Home Video Depictions of Health and Moral Decadence as Correlates of Entertainment – Education in Nigeria

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Abstract

The emergence of mass media such as television, internet, radio, and mobile phones has transformed entertainment-education which has been around for centuries in the form of theatre, books, and storytelling. Entertainment-education is the process of purposely designing and implementing a media message to both entertain and educate, in order to increase audience knowledge about an educational issue, create favourable attitudes, and change overt behaviour. The home video is predominantly used for entertainment in the country and is a growing business that has attracted worldwide attention in its short span of existence. This study examines the depictions of health and moral decadence in the Nigerian home videos as instance of entertainment-education. Depictions of health and moral decadence in home videos may seemingly be the 'self-reflective mirror' of a society through its popular media to either call attention to their importance, glorify them or use their consequences to drive home some important lessons. If the home video is widely available and used for entertainment purposes in the country, to what extent therefore has it been used to further educational interests? The content analysis method of inquiry was adopted while the social cognitive theory and agenda setting theory were used as the theoretical framework with a sample of fifty Yoruba and English language home video films. The findings of the study have implications for theoretical and practical existence of the home video industry worldwide.

Keywords: Home Video, entertainment-education, health issues, moral decadence.

1. Introduction

Entertainment – Education (E-E) strategy is one of the prominent methods used by professionals who design intervention aimed at inducing behavioral changes among people in a given community. Acharya (2008) observed that E-E initiatives have been going on for many years and currently being used as an integral part of communication campaigns by different agencies. According to Singhal, Rogers and Sabido (2004:5), "Entertainment – Education is the process of purposely designing and implementing a media message to both entertain and educate, in order to increase audience members' knowledge about an educational issue, create favourable attitudes, shift social norms and change overt behavior". It is a communication strategy which has the objective of stimulating social and behavioural change.

Brown and Walsh-Childers (2002) noted that one of the most promising ways of reaching the public with campaign messages intentionally is to create entertainment programmes such as radio drama series, TV, soap operas, films, theatre, songs or recently, computer games.

According to An (2008), most previous entertainment-education campaigns were implemented mainly in developing countries for improvement of public's knowledge, their behaviour change, and ultimately social change. A variety of initiatives have been developed through various formats and channels focusing on issues related to HIV and AIDs prevention, family planning, adult literacy, gender equality, child abuse, rape prevention amongst other issues in

Africa, Asia and Latin America (Piotrow, Kincaid, Rimon & Rinehart cited in An, 2008).

Papa (2008) reported that entertainment – education strategy contributes to social change in multiple ways. According to the author, E-E can influence audience members' awareness, attitudes and behaviours toward a socially desirable end. "The anticipated affects are located in an individual or a group in which individual belongs. More often, the initiatives stipulate conversations among audience members about the social issues that are addressed, leading to dialogue, decisions and individual and collective actions" (Papa, 2008, p. 3).

Given the effectives of the strategy, entertainment education has been implemented globally in many popular media such as television soaps, films, radio, popular music, theatre, comic books, video games and other entertainment genres to promote a wide range of educational issues, especially in developing countries of Africa, Asia and Latin America. These educational issues include health challenges, literacy problems and reproductive matters amongst others.

2. Statement of the Problem

Nigeria, Sub-Saharan Africa' most populous nation and the largest black race on earth with over 250 million people is currently faced with numerous challenges ranging from security, poverty, mass unemployment, corruption to health challenges. All these problems are indicators of the country's poor state of development. Although the country is the current largest economy in Africa, the Global Competitive Index, GCI 2013/2014 ranks Nigeria as the fifth poorest country in the world. The report capitalized on the nation's weak institutions, engrained corruption, undue influence, weakly protected property rights, insecurity, poor infrastructure, and poor primary education as reasons for the country's abysmal rating (Vanguard, March 6, 2014). Although the President of Nigeria, Dr. Goodluck Jonathan refuted the report, saying that Nigeria is a wealthy country, many critics have argued that the wealth of the country is not reflected in the quality of life of the citizens.

In this study, the researchers are concerned with two key issues: Nigeria's healthcare challenges and moral decadence among citizens of the country. These two problems negatively impact on the country's state of development and the living standard of Nigerians. While poor health undermines the people's productivity, moral decadence promotes corruption and gives the country a negative image.

On the other hand, Nigeria has the most pluralized media in Africa. One of the most vibrant media offerings is Nigeria's movies industry, popularly known as Nollywood. The industry is currently the second largest producer of films in the world, after India's Bollywood (UNESCO, 2009). Given the fact that entertainment- education strategy can be used via films to enlighten the public towards inducing positive behavioural changes, the current study examines the depictions of health and moral decadence in Nigeria home videos. For the country to overcome some of her health challenges (especially preventive health issues) and moral decadence (as reflected in the rate of corruption) and other vices, there is a need for the continuous education and orientation of members of the public. The extent to which these enlightenments are represented in Nigeria home videos is the focus of this study.

3. Research Questions

This study is guided by the following research questions:
1. To what extent do home videos depict moral decadence as entertainment-education in Nigeria?
2. What are the prevalent health issues portrayed as entertainment-education in Nigeria?

4. Literature Review

Numerous scholars (e.g. An, 2008; Acharya, 2008, Papa, 2008; Arroyave, 2008; Bouman and Brown, 2011) have examined the usage and effectiveness of entertainment – education (e-e) strategy in inducing behavioural and social changes among individuals and groups. Researchers (e.g. Osei-Hwere & Osei-Hwere, 2008, Akpabio, 2009, Alozie, 2010 & Alawode, 2010) have also investigated the emergence of Nigeria's movie industry, Nollywood, with explanations on its various characteristics, popularity, offerings, predominant themes, potentials, strengths and weaknesses. This study will review some of the literatures on Nigerian movie industry in relation to its entertainment-education roles.

4.1 Health Challenges in Nigeria

Nigeria is undoubtedly faced with numerous health challenges just like other developing countries. Despite the laudable

efforts of the Nigerian government to develop the sector, many Nigerians still lack basic access to healthcare delivery. The nation is still struggling with high prevalence rate of child and maternal health problems, reproductive health challenges, high mortality rate, sexually transmitted infections, malaria, amongst others. Obasan and Akinnagbe (2013) reported that nearly 15 percent of Nigerian children do not survive to their fifth birthday. Two leading causes of child mortality are malaria (30%) and diarrhea (20%); malnutrition also contributes to 52% of death of children under 5 (Obasan & Akinnagbe, 2013).

A household survey conducted by the government between 2003 and 2004 revealed that 54.4% of the population is poor, with a higher poverty rate (63.3%) in rural areas (HERFON, 2006).

The country is also one of the nations with high prevalence rate of sexually transmitted infections (Lapinski & Nwulu, 2010). According to Society for Family Health (2013), Nigeria has low contraceptive prevalence rate of 10% among women. This means that 9 out of 20 women of child bearing age are not currently using modern contraceptive methods. This has resulted in unplanned pregnancy and increased maternal mortality rates (SHF, 2013). The HIV pandemic in Nigeria is also relatively high, especially among girls and women. The Federal Ministry of Health (2001) estimated the rising rate of HIV prevalence in the country from 1.8% in 1992 to 3.8% in 1994; 1.5% in 1996, 5.4% in 1999 and 5.8% in 2001 with most of the new cases found among young people. UNAID (2012) estimated 5.8% in 2012. Although the prevalent rate is lower than several other sub-Saharan Africa nations, the absolute number of people infected in Nigeria is much larger (Mberu, 2007). UNAID (2012) identified several factors responsible for the spread of HIV and AIDS in Nigeria. They include unsafe sex practices, high prevalence of other sexually transmitted diseases, poverty, lack of healthcare and the silent denial of HIV and AIDS due to ignorance and stigmatization (UNAIDs, 2002). Although the Nigerian government, international organizations and other civil and non-governmental bodies have been making efforts to fight the scourge, increase in the number of people affected remains a national concern (Akinyemi, 2005).

On Malaria, reports have shown that the disease is one of the major public health problems in Nigeria (FMOH, 2011). According to the Federal Ministry of Health (2011), the malaria situation in the country has been deteriorating despite the numerous interventions instituted so far. The failure of the interventions has been attributed to socio-cultural, economic and political factors (FMOH, 2011). Both behavioural and non-behavioural factors are also responsible for the prevalence rate of poor public health in Nigeria (Oyedeji et al, 2009). The behavioural factors include some cultural practices such as unhealthy behaviours, lack of personal hygiene and environmental sanitation, lack of knowledge on preventive measures, and failure of high risk populations to use technologies appropriately (FMOH, 2004). The non-behavioural factors include geographical, ecological peculiarities, lack of good healthcare facilities amongst others.

According to Obasan and AKinnagbe (2013), some of the factors that affect the overall performance of the health system in Nigeria include inadequate health facilities/structure, poor human resources and management, poor remuneration and motivation, lack of fair and sustainable health care financing, unequal economic and political factors, the neo-liberal economic policies of the Nigerian state, corruption, illiteracy, very low government spending on health, high out-of-poverty expenditure in health and absence of integrated system for disease prevention, surveillance and treatment, inadequate mechanisms for families to access health care, shortage of essential drugs and supplies and inadequate supervision of health care providers.

4.2 Health Literacy in Nigeria

Literacy according to Ayodele and Adedokun (2012) is more than mere reading, writing and being able to do simple arithmetic, it also describes the programme designed to achieve such basic skills. Literacy encompasses the understanding of how things work and the issues in a given situation or phenomenon. Thus, we have adult literacy, media literacy, computer literacy, health literacy, amongst others. According to Glanz et al (2012), health education plays a significant role in reducing the level of ignorance due to disparities in social opportunities and it is one of the most effective methods of disease prevention (Glanz, et al, 2012).

Parker (2000) observed that the literacy levels in many communities in developing countries are low and this contributes to poor health outcomes in such communities. In 2008 for example, the adult literacy rate of Nigeria was reported as 66.8% (Atulomah & Atulomah, 2012). This implies that many Nigerian adults still face problem of illiteracy. Atulomah and Atulomah (2012) planed that educational exposure and functional literacy combined are social factors responsible for the process of acculturation in any population. It is a social transition that can facilitate bridging the gap between native traditional culture and modern scientific culture.

Majority of Nigerians live in the rural areas and they lack basic education on modern health issues (Obasan & Akinnagbe, 2013). Thus there is high health illiteracy rate in Nigeria. Nubeam (2008) noted that the fact that individuals in

rural communities with low literacy may have difficulty in conceptualizing scientific ideas involved with health action, constitute an important consideration in health literacy.

According to Dewalt et al (2004), lack of functional health literacy is an important factor responsible for a considerable proportion of individuals in the rural communities failing to follow medical directives for health maintenance. In a study conducted by Atulomah and Atulomah (2012), awareness level on cancer among men in a rural community in Nigeria was found low and that was probably responsible for the poor outcome of the disease in that community.

According to Atulomah and Atulomah (2012), it is very important to always consider the context of cultural orientation of the population of interest whenever an investigation is carried out on their health literacy and health information needs. Often, the traditional cultural perspectives of Nigeria have a strong social influence on community life of the people and predisposes the individual to conceptualize and act in a particular way (Atulomah & Atulomah, 2012). Two predominant cultural perspectives identified in most developing countries to likely influence the way meaning and understanding are derived from phenomena that may have far reaching implications on decision-making process are the local/traditional culture and the modern / scientific culture (Ayodele & Adedokun, 2012; Obasan and Akinnagbe, 2013; Atulomoh and Atulomoh 2012). Both differ in their potency to spread health information. The local indigenous traditions often conflict with the scientific culture in which most of the orthodox health practices and reasoning are conceptualized and communicated. Thus, it is necessary for professional to adopt an acculturation process which will gradually enlighten the public and ensure that the modern health messages offered are presented in such a way that the people will understand and receive.

4.3 Morality in Africa

Issues related to morality are within the purview of general-discussions and perspectives on ethics. It has to do with the rightness or wrongness of an action or behaviour, value system and its contribution to the development, under development, progress or backwardness of a society. Although there is no one universal definition of word "morality" scholars have attempted to proffer some useful definitions of the term. Gert (2011) noted that morality is a set of codes put forward by any group and acceptable by the members of that group or the society. Jimoh (2001) defined morality as behaviours or actions that are considered by most members of a social group to be right. Bill cited in Muraina and Ugwumba (2014:3) said morality is "the generally accepted codes of conduct in a society or within a subgroup of a society''. Land (2001) viewed it as a set of principles or ideas that help the individual to distinguish right from wrong and to act on this distinction. It refers to the principles concerning right or wrong, good or bad behaviour. It is collectively upholding of certain beliefs, ideas, values, behaviours, rules and regulations which are generally considered good, right and acceptable by the society and to which members of that society are bound (Muraina and Ugwumba (2014). Unlike law which is easier to enforce, morality is often difficult to enforce, in fact, it is not enforceable to a large extent.

Every society has its own moral values, and the conduct of people in a given society are often regulated through such values. In fact, it is not enforceable to a large extent.

Every society has its own moral values, and the conduct of people in a given society are often regulated through such values. In fact, laws guiding many societies are often framed from the value system of such society.

In African society, the issue of morality is held in high esteem prominent African values includes sense of community life, truth and honesty, respect for constituted authority and elders, sense of good human relations, timeliness, hospitality, sacredness of religion, sacredness of human life, sense of language and proverbs, virginity as a necessary condition for marriage, hard work and dignity of labour, forbid of provocative dressing (i.e. decency in dressing) cleanliness, amongst others (). Sound morality is one of the foundations on which traditional African society is based. The society frowns at people who breach those codes of ethics or call it codes of morality and in some cases punish such breaches.

4.4 Moral Decadence in Nigeria

Moral decadence refers to failure to uphold sound morality. According to Muraino and Ugwumba (2014), moral decadence is the process of behaving in a way that shows low moral standards. It means gross reduction in the moral values among individuals or a group of people in a particular society.

From the beginning of the 21st century, the world has generally witnessed great lapses in morality. All over the world, people tend to attach little value to the issue of morality. In Nigeria, the rate of moral decadence is high. Many youths disrespect constituted authorities and elders without feelings of remorse; virginity issue has become old fashioned, honest people are seen or perceived as being stupid or foolish, rate of rape victims is on the high side and there is little

value for human life. In fact, things have fallen apart, using the words of the late African literary icon, Chinua Achebe.

According to Muraina, Abdulrad, and Belgore (2012), despite the government attempts at promoting moral uprightness in Nigeria through the inauguration of programmes like War Against Indiscipline (WAI), Independent Corrupt Practice and Other Related Offences Commission (ICPC) and Economic and Financial Crimes Commission (EFCC), many Nigerians are still morally bankrupt. They noted that conscious and deliberate efforts are made to do things that are not in line with the Nigerian moral values and virtues.

Thus, moral renaissance is needed in Nigeria. This will help the citizens to regain lost values that can help tackle issues of corruption, poor health, poverty, insecurity and other social problems.

4.5 Entertainment – Education and Behavioural Change Campaigns

Entertainment – education strategy is one of the major strategies used in behavioural change campaigns. Although scholars have defined it in different ways, the aim is the same – the drive towards inducing positive behaviour change. Singhal and Rogers (2002:117) defined it as "the intentional placement of educational content in entertainment messages". Papal et al (2008) said the strategy involves media programmes that intentionally incorporate educational themes and entertainment features in educational programming for improving audiences' knowledge and changing their attitudes/behaviours toward the educational issue. This is often carried out through radio drama series, television soap operas, popular music, comic books, spots, magazines, advertisements, computer games and other entertainment genres (Papa et al, 2008). Singhal and Rogers (2002) also described E-E as the process of purposely designing and implementing a media message to both entertain and educate, in order to increase audience members' knowledge about an educational issue, create favourable attitudes, shift social norms and change overt behaviour. Thus, the general purpose E-E intervention, according to Papa (2008) is to spark intrapersonal, interpersonal and group conversations, contributing to the process of directed social change, which occurs at the level of individual, community or society.

As earlier noted, entertainment-education strategy contributes to social and behaviour change in many ways. It can influence audience member's awareness, attitudes, perception and behaviour toward a socially desirable end (Papa, 2008). According to Usdin, Singhal and Shabalala (2004), E-E can also serve as a social mobilizer, an advocate or agenda setter, influencing public and policy initiatives in a socially desirable direction. Papal (2008) added that E-E is a potent tool for promoting dialogue among the target publics or audiences. Gergen & Barrett (2004) highlighted the importance of dialogue in social change process. They noted that dialogue involves mutuality, reciprocity in information exchange and it involves not just a channel of information exchange but is also embodied in the relationship between participants. Thus dialogue serves as a critical entry point for individual, group, community and social change.

Although E-E strategy has some inherent problems in its usage, the method has been applied worldwide and found to be successful in many cases since its discovery in 1969 (Singhal and Rogers, 2002). The Simplemente Maria broadcast in Peru, the Serial Miguel Sabido in Latin America, Onyeka Onwenu/Sunny Ade releases on HIV awareness and prevention in Nigeria are some classical examples of the success stories of the E-E strategy. Thus, the E.E strategy has increasingly been used across the world to send persuasive messages geared towards social and behaviour change. The persuasive messages delivered through the E-E program passes through many hands and is dependent on the source, the content, the media, the language, the story, the director, the scriptwriter, the climatic situation when it is delivered, the health communication expert who is the technical consultant and the donor representative who is funding the proposal (Acharya, 2008). These factors often affect the persuasive potency of the E-E approach.

The strategy is also being increasingly used as the leading campaign tool to reach the most remote rural areas. In Nigeria for instance, where most of the citizens live in the rural areas, the use of E.E strategy may be one of the effective ways to reach the people.

Due to the nature of E-.E approach as a one-time affair, the designers have to be focused and careful about avoiding unintended effects of health communication and other social and behavioural change messages (Acharya, 2008).

4.6 Entertainment – Education and Health Campaigns

Mass media are important sources of both entertainment and health information all over the world. According to Arroyave (2008), various studies have shown that people are exposed more often to health information through the mass media than they are to other traditional sources of information, such as physicians or health facilities. Among the health related issues that are often delivered through the mass media are awareness and prevention campaign on HIV, breast cancer and other cancers, malaria, use of contraceptives, family planning, child abuse, violence against women, child trafficking,

amongst others. Many of such campaigns are often featured in Nigerian mass media, most notably television and radio.

Several empirical evidences suggest that entertainment programmes have been successfully used to promote family planning, contraceptive use, HIV/AIDS, breast cancer and other cancers, malaria, use of contraceptives, family planning, child abuse, violence against women, child trafficking, amongst others. Many of such campaigns are often featured in Nigerian mass media, most notably television and radio. Several empirical evidences suggest that entertainment programmes have been successfully used to promote family planning, contraception use, HIV/AIDS awareness and other health related issues (Bankole, 1999; Vaughan & Rogers, 2000; & Arroyave, 2008). Singhal and Rogers (2002) reported that more than 50 countries around the world, including Nigeria, have used the education-entertainment as a communication strategy to achieve various health or pro-social goals. Thus the E-E strategy has been found to be an effective tool for promoting health issues in different contexts (Salmon, 2001, Murphy & Cody, 2003).

4.7 Entertainment – Education and Morality Campaigns

Many empirical studies (e.g. Vaughan & Rogers, 2000; Abdulla, 2004 & Yabber, 2004) sugest that mass media could be used to influence audiences positively. Arroyave (2008) reported that entertainment programmes have been used to promote sexual responsibility among young adults. This implies that mass media, through the use of E-E approach, can positively shape beliefs, attitudes, and perceptions and ultimately induce change in overt behaviours related to morality.

Although E-E approach has been widely applied to health related issues, there is little evidence on whether it has been used to significantly inculcate moral values and discourage moral decadence. Considering the alarming rate of moral decadence across the world, the E-E strategy can be said to have achieved little or no result in shaping pro-social values.

In Nigeria, the E-E strategy is often used to address health challenges and other pro-social behaviours via radio and television.

4.8 Challenges of Education – Entertainment

Although scholars agree that the E.E strategy is one of the leading effective tools in social and behavioural change campaigns, the approach has its own limitatons. Greenberg et al (2004) highlighted five problems of E.E strategy. They include the diet issue, which refers to the portion of education-entertainment necessary in an E.E intervention; the amount issue, which refers to the portion of education- entertainment necessary in an E.E intervention; the order of presentation issue, which refers to whether it should start with the entertainment or educative part of the E.E programme; the repetition issue, which refers to the repetition of the message while avoiding unintended effects and the spread issue, which refers to whether small or large doses of education are preferable over short or long periods of time. The current research is concerned with the amount of health and morality issues depicted in the Nigerian home videos.

4.9 Overview of the Nigerian Movie Industry

The Nigerian movie industry, also known as Nollywood, is one of the major movie industries in the world. According to UNESCO (2009), Nollywood is the second largest global producer of films after India's Bollywood. In Nigeria and other countries throughout sub-Saharan Africa, it has overshadowed Hollywood, Bollywood and much local production to dominate the movie sector, a move that had caused complaints of oversaturation of local screens in some smaller sub-Saharan African countries (Ondego, 2008; Miller, 2012). Unlike Hollywood and Bollywood films, Nollywood films are not made to be shown on a big screen in theaters; instead, they are produced for and mostly traded in physical home movie format (VCD and DVD). They are however shown on terrestrial and satellite/cable television in all small screen movies (Miller, 2012).

Osei-Hwere and Osei-Hwere (2008) also noted that the popularity of Nigerian video films transcend the borders of Nigeria to other countries in Africa, Europe and North America, making it one of the country's fastest growing cultural exports. It also makes Nigeria an important digital media content producer on the African continent. These video films, especially the ones in English are popular in other African countries because they tend to focus on themes relevant to other Africans on the continent and Africans living in Diaspora (Osei-Hwere & Osei-Hwere, 2008). The wide appeal of these video films to African audiences and international audiences may be attributed to the hybridization of Africa and Western cultures that are endemic to many past colonial African urban societies (Akpabio, 2010; Alozie, 2012).

Abah (2011) explained that while their commercial nature might make the video-films appear apolitical and grounded in an unapologetic commercial culture and seem quite indifferent to the social responsibility agenda of

contemporary cinema, several examples of popular entertainment media still serve social responsibility functions. Adesokan (2009) noted that their treatment of political themes reflect a basic concern for good governance and ethical conduct in civil matters. Haynes (2006) concurred in the assertion that despite their melodramatic forms and portrayal of negative themes, Nigerian video films are political and exhibit social consciousness.

Jean-Francois (2006) noted that Africans now spend an enormous amount of time watching home video and concluded that home videos have significant social effects.

The use of popular media for social change has been noted in the works of several scholars. Arvind (2007) observed that video films are the most popular entertainment genre for stimulating public discourses on social issues at the local, national or global level and especially on topics that are considered taboo: sexuality/sex, HIV/AIDs prevention, mental depression, ethnic cleansing, racial discrimination and the like. While concerned with the question of whether the commercial viability of the popular global media can be burdened by the weight of social responsibility, Arvind (2007) remarked on several examples in which popular entertainment media have been used for social and educational purposes.

Alozie (2011) noted that the dominant themes reflected in Nigerian video films include religion, cultural values and traditions versus modernity, traditional leadership, modernization/upward social mobility, materialism, everyday life, regional orientation, folklore and folktales, crime and violence, sexuality, love and occultism. Others include witchcraft, stereotype, melodrama, propaganda and educational themes.

Alozie (2011) further reported that the contents and themes in Nigerian film industry have come under intense attack. He explained that a devastating criticism of themes in Nigerian video films came in 1999 when Ademola James, Executive Director of the Nigerian National Film and Video Censors Board complained that the films focused too much on the negative aspects of Nigerian culture, including occultism, cultism, witchcraft, sexuality, prostitution, incest, violence and spiritualism. Alozie (2010) noted two years earlier, he complained that the story lines revolve around polygamy, child abandonment or desertion, prostitution and other negative behaviours.

Oguine (2000) noted that while Nollywood acknowledges its problems, the use of the supernatural and home grown themes are what have given the industry its vitality. The prevalence of negative contexts and contents in Nigeria video films has prompted some critics to describe the medium as a vast wasteland. These critics argue that these video films could serve as an important tool to educate domestic and foreign consumers about the country. They contend that video films could be used to showcase Nigerian cultural values in a positive light and to promote socio-economic development in order to raise the welfare of the masses. Defenders of the industry on other hand point out that to a large extent, Nigerian video films do a fair job of representing the current contexts of corruption, social ills, religions hypocrisy and political violence in the country. Although some of these depictions can be seen as an exaggeration, they can be attributed to how people relate to the themes and the way people deal with the issues (Osei-Hwere & Osei-Hwere & Osei-Hwere, 2008; Akpabio, 2009; Alozie, 2010; Abah, 2011; & Miller, 2012).

Whichever way Nollywood is viewed, the fact remains that the industry has emerged as a leading figure in the production of popular culture in Nigeria, Africa and the international arena. Given the popularity of Nollywood and the effectiveness of education – entertainment strategy, the current study focuses on the extent to which health – related problems and morality challenges are depicted and addressed in Nigerian films.

4.10 Theoretical Framework

This study is anchored on two communication theories; social cognitive theory and agenda setting theory

4.11 Social Cognitive Theory

Social Cognitive Theory by Bandura in 1986, holds that people may learn certain behaviours because the media provide information about the rewards and punishments of such behaviours (Seto, Maric & Barbaree, 2001). Thus, when individuals perceive little punishment and considerable reward for a particular behaviour in a medium (e.g. home video), they are likely to learn this behaviour. According to Jochen and Patti (2010), content analysis have shown that the depiction of actors' gratification, typically the organism of the male actors, is a key characteristics of sexually explicit material, while negative consequences are virtually never portrayed. A recent content analysis revealed that actors used a condom in only three percent of scenes depicting penile-vaginal intercourse and in only ten percent of scenes depicting penile-anal intercourse (Jochan & Palti, 2010). Thus, social cognitive theory suggests that viewers may learn either positive or negative themes from home videos due to the perception of the reward or punishment of such behaviours.

4.12 Agenda Setting Theory

Agenda Setting Theory on other hand according to Anber (2012) originated in 1922 when Walter Lippmann wrote about agenda setting in his book, "public opinion", a work that would later be considered a classic. He noted that although he never referred to it as agenda setting by name, he established the principal connection between world events and the images in the public mind. Then Bernard Cohen made the observation that "the world will look different to different people depending on the map that is drawn for them by writers, editors and publisher of the paper they read". He also noted that "the media may be successful in telling people what to think, but it is stunningly successful in telling its readers what to think about" (Amber, 2012).

But it was Maxwell McCombs and Donald Shaw who in 1972 formalized the theory after exploring the issue of media influence in the 1968 election. Amber explained that in their "Shaper Hill Study", they surveyed 100 residents of Chapel Hill, North Carolina, on what local residents thought were the most important issues of the election between Lyndon Johnson and Richard Nixon and compared those issues ranked high. What they found was a high correlation between the issues of undecided writer and the issues presented in the media. This clearly establishes that there is an important relationship between media reports and people's ranking of public issues (Baran & Davis, 2011).

Defining agenda setting, Wu and Kenita (2009) said agenda setting is "the phenomenon of the mass media selecting certain issues and portraying them frequently and prominently, which leads people to perceive those issues as more important than others". Basically, agenda setting is little more than the creation of public awareness and concern about an issues. Agenda setting occurs through a cognitive process known as "accessibility" which implies that the more frequently and prominently that new media covers an issue, the more that issue becomes accessible the audience's memory (Baran & Davis, 2011)

Agenda setting has been applied to examine various social issues including violence, sexism, stereotyping, gender representation, media effects and amongst others (Freehand 2012).

Since the original study, McCombs (2001) has argued that there is another level to the agenda setting theory called second level agenda setting. The first level of agenda setting focuses on the perceived importance of issues (Wu & Coleman, 2009, p. 776). The second level of agenda setting instead focuses on the perceived importance of attributes or issues (WU & Coleman, 2009). The focus at this level is not on what is emphasized, but on how they describe it is emphasized (Coleman & Banning, 2006, p. 314). Agenda setting has also been received to include broad issues related to primacy and framing (McCombs, 2001; Baran & Davis, 2011).

The most common criticism of agenda-setting theory is that it is so bread and contains so many variables that it is too difficult to measure (Amber, 2012). He added the theory itself is inherently casual both in its number of variables that affect the results. This study examines how home video is used to set agenda of enlightenment on health issues and orientation on the prevailing moral decadence in Nigeria.

5.   Method of study

Fifty English and Yoruba language Nollywood movies produced between 2010 and February 2014 were selected using available sampling feeling in Yoruba language is of the major language spoken in south-west Nigeria, where the study was conducted. The researchers used the content analysis method to investigate the inherent depiction of morality issues and health challenges in the home videos. This method, accordingly to McQuail cited in Tejumaiye (2003) allows for systematic, quantitative and objective description of media texts and it is useful for classifying outputs, investigate effects and comparisons between media and overtime or between content and reality. 17 coding categories were framed for analysis. They include year of film production, genre of films, language of film, classification of film, setting, rate of morality and immorality depiction, immorality contents, morality contents, duration of moral contents, duration of immoral contents, punishment/reward for morality and punishment of health issues, portrayal of health issue, duration of health issue, punishment/reward for negative health behaviours, reward for positive health behavior and correction of misconception about health issue. Each scene in the films served as unit of analysis.

6.   Results

The researchers analyzed 32 (64%) English Nollywood movies and 18 (36%) Yoruba language movies. Most of the films, 34 (68%) were produced between 2012 and 2013 (30% in 2012 and 38% in 2013). 18% were produced in 2014 while 8% were produced between 2010 and 2011. The year of production was not indicated on 6% of the films. Most of the films were feature films (32%), romance (27%) and tragi-comedy (32%). Majority of the films (59%) were classified as 18+ (for

adults) while 21% was for the general viewers. Others were Parental Guide (9%) and unindicted category was 4%. The following constitute the analysis of the films, according to the research questions.

6.1   RQ 1: To what extent do home videos depict moral decadence as entertainment-education in Nigeria?

322 cases of morality issues spanning a total of 4 hours, 35 minutes and 18 seconds were found in the movies. The moral and immoral contents were separately classified as shown in the following tables.

Table 1: Morality and Immorality Depiction

Morality/immorality	F	%
Morality	85	26.3
Immorality	237	73.6
Total	322	100

Source: content analysis, 2014.

Table 1 indicates that most of the moral issues found in the films analyzed were immoral, having 73.6%. This implies a high level of moral decadence depiction in Nigerian home videos.

Table 2: Specific Morality Content

S/N	Morality content	F	%
1	Honesty	7	8.2
2	Respect of others	8	9.4
3	Respect for parents, elders and constituted	9	10.5
4	Respect for spouse	3	3.5
5	Respect for religion of others	1	1.17
6	Hospitality	10	11.7
7	Caring for others	8	9.4
8	Helping people in need and the less priviledged	1	1.17
9	hardworking/dignity of labour	5	5.53
10	Contentment		
11	Belief/practice of virginity	3	3.5
12	Belief/practice of abstinence before marriage		
13	Marital fidelity	4	4.7
14	Forbid of rape	1	1.17
15	Faithfulness in business	2	2.3
16	Positive loyalty to others	1	1.17
17	Decency in dressing (wearing of clothes that cover the body)	5	5.8
18	Courteousness in character	1	1.17
19	Courteousness in use of words	2	2.3
20	Greetings	2	2.3
21	Self discipline	3	3.5
22	Meekness and humility	2	2.3
23	Sacredness of human life	2	2.3
24	Belief in due process	1	1.17
25	Good mannerism in communication with others		
26	Forgiveness	2	2.3
27	Others	3	3.45
	Total	**85**	**100**

Source: content analysis, 2014.

As shown in table, 85 cases of good morality were found in the study. Respect for parents, elders and constituted

authority (10.5%), respect for others (9.4%) and hospitality (9.45%) constitute the major good morals depicted in the movies. Perhaps, this may be attributed to the communal culture of Nigerians and Africans.

Table 3: Depiction of Moral Decadence

S/N	Immorality	F	%
1	Dishonesty/lie	8	3.37
2	Disrespect of others	2	0.84
3	Hostility to visitors/strangers	1	0.42
4	Lack of care for others	1	0.42
5	Laziness/disdain for hard work	7	2.9
6	Get rich quick syndrome	5	2.1
7	Occultism	14	5.4
8	Gangsterism/hooliganism	13	5.4
9	Drug abuse	11	4.6
10	Prostitution	13	5.4
11	Sex before marriage	11	4.6
12	Rape	6	2.5
13	Woman battery	3	1.2
14	Vulgarity in use of words	2	0.84
15	Indecent dressing (exposure of body parts such as the breast, clearage, stomach, etc	17	7.17
16	Disregard for due process	4	1.6
17	Use of earring by men	3	1.2
18	Hair plating by men	2	0.84
19	Sagging	4	1.6
20	Drunkenness	11	4.6
21	Disrespect of parents, elders and constituted authority	10	4.2
22	Disrespect of spouse	8	3.3
23	Extortion, briery and embezzlement	15	6.3
24	Arm robbery/stealing	11	4.6
25	Use of abusive words	3	1.2
26	Covetousness/greed	13	5.4
27	Refusal to help those in need and the less privileged	4	1.6
28	Pride/arrogance	3	1.6
29	Murder	15	6.3
30	Disrespect for the religion of others	1	0.42
31	Adultery	10	4.2
32	Lesbianism	6	2.52
33	Gay	1	0.42
34	Others	2	0.84
	Total	237	100

237 cases of moral decadence or immoral practices were found in table 3. This shows a high rate of depiction of moral decadence. Among the prominent cases are murder (6.3%), extortion, bribery and embezzlement (6.35), indecent dressing (7.17%) occultism (5.9%); gangsterism and hooliganism (5.4%) and prostitution (5.4%).The practice of sex before marriage, drunkenness, armed-robbery/stealing and drug abuse share the same occurrence rates of 4.6% each. These results indicate that moral decadence is prominently depicted in Nigerian video films.

Table 4: Punishment / Reward for Morality (Good Morals)

Punishment / Reward	F	%
Punishment	8	9.4
Reward	28	32.9
None	49	57.6
Total	**85**	**100**

Source: Content Analysis, 2014

Table 4 shows that most of the morality contents depicted 49 (57.6%) were neither rewarded nor punished. Although 32.9% of the acts were rewarded while 9.4% were punished, the neutrality of reward and punishment (57.6%) shows that the morals portrayed were not in any way appreciated or seen to be anything special. Thus, viewers' perception of little or no reward for moral acts may serve as discouragement to them. More so, good morals are not supposed to be punished. But in table 4, there is 9.4% punishment rate for good morals. This may also serve as major source of discouragement to viewers.

Table 5: Punishment / Reward for Immorality

Punishment / Reward	F	%
Punishment	74	31.2
Reward	15	6.3
None	148	62.4
Total	**237**	**100**

Source: Content Analysis, 2014

The above table indicates that majority of the immoral acts represented in Nigerian films (62.4%) are left in neutrality; they are neither punished nor commended in any form. This may encourage viewers to engage in immoral practices.

Table 6: Portrayal of Morality

Punishment / Reward	F	%
Favourable	28	32.9
Unfavourable	8	9.4
Neutral	49	57.6
Total	**85**	**100**

Source: Content Analysis, 2014

As shown in table 6 above, morality is perceived as neither good nor bad, having 57.6% rating. This may leave viewers in doubt of the rightness or wrongness of such good moral.

Table 7: Portrayal of Immorality

Punishment / Reward	F	%
Favourable	15	6.3
Unfavourable	74	31.2
Neutral	148	62.4
Total	**237**	**100**

Source: Content Analysis, 2014

Just like the previous table, the results shown above portray immorality as neither good nor bad, with 62.4% occurrence. This implies that viewers may not see what is wrong with the immoral acts since the implications of such acts are not portrayed.

6.2 RQ2: What are the prevalent health issues portrayed as entertainment – education in Nigeria?

Table 8: Depiction of Health Issue

Punishment / Reward	F	%
Health Issue	F	%
HIV/AIDS	5	41.6
Family Planning/child Spacing	2	16.6
Use of Contraceptive	2	16.6
Malaria	-	-
Obesity	-	-
Cancer	-	-
Environmental Sanitation	1	8.3
Personal Hygiene	1	8.3
Use of Insecticide Treated Nets	-	-
Child & Material Mortality	-	-
Tuberculosis	-	-
Typhoid Fever	-	-
Other Fevers	-	-
Stroke	1	8.3
Stress Management	-	-
Chicken Pox	-	-
Kwashiorkor	-	-
Cholera	-	-
Polio	-	-
Skin Diseases	-	-
Others	-	-
Total	12	100

Source: Content Analysis, 2014

Table 8 shows only 12 cases of depiction of health issues, spanning the sum of 18 minutes, 12 seconds. This implies that health issues are extremely under-represented in Nigerian home videos. HIV/AIDS was the major health issue represented (4.6%).

Table 9: Portrayal of Health Issue

Punishment / Reward	F	%
Favourable	3	25
Unfavourable	8	66.6
Neutral	1	8..3
Total	**12**	**100**

Source: Content Analysis, 2014

Table 9 shows that most of the health issues represented (66.6%) were unfavourably portrayed. This means that the health issues were erroneously presented. Misinformation and inaccurate presentation of health issues characterized most of the health challenges depicted.

Table 10: Punishment reward of Negative Health Behaviour

Punishment / Reward	F	%
Punishment	4	33.3
Reward	-	-
Neutral	8	66.6
Total	**12**	**100**

Source: Content Analysis, 2014

Table 10 shows that most of the negative health behaviours depicted in the films were neither punished nor rewarded (66.6%). By not punishing such behaviours, viewers are likely to perceive them as the correct, thereby promoting such practices.

Table 11: Reward for Positive Health Behaviours

Punishment / Reward	F	%
Reward	4	33.3
Not Rewarded	8	66.6
Total	**12**	**100**

Source: Content Analysis, 2014

Table 11 indicates that most of the positive health behaviours depicted (66.6%) were not rewarded. Thus, viewers may perceive little benefits for such behaviours.

Table 12: Correction of Misconception of Health Issue

Correction	F	%
Corrected	2	16.6
Not Corrected	10	83.3
Total	**12**	**100**

Source: Content Analysis, 2014

The last table shown above reveals that majority of the misconceptions inherent in the investigated health issues (83.3%) were not corrected in the films analyzed.

7. Discussion of Findings

This study was set out to investigate the depiction of health challenges and moral decadence in Nigerian home videos. 322 cases of morality related issues were found. These were further categorized into two: the good morals (also called morality i.e. behaviours that are pro-social) and the bad morals (also called immorality or behaviours that are anti-social in the Nigerian context). Moral decadence was found as the major moral contents depicted, against the depiction of 26.3% of good morals. This buttresses the submissions of other scholars that the rate of moral decadence is high in Nigeria (Muraina et al, 2012; Jimoh, 2001).

It is worth to note that majority of the moral decadence cases found in the study were not punished. Rather, they were left neutral. This implies that viewers may perceive little punishment for such acts. On the other hand, most of the morality cases (i.e. good morals) found were not rewarded. This may also make viewers perceive little or no benefit for such good moral practices. Thus, morality was not encouraged in the movies. Rather, immorality was subtly promoted. These findings agree with one of the basic assumptions of social cognitive theory which holds that people may learn positive or negative behaviours based on the information on the rewards or punishment of such behaviours (Set et al, 2001).

On the other hand, very scanty health-related issues were found in the films analyzed. Only 12 cases of health problems were represented in the study. 8 out of this was on HIV and AIDs, the constituting 41.6% of all the health issues found. Family planning, land the need for child spacing and contraceptive use had the second largest representation with only 2 cases constituting 16.6% each. Most of the health issues identified (66.6%) were unfavourably presented as they contain erroneous information and gross inaccurate presentation of facts about the diseases. Unfortunately, 83.3% of such erroneous representations were not corrected. The above situation portends negative implications for the drive to find lasting solution not the nation's numerous health challenges.

8. Conclusion

This study submits that the Nigerian movie industry, Nollywood, does not significantly and appropriately represent health-

related issues and moral decadence as correlates of entertainment- education in Nigeria. The extremely poor representation of educational contents in the analyzed films is an indicator of this position. It is therefore necessary for professionals who desire to use educational – entertainment strategy via the Nigeria movie industry to partner with other stakeholders to design effective interventions aimed at inducing positive behavioural changes addressing health challenges and moral decadence in the country.

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