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Abstract

The aim of this study was to analyze the influence of home video on the moral behavior of students of Caritas University Enugu. To achieve this, the survey research method was used. Subjects were drawn from the Caritas University, using the simple random sampling techniques and purposive sampling. Four research questions guided the study. Research findings showed that, a great number of students in Caritas University, Enugu have access to allot of home videos. To the end, the researcher recommended that the Nigerian film censor board should monitor and filter films before sending them for sale. This is to upgrade the moral behavior of students.

CHAPTER ONE

INTRODUCTION

1.1 Background of the study

Over the years world views have continually detected the moral disposition of the world's people. This is true for Nigerians and other countries. This comprehensive view is the fundamental cognitive orientation of an individual or society, encompassing the entirety of the individual or society's knowledge and point of view (Wikipedia 2013)

Olu and Iduaja (2007) noted that, with the mass production of visual images made television, cinema, internet, etc, the world has eventually become a global village sharing different world views in common.

There is a common belief in Nigeria, that home movies negatively project the culture of Nigeria. That is why Frank Aig-Imoukahude in Opubor (1995) confirms that, "Many Nigerians have complained of the poisonous content of films shown on the screens in Nigeria. A great number of people have criticized the nation's television for featuring materials which have contradiction or erods, the quality of life and undermine the people's values and norms. What is needed are films for self projection for presenting the fact of life in Nigeria.

Home video is a blanket term used for prerecorded media that is either sold or rented for home cinema entertainment. The term originates from VHS era, when the predominant medium was video tape, but has carried over into current optical disc format like DVD and Blu-ray disc and to lesser extent into methods of digital such as Netflix. The home video business distributes films, telemovies and television series in the form of video in various formats to the public. These are bought or rented, then watched privately from the comfort of home by consumers. (Wikipedia 2014)

Moral behavior is an action that produces good outcome for individuals as members of the society. It can be applied to the whole global society. Morals are principles that are learnt about, the difference between right and wrong. Empathy and other forms of social awareness are important in the development of moral sense. Morality embraces a person's beliefs about the appropriateness or goodness of what he does, thinks or feels. Childhood is the time at which moral standard begin to develop in the process that often extends well into adulthood. The history of home videos has it that actual recording and presentation of actualities started with the Lumiere Brothers experienced on December 28th 1895 when they achieved this by recording the "break Time" in their factory. Dosumu (1995) avers that "when the brothers Louis and August Lumiere unveiled their cinematographer in the basement of grand café in Paris on December 28th 1895, they no doubt felt satisfied that they found a new medium of recording and presentation of actualities. Recording activities is what a documentary does and that is what Lumiere Brothers achieved by recording "Break Time" in the factory. The impact of the film medium on market has been great and varied: carrying ideas and aspirations beyond cultures.

The development of films in Nigeria started with the colonial experience. The first film shot took place at the Glover hall Lagos, on Monday August 12th and lasted for 10 nights Messrs. Bolboa of Borceonia Soain shaved the film under management of the Nigerian Herbert

Macaulay. Nevertheless film production started rather late. According to Balogun (1987), Obe was considered the first to have made a standard film production in Nigeria by making mute film for the health department in the year 1936.

In 1947 the Nigerian government established the federal film Unit. The unit produced many newsreels, and documentary films in the fifties, the film industry in Nigeria was dominated totally by foreigners and foreign films.

During this era, film shows were done in cinema halls, village squares, schools and church premises among other locations. This public show of films, made it possible to show only films that were of “high technical quality”. With the advent of video cassettes, video compact disc (VCD) or the digital video disc (DVD), the old culture of going to the cinema centre’s and public arenas for film shows dropped. Children and adults sit indoors glued to their TV sets. Then the area of home movies was born. Movies in English, Pidgin English, Igbo, Hausa and Yoruba flooded the market on daily basis.

It is pertinent to draw the attention of the Minister of Information and Communication Mr. LabaranMaku, to the arts and industry in Nigeria. Only a fool will argue that the country’s art and culture industry is insignificant in the nations rebranding.

It has been established rightly that the movie industry of Nigeria (Nollywood) is the biggest in Africa and also comes third after Bollywood of India with the United States of America’s Hollywood in the forefront.

However a cursory look at the content of our home videos brands is good enough to keep well intention tourist and visitors out of our shoes. Over 90% of movies released in Nigeria, display perverted and negative impression about the country, where violence and afro-centric sciences of juju and ritualized killings dominate the scene. Also most moves are seen as pornographic because most of the actors and actresses appear nude. At times one wonders where the imaginations of the script writers spurn from; as a result of the kind of bizarre

make-belief movies they produce. Even young Nigerian growing up under the influence of these images is bound to develop negative virtues about his environment and people.

It is, therefore, necessary for Mr. LabaranMaku to put it in motion to correct these notions and bring some forms of sanity into the industry. As Husein (2002) lamented “we need time to achieve this (sanity) because a lot of damage has been done already. Here is an industry where a fellow is probably because he cried in a movie and drew the sympathy of viewing public or she appears nude in a movie.

One would ask “does negative influence of home videos bring about moral behavior change?” Opubor et al (1995) answered this by saying that “of all the media of communication the motion picture has perhaps the most universal appeal and impact; a film can rise above the limitation of language, and culture barriers by power of visual images, its use of music and sound effects and can succeed in conveying much the same message to audience of heterogeneous backgrounds.

According to Lippman (1922) he states that, “People act on the basis of pictures in their heads rather than in accordance with reality of the world outside”. It is envisaged that at the end of the study, the outcome will help in formulating and packaging home videos for youths, draw parental attention to the influence of home videos on the moral behaviours of youth and above all, the study will increase existing literatures on the influence of home videos on youths.

Brief History of Caritas University

Caritas University is a private Catholic University in Amoji-Nike, Enugu State, Nigeria. It was approved by the Federal Government of Nigeria on December 16th 2004, and was officially opened on January 31st 2005.

The University operates on a faculty system which is: Engineering, Environmental Sciences, Natural Sciences, Management and Social Sciences.

1.2 Statement of the Problem

Movies are veritable tools of mass communication which cuts across national and cultural boundaries with wide and fast disturbing networks internationally. It is obvious or crystal clear that the moral behavior of students can be influenced positively or negatively as a result of Home video.

Therefore, the question this study seeks to answer is, how does home video influence the moral behavior of students in Caritas University Enugu.

1.3 Objectives of the Study

The study has the following objectives

1. To find out students who have access to television.
2. To find out how often the students watch the home video.
3. To determine the level of exposure the students have to home video.
4. To know or to find out the influence of home video on the moral behaviour of students of Caritas University.

1.4 Research Questions

1. What are the various home videos the students have access to?
2. How often do the students of Caritas University watch home video?
3. What is the level of exposure of students of Caritas University to home video?
4. What is the influence of home video on the moral behaviour of students of Caritas University?

1.5 Scope of the Study

The essence of this research study is to primarily study the influence of home videos on the moral behavior of students of Caritas University.

1.6 Significance/ justification of the study

The study will help researchers with the information on the influence of home videos on the moral behavior of students of Caritas University Enugu. It will be relevant in assisting students in understanding the diversity of social media. It will provide relevant materials for students and other researchers undertaking similar research.

1.7Operational Definition of Key Terms

Influence The ability of home videos to affect or alter the moral behavior of students of Caritas University.

Home Video A film on video tape for viewing at home.

Films Are moving pictures usually shown in a cinema on television and they often tell stories.

Moral Behavior Is an action that produces good outcome for the individual and members of a society.

Students: A person formally engaged in learning especially one enrolled in a school.

CHAPTER TWO

Review of Related Literature

2.1 Introduction

This chapter is a review of related studies on the topic “Influence of home movie on the moral behavior of students of Caritas University Enugu”. This chapter is organized under the following headings:

2.2 Review of concepts.

2.3 Review of related studies.

2.4 Theoretical framework.

2.5 Summary.

2.2 Review of Concepts

The following concepts are reviewed:

2.2.1 The concept of home video

2.2.2 The concept of Nigerian home video

2.2.3 Nollywood

2.2.1 The Concept of Home Video

According to Wikipedia (2014), “Home video is a blanket term used for pre-recorded media that is either sold or rented/hired for home cinema entertainment. The term originates from the VHS/Betamax era, when the predominant medium was video tape, but has been carried

over into current optical disc formats like DVD and Blu-ray disc and to lesser extent, into methods of digital distribution such as Netflix.

The home video business distributes films, telemovies and television series in the form of videos in various formats to the public. These are bought or rented, then watched privately from the comfort of home by customers.

History of Home Video

Prior to the arrival of home video as a popular medium in the 1970's, most feature films were essentially inaccessible to the public after their original theatrical runs were over. Some very popular films were given occasional theatrical re-releases; some could be seen in urban rural houses and screening rooms of a handful of archives and museums, and beginning in the 1950's most could be expected to turn up on television eventually, but interrupted by commercial and very possibly at an inconvenient or impossible viewing time.

Those who could afford such luxuries could buy a 16mm or 18mm film projector and rent or buy home-use prints of some cartoons, short comedies and brief "highlights" reel edited from feature films. In the case of 16mm format, most of these were available with an optical soundtrack, and even some entire feature films in 16mm could be rented or, at a steep price, bought. 8mm films almost never ran longer than 10 minutes and only a few were available with a magnetic soundtrack late in the life of the format; the rest were silent. The super 8 film format, introduced in 1965, was marketed for making home movies but it also boosted the popularity of show-at-home films. Eventually, longer edited-down version of feature films were issued, only a small niche market of very dedicated and affluent film lovers.

The Betamax and VHS home video cassette formats were not introduced until 1975 and 1976 respectively and it took several years, and substantial price drops before they started to

become a widespread household fixture. Film studios and video distributors assumed that consumers would not want to actually buy prerecorded video cassette, just rent them, and that virtually all of the sale would be to video rental store. Prices were therefore, set very high. Eventually it was realized that many people did want to build their own video libraries as well as rent, if the price was right, and that a title which had sold a few hundred copies at 99 dollars might sell tens or even hundreds of thousands of copies at 19.99 and 99.99 dollars.

The first company to duplicate and distribute home video was Magnetic Video, established as an audio and video duplication service for professional audio and television corporation in Farmington Hills, Michigan, USA in 1968, although Avo's 1972 car television system preceded magnetic vision's expansion into home video by a few years (Retrieved December 14th 2013) www.wikipediafreeencyclopedia.com

2.2.2 The Concept of Home Video

According to Ore, we are often reminded that film is a powerful medium of entertainment and transmission of cultural values.

The first film screening in Nigeria took place at Glover Memorial Hall, Lagos, on ten consecutive nights from 12 August 1903, significantly, but hardly a Nigerian, Herbert Macaulay managed its affairs and Messrs Balboa of Spain screened the film, Shaka (2000) gives credence to the position by stating that "film as a medium of mass communication and entertainment is essentially a colonial inheritance". He explained that emphasis was on distribution and exhibition. Some cities argued that production undertaken in the colonial periods were documents used to promote colonial government policies on agricultural infrastructural development etc.

A colonial film unit (CFU) was set up during the out-break of the 2nd world war. A full unit of colonial film unit was later created in 1945 and rechristened the Federal film Unit (FFU) in Nigeria in 1945 with NF Spur as the first film office. Some Nigerians were sent to Ghana to study in Accra, Film Training School. They included AdamuHalilu, Fajemisin A.J. Atigba and MalamYakubuAina.

According to Ekwuazi, “By the end of 1960, the structure of film industry of the country completely altered. The structure placed the Federal Government at the top of the ladder”. Subsequently by the 1970’s film makers like Ola Balogun, Eddy Ugbomah, Francis Oladele, SanyaDosumu and Jab Adu emerged.

The promulgation of decree No. 61 of 1979, established a statutory corporate body, the Nigerian film corporation (NFC) Ekwuazi states that, “when the national currency was devalued, it became impossible to school on celluloid or sustain the theatre cinema; practitioners caught the wind of change triggered by the Structural Adjustment Programme”. They went from cine to reversal stock film making in a smooth transition. When the practitioners noticed slight unease amongst the audience possibly on account of mercurial colour schema of reversal film, they took a quick refuge in the video film format.

Shaka (2002) argued that apart from devaluation of the Nigerian currency, as an Urban crime, and this was already affecting cinema theatre were dilapidated, poorly ventilated and were regarded as dens of petty criminals. The patronage of cinema theatre was therefore; on the domirad tend prior to the introduction of the SAP. He submits that the resultof the aforementioned problems, television had taken a foothold as a medium of family entertainment. Producers in response to the scarcity of foreign exchange reverted to their old production base of drama to survive. Some used corporate bodies while others co-produced with foreign producers. Uge (1996) on his part notes that Solomon Eze and Ade Ajiboyeshot

improvised stories with camcorders and then transferred to VHS tapes respectively in the 1990's but the Igbo practitioner turned it into a commercial engagement with the production of *Living in Bondage* in 1992.

Nollywood has been typically accepted to have started immediately, following the success of Ken Nebue's "*Living in Bondage*". From then on, its expansion and attendance complications are known (by fascinated parties).

Success recorded in the new found romance with the video format necessitated the establishment of Decree No.85 which was published in the office gazette No.1 of the functions of the board video works in the country.

2.2.3 The concept of Nollywood

Nollywood is the name attributed to Nigerians movie industry. By definition, it is Nigeria's movie industry by Nigerian production teams' for the Nigerian people. Nollywood has over the years, become a world phenomenon, as its movies are being sold to Ghana, Togo, Kenya, Uganda, and South Africa as well as Jamaica, USA and the UK to name a few.

Now the name itself caused a bit of protest in the earlier days, as a lot of Nigerians felt it was imported and derived from Hollywood and Bollywood. There was also a little issue of the name being carried by a foreigner, some did not like it, but the good thing is that Nollywood as a name has moved beyond these earlier hiccups, no one actually thinks twice about the origin of the name today. It has become accepted that Nollywood applies to the Nigerian movie industry.

Today Nollywood ranks third in the global movie industry after Hollywood (USA) and Bollywood (India). It has been able to hold its own so many deterrents, which to name a few includes, expensive technical tools of the trade, inconsistent support of electricity which was

taken for granted in almost every country in the world, the horrible traffic jam, conditions which can lead extreme lateness in production times. However in terms of movies produced annually Nigeria's Nollywood ranks second after India's Bollywood.

Nollywood movies are made on shoestring budget ranging from 10,000 dollars to 15,000 dollars apiece spanning 7 to 10 days. This is an incredible short jam packed production time by all standards.

What makes the industry unique is that, it is a video driven industry, the movie in the early days were produced and put straight on VHS cassette and then released/distributed for sale to the public. Now with the new technological advancement in place, they are usually on VCD's; the Nigerian refers to the movies as home video.

2.3 Review of Related Studies

The data of this study came from secondary and primary data. In this study, three key studies were reviewed.

2.3.1. Movies and its negative influence on morals.

2.3.2. Moves as an agent of attitude and behavior change.

2.3.3. Sanitizing the movie industry.

2.3.1 Movies and its Negative Influence on Morals

Morals are seen as an action that produces good outcome for individual as members of the society. Moral can also be applied to a whole global society. It sets its value systems, norms, productive and creates horizon for the people.

Every society has its ways of socialization and association. These ways are embedded in the pattern of norms or even more groups. At times, they are subsumed in the people's culture.

Socialization according to the sociologist serves such function as uncalculating basic discipline such as respect for elders, normative orders, helping the child to form a whole speculum of value system including proper and appropriate food habits, basic hygiene, dressing, suiting, mode of sense of community. The socialization order enhances favors association.

In the olden days, the family and the community were the only agents of socialization. These days however, several agents of socialization have been brought up like, schools, churches, peer groups of a child, and also the mass media. Thus process must be related to psychological needs of the people and their ability to absorb, internalized and correctly interprets what is transmitted to them.

According to Ighighogho in Daily Survey June 8, 1955; "It is no exaggeration to state that all modern agents of socialization, the home movies and cable satellite are the greatest influence on moral and social development of our youth, especially in our urban area. He further says that "though movies food habit (fashion) and other social habits including vice are life wholesales from the movies straight into our streets".

Though the home video most debased social vices a prostitution, violence, crime, rape, murder, armed robbery and secret cultism are transmitted to the people and they consciously or unconsciously imbibe these vices. Some of these are conveyed not in their activities to the people, about through movie tricks and super imposition. Yet children and adults take them as realities and are influenced by them.

Ousmane(A Senegalese film maker) in Opubor (1998) observed that currently, "Cinema in Africa" plays negative roles. The majority of films shown in Africa are products of moral alienations. The danger inherent in the time movies is the likelihood of teenagers and ill on

formed adults to embrace the more superficial aspects of values transmitted through the medium than the more positive values.

This movie directed by Ikechukwu Onyeka and produced in the year (2009) that has themes of nudity, greed, jealousy, and false life predominate.

Here, Anita and Mercy are best of friends from childhood till when they enter the university. Things start to change as parents not wealthy enough try their best to train their children even going to the extent of selling their properties in order to see them through their education. Mercy not being content with what she has claims to be the daughter of former Minister Ojukwu just because her surname is Ojukwu. She starts following bad boys in making money to remain rich like Ojukwu's daughter. Her best friend Anita advises her unsuccessfully to stop the false life but she stops associating with her because she is telling her the truth. Mercy also starts going naked all in the name of fashion. This attitude is bad influence on the Nigerian morals and culture, all these things being acted in movies are just for the acting sake, but some of these home videos are being viewed by students who might not want to put what they view into practice. For instance, their way of dressing, most girls feel it is fashion for them to dress and expose their body. Also boys may also want to sag their trousers just because they are a very popular actor that they like doing the same.

These youths pick up these fashion craze portrayed in these movies without picking the actual message or lesson and reaction originally intended. Because of this fashion, girls are being vulnerable because they go through many means just to meet up with the latest fashion. Thereby they dress anyhow and are exposed to rape by men who lust after what they see.

Home videos are the greatest influence on people and also cultural and moral behaviour. It has both positive and negative influence on the moral behaviour on individual. The negative

influence appears when it is being viewed by wrong viewer. For instance, the movie “BlackBerry Babes” has a very bad and negative influence on violence, greed, jealousy, theft, prostitution and dissatisfaction. This movies has a lot of negative themes which children are not meant to watch, because f the likelihood of them imitating it. All the costumes that are made use of are foreign wars which are not part of the Nigerian moral teachings.

Don and Koveric (1992) supported this view when he said “children who behave aggressively have increased preference for, and relatively to violence’. This goes to show that the attitude and behaviour of people who watch these Nigerian home videos would be negatively influenced by those negative characters embodied in the movie.

The movie “Zoza” is a cultural movie that portrays culture as an opportunity to oppress the poor ones in the society. It describes Nigerian culture as being a wicked culture, and also, people of high class oppressing the poor ones. This movie is said to be based on a true story about a village called Okpolorodimotudu, which was drenched by calamities and disaster because the village had gone contrary to the law of their gods and ancestors. Whereby, a king is killed out of jealousy and greed by his second in command that wants to take over the throne and land.

Home movies are strong contendants in the socialization of people; they convey aspects of culture of the people embodied in the movies. When the cultural content is negative, they covey the culture negatively. Also the Igbo culture in this movie is described as a culture that should not be questioned, because it portrays so much fear in the Nigerian culture and customs.

During a BBC (2006) interview with Martin Mangenda, a Zambian citizen, he said “that the main problem with Nigerian movies is that they show too much witchcraft, pornography, adding that he did not think that all Africans are like that”.

The movie “Dirty Secrets” has a negative influence on moral behaviour, in this movie, people were being killed, homosexuality, incest, money laundering, sexual immorality in home videos today is getting too much. Even to the extent of a man sleeping with his fellow man in order to get money.

The aim of movie producers and directors is not to teach people bad things that would corrupt their minds. People are now missing the content of film instead of learning from good aspects; they turn and start doing those things that are being preached against.

Even foreign movies that are being watched by people are usually responsible for influencing the moral behaviour of individuals. The theory of selective demand states that producers of home video in Nigeria should desist from waving obscene characteristics from most foreign cultures into local production. Research has established that the destruction of morals and cultures of the people has a direct effect on health and longevity of the people.

2.3.2 Movies as an Agent of Attitude and Behavior Change

Home videos occupy a central portion in communication due to the universal appeal and impact. Opubor et al., (1995) support this, when they opined that of all the media of mass communication, the motion picture has perhaps the most universal appeal and impact. Properly conceived and executed, a film can rise above the limitations of language, cultural barriers by the power of its visual effects and can succeed in conveying much the same message to the audience of heterogeneous background.

Just like any influence, movies can have a good or bad influence on the viewers. There are a lot of movies out there in the year 2010, these include; comedy, drama, action, and many more. A movie could have a positive influence on a person, but the same movie may have a negative influence on another person. There are many factors that determine if the movie may have negative influence or positive influence on the viewer. These factors include; age of the viewer, the maturity level of the viewer and their level of knowledge of the outside world.

Today there are many movies out there; it is very hard to pick and choose which movie is positive and which is negative. The negative and positive perception comes from the viewer who is viewing the movie. The movie "Forgetting June" for example would be perfectly acceptable for a mature teen or adult, where as it would be very unacceptable for primary schoolchildren to view it, so the good presumption of a movie comes from the viewer. However, there are some movies that could send nothing but a positive message to anybody. They also have the ability to make us laugh when we are sad.

For every positive there is usually negative and it does not change when it comes to movies. There are many violence and nudity. There is nothing wrong with these movies, the problem with is sometimes the wrong viewers view them, but when it is viewed by adults who will understand that they are just movies, thing will have been going wrong the way it is now. A child watching movie with a lot of violence may think it is alright to act violently.

Rotha (1949) lends credence to this when he says that, "films should appeal to be supposedly target proportion of any film audience and hence that their intellectual values should consider with common factors of public though "costly (1968) underscored the same point when he said "movie is the only art besides music that is available to the whole world at once, exactly as it was made". He stressed further that "it is the only art involving language

which is ignorant". For those reasons, movies especially when they are rendered in the language of the audience play a large part of formation of attitude, belief and ideas because we will incorporate, perceive and mediate realities back in our live.

According to Arulogun (1995) he rightly expand how home videos have contributed to attitude formation and behavioural change of Nigerian youth, though negatively when he said "today gangster film constitute about eight percent of what we see on our screens. In late fifties, Ekotodo a cinema house in Ibadan was infected by young man dressed in jeans and hats with scarves tied to their necks. How did they come about their dress and occasional pranks? It was through the influence of films shown in theatres in Lagos and Ibadan. In fact Ekotodo soon becomes a den for robbers, street fighters and rascals. He went further to speculate that films shown in our home videos should likely have influence that present waves of violence, robbery and murder contributed daily in this country". His advice is that the new Nigerian movie should not wear a Hollywood logo.

Okenwa (2002) stated, categorically, "The mass media (movie industry) should change strongly held values". These values are negative and dangerous values. He stated further that, "the mass media affect attitude". Thus confirms the opinion that home movies are contract to attitude formation and canalizing which is the further of behavioural change.

According to GorfonAllpot (1964), "Attitude is moral state or readiness organized through experience of exerting a directive of dynamic influence upon the individual to all objectives and situation to which it is related.

Igbinedion (1988) a communication expert also sees attitude as a way of thinking, of feeling towards something". In a view of this, here is implicit assumptions by scholars that change in the attitudetherefore brings a change in behaviour, so people's attitude and behaviour tends to reflect those of the characters in movies they watch as earlier stressed by

Adegboyega. To further buttress this point, Bandara and Ross (1988) in Igbinedion “Mass communication in Nigeria concluded that people who watch aggressive programmes are likely to be aggressive”.

Dorr and Koveric (1992) support this view he said “Children who behave aggressively have increased preference for and relatively to violence.

This goes to show that the attitude and behaviour of Nigerian youths who watch the Nigerian home video would be negatively affected by those negative characteristics embodied in the movie.

Home video viewing has evolved into the most consuming leisure activity of Nigerian students. In fact, by the age of 15, most children would have spent much time watching video cassette than doing anything else other than sleeping. As with most other social phenomena, home video film viewing has been the topic of much scientific inquiry. Literally, many studies have re-examined the content of television film programmes and the effect that different types of content have on the youth that view them.

2.3.3 Sanitizing the Movie Industry

In western countries like Europe and America, video tapes are carefully labeled and classified as either matured audience for adults only, general viewing or x-rated. This is scarcely practiced in Nigeria. Here, what Aigimovechude says “Films with nuances become restricted in exhibition outside their area of origin but it is no so in Nigeria.

In fact, it is common sight to our urban towns to see children gather in front of video clubs, watching the most depreciable violent movies or even pornographic movies. HuseinShaihu (2000) lamented, “We need time to achieve this sanity because a lot of damage has been

done already”. There is an industry where a fellow is the viewing public or she appeared nude in movies.

Encomium magazine February (2000) edition complains “Movie industry in Nigeria are the lands of people who do not know the basics for drama, they don’t think about the damage they are doing to the psychology of the growing ones who would eventually watch the movies”.

However, steps are being taken to sanitize the Nigerian movie industry. The creation of the National film and video censor board by Decree No.85 of 1993 was the first step, the board was constituted to register, censor, classify, monitor and regulate the screening of local and foreign films in the country, the earlier attempt, the cinematographic Act of 1963 that was amended in 1964 has become obsolete in view of the rapid development of the censor board. Mr. Ademola James was quoted as saying that, we will all know that most of these films motivate and promote social and moral indiscipline in our society. Yet we are seen to receive them with wide open arms as if they are a welcomed development”. He admonished that we must not fail positively by unwilling or deliberately bequeath to our children a culture on indecency, obscenity, sadism, crime and violence through film and video works, these vices are highly impressible and limited by children and highly youths who view these movies.

The Nigerian censor board should work hand in hand with the Nigerian Copyright and Film Piracy Board to enforce the Decree No.85 of 1993, which make it a criminal offence to exhibit hire, sell land or supply commercial video recording and films that have been classified by the board as absence.

2.4 Theoretical Framework

According to Okunna (1999), he defined theory as a “Set of interested principles or observation put together to explain the clarity an aspect or reality or a phenomenon” which McQuail (1987) defines a theory a set of ideas of verifying phenomenon. According to Oxford dictionary, theory is the general principle of an art or science contrasted with practice.

Mass media which includes movies have many of such theories. They include the socialization theory, the learning process theory, the cultural norms theory, the selection perception theory, the attitude development theory and projective reflective theory. These theories are formulated based on researches carried out by experts on attitude formation and behavioral characteristics of a group and individual towards the media and mass media content.

Okafor et al (1994) says that the socialization has to do with established way of life based on established pattern of behaviour or norms. The socialization process is the primary duty of home videos.

Some of the reasons why film producers produce films and sell them are to expose their creative ideas, to make money/profit or earn a living, shows what reality is, that is, the society and most importantly, as a source of entertainment to the audience. These are based on the learning process of the audience. This is because, what they see or watch is what they can learn either knowing or not knowing the learning process theory.

Cultural Norm Theory According to Okenwa (2002) he explains that, “The cultural norm theory states that the mass media through selective presentation and emphasis on certain themes create impressions among the audience, that the common cultural norms

concerning the emphasized topics are structured or defined in specific ways. That is the position we are interested in, that the presentation and emphasis of certain themes in Nigerian home videos are a deviation from this theory. They create negative impression among the audience.

Many theories abound in every communications as films which as mass medium is used to convey messages to the audience and some of the uses to which the audience put the media message. The main focus of the study will be hinged on the cultural norms theory because it shows the best way the themes of movies should be selectively presented to avoid negative influence on moral behavior.

Cultural norms theory is a theory of mass communication, which suggests that the mass media selectively presents and emphasizes certain contemporary ideas or values.

According to the theory, “The mass media influences norms by reinforcing or changing them”. For example, the cultural norms, theories argue that TV programmes presently on active life style for older people can change attitude of viewer in that direction.

2.5 Summary

The chapter reviewed the concept of home video, Nigerian Home video, Nollywood. It also had a review of related studies. Movies and its negative influence on morals. Movies as an agent of attitude and behavior change. Sanitizing the movie industry in Nigeria. The relevance of the theories was clearly stated.

CHAPTER THREE

Methodology

3.1 Introduction

This chapter discussed the various methods used in the study. It contained and explained the following:

- i. Research design,
- ii. Population of the study,
- iii. Sampling technique/sample size,
- iv. Description of research instrument,
- v. Validity of research instrument,
- vi. Method of data collection,
- vii. Method of data analysis.

3.2 Research Design

It is a term used to describe a number of decisions which need to be taken regarding the collection of data before they are collected (Nwana, 1981). It provides a guideline which directs the researcher towards solving the research problem and may vary depending on the nature of the problem being studied. According to Ohaja (2003), “research design means the structuring of investigations aimed at identifying variables and their relationship, it is used for the purpose of obtaining data to enable the investigator test hypotheses or answer research by providing procedural outline for conducting research”. It is therefore, an outline or scheme that serves a useful guide to the researcher in his efforts to generate data for his

study. The researcher therefore, adopts survey method in data collection. It is used to obtain the peoples opinion through questionnaire.

3.3 Population of the Study

Population means all cases or individuals that fit a certain specification. According to Kerlinger (1981), “all members of any well-defined class of people, events or subjects which can be living or non-living things”. Based on the data obtained from the office of the register, of Caritas University Enugu, the population of the entire students of Caritas University Enugu, for 2013/2014 academic session is 3500.

The population of study comprises of students from the following faculties in Caritas University.

Faculty of Management..... 800

Faculty of Social Sciences..... 900

Faculty of Engineering..... 600

Faculty of Natural Sciences..... 700

Faculty of Environmental Sciences..... 500

3.4 Sampling Technique/ Sample Size

Sample is a portion of the population selected for the study and sample size is the method of selecting the samples from the population (Ogedegbe 1998). It is a small group of elements or subjects drawn from a definite procedure of a specified population.

Sampling technique is specifying how elements are drawn from a population.

Using the simple random sampling technique, two faculties were selected. They are: Social sciences and Natural Sciences. The reason these two faculties were selected is because they are more exposed to home videos and they can provide the researcher with answers that will be useful in the research.

Using the purposive sampling technique, the researcher purposively selected a sample size of 120 respondents, Faculty of Social Sciences contributed a sample size of 60 respondents and Faculty of Natural Sciences also contributed a sample size of 60 respondents. Therefore, the sample sizes of students were 100 respondents.

3.5 Description of Research Instrument

The research instrument used in the study was the questionnaire. A questionnaire is a list of questions to be answered by a respondent to get their views about a subject. It is preceded by a covering letter, introducing the researcher, explaining the purpose of the researcher and soliciting assistance in providing the required information (Onweluzo, 1999).

A total number of fifteen (15) items were drawn and administered to the respondents. They were divided into two (2) sections. Section A contained items of demography of respondents and section B answered the research questions.

Items 1-6 answered questions on the demography of the respondents

Items 7-8 answered research question one

Item 9 answered research question two

Item 10-12 answered research question three

Items 13-15 answered research question four

3.6 Validity of Gathering Instrument

The questionnaire for this study was thoroughly scrutinized by the supervisor to ensure its clarity as well as its relevance to the study.

3.7 Method of Data Collection

Data was collected using the questionnaire, which the researcher administered face to face to the respondents. The data was collected by the researcher herself as she did not employ any assistance to distribute copies of her questionnaire.

3.8 Method of Data Analysis

Simple tables' frequency was adopted in the data generated for the study. The statistical tools were used because they were suitable means of breaking down and analyzing of generated data.

CHAPTER FOUR

Data Presentation and Discussion of Findings

4.1 Introduction

The purpose of the study is to determine the influence of Home Video on the moral behavior of students of Caritas University.

This chapter is concerned with the presentation and analysis of data gathered through the use of questionnaire distributed to the respondents. One hundred and twenty (120) copies of questionnaire were distributed and one hundred (100) copies were also retrieved. This gave a total response rate of return of 83.3%.

This study answered the following research questions;

1. What are the various home videos that the students have access to?
2. How often do the students of Caritas University watch Home Video?
3. What is the level of exposure of the students of Caritas University to Home Video?
4. What is the influence of home video on the moral behavior of students of Caritas University?

4.1.1. Analysis of Demographic Data

Items 1 to 6 in the questionnaire answered questions on the demography of the respondents.

Question 1: What is your gender?

Table 1 Response to question 1.

<u>RESPONSE</u>	<u>FREQUENCY</u>	<u>PERCENTAGE</u>
Male	38	38%
Female	62	62%
Total	100	100%

From the table above, 38 respondents (38%) were males while 62 respondents, (62%) were females.

Question 2: What is your age bracket?

Table 2 Response to question 2.

<u>RESPONSE</u>	<u>FREQUENCY</u>	<u>PERCENTAGE</u>
15-18	20	20%
19-24	55	55%
25-30	25	25%
30 and above	0	0%
Total	100	100%

From the table above, 20 respondents, (20%) fell under the age bracket of 15-18, 55 respondents, (55%) were under the age of 19-24, 25 respondents, and (25%) were under the age bracket of 25-30, while 0 respondents, (0%) were under the age bracket of 30 and above.

QUESTION 3; what is your qualification?

Table 3; Response to question 3.

<u>RESPONSE</u>	<u>FREQUENCY</u>	<u>PERCENTAGE</u>
WASEC/NECO	62	62%
OND/HND/ND	12	12%
DEGREE	26	26%
<u>MASTERS</u>	<u>0</u>	<u>0%</u>
Total	100	100%

From the above table above, 62 respondents, (62%) had qualification in WASEC/NECO, 12 respondents, (12%) had OND/HND/ND, 26 respondents (26%) had Degree and 0 respondents, (0%) had Masters (MSc).

QUESTION 4; what is your occupation?

TABLE 4; Response to question 4.

<u>RESPONSE</u>	<u>FREQUENCY</u>	<u>PERCENTAGE</u>
Students	88	88%
Civil servants	0	0%
<u>Business</u>	<u>12</u>	<u>12%</u>
Total	100	100%

From the table above, 88 respondents, 88% were students while 0 respondents, (0%) were civil servants and 12 respondents (12%) did business.

QUESTION 5; what is your marital status?

TABLE 5; Response to question 5.

<u>RESPONSE</u>	<u>FREQUENCY</u>	<u>PERCENTAGE</u>
Single	82	82%
Married	18	18%
Divorced	0	0%
Widowed	0	0%
Total	100	100%

From the above table, 82 respondents, 82% were single, 18 respondents, 18% were married 0 respondents, 0% were divorce, and 0 respondents, 0% are widowed.

QUESTION 6; what is your religion?

TABLE 6; Response to question 6.

<u>RESPONSE</u>	<u>FREQUENCY</u>	<u>PERCENTAGE</u>
Christian	93	93%
Muslim	7	7%
Traditional worshipers	0	0%
Total	100	100%

From the table above, 93 respondents 93% were Christians, 7 respondents 7% were Muslims while 0 respondents, 0% were Traditional Worshipers.

Analysis of data from survey field (field)

Research question 1: What are the various home videos students have access to?

Items 7-8 answered research question one

QUESTION 7; do you have access to home videos in school?

TABLE 7; Response to Question 7.

<u>RESPONSE</u>	<u>FREQUENCY</u>	<u>PERCENTAGE</u>
Yes	83	83%
<u>No</u>	<u>17</u>	<u>17%</u>
Total	100	100%

From the table above, 83 respondents, 83% have access to home video, while 17 respondents, 17% do not have access to home video.

QUESTION 8: If yes what kind of home videos?

TABLE 8: Response to question 8

<u>RESPONSE</u>	<u>FREQUENCY</u>	<u>PERCENTAGE</u>
Nigerian movies	50	50%
Online movies	10	10%
Cinema movies	20	20%
<u>Soup operas</u>	<u>20</u>	<u>20%</u>
Total	100	100%

From the table above, 50 respondents, 50% watch Nigerian movies, 10 respondents, 10% watch online movies, 20 respondents, 20% watch cinema movies and 20 respondents, 20% watch soap operas.

Research question 2: How often do the students of Caritas University watch home videos?

Item 9 answered research question two.

QUESTION 9: How often do you watch home videos?

TABLE 9: Response to question 9.

<u>RESPONSE</u>	<u>FREQUENCY</u>	<u>PERCENTAGE</u>
Daily	60	60%
Weekly	22	22%
Monthly	18	18%
Quarterly	0	0%
Total	100	100%

From the above table, 60 respondents, 60% watch home videos daily, 22 respondents, 22% watch home videos weekly, 18 respondents, 18% watch home videos monthly while 0 respondents, 0% watch home videos quarterly.

Research question three (3): What is the level of exposure of students of Caritas University to home videos?

Items 10-12 answered research question three

QUESTION 10; How exposed are you to home videos.

TABLE 10: Response to question 10.

<u>RESPONSE</u>	<u>FREQUENCY</u>	<u>PERCENTAGE</u>
Very exposed	68	68%
Not exposed	20	20%
No opinion	12	12%
Total	100	100%

From the table above, 68 respondents, 68% are very exposed to home video, 20 respondents, 20% are not exposed to home videos, while 12 respondent, 12% had no opinion.

QUESTION 11: What satisfaction do you derive from watching home videos?

TABLE 11: Response to question 11.

<u>RESPONSE</u>	<u>FREQUENCY</u>	<u>PERCENTAGE</u>
Information	30	30%
Entertainment	35	35%
Education	15	15%
Sexual satisfaction	20	20%
Total	100	100%

From the table above, 30 respondents, 30% obtain information. 35 respondents, 35% obtain entertainment, 15 respondents, 15% obtain education, and 20 respondents, 20% obtain sexual satisfaction.

QUESTION 12: Do you think home videos are more concentrated on negative themes?

TABLE 12: Response to question 12

<u>RESPONSE</u>	<u>FREQUENCY</u>	<u>PERCENTAGE</u>
Yes	40	40%
No	20	20%
Sometimes	35	20%
No response	5	5%
Total	100	100%

From the above table, 40 respondents, 40% think home videos are concentrated on negative themes, 20 respondents, 20% think that home videos are not concentrated on negative themes, 35 respondents, 35% think home videos sometimes are concentrated on negative themes, 5 respondents, 5% have no opinion to the question. Research question 4: What is the influence of home videos on the moral behaviors of Caritas University students?

Items 13-15 answered question four (4).

QUESTION 13: Do you think Nigerian home videos portray the Nigerian culture negatively?

TABLE 13: Response to question 13.

<u>RESPONSE</u>	<u>FREQUENCY</u>	<u>PERCENTAGE</u>
Yes	40	40%
No	20	20%
Sometimes	35	20%
No response	5	5%
Total	100	100%

From the table above, 40 respondents, 40% believe home videos portray the Nigerian culture negatively, 20 respondents, 20% do not believe that home videos portray the Nigerian culture negatively, 35 respondents, 35% says home videos sometimes portray the Nigerian culture negatively, 5 respondents, 5% have no response to the question.

QUESTION 14; Do you think home videos influence youth's moral behavior?

TABLE 14; Response to question 14.

<u>RESPONSE</u>	<u>FREQUENCY</u>	<u>PERCENTAGE</u>
Yes	68	68%
No	18	18%
Sometimes	10	10%
<u>No response</u>	<u>4</u>	<u>4%.</u>
Total	100	100%

From the table above, 68 respondents 68% believe home videos have influence on youths moral behavior, 18 respondents, 18% believe that youths moral is not influenced by home videos, 10 respondents, 10% believe that home videos sometimes influence the moral behavior of youths, 4 respondents, 4% do not have any response to the question.

QUESTION 15; How do you think home videos influence the moral behavior of students of Caritas University?

TABLE 15; Response to question 15.

<u>RESPONSE</u>	<u>FREQUENCY</u>	<u>PERCENTAGE</u>
Positively	30	30%
Negatively	60	60%
Neutral	5	5%
No response	5	5%
Total	100	100%

From the table above, 30 respondents, 30% believe that home videos have a positive influence on the moral behavior of students of Caritas university, 60 respondents, 60% believe that home videos influence their moral behavior, 5 respondents, 5% are neutral about it, 5 respondents 5% made no response.

4.2 DISCUSSION OF FINDINGS

In this section, the data collected from survey on the topic “Influence of Home Video on the Moral Behavior of Students of Caritas University” will be discussed. The data contained 100 fully completed copies of questionnaire retrieved from the respondents out of 120 copies of questionnaire distributed. Responses to answers on research questions would be discussed.

Research Question 1: What are the various home videos the students have access to?

The aim of this research question was to find out the various home videos the students had access to. The data on tables 7 and 8 were used to answer this research question. The data on table 7 showed that 83 respondents, (83%) have access to home videos.

Tables 8 showed that 50 respondents, (50%) watch Nigerian movies, while 10 respondents (10%) watch online movies, 20 respondents, and (20%) watch soap operas.

From the findings above, it is crystal clear that student of Caritas University have access to various home videos.

Research Question 2: How often do the students of Caritas University watch home video?

The aim of this research question was to find out how often the students of Caritas University watch home video. The data on table 9 answered this research question.

Data on table 9 showed that, 60 respondents, (60%) watch home video daily, while 22 respondents, (22%) watch home video weekly, while 18 respondents (18%) watch home movies monthly and 0 respondents (0%) watch home movies quarterly.

From the findings above, it is obvious that majority of the students of Caritas University watch home videos daily as shown in table 9. The study showed that the students of caritas university more Nigerian movies.

Research Question 3: What is the level of exposure of students of Caritas University to home videos?

The aim of this research question was to find out how exposed the students are to home videos. The data on tables 10, 11, and 12 were used to answer the research question.

The data on table 10 showed that 68 respondents, (68%) are very exposed to home videos, 20 respondents, 20% are not exposed to home videos, while 12 respondents, 12% had no opinion.

Table 11 showed that 30 respondents, (30%) watch home videos for the purpose of information while, 35 respondents, 35% were satisfied by obtaining entertainment, while 15 respondents (15%) gained educational satisfaction, and 20 respondents (20%) gained sexual satisfaction.

Table 12 showed that 40 respondents (40%) believe that home videos are more concentrated on negative themes, 20 respondents, 20% do not believe that home videos are concentrated

on negative themes, 35 respondents 35% believe it is sometimes concentrated on negative themes, while 5 respondents 5% had no response.

From the findings above, it is obvious that the students of Caritas University are very exposed to home videos.

Research Question 4: What is the influence of home video on the moral behavior of students of Caritas University?

The aim of this research question was to find out the influence of home videos on the students.

The data on table 13 showed that 40 respondents (40%) believed that the Nigerian home videos portrays the Nigerian culture negatively, while 20 respondents, (20%) do not think the Nigerian culture is being portrayed negatively, while 35 respondents(35%) believe it is sometimes portrayed negatively and 5 respondents(5%) have no response.

Table 14 showed that 68 respondents (68%) believe that home videos influences the moral behavior of the students, while 18 respondents (18%) do not home videos influences the moral behavior of the students while 10 respondents (10%) believe it sometimes influences the moral behavior of the students of Caritas university and 4 respondents (4%) have no response.

Table 15 showed that 30 respondents (30%) believe that home videos influences them positively, while 60 respondents(60%) believe home videos influences them negatively, while 5 respondents(5%) are neutral and 5 respondents (5%) do not have any response.

From the findings above, it is crystal clear that the student of Caritas University to the wrong types of home videos and because of this, it has affected their moral behaviors negatively.

CHAPTER FIVE

Summary, Conclusion and Recommendations

5.1 Introduction:

The main objective of this study was to determine the “influence of Home Video on the Moral Behavior of Students of Caritas University. Survey research design was adopted using questionnaire for gathering data. Following the analysis of findings, this chapter presented the summary of findings; this chapter presented the summary of findings, conclusion and recommendations.

5.2 Summary:

The findings showed that:

- i. A great number of students in Caritas University are aware of various kinds of home videos and have access to it.
- ii. The students of Caritas University watch home videos on a daily basis.
- iii. A great number of students of Caritas University are very exposed to home videos.
- iv. As a result of the kind of home videos the students of Caritas University are exposed to, they tend to believe in the fiction aspect of life and this affects their moral behavior negatively.

5.3 Conclusion:

This study has demonstrated that the students of Caritas University have access to home videos, and thus exposed to them. Findings also indicated that, their moral behavior to a great extent is influenced by the home videos they watch.

5.4 Recommendations:

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

1. The Nigerian Film and Censors Board should monitor and filter films before sending them out for sale. This will upgrade the moral behavior of students.
2. The students should be mindful of the kinds of home videos they spend time watching. Keeping in mind that not all home videos are meant for their consumption.
3. The students should limit the number of time spent in watching home videos that will not upgrade their moral behavior and resolve their minds to restrain from immoral acts.
4. The influence of home videos on the moral behavior of students should focus more on the positive side than on the negative side to achieve a balance.

5.5 Suggestion for further studies

The researcher suggests that further research should be carried out on the roles of home videos in eradicating the negative influence on moral behavior of students.

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