the film industry has a proliferation of producers and workers whom in dire need of organization. How do the local audience consume what is produced by the local producers of, not just films, but all electronic media content. Several data has proved that third world Africa has a low access to media products, with less than 40% of the population having TV set and ten than 60% with owing radio sets. The few individuals that have access to TV set often condemn their home videos and prefer to watch the foreign ones. Today, cinema going is almost none-existent. The home video rentals are the means where local films get to the people. Records companies are almost run aground by pirates who make available records to the population in almost every corner of the country. But the foreign ones receive good patronage, globally. Understanding the symbols used is also a case when judging audience reception of media.

Though most electronic media presentations are done in English and local languages, the global and world cultural style of presentation obscure comprehension.

Satellite channels have more viewership than terrestrial stations in Nigeria. Nigerians prefer to watch foreign stations than the local stations. A study by Nwabueze, Nweke, Okowa-Nwaebi and Ebeze (2012, p. 1) abstracts that (Nigerian) viewers in satellite TV households tend to watch more satellite TV than local TV basically due to high quality programme production, and a variety of exciting programmes offered by the satellite TV channels, though the difference in exposure level was not significant.

Definite gains of globalization on the electronic media in Nigeria
Globalization has had some of the following definite gains in Nigeria, as summarised by Eregare and Afolabi (2009, pp. 147-148):

No matter the electronic product, whether radio, films, news, records or advertising there is an increase since there will be no obstacles in entering any market. There are also more choices, which have lowered prices, and more profits through increase in the volume of trade. As many players enter the industry professionalism has been engendered. There is also cultural diversity, as there are a plethora of cultural products available to the individual in Nigeria. More so, more activities take place in the Nigerian electronic media which has led to the creation of more jobs. Furthermore, global media and media globalization helps to check tyrannical government and undemocratic government policies. Foreign media make criticism of government and local audience can get access to them. For instance, on the occasion of marking the 234th anniversary of the independence of the United States, the US Ambassador to Nigeria criticized the manner the Nigerian government is handling its anti-terrorism campaign at the expense of the civilian populations. Global media could also be used as a public relation tool by government as they can act a "go between", a channel of communication between countries and leaders.

Electronic media in Nigeria and pains of globalization
Globalization is not without its own glitches. The electronic media and their audience in Nigeria feel some adverse effects of globalization in the following ways:

Globalization, many agree, is another form of re-colonization. With media flow almost one way from the developed nations to the third world, there will only be the imposition of foreign values. This undermines the development and autonomy of the Nigerian nation. According to Afolabi (2009, p. 148), globalization is a euphemism for Americanization as all people of the (Nigerian people) think and dream Hollywood and America. Globalization also breeds cultural collapse or disintegration, where the less powerful ones are submerged into that of the powerful American and European cultures. With the proliferation through mass production of foreign culture there is a gently eroding of local culture. There is the destruction of the local for the global.

CONCLUSION
Indeed, media globalization cannot be stopped – not in Nigeria, not anywhere in the world. It is a result of new communications technology. To some people globalization is the answer to all things while others believe it is a monster that should be handled with caution. We have said that globalization has had massive impacts on how the electronic media in Nigeria produce their programmes, as well as the contents of the programmes and their reception. It has done the electronic media some good, but it has also done some harm.

While we enjoy the massive benefits of deregulation and globalisation, the negative implication for this is that attitudes and values are constantly being changed; soon there will be a homogenous culture with the powerful consumerist American culture winning the day. That is trademark of globalization.

Globalization, especially served by the electronic media, is fast determining the cultural practices of the Nigerian people. Those who are slow are left behind and from indications, everyone seems to be in big rush not to be left behind. Culture of the developed economy has taken over the local culture, especially among those with heavy electronic media consumption. Many Nigerians prefer the cultural practices of the developed countries.

Recommendations
There is need to reduce the influence of the global culture over the local, with its attendant loss of identify. There will not be much to gain from this trend if it destroys the base of our worldview.

Government should create enabling environment for mergers of smaller electronic media and culture firms so that they can compete with their foreign counterparts. The NBC and other regulatory bodies should be up and doing in checking foreign influence on the local media. This is because ownership and control influence what eventually is produced and this ultimately affects the audience.

There is a need for Nigerians to preserve their cultures in any way possible, one of which is to increase the use of local language in media production. It is a shame that many Nigerian children of this generation

cannot speak their mother tongue or understand their cultures..

There a need for a reassessment of how Nigerian electronic media has fared in the era of globalization. Science in a globalizing world has benefits that Nigeria can and should take advantage of. The era of computers, revolutionized telecommunication and the Internet is what the electronic media in Nigeria cannot shy away from, but the positives of the times should be properly harnessed for the country to appropriately benefit from globalization.

There is a need for Nigeria to demonstrate her beliefs in indigenous technical knowledge and skills, instead of being subjected to the mercy of globalization without being globalized in the real sense of it. The country must be proud of her heritage and way of life, instead of being submerged in the western way of life in the electronic media.

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