The Indonesian Journal of Social Studies

Home Movies And The Nigerian Youths: A Study On The Morals And Cultural Values In Delta State

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Abstract

The study is mainly based on the impact of home movies on the morals and cultural values of Nigerian youths in Delta state. With a survey approach, 225 participants from Abraka Grammar School, University Secondary School and Ojeta Secondary School were sampled by using purposive sampling techniques. Copies of a structured questionnaire were distributed to students to collect information on their perceptions regarding the dressing styles, fashion depictions in home videos, and the effects of the same on cultural behavior and economic trends. It is seen that students' evaluations of dressing styles and fashion trends under study of home videos have the strongest effect on cultural values of young Nigerian adults in Delta State. Therefore, it is worth mentioning that the economy of individuals living in Delta is also affected by the actions of the Nigerian youths who watch home movies. Suggestions include encouraging limitation on the watching of movies that are not virtuous, but rather use of those that may seem helpful for the same. However, this may not be a practical measure to reduce immoral behavior. Furthermore, the emphasis must be put more on the positive aspects of the films found in the home movie.

Keywords: Home Movies, Youths, Morals, Cultural and Values

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Introduction

The ability for audiences to watch films that were not originally produced in their mother tongue thanks to dubbing and subtitles has improved our understanding of the impact of motion pictures. This allowed movies to swiftly spread from their original country to other countries, including Nigeria, claim Olumbenga and Ayinla (2017). The indigenous movies industry has become increasingly popular, presenting a wide range of films that depict Nigeria's culture and address societal issues. Some of these films, such as Living in Bondage, Taboo, Circle of Doom, Betrayal, The Great Experience, Evil Passion, and Ekaba Boys, have exposed social and moral decadence in Nigerian society, such as materialism, advance fee fraud, and blackmail. This study aims to examine the influence of home movies on the cultural values of Nigerian youths, as they serve as tools of mass communication and cultural transmission. The Nigerian Movies Industry plays a crucial role in the development of Nigerian society and its cultures, with its impact dating back to the late 1920s (Nza-Ayang & Ngozi 2023). This study aims to explore the impacts of home movies on the cultural values of Nigerian youths in Delta State, aiming to provide a more nuanced understanding of the impact of movies on Nigerian society focusing on secondary schools in Abraka community. However, this study restricts itself to the influence of home movies on the cultural values of Nigerian youths in Delta State. This study is useful to anyone looking to gain insight into the relationship between home movies and cultural alienation and attitudinal change among adolescents. This research to Movies makers and producers becomes significant as they will understand that they have ethical responsibilities to their audiences, knowing how to tell stories better through Movies that promotes the culture of peace rather than promote the culture of violence. As an addition to the existing body of knowledge, it will be useful to individuals studying journalism or mass communication, and as a point of reference to future researchers in similar areas

Objectives of the Study

1. To examine the representation of dressing styles and fashion trends in home movies on youth morals and cultural values in Delta State.

2. To investigate the economic impact on the behaviour of Nigerian youths that watch home movies in Delta State.

Research Hypothesis

The following null hypotheses were formulated to guide this study:

1. the representation of dressing styles and fashion trends in home movies has no significant influence on the morals and cultural values of Nigerian youths in Delta State.

2. There is no significant economic impact on the behaviour of Nigerian youths that watch home movies in Delta State.

Review of Related Literature

Home movies as a mass media in communication and transmission of information as well as social values and the influence it has on the cultivation of today's Nigerian youth cultural values in Delta State. Geographically, the study focuses on selected secondary schools in Abraka community. This study will make use of first-hand information to determine the extent to which the attitudes and behaviours of young people are actually a by-product of the information that they are exposed to in the home movies they watch while simultaneously questioning why home movies in particular have more effect on the development of youth culture in Nigeria (Duru 2020).

Dressing Styles and Fashion Trends in Home Movies on Youth Morals and Cultural Value

Morals are essential for individuals and societies, setting value systems, norms, and creating horizons. Socialization is influenced by various agents such as schools, churches, peer groups, and mass media. Home movies, particularly those that celebrate African values, have a significant impact on urban women's dressing styles and fashion trends (Gobo 2020).

However, home movies can also transmit debased social vices such as prostitution, violence, crime, rape, murder, armed robbery, and secret cultism. These vices are often conveyed through movie tricks and super imposition, leading to the imbibing of these vices by children and adults. Cinema in Africa plays negative roles, with most films being

products of moral alienations (Sobko 2020). The danger inherent in time movies is the likelihood of teenagers and well-formed adults embracing superficial aspects of values transmitted through the media than more positive values. For example, "BlackBerry Babes" has a negative influence on Nigerian morals and culture, with negative characters and foreign wars. This can lead to the attitude and behavior of people who watch these movies being negatively influenced. The movie "Zoza" portrays Nigerian culture as an opportunity to oppress the poor, while "Dirty Secrets" has a negative influence on moral behavior, with people engaging in acts of violence, homosexuality, incest, money laundering, and sexual immorality. Research has shown that the destruction of morals and cultures has a direct effect on health and longevity. Chichinova and Shutenko (2022) state that the mass media should change strongly held values, as these values are negative and dangerous. Home movies and cable satellites play a crucial role in shaping moral and social development in youth, particularly in urban areas. However, it is essential to recognize the potential dangers and influence of these films on individuals' attitudes and behaviours (Oberiri 2016).

Economic Impact on the Behaviour of Youths that Watch Home Movies

Most movies' material frequently ignores the cultural, educational, and financial backgrounds of their youthful audience according to Nza-Ayang and Ngozi, (2023). Television shows frequently deal with issues including drug and alcohol misuse, violence, sexuality, and stereotypes of race and gender. Young kids might be particularly susceptible to the content of movies because they could believe that what they see is normal, secure, and acceptable (Onuzulike, 2014). As a result, they might be exposed to attitudes and behaviors that are overwhelming and challenging to comprehend. Numerous researches have confirmed that exposure to and knowledge from films may impact a broad spectrum of beliefs and actions (Omijie, 2015; Duru, 2020). As a result, movies are among the most well-known modern socialization tools, and their impact on society can be both alarming and enlightening. Although movies can amuse and educate young people, they can also have unfavorable effects on them. The advent of movies in our society has frequently upset centuries-old cultural customs, straightforward lifestyles, social integration, and economic patterns. Additionally, the advantages of modern communication which spread unfamiliar, vivid, and captivating information and entertainment that originated in urban centers and are frequently from abroad are frequently accompanied by negative influences that can

seriously upset established orders (Osondu, 2016). It should be highlighted that messages rather than just the media are what matter, and that in order for the country's mass media and communication system to convey its cultural message, certain prerequisites must be met. Since communication is both a component of culture and an effect on it, communication systems and how they are utilized may be a danger to cultural identity in most, if not all, countries. A vibrant national culture may be supported by the establishment of a national communication infrastructure. Since the media is a means of communication, the significance of every mass media outlet in society cannot be understated. A movie is arguably the most effective, engaging, and widely accepted medium as a well-planned film breaks through some boundaries by using sound, music, and images to communicate ideas to viewers from a variety of backgrounds (Babatunde 2020).

Empirical Studies

Tsaaior (2018) Studied "New" Nollywood Video Films and the Post/Nationality of Nigeria's Film Culture and opined that Nollywood, Nigeria's video-film culture, has evolved significantly since the early 1990s, becoming a global film phenomenon with post-national aspirations. This new form of Nollywood combines big budget films, sophisticated storytelling, experimental and improvisational characters, complicated plot structures, better characterization, and improved picture quality. It also introduces greater directorial competence, rounded scripts, and professional acumen. Nollywood has also increased collaborations with other film cultures, contrasting with its "old" counterpart. This article explores Nollywood's post nationality, its journey to become the third-largest film industry globally, and how this character has been acquired and sustained.

Babatunde (2020) study established that Nollywood has ethical obligations as it shapes the behavior of its viewers and has an impact on society as a whole. Thus, it may be said that Nollywood discourages the culture of peace as well as of violence. The research also reveals that Nollywood films contain major themes that viewers and audiences may identify with when they watch them. Nollywood is not an isolated entity in the society; rather, it is a component of the entire. Nollywood also influences the behavioural patterns of its viewers. The researcher recommends that the Nigerian film and video censor board incorporate Peace academics among their ranks in order to help detect violent films and lessen their distribution among the country's moviegoers. The researcher advises filmmakers to be aware of their

ethical obligations to their audience and to carefully structure their films' contents to avoid sending the incorrect message.

Omenugha, Omenugha & Duru (2019). Investigated the Audience's Cognitive Attitude to Nollywood Films' Representation of Pre-Colonial South-East Nigeria stating how Nollywood emerged in 1992 as a unique opportunity for Nigeria to tell its story independently, aiming to enhance positive sharing of experiences and memory among the local population. The paper investigates the cognitive disposition of the South-East audience towards historical representation in Nollywood films. Findings suggest that viewers perceive films as effective in preserving and transmitting history, building and conserving memories among the people. The study recommends filmmakers select healthy content to enrich shared experiences.

Nza-Ayang and Ngozi, (2023) study investigates the impact of Nigerian home movies on youth behavior in secondary schools and tertiary institutions in Amumo Odofin and Lagos. It suggests government intervention to restore order and preserve cultural values through education, mobilization, and entertainment. The study used 200 respondents and a survey research method to gather data. Two hypotheses passed, while one failed due to violence. The study emphasizes the need for careful examination of local films before production and distribution.

Theoretical Framework

Cultivation Theory of Mass Media

The cultivation theory, developed by George Gerbner in the 1960s and 1970s, is a social theory that examines the long-term effects of television on viewers. Gerbner compared television's socializing force to that of religion, claiming that it defines social roles, standardizes behavior, and homogenizes communities (Ugwushi 2015). Television can cause people to develop Mean World syndrome, or the idea that the world is scarier than it really is. Gerbner categorized television's effects into first order and second order effects, with first order effects referring to general beliefs about the world and second order effects involving specific attitudes toward one's environment or certain aspects of society. The cultivation theory stands on several concepts, including the symbolic environment, story-telling, the

symbolic function of television, the television traits, and the cultural model. It posits that television does not always reflect reality but presents an artificial world focusing on certain issues decided upon by those who control the media. Television traits include being pervasive, accessible, and coherent (Ivwighren & Chukwuebuni 2023). The cultural model suggests that television is capable of shaping viewers' perception at a cultural level, with heavy viewers of a particular TV genre having idealistic expectations of marriage. The cultivation theory also posits that the entire value system made of ideologies, assumptions, beliefs, images, and perspectives is formulated by television. All of the information we are exposed to via television, beginning in childhood, eventually become the basis for our broad worldview. The multidirectional process of cultivation is not a one-way street. The public plays a part in shaping TV content just as television helps in shaping the public's views. TV neither creates nor reflects the social, personal, and cultural elements presented on its screen.

Research Method

The study used a cross-sectional design and survey method to collect data from 705 secondary school students aged 13-24 in Abraka Metropolis. The population was divided into Abraka Grammar School with 115 students, Delta State University Secondary School with 403 students, and Ojeta Secondary School with 187 students. To get a suitable sample size, Taro Yamane's sampling formula was applied:

$$n = \frac{N}{1 + N(e)^2}$$

Therefore:
$$n = N/1 + Ne^2$$

$$n = 705/1 + 705\,(0.05)^2$$

$$= 255.204 = 255 \text{ Approximately}$$

The sum of 255 copies of questionnaire was administered to the students with 42 to Abraka Grammar School, 146 to University Secondary School and 67 to Ojeta Secondary School. The purposive sampling method was employed to specifically select respondent specific characteristics relevant to the objectives of this study using a structure questionnaire to collect the data. The instrument consisted of two sections, the demographic data takes the first section

while data presented and responses to the research objectives form the other sections. The Likert type scale of strongly Agree, (SA), Agreed (A), Undecided (U), Disagreed (D) and Strongly Disagreed. data obtained for this study was analyzed using descriptive and inferential statistics. The statistical tools were used because they were suitable means of breaking down and analyzing of generated data. Results from the questionnaire was generated and analyzed with the aid of SPSS software.

Data Presentation

Table 1: Distribution of Questionnaire and Response Rate

S/N	Local Government Areas	Questionnaires Distributed	Questionnaire Retrieved	Percentage %
1	Abraka Grammar School	42	32	12.5
2	University Secondary School	146	121	47.5
3	Ojeta Secondary School	67	43	16.9
	Total	**255**	**196**	**76.9**

Source: Researcher' Fieldwork (2023)

From the two hundred and fifty-five (255) questionnaires distributed, one hundred and ninety-six (196) were retrieved, representing seventy-six-point nine percent (76.9%) response rate.

Table2: Demographic Characteristics of the Respondents

VARIABLES	FREQUENCY	PERCENTAGE%
GENDER		
MALE	79	40.3
FEMALE	117	59.7
AGE		
13-15	36	18.4
16-18	58	29.6
19-21	49	25.0
22-24	53	27.0

CLASS OF RESPONDENTS		
JSS 1	33	16.8
JSS 2	196	17.9
JSS 3	30	15.3
SS 1	45	23.0
SS 2	31	15.8
SS 3	22	11.2
TOTAL	**255**	**100**

According to the above table, there are more female responses than male respondents. Additionally, the data from the above table shows that the majority of students are enrolled in SS 1 class and fall between the ages of 16 and 18.

Hypothesis one

1. **H₁:** the representation of dressing styles and fashion trends in home movies has no significant influence on the morals and cultural values of Nigerian youths in Delta State.

The results of ANOVA and linear regression analysis of dressing styles and fashion trends in home movies on the morals and cultural values of Nigerian youths in Delta State.

Table 3:

Independent variable	Model Summary		ANOVA			Coefficients			
	R	**R²**	**F**	**DF**	**Sig. F**	**B**	**Std.**	**T**	**Sig. t**
The students' perception of dress pattern in home movies	.835	.726	766.512	1	.000	.793	.028	27.405	.000

Independent variable: Cultural values of Nigerian youths

From Table 3, The study found a significant correlation between dressing styles and fashion trends in home movies on the morals and cultural values of Nigerian youths. The correlation coefficient (R = 0.835) showed a significant relationship between the two variables. The determining coefficient (R2 = 0.726) explained 72.6% of the variation in cultural values. The study also confirmed the significance of the regression at the significance level ($\alpha < 0.05$). An

increase in dressing styles and fashion trends on the morals and cultural values in home movies led to an 83.5% increase in cultural values.

Hypothesis Two:

H₂: significant economic impact on the behaviour of Nigerian youths that watch home movies in Delta State

Table 4: The results of ANOVA and linear regression analysis of the economic impact on the behaviour of Nigerian youths that watch home movies in Delta State

Independent variable	Model Summary		ANOVA			Coefficients			
	R	**R²**	**F**	**DF**	**Sig. F**	**B**	**Std.**	**T**	**Sig. t**
Economic impact on the behaviour of Nigerian youths	.808	.700	722.654	1	.000	.631	.022	23.580	.000

Independent variable: The behaviour of Nigerian youths

From Table 4, The study found a significant correlation between economic impact on the behaviour of Nigerian youths that watch home movies in Delta State. The economic situation explained 70.0% of the variation in the behavior, while the rest was due to other variables. The regression model confirmed the significance of the relationship, with an increase in Nigerian economic situation leading to an 80.8% increase in the behaviour of youths in Delta State watching home movies. The null hypothesis was rejected, indicating a significant influence of the economic situation on the behaviour of that watch home movies in Delta State.

Discussion of Findings

The data gathered and analyzed in this study are further discussed here in relation to the objectives of the study. Table 4.2 revealed that majority of the respondents are females. Also, data from the above table shoed that majority of the students' fall within the age range of 16 - 18 years while majority of the students are in SS 1 class.

Regarding the first hypothesis, the results demonstrate that students' assessments of the dressing styles and fashion trends in home videos had a favorable and notable impact on the cultural values of young Nigerian adults in Delta State. This conclusion was reinforced by Apuke's (2017) research, which showed that young people are more likely to copy the makeup and hairstyles seen in home videos and hip hop than any other form of dressing. The study suggests that this is primarily due to fashion and the desire to emulate role models, as doing so may make them appear inappropriate on college campuses. To address this problem, the report suggests that media and cinema regulatory organizations keep a close eye on home video footage in order to preserve Nigerian and African cultural values in both in the content and costume of these home movies. This finding is corroborated by Tsaaior (2018) and Nza-Ayang and Ngozi, (2023) that watching movies affects young people's fashion choices because of what they see on screen supports this conclusion. This outcome may be the consequence of teenagers' creative borrowing of prominent movie stars' wardrobes, who dress to project the image they wish to project. However, because they are conversational in nature, movies are a potent tool that have the ability to either create or destroy a people's culture. It affects how young people view and conceptualize themselves as well as how they live their own lives on a daily basis. As a result, behavior is impacted by models in the media as well as by personal or real role models. Studies on the impact of the media continue demonstrating that the media affects the audience's behavioural patterns (Chichinova & Shutenko 2022).

Lastly, the findings discovered that economic impact on the behaviour of Nigerian youths that watch home movies in Delta State is significantly influenced. In support of this finding, Onuzulike (2013) and Omenugha, Omenugha and Duru (2019) assert that the state of the economy and the lack of moral discipline in young people, as seen by their use of drugs, foul language, and impolite behavior, are caused by the home movies they watch. This suggests that young people who are exposed to images of smoking by movie stars, extreme wealth or poverty, or other drug-related behaviors are more inclined to engage with such behaviors among themselves (Osondu, 2016).

Conclusion

Home movies, more than any other type of mass media, have a significant impact on the cultural values of young Nigerians living in Delta State. The results also showed that Delta State students' dress preferences are influenced by the clothing styles in home videos.

Furthermore, research revealed that students' home films had a significant impact on their moral behavior. It may be used to depict a group of people's ideals and beliefs, as well as their history and way of life. From young children to senior citizens, it may be utilized to educate society's members. Although it has drawbacks, this narrative offers opportunities for learning. Home movies serve as a lens through which society may view itself. It causes people to reflect on their reality and ask questions about the world in which they live. For this reason, home videos are an effective kind of mass media that have a significant impact on the culture of Nigerian young. To put it briefly, young people in Nigeria frequently attempt to imitate the actions of their role models on TV in an attempt to become models, heroes, musicians, and so forth. It seems that every nation or area has a distinct culture, which must be preserved in order to be preserved in order to show the diversity of cultures to coming generations.

Recommendations

The study, therefore, recommends the following:

i. The students should limit the time spent in watching home videos that will not upgrade their moral behaviour and resolve their minds to restrain from immoral acts.

ii. The influence of home movies on the moral behaviour of students should focus more on the positive side than on the negative side to achieve a balance.

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