

**INFLUENCE OF RELIGIOUS PROGRAMMES ON NTA ENUGU IN
REGULATING THE MORAL CONDUCTS OF NIGERIAN STUDENTS**

(A STUDY OF CARITAS UNIVERSITY STUDENTS)

BY

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MC/2009/358

DEPARTMENT OF MASS COMMUNICATION

FACULTY OF MANAGEMENT AND SOCIAL SCIENCES

CARITAS UNIVERSITY, AMORJI-NIKE, ENUGU,

ENUGU STATE

AUGUST, 2013

TITLE PAGE

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**PROJECT RESEARCH SUBMITTED IN PARTIAL FULFILLMENT OF
THE REQUIREMENTS FOR THE AWARD OF THE BACHELOR
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CARITAS UNIVERSITY ENUGU, ENUGU STATE

AUGUST, 2013.

DECLARATION

I, Ezebilo Nora hereby declare that this research work was written by me and has not been submitted or received anywhere for the purpose of acquiring a degree in Mass Communication

Ezebilo Nora Ijeoma

Date

CERTIFICATION

This is to certify that this project influence of religious programmes on NTA Enugu in regulating the moral conducts of Nigeria students, was approved by the undersigned persons and carried out by EZEBILO NORA IJEOMA with registration number MC/2009/358 of Mass Communication Department Caritas University Amorji Nike Enugu state, in partial fulfillment of the award of Bachelor of science (B.Sc) in Mass Communication.

Ferdinand Obasi.

(Project supervisor)

Date

Dr Regina Acholonu.

(Head of department)

Date

(External Examiner)

Date

DEDICATION

This work is dedicated to Almighty God and to my beloved parents Mr. and Mrs.Ezebilo and siblings Vianey, Richie, Emelda, Harmony, kenedy for their contributions and encouragement.

ACKNOWLEDGEMENTS

I sincerely express my gratitude to God Almighty, Who gave me life, good health, finance and literary ability to carry out this research project.

My sincere gratitude goes to my humble supervisor, Mr. Obasi Ferdinand for his effort to read through every bit of this work and also providing me useful information for this write up

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My appreciation also goes to all my friends, Chidimma (cutest avatar) Rittie (lamzy) tony, Ursula (toto) Annie (shitu) John, and my sweetest roommates for their assistance and wonderful time we spent throughout in Caritas University. God bless you all.

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Abstract

This study focuses on the influence of religious programmes on NTA Enugu in regulating the moral conducts of Nigeria student, a study of Caritas University students. This is an investigative study in which 280 questionnaires were distributed and 240 were returned. A survey research method was adopted to take care of the diverse nature and student's composition of the four faculties of the University. Analysis of data showed that religious television programmes can regulate the moral conducts of students in our society. However, problems militating against the full watching of religious programmes in our society include the fact that most programmes that are given priority on TV screen are violent programmes where evil things that can destroy the society are carried out such like rape, kidnap, how to bomb, etc are projected. The study recommends that a strong legislation should be in place to check the unwholesome content of these films, especially those detrimental to the youths. It further recommends that parents should pay attention to the programmes their young ones watch. This study points out that for us to have a peaceful society; government must give priority to religious television programmes.

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

This study is on the influence of religious programmes on Nigerian television Authority (NTA) Enugu in regulating the moral conducts of Nigerian students using Caritas University students as a study.

Tracing the history of the establishment of the first television transmission began in Western Nigeria on October 31, 1959. This service which was initiated by a regional government was not only the first in Nigeria, but remains the oldest in the whole of the African continent. The birth could be termed purely accidental, because it was borne out of political dissension. Chief Obafemi Awolowo and his party men had walked out of parliament protest against a constitutional debate at the eve of Nigeria's independence. This action was condemned by the ruling government over the federal all-Nigeria Radio Broad casting service, but access was denied the opposition leader to reply to the accusations. Instead of establishing a Radio station alone, to offer an unrepressed voice in national affairs, the Western Region commenced television transmission.

According to Faronbi (1979) unbelievers and critics. To many, it was a diversion of the scarce resources of the region to a prestigious project. This kind of thinking at the time was strongly countered by the argument that television was being established to satisfy the educational aspirations of the people of the Western Region. The daily times(1959) carried a page report of the inauguration of the new Western Nigerian Television service in Ibadan. According to adegbokun(1983) he holds the view that creation of state owned television stations but that another factor stronger than statism per se, was the effectiveness and importance of television broadcasting as demonstrated by the older station. He also reports that among the station that sprang up during the military regime were NTV Benin (now NTA Benin), Nigerian Television Jos, Nigerian Television Sokoto.

Furthermore, the establishment of the Nigerian Television Authority(NTA) was the first attempt by the Federal Government of Nigeria to have a centrally financed and co-ordinate television industry born out of experiment in Joint broadcasting in Nigeria, the authority played a major role in further development of the industry, in order to provide effective and and co-ordinate coverage of the second all-Africa games hosted by Nigeria in 1973, all the broadcasting agency in the country were pooled together to form the broadcasting organization of Nigeria (BON).One advantage to the television industry, and to the nation as a whole of the two bouts of the speedy proliferation of television stations was the rapid increase in the use of the television medium b y Nigerians. Many individuals' establishments and homes procured television sets as a

result of the oil wealth of the last two decades. Adiche (1974) reported a survey which showed that about 87 percent of the people surveyed viewed more than two hours of television programmes a day in all states.

Muniru (1984) commented on the increased choice of television channels for Nigerian viewers. He affirmed that television has spread to all areas of the country. Growth has been phenomenal. Viewers between Western States and Lagos could select from some twelve channels. Paradoxically, the availability of numerous radio and television stations in Nigeria during the 1979-1983 civilian administration should have enhanced national unity but instead it produced widespread disharmony caused by the unprecedented misuse of these two media facilities by the politicians and their agents. While inaugurating the committee for the rationalization of radio and television services, the then Chief of staff, supreme headquarters, lamented the abuse of the radio and television media by the politicians during the civilian regime. New Nigerian newspaper (1984) reported the chief of staff's remarks: The exercise was aimed at streamlining television broadcasting in the country, saving cost and making the services more efficient. He condemned the role played by the various radio and television stations during the civilian regime. He said that the stations without exceptions became megaphones of political parties in power, suppressing or grossly distorting information to serve the whims and caprices of politicians. By so doing, Brigadier Idiagbon added, they fanned the embers of disunity, disaffection, and discord. They also succeeded in poisoning the political atmosphere to such an extent that law and order virtually broke down in many states of the federation.

The aim of this study is to find out the influence of religious programmes on NTA Enugu in regulating the moral conducts of Nigerian students. Mostly emphasis will be laid on how religious film shown on screen affect our youths and the impacts of these films, suggested measures by which the negative programme could be curtailed, presented or still avoided. This problem has caught our attention because of the concern it generated on people. Such concern is shown in justice Abdulahi's article titled Television, moral training on crime booster he said that students horrible sense of high clubs which are all foreign and harmful had been conducted into the influence of television on young people, to see whether there is a relationship between TV and violence and a child's behavior and researcher has fire to prove this line. Resources like Niclas Johnson and activities and a leader of a group called the national citizens committee in broadcasting in America, once explained that television has become a collage for criminals.

It has been estimated that over 80% of films on television exposes the kind of criminal behaviour that are being demonstrated around us. The same thing is applicable to the Nigerian television screen or foreign and are mainly from American and Britain. But on the surface nothing seems wrong but all the actions encroaches on the minds and bears the individuals in most cases, the cultural content of most films imported into Nigeria are of little relevance to the social appearance of the average Nigeria.

It is obvious that the students of Caritas University are exposed to television programmes, from within and outside Nigerian media content. These TV programmes include religious, political, fashion etc. But our major concern is religious programme on NTA Enugu which is

likely to be a favorite programme for Caritas University Students for the purpose of moral conduct upliftment. Since students hostels in the campus have TV sets mounted at convenient centers, the students from time to time watch television including NTA religious programmes.

1.2 Statement of the research Problem

The influence of religious programmes on NTA Enugu in regulating the moral conducts of Nigerian students, have been said to have some problems facing Nigerian students. The possibility that youth who view religious programmes are likely not to be aggressive and violent has been observed by educators, scientists and parents over a long time.

Nigerian students have the mindset of gaining material things more than spiritual upliftments from religious programmes. They are also faced with some kind of brain wash through some of the religious programmes like miracles, which are likely to be exaggerated. There is an erosion of moral values on the Nigerian students whereby the monetary are of more importance to them than the religious teachings. Therefore, this study is set to find out whether Caritas University exposure to NTA Enugu religious programmes has any impact on their moral conduct because of some identified factors likely to utter whatever they watch on television.

1.3 Objectives of the Study

The researchers objectives is to conduct an indepth research on the influence of religious programmes on NTA Enugu in regulating the moral conducts of Nigerian students, with an insight to determine its implications on the moral values of Nigerian youths Other objectives include:

1. To show how contents of religious programmes on NTA Enugu affects Nigerian students.
2. To examine the TV impacts in regulating the moral conduct of Nigerian students.
3. To know how to avoid erotic languages when broadcasting religious programmes on NTA.

1.4 Research Questions

A number of questions have been raised and answers to such questions definitely shall provide solutions to the problem.

1. To what extent does the content of religious programmes on NTA Enugu affect Nigerian Students?
2. To what extent does the TV impact moral conduct in Nigeria Students?
3. How are erotic languages used when broadcasting religious programmes on NTA?

1.5 Scope of the Study

The scope of the study is to find out how the religious programmes on NTA Enugu influence moral conducts of Nigerian students using Caritas University as a study. The institution is been noted for a constant influence of Religious programmes on NTA Enugu on their moral values. In the cause of the research, interviews were conducted on the students of the institution. But the research depends more on the questionnaire which were distributed to students and were completed and returned.

The researcher also consulted some textbooks, newspapers, and journals which provided a lot of information pertaining religious programmes which should be transmitted by the NTA network and the quantity, type and contents of foreign materials.

1.6 significance of the Study

First the research study is significant to the researcher as it helps her to develop research skills and facts on religious programmes in the society as it concerns the Nigerian students especially.

The conduct of this research will enable the government to know what role the media can play in the development of a country and therefore, harness the mass media especially television in the democratic process and development process in general.

The study will also help any Nigerian who goes through this work to understand effectively their various right and responsibilities in a religious society setting.

It will also confirm whether the media is for the government alone or are actually carrying out their functions to the society.

Finally, the result of the study will serve as a reference material for further studies in management, government and mass communication.

1.7 Operational definitions of Terms

1. **religious programmes:** They are evangelical educational programmes that are been broadcast on NTA with the main mission to enlighten people and uplift their morals.

2. **moral conducts:** It relates to issues of right and wrong and how an individual should behave. It also gives guidance on how to behave decently and honorably.
3. **media:** The media is operationalised as television. Broadcast used to generate or circulate information to the public.
4. **students:** It is defined as people who study in various schools, universities in Nigeria without definite age range.

CHAPTER TWO

REVIEW OF LITERATURE

2.1 Introduction

This chapter is a review of related studies to the topic influence of religious programmes on NTA Enugu in regulating the moral conduct of Nigerian students. The chapter is organized under the following headings

2.2 Review of Concepts

2.3 Review of related studies

2.4 Review of framework

2.2 Review of Concepts

The following concepts were reviewed

- A. Television and students perception of the society
- B. The work of media on youths
- C. Students and Television programmes

2.2.1 Television and Student's Perception of the Society

Gordon(1972) have suggested on the basis of a serious studies conducted at Michigan state university that watching religious programmes on television sensitizes the viewers to perceive more violence in the word around him and increase the livelihood that the viewers will choose the attitude favorable to him as a means of resolving this conflict. It is believed by this scientist

that constant watching of religious programme would make a youth whose perception of the society where he finds himself is not clear to him that the society is like what he sees on screen. This influence is multiplied if after watching a particular programme where a person shows how loving a community could be, this time in reality a perception of the society becomes concretized because reality has merged with fantasy.

A research carried out by Michael J.A in his book television and children published in London in 1971, said that a report once appeared in his local newspaper, the Exeter express and echo under the headline gany copies of how a woman showered care to a stranger on television and this same act was emulated by youths. It would be absurd to deny that television does provide children, youths and adults with information and the idea that can affect the firm and contact of activities of an anti-social or criminal nature.

The introduction of television into several countries no doubt has conceded with the rise in crime rate and other indices of social corruption. Milton Schuman 1973 in cassel, he claimed that from the year 1964 to 1968 during the first tally generation the world has ever since moved into adolescence and intensify in abnormal manner. This schucman claims, took the form of increase juvenile violence together with a blossoming of the crippled movement with its rejection of conventional moral and standards of an unprecedented revolution against parental and established authority a starting rise in drug taking, in view of all these religious programmes are introduced to television screen and research has shown that it is curbing the high prevalent rate of crime in the society.

Television is an instrument of intense pressure that convinces young and immature minds about ways of life. Steiner then goes on to say that they will not encounter in real life unless they stir it up. If young people watch dance, it makes them want to dance. It cannot sensibly be argued that youths when they see violence on screen do not acquire a liking for it, on the level of consciousness. Steiner also acknowledges that television has some good influence on youths.

2.2.2 The Work of the Media on Youths

Skinner 1984, from a case study of Trinidad and Tobago found that TV viewing has positively related with foreign values. In an attempt synthesis of the cultivation hypothesis, Hawking and Paker 1982, concluded after viewing 48 audiences that TV does influence the viewers perception of social reality. Ideologically, Goldman and Rajagopal 1991 using Gramscian 1971 concept of hegemony describe TV news and programmes as a commodity based on formulas used to guarantee balance and neutrality while contributing their own conceptual frame of differences that are forced upon the viewers. In an analysis of the role of the U.S.T.V in Iceland (Payne and Peak 1977) using the theoretical framework cultural diffusion found support for the media acculturation hypothesis. Western media, in particular TV influences the way people think, act and feel. Kim (1988) posts that there communication influence at two levels in every cross cultural context. Firstly is at the personal communication or interpersonal level. Secondly at the social communication level. The interpersonal communication level deals with the cognitive structure of the individual and it comprises knowledge of the patterns, rules and symbols used by the host of communication. All the levels of interpersonal influence of

socialization or acculturation take place. The social communication is underlying inter subsidization a phenomenon which occurs as a consequences of public symbolism, symbol utilization and diffusion(Reuben 1975) It further defines as the process by which individuals regulate the feelings thoughts and actions of one another. (Kim 1988). The literature supports the problem taken in this study that significantly posits relationship which exists between high exposure to Western TV and cultural values of Nigerian youths. These programmes includes the news, music, videos, talk shows, commercials and other forms of general TV programmes. The images and metaphors surrounding the productions of these programmes have the effect of presenting the Western culture as superior to Nigeria culture. In addition Nigeria viewers have their weaknesses by viewing the quality programmes of the west which covertly or overtly express Western superiority (Chesebrow1989)

The difference programmes genres of Western TV have bad characteristics which affect the viewers. The media, reports the third world with so much distortion that the citizens of the third world countries as international failures (Tuchman 1976). The music and video shows are sexy and violent. Sex on music and videos especially American stars which is popular among Nigerian youths seems more demonstrating, kissing, hugging and suggestive behavior which occurred twice the rate that occurred on conventional TV (Shermah 1986) The television broadcasting combine sound with imagery, symbolism, sign system and shared meaning thus programmes are seen as the symbolic representation of mass culture, employing social rhythm, clothing styles, eating habits and patterns, knowledge and speech styles and even symbolic relationship. The TV has the power though its content enhance, reinforce or supplant the visible

manifestation of culture. Again TV is seen from the Marxist point of view as cultural capital used by the capitalist elites of the society to further their own interest. (Schiller 1969) The TV culture is produced and made stronger than an inherited indigenous cultural identity. Because of its passive nature and condensed acceptance by the audience if the programme is far however, regardless of the social structure, TV technologies encourages new values, beliefs and norms (Teffres 1986).

2.2.3 Students and Television Programmes

In today's world or society, it is noticeable that television has produced some tremendous effect on our youths in some part of the world and religious programmes has become very important to the society. America's most massive study of television and violence was set in motion in 1970. Television programmes and the effect it has upon young mind is not a figment of my imaginations. All you need is to watch the tube and understand it. Television programmes have been described as an all powerful all manipulating medium capable of producing the most vociferous out burst through the portrayal of religious programmes. Television in the real sense of it has been operating in Nigeria since the establishment of the western Nigeria television in 1959. Since then, this medium has been having certain influence on Nigeria children behavior because like its counterpart in the United States, Nigeria televisions share the same criticism of feeding its audience with a heavy diet of programmes. There have been more outcry about the kind of programme that are shown on air. Most concern and complaint about the mass media is

that violence has taken the centre stage of television programmes instead of religious programmes, it has made greater and more rapid demands on our time than any other medium.

It comes directly into our homes and provides high specific portrayed of events fictions or real. Television portrays religious production more vividly and more aggressively than other media. Research has revealed programme showed on TV in such vivid manner stays longer in children's memory. It argues that the media actually transmits righteousness and encourages propel. The second school of thought stated that the media simply do not have such policy, Gobowale 1980. The American National association for better radio and television stated that youths are what they see on television and this could either make them or mar them.

2.3 Review of Related Studies

Thomas Gordon (1972) in his book youths and religious programmes suggested on the basis of a serious study conducted at michigan state university that watching religious programmes on television sensitizes the viewers to perceive more violence in the world around him and increase the livelihood that the viewers will choose the attitude favorable to him as a means of resolving this conflict. It is believed by this scientist that constant watching of religious programme would make a youth whose perception of the society where he finds himself is not clear to him that the society is like what he sees on screen. This influence is multiplied if after watching a particular programme where a person shows how loving a community could be, this time in reality a perception of the society becomes concretized because reality has merged with fantasy.

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2.3.2 Television in Nigeria

Television broadcasting started in Nigerian on October 31 1959 at Ibadan. It was the western Nigeria Television WNTV established by the western regional government Chief Obafemi Awolowo, the then premier of western Nigeria (Alozie 2005) Michael okpara established the second station for the eastern region of Nigeria in Enugu on October 1, 1960. The federal government took the hint from the regional governments and established the Nigerian television service (NTS) in April 1962.

However the reason for the establishment was to meet the need for formal and informal education but these stations in the bid for money making abandoned this motive. This was mainly due to the part ownership of these stations by overseas companies and this influenced their programme content. This led the federal government to stipulate that the foreign companies will sell its shares to the federal government and the television will be the sole property of the Nigerian government. The Nigerian television authority came into existence with the promulgation of the April 1, 1977 decree which made all television stations in the country to be under authority. This was to promote efficient broadcasting in Nigeria. Initially television and radio broadcasting remained exclusively for the federal and state government. All state government had their own television in addition to NTA. It continued till the second republic of 1979 to 1983, when state executives of opposing parties who felt they ever not heard open their own stations.

2.4 Theoretical Frameworks

A number of theories came into play in explaining the communication situation being questioned by this study. However, the theory of acculturation in association with the cultivation hypothesis gives this study the basis for its existence especially with TV religious programme effects. Acculturation involves those changes individuals are willing to make in their effective cognitive identities and interactive behaviors overtime as they deal with life. It occurs through the identification, internalization and subsequent expression of the significant symbols of the host or dominant culture of society. As early Walter Lippman (1921) suggested that the pictures in our head are mainly constructed from the mass media. It was Lippman (1922) work that was refined to what is now known as cultivation or enculturation hypothesis. This hypothesis is derived from cultural indicators project of Gebner (1977) and his colleagues which since 1967 has conducted annual content analysis of U.S network dramatic TV programmes (message system analysis) and investigated the contribution of those messages for viewers conception of social reality (cultivation analysis) .The basic hypothesis guiding cultivation is that the more time one spends in watching TV, the more likely one is to hold conceptions of reality that are congruent with television most stable and recurrent portrayal of life and society. This is called cultivation because it is argued that TV messages achieve those effects by virtue of their cumulative, systematic repetition overtime. However, the major theoretical prospective applied in this work is acculturation perspective under which the approaches of cultivation and mainstreaming are subsumed.

The theory of the effect of religious programmes deals mainly with religious effect on the moral conduct of youths or students. However the concern in this study is to have a mediated communication context with the mass media and in particular TV. The TV is being considered as major agent in the acculturation process which takes place regardless of national borders or geographic boundaries (Nwankwo and Onwumaechi 1999). TV cultivates and mainstream viewers. Where mainstreaming is the process by which TV brings various groups into the mainstream of values of a dominant culture.

Gebner (1980) also argues that heavy TV within various sub-groups develop common outlook of higher viewing. The cultivation hypothesis further posits that content exerts a continuous force on viewers mind influencing the way they see the world. The dominant of political, social and economic interests utilize TV as their instrument of domination and seek to secure the consent of the audiences through the legitimate means of TV programmes. Religious programming provide the social text and context for images of cultures, political and economic hegemony. These religious TV programmes has been internalized for cultural and material success in Africa. The acceptance of general Western religious TV programmes therefore, represents consensual acceptance of the alternating image.

Collier and Thomas (1988) have established that cultural values is one of the many identities, forms and manages different people of different cultures communicate. Also the soap operas in terms of image that tend to encourage cultural, political and economic hegemony (Atheide 1985, Beltran 1978), are generally low in art, high in sex and sell. (Mckemah

1983). There have been more concern about the kind of programme that are shown on television and that the government should encourage more religious programmes to be shown on air. Most concern and complaint about the mass media is that violence has taken the center stage of television programmes instead of religious programmes, it has made greater and more rapid demands on our time than any other medium.

It comes directly into our home and provide highly specific portrayed of events fictitious or real. Television portrays religious production more vividly and more aggressively than other media. Research has revealed that programmes showed on television in such vivid manner stays longer in youths memory. The American national association for better radio and television stated that youths are what they see on television and this could either make or mar them.

2.5 Summary of Literature Review

It was revealed that issues of religious television programmes and its effect in the society has for many years not agitated a lot of interest. It has demonstrated the condition and disagreement of various researcher in their finding, it has been seen that greater emphasis has been placed on laboratory study. This has lowered the representativeness of these experiments considerably.

The review is to serve as a dependable monitor for the presented study. It is by no means comprehensive as there are lots of other researcher and findings which are not included. Some of the researchers said that a lot of television viewing helps mold youths sometimes for good and sometimes for worse. Religious programmes helps them act in the righteous way when

symbolism is been organized by the media house in educating them about the effect of viewing religious programmes. It affects them continuously.

In our society today, there is a lot to be learned from religious programmes as they can be educational inspirational as well as informative and entertaining. Commenting on this, Awake February 22, 1983 postulates that television is part of growing up probably quite an important part, often a beneficial part which we have hardly begun to take seriously. So busy are we looking for the bad effects and for something than ourselves to blame for the cruelty and selfishness in our society.

Nevertheless, negative effects of television cannot be ignored. They are seriously eating into the fabrics of family and society. There is need to check these programmes through censorship to ensure that only those are instrumental to the growth and development of the society are allowed to pass through airwaves.

Furthermore, our local situations should put more effort into their programme packaging and presentation targeted at the youths to draw them away from some of these immoral programmes into one that will be mutually beneficial to them and the society just like religious television programmes.

CHAPTER THREE

RESEARCH METHOD

3.1 Introduction

This chapter discussed the method used in the study. It contains and explains the following:

- a. Research design
- b. Population of the study
- c. Sampling technique/sample
- d. Description of research instrument
- e. Validity and reliability of data gathering instrument
- f. Method of data collection
- g. Method of data analysis

3.2 Research Design

The approach adopted in the execution of this study was a survey design. The researcher chooses survey design method, because it is a type of design where a group of people are studied by collecting information from them. More so, this type of design specifies how the researcher's data would be collected and analyzed. Therefore, the study design uses data collection instruments like questionnaire. So the researcher adopted it in order to assist her collect her primary data.

3.3 Population of the Study

In this study, the population comprises of students of Caritas University between the levels of 300-400 levels of four different faculties. Based on the statistics gotten from the office of the registrar, the population was estimated to 1005 which is population of the study.

The population of the study comprises of the following levels:

300 level	555 Students.
400 level	450 Students.

3.4 Sampling Technique /Sample Size

Sample size is the aggregate number from entire or definite population which the researcher intends to get her necessary data. To get the sample size for the study the researcher used purposively sampling technique, the researcher purposively selected a sample size of 280 respondents, 136 students from 300level and 144 students from 400level making it a total of 280 respondents.

3.5 Description of Research Instrument

In choosing instruments to be used in data collection, the researcher considered some factors likely to affect her choice and application of such instruments.

- i) The size of her sample population
- ii) The area of the study
- iii) Time available to conduct the study

iv) Financial involvement

After considering the factors, the researcher chose questionnaire as her data collection instrument and the questionnaire is structured close-ended. Questionnaire is a carefully designed instrument for collecting data in accordance with the specification of the research question and hypothesis.

3.6 Validity and Reliability of Data Gathering Instrument

Questionnaire is the valid instrument for the study because of its appropriateness in measuring what it intended to measure. This can be determined by ensuring that all the questions in the questionnaire fully exhaust all that are implied by the research questions and hypotheses. A test technique helps to attain the reliability of the hypotheses and also standardization of the questionnaire to avoid mistake.

3.7 Method of Data Collection

The researcher used questionnaire instrument to collect her data. The data was collected by her as she did not employ any assistant to distribute copies of her questionnaire.

3.8 Method of data analysis

All the data collected or generated as primary data through questionnaire were statistically presented and analyzed. Frequency and tabular percentage forms of data presentation were used, while simple descriptive analysis was used to analyze data or items in each of the table constructed for each questionnaire item. The fact that the researcher chose among the applied questionnaire items does not apply that all were not important but for want of space and time, she decided to choose the most appropriate ones likely to proffer solution to the identified problem.

CHAPTER FOUR

DATA PRESENTATION AND DISCUSSION OF FINDINGS

4.1 Introduction

The purpose of this study was to determine the influence of religious programmes on NTA Enugu in regulating the moral conduct of Nigerian students. This chapter is concerned with the presentation and analysis of data gathered through the use of questionnaire distributed to the respondents. Two hundred and eighty (280) copies of questionnaire were distributed and two hundred and forty (240) copies were retrieved. This gave a response return rate of 86%

The study answered the following research questions;

1. To what extent does the content of religious programmes on NTA Enugu affects Nigerian students?
2. To what extent do religious programmes on NTA Enugu impact moral conducts on Nigeria youths?
3. How erotic languages used when broadcasting religious programmes on NTA?

4.2 Data presentation and analysis

Analysis of Demographic data

Items 1 to 2 in the questionnaire answered question on the demography of respondents.

Question 1; what is your gender?

Responses	Frequency	Percentage
Male	115	48%
Female	125	52%
Total	240	100%

From the above table 115 respondents (48%) are male while 125 respondents (52%) are female.

Question 2; what is your age bracket?

Responses	Frequency	Percentage
18-21	170	71%
22-25	70	29%
Total	240	100%

From the above table, 170 respondents (71%) fell under the age bracket of 18-21, while 70 respondents (29%) fell under the age bracket of 22-25.

Question 3, Do you watch religious programmes on NTA Enugu?

Responses	Frequency	Percentage
Yes	90	38%
No	150	62%
Total	240	100%

From the above table 90 respondents (38%) watch religious programmes on NTA Enugu while 150 respondents (62%) don't watch religious programmes on NTA Enugu

Question 4, How often do you watch religious programmes on NTA Enugu?

Responses	Frequency	Percentage
Very often	60	25%
Not very often	80	33%
Rarely	100%	42%
Total	240	100%

From the table above 60 respondents (25%) are very often, 80 respondents (33%) are not very often while 100 respondents (42%) are rarely.

Question 5; Does constant exposure to religious programmes on NTA Enugu affect your behaviour?

Responses	Frequency	Percentage
Yes	150	62%
No	50	21%
Not at all	40	17%
Total	240	100%

From the table above 150 respondents (62%) said yes, 50 respondents (21%) said no while 40 respondents (17%) said not at all i.e. are not affected.

Question 6; does the content of religious programmes on NTA Enugu affect Nigerian students?

Responses	Frequency	Percentage
Yes	90	38%
No	50	21%
Always	40	16%
Not always	60	25%
Total	240	100%

From the table above 90 respondents (38%) said yes, 50 respondents (21%) said no, 40 respondents (16%) are always affected, while 60 respondents (25%) are not always affected.

Research question 2; to what extent does religious programmes on NTA Enugu impact moral conducts in Nigerian students?

Items 7-10 answered research question 2

Question 7, Do you imitate what you watch in religious programmes on NTA Enugu?

Responses	Frequency	Percentage
Perfectly	100	41%
Not really	90	38%
Not at all	50	21%
Total	240	100%

From the table above 100 respondents (41%) imitate what they watch in religious programmes on NTA Enugu, 90 respondents (38%) do not really imitate, while 50 respondents (21%) do not imitate at all.

Question 8; Do characters in the religious programmes you watch on NTA uplift your moral conducts?

Responses	Frequency	Percentage
Always	120	50%
Not always	70	29%
Not at all	50	21%
Total	240	100%

From the table above 120 respondents (50%) always get moral upliftment from characters in religious programmes, 70 respondents (29%) do not always get moral upliftments, while 50 respondents (21%) does not get at all.

Question 9; Are the impacts of moral conduct on Nigerian students through religious programmes high?

Responses	Frequency	Percentage
Yes	140	58%
No	100	42%
Total	240	100%

From the table above, 140 respondents (58%) said yes while 100 respondents (42%) said no.

Question 10, Do you watch religious programmes with your parents?

Responses	Frequency	Percentage
Always	40	16.6%
Not always	50	20.8%
Not at all	150	62.5%
Total	240	100%

From the table above 40 respondents (16.6%) always watch religious programmes with their parents, 50 respondents (20.8%) do not always watch with their parents while 150 respondents (62.5%) does not watch with their parents at all.

Research question 3; How are erotic languages used when broadcasting religious programmes on NTA?

Items 11-14 answered research question 3

Question 11, what kind of religious programme do you like watching?

Responses	Frequency	Percentage
Comedy	90	37.5%
Scary	50	20.8%
Cartoons	100	41.6%
Total	240	100%

From the above table 90 respondents (37.5%) watch comedy religious programmes, 50 respondents (20.8%) watch scary religious programmes, while 100 respondents (41.6%) watch cartoon religious programmes.

Question 12; how often does religious programmes on NTA Enugu use erotic words?

Responses	Frequency	Percentage
Very often	0	0%
Not often	20	8.3%
Rarely	220	91.6%
Total	240	100%

From the above table 0 respondents (0%) disagreed to very often, 20 respondents (8.3%) said not often, while 220 respondents (91.6%) agreed to rarely.

Question 13; How will you describe most of the erotic words used in religious programmes?

Responses	Frequency	Percentage
Wicked	105	43.7%
Educative	55	22.9%
Entertaining	80	33.3%
Total	240	100%

From the table above 105 respondents (43.7%) described the words as wicked, 55 respondents (22.9%) described it as educative, while 80 respondents (33.3%) described it as entertaining.

Questioning 14, what satisfaction do you get from watching of religious programmes?

Responses	Frequency	Percentage
Information	70	29.1%
Entertainment	80	33.3%
Education	90	37.5%
Total	240	100%

From the table above, 70 respondents (29.1%) are satisfied by obtaining information, 80 respondents (33.3%) chose entertaining, while 90 respondents (37.5%) chose education.

4.3 Discussion of findings

In this section, the data collected from survey on the topic Influence of religious programmes on NTA Enugu in regulating the moral conducts of Nigeria students will be discussed. The data was contained in 240 fully completed copies of questionnaire retrieved from the respondents out of 280 copies of questionnaires distributed. Responses to answers on research question will be discussed.

Research question 1; to what extent does the content of religious programme on NTA Enugu affect Nigeria student?

The aim of this research question was to find out the extent religious programmes on NTA Enugu affect Nigerian student. The data on table 3,4,5 and 6 were used to answer this research question.

Data on table3 showed that, 240 respondents (100%) some watch religious programmes on NTA Enugu while others dont. Table 4 showed that 60 respondents (25%) watch religious programmes on NTA Enugu very often, 80 respondents (33%) not very often, 100 respondents (42%) rarely watch religious programmes on NTA Enugu. The data on table 5 shows that 150 respondents (62%) behavior are affected by constant exposure, 50 respondents (21%) are not affected by constant exposure and 40 respondents (17%) behavior are not affected by constant exposure. The data on table 6 shows 90 respondents (38%) are affected by content of religious programme on NTA Enugu, 50 respondents(21%) are not affected by the content of religious programmes while 40 respondents (16%) are always affected by the content of religious programmes and 60 respondents (25%) are not always affected by the content of religious programmes.

From the above findings, it is clear that the extent the content religious programmes on NTA Enugu affects Nigerian students is very high which makes most of our Nigerian students behave well.

Research question 2; to what extent does religious programmes on NTA Enugu impact moral conducts in Nigeria students?

The aim of this research question was to find out the extent religious programmes on NTA Enugu impact moral conducts in Nigeria student. The data on table 7, 8, 9 and 10 answered this research question.

Data on table 7 indicated 100 respondents (41%) perfectly imitate what they watch in religious programmes, 90 respondents (38%) do not really imitate what they watch, 50 respondents (21%) do not imitate what they watch at all in religious programmes. Data on table 8 showed that 120 respondents (50%) are always uplifted by characters in religious programmes concerning their moral conducts. 70 respondents (29%) are not always morally uplifted by characters while 50 respondents (21%) are not morally uplifted at all by characters. Data on table 9 showed that 140 respondents (58%) believed that impact of moral conducts on Nigerian students through religious programmes is high while 100 respondents (42%) do not believe the impact is high. Data on table 10 indicate that 40 respondents (16.6%) always watch religious programmes with their parents, 50 respondents (20.8%) do not always watch with their parents, while 150 respondents (100%) do not watch at all with their parents.

From the findings above, it is crystal clear that religious programmes on NTA Enugu impact moral conducts in Nigeria students and it is obvious that its impact is very high and effective in our Nigerian youths and students.

Research question 3; how are erotic languages used when broadcasting religious programmes on NTA Enugu?

The aim of this research question was to find out if erotic languages are used when broadcasting religious programmes on NTA. The data on table 11,12, 13 and 14 were used to answer this research question.

Data on table 11 indicated that 90 respondents (37.5%) watch comedy religious programmes 50 respondents (20.8%) watch scary religious programmes while 100 respondents (41.6%) watch cartoon religious programmes. Data on table 12 showed that no respondents (0%) agreed that erotic words are used very often in religious programmes on NTA Enugu, 20 respondents (8.3%) agreed that erotic words are not often used in religious programmes, while 220 respondents (91.6%) agreed that erotic words are rarely used in religious programmes on NTA Enugu. Data on table 13 showed that 105 respondents (43.7%) describe the erotic words as wicked, 55 respondents (22.9%) described the erotic words as educative while 80 respondents (33.3%) described erotic words as entertaining. Data on table 14 indicated that 70 respondents (29.1%) get information satisfaction from watching religious programmes, 80 respondents (33.3%) get entertainment satisfaction while 90 respondents (37.5%) get education satisfaction.

From the findings above, it is obvious that the extent erotic languages are used when broadcasting religious programmes on NTA Enugu is very low and mild thereby not corrupting the minds of the innocent Nigerian students, and even when used, must be really necessary and educating.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

5.2 Summary of findings

The summary of findings and discussion of various academic cited in this study, it is obvious that television does affect and influence youth behaviors, whether directly or indirectly by helping to reinforce the efforts of other agents of socialization.

However, youths as we know them are easily persuaded, what they see on television can easily persuade them and can easily be regarded and believed to be reality in the long run and might affect their mind set about the society which they find themselves. All these, should be curtailed as much as possible so as to help the society at large

Therefore, television having been proved to be a very strong medium should be used by government to channel the minds of our students and youths towards more productive line

like showing or broadcasting more of religious programmes on television, instead of channeling them to the wrong part of life.

5.3 Conclusion

The hidden effects of TV are real risk for youths. Youths spend most time watching TV than any other single activity during the height of the most critical period for development in many homes. The causes of these are complex and include socio-economic financial and geographical factors. Numerous studies indicate an inverse relationship between television viewing and reading language achievement.

Youths who plug into their regular programmes spend less time reading, less time in family conversation, and less time involving in challenging mental activities such as puzzle board game etc. While it has been perceived in this contemporary world that the advent of TV brought about desirable and unpleasant effects to students and youths. Parents should guide their children through the right part, thereby training them to grow morally in the future.

5.4 Recommendations

Based on the summary of findings and conclusions of this study, the following recommendations were made;

- 1, Parents should regularly watch religious programmes with their young ones, also meditate the experience by asking questions and bearing their children feedback about what they understand from the programme they are watching.
- 2, Pay attention to the kind of programmes that young ones watch.
- 3, No more than three hours of TV watching in a day
- 4, Religious programmes could be practiced in real life.

Media should be careful while scrutinizing the religious television programmes to avoid the use of erotic words.

5.5 Suggestions for further studies

Further studies should be done on influence of religious programmes in regulating the moral conducts of Nigeria students and also how to improve the moral conducts of students through religious programmes.

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Appendix A

Questionnaire design

Department of Mass Communication
Faculty of Mgt and Social Sciences
Caritas University
PMB 01784
Enugu State
June 13, 2013.

Dear respondent,

AN INTRODUCTORY LETTER

I Ezebilo Nora Ijeoma of mass communication department with registration number Mc/2009/358 wish to undergo a research on the topic influence of religious programmes on NTA Enugu in regulating the moral conducts of Nigeria students.

This questionnaire is designed to obtain information on the above topic and use it strictly for academic purpose, therefore all your responses shall be treated with utmost confidentiality and will be used strictly for this exercise.

Thank you for your anticipated co-operation

Ezebilo Nora .I.

Student researcher

Appendix B

Questionnaire

1. What is your gender? (a) Male (b), Female
2. What is your age bracket? (a) 18-21yrs (b) 22-25 yrs
3. Do you watch religious programmes on NTA Enugu? (a) Yes (b) No
4. How often do you watch religious programmes on NTA Enugu? (a) Very often (b) Not often (c) Rarely

5. Does constant exposure to religious programmes on NTA Enugu affect your behavior? (a) Yes (b) No (c) Not at all
6. Does the content of religious programmes on NTA Enugu affect Nigerian students? (a) Yes (b) No (c) Always (d) Not always
7. Do you imitate what you watch in religious programmes on NTA Enugu?
(a) Perfectly (b) not really (c) not at all
8. Do characters in the religious programmes you watch on NTA uplift your moral conducts? (a) Always (b) Not always (c) Not at all
9. Are the impacts of moral conducts on Nigeria students through religious programmes high? (a) Yes (b) No
10. Do you watch religious programmes with your parents?
(a) Always (b) Not always (c) Not at all
11. What kind of religious programmes do you like watching? (a) comedy

(b) scary (c) cartoons

12. How often do religious programmes on NTA Enugu use erotic words? (a) Very often

(b) Not often (c) Rarely

13. How will you describe most of the erotic words used in religious programmes? (a)

Wicked (b) Educating (c) Entertaining

14. What satisfaction do you get from watching of religious programmes? (a) Information

(b) Entertainment (c) Education