

Ownership and Use of Mobile Audio-Visual Devices by Christian Students of Adekunle Ajasin University Akungba-Akoko, Ondo State, Nigeria

JOHN AYODELE OYEWOLE*, Ph.D

Abstract

The extent to which Christian students own mobile audio-visual devices; consider contents of the devices as confidential, and watch pornography on such devices is the concern of this study. The Uses and Gratification Theory frames this study. The survey research design is adopted, while 445 out of 5195 students at the Adekunle Ajasin University were sampled via Taro Yamene sampling formula. The purposive sampling technique is used to proportionately ensure that participants are Christians and members of a campus fellowship, while the non-purposive sampling is used to sample members of each campus fellowships. Results show that 91.4% of the Christian students own mobile audio-visual devices, while 42.8% watch pornography on such devices. However, H_{o1} : X^2 of 34.3; at DF 1, $P < 0.05$ - meaning a significant number of the Christians who own mobile audio-visuals devices do not use the devices to view pornography. H_{o2} : $X^2 = 34.9$; at DF 1, $P < 0.05$ - meaning a significant number of those who do consider mobile audio-visual devices as confidential are not using the devices to view pornography.

Keys Words: Mobile Devices, Audio-Visual Devices Christian Students, Pornography.

Introduction

The proliferation of audio-visual devices and their respective content seem to be of considerable advantage to the information age. However, these audio-visuals in many instances may have become a source of addiction for many audiences, including Christians despite the fact that Christianity appears to forbid exposure to such content. Addiction of any kind is bad. Neurologists have demonstrated that all addictions create chemical changes in the brain, as well as anatomical and pathological changes which result in various manifestations of cerebral dysfunction, which in turn is collectively labeled as hypo frontal syndromes (Hilton and Watts, 2011).

There are consequences to addiction of any kind, as can be obviously seen with drugs and alcohol. According to Fowler, Volkow and Kassed (2007) in Hilton and Watts, (2011) “Patients with traumatic injuries to this area of the

*Dr. John Ayodele Oyewole, Ph.D., is a Catholic Priest and a lecturer in the Department of Mass Communication, Adekunle Ajasin University, Akungba-Akoko, Ondo State, Nigeria

brain display problem- aggressiveness, poor judgment of future consequences, inability to inhibit inappropriate responses that are similar to those observed in substance abusers." Hilton and Watts (2011) insists that pornography is of a particular pathology that is addictive in nature. As pointed by Shilling (2007) in Hilton and Watts (2011) social pressures relegate the management of pornography primarily to proceedings in civil or in criminal judicial venues. The complicating factor seems to be that sexuality has moral ties, and is often handled with much less objectivity in scientific debate. Hilton and Watts (2011) think that "Just as we consider food addiction as having a biologic basis, with no moral overlay or value-laden terminology, it is time we looked at pornography and other forms of sexual addiction with the same objective eye." The question is: should we ignore the expected role of religion if... [trying to sound objective] ...there is a feeling that pornography is actually physiologically, psychologically and sociologically damaging?

Just as it is the case with different kinds of food, not everyone may be interested. Nevertheless, the advent and ubiquitous proliferation of mobile audio-visual devices seems to make the avoidance of pornography more difficult, if not impossible –similar to hating a particular food but often perceiving the aroma almost everywhere one goes. Since the late 19th and early 20th century, sociologists like Durkheim, Weber and Max, questioned the role of religion and influence of religion in society. The fundamental arguments, by the likes of Karl Max, especially, have been whether society can rely on faith or reason (Settimba, 2009, p.230). As such, Christianity and possibly, other religions may have to reconsider their views on pornography in this age of mobile digital media and think of whether to adopt strategic measures to avoid pornography entirely or depend on faith to guide the faithfuls through the proliferation. Based on the "dilemma" Christians may face as they try to own mobile audio –visual devices in an internet age full of pornography, it is knowledge driven to find the extent to which ownership of mobile audio-visual correlates with confidential or non-confidential exposure to pornography.

Statement of the Problem

Pornography seems to be one of the media issues that often generate so much debate or controversy. As such there have been a number of studies on the subject. Nevertheless, most of the studies on pornography try to find out financial viability of the pornography industry; how often people are been exposed and why; the influence of pornography on violent behaviour and gender bias; the role of mobile devices towards pornographic exposure; the effect of pornography on family values; and the relationship between pornography and religion (Gilkerson, 2013). Despite previous research efforts, this study stands out in the sense that it looks at coordinated Campus Christian Fellowship, where pressures to conform to peer norms exist along side Christian teachings, and then tries to correlate same with any form of possible exposure to pornography among such group. This is to demonstrate if pornographic exposure is insignificant among coordinated religious groups like Christian Campus Fellowship. Moreover, due to an increase in the personal ownership of mobile audio-visual devices as shown

by several studies like Gilkerson (2013), there is a corresponding suspicion that everyone is viewing some form of sexually explicit or implying material. One would suspect that Christians, for instance, and especially, those attending fellowships are not significantly been influence by the proliferation of mobile contents like pornography. This study therefore investigates how true this really is for certain groups like Christian students attending fellowships on campus.

Research Questions

1. To what extent do Christian students own mobile audio-visual devices?
2. To what extent do Christian students consider contents of their mobile audio-visual devices as confidential?
3. To what extent do Christian students who own mobile audio-visual devices watch pornography on such devices?

Objectives of the Study

1. To find out the extent to which Christian students own mobile audio-visual devices.
2. To determine the extent to which Christian students consider contents of their mobile audio-visual devices as confidential.
3. To ascertain the extent to which Christian students who own mobile audio-visual devices watch pornography on such devices.

Hypotheses

Ho₁: Ownership of mobile audio-visual devices among Christian students does not significantly differ with exposure to pornography on such devices.

Ho₂: There is no significant difference between the number of Christian students who consider their mobile audio-visual devices to be confidential and the number of those who view pornography on such devices.

Uses and Gratification Theory

The uses and gratification theory is considered the framework of this study. The theory focuses on the consumer –the audience member- rather than the message. This is considered so with the mindset that audience members are discrete and discriminating users of media. The media consumer is the starting point. The theory was first stated by Katz, Blumler, and Gurevitch in their “uses of the mass communication by the individual.” The theory firmly sees the audience members as active and goal oriented and directed as such capable of responsible chooses of media content and usage that would meet inherent needs.

According to Littlejohn (2008, p.300-301), the uses and gratification theory sees the media themselves as only one factor towards what the audience needs, and how to gratify such. This points to the relevance of the theory to this study- the research work looks at how mobile audio-visual devices are highly proliferated due to digital technology, and how Christians, irrespective of belief may choose to avoid pornography entirely or get exposed to it in ways and frequency that may not be imaged- hence, the relevance of the uses and gratification theory to this study.

Method of Study

The survey research design was used for this study. Seventeen registered students' Christian Campus Fellowships at Adekunle Ajasin University, Akungba-Akoko, Ondo State Nigeria made up the population of study. The student Christian fellowship was considered as population and then sample because they were readily accessible as a Christian group; they were in a University environment where the usage of mobile phones is rampant; they are educated, capable and disposed towards the study as well as tolerated all likely or inherent sensitivities of the study. Due to the population of study –the seventeen Christian fellowships with a combined membership of 5195, the Taro Yamene formula for sample size as suggested by Rasal (2009) was used. Considering the formula $n=N/[1+N(e)^2]$, at margin of error 0.05, $n= 371$. Adding 20% of 371 which is approximately 74, the final sample size was 445. According to Israel (2010) there is need to take care of the possibility of non-responses and responses that may be void make its imperative to add a percentage of the sample size back to the sample. Israel (2010) in Nyam (2013) insists that adding a percentage of the sample size back to the sample does not invalidate the sample but rather boost the confidence level of the sample by reducing the margin of error.

The purposive and non- purposive sampling technique were both employed. First, the purposive sampling technique was used to make sure that all the students' Christian Campus Fellowships were included in the sample. Using a non-purposive (random sampling method) would have limited greatly the chances of some fellowships been include in the sample. After determining the fellowships through the purposive sampling method, the non-purposive sampling method was applied where all members of each fellowship had equal chance of been selected. Questionnaire was used as the instrument of data collection (Bordens and Abbott, 2008) and Wimmer and Dominick (2011, p.146).

Data Presentation and Analysis

Table 1: Ownership of Mobile Audio-Visual Device

Responses	Frequency	Percentage (%)
Yes	416	93.4
No	29	06.6
Total	445	100

Data in table 1 shows that 416 (93.4%) of the respondents own mobile audio-visual devices, while 29 (6.6%) said they have no mobile audio-visual devices. This means majority of the respondents agreed they own portable devices that can be used for audio-visual viewership.

Table 2: Consideration for Mobile Audio-Visuals as Confidential

Response	Frequency	Percentage (%)
Yes, seriously	278	62.48
Yes, not seriously	121	27.19
No	46	10.33
Total	445	100

Table 2 shows that out of 445 respondents, only 46 (10.33%) do not feel their mobile audio-visual devices are for confidential uses; serious or not seriously, 399 (89.67%) feel their mobile devices are for confidential usage. This means many respondents are conscious and sensitive about others accessing their mobile audio-visual devices.

Table 3: Viewership of Pornography on Respondents Mobile Audio-Visual Device(s)

Response	Frequency	Percentage (%)
Often	53	12
Not often	133	29.8
Not at all	230	51.6
<i>Without mobile audio-visual device</i>	29	6.6
Total	445	100

Table 3 shows that out of 445 respondents, 53 (12%) said they often view pornography on their phones; 133 (29.8%) said they do but not very often, while 230 (51.6%) denied they watch pornography on their mobile devices. 29 (6.6%) as noted earlier do not own any mobile audio-visual device at the time of the study. This means majority of the respondents said they do not watch pornography on their

Test of Hypotheses

The hypotheses were tested with use of chi square goodness of fit test (one sample test). The table below shows the test of hypotheses, thus:

Table 4: Test of Hypothesis One

	Observed	Expected	(O-E)	(O-E) ²	(O-E) ² /E
Ownership	93.4	100	-6.6	43.56	0.4356
Viewership	41.8	100	-58.2	3387.24	33.8724
Total	135.2				34.308

$X^2 = 34.3$; at df 1, $P < 0.05$. Therefore, Hypothesis one (H_{01}): H_{01} : *Ownership of mobile audio-visual devices among Christian students do not significantly differ with exposure to pornography on such devices* is rejected. This means a significant number of the respondents who own mobile audio-visuals devices are not using such devices to access and view pornography.

Table 5: Test of Hypothesis Two

	Observed	Expected	(O-E)	(O-E) ²	(² /E)
Confidential	89.67	100	-10.33	106.7089	1.0
Viewership	41.80	100	-58.20	3387.24	33.9
Total					34.9

$X^2 = 34.9$; at df 1, $P < 0.05$. Therefore, hypothesis two, (H_{02}): *There is no significant difference between the number of Christian students who consider their mobile audio-visual devices to be confidential and the number of those who view pornography on such devices* is rejected. This means a significant number of those who do consider mobile audio-visual devices as confidential are not necessarily using such devices to view pornography.

Discussion of Findings

Data shows that 91.4% of the respondents (Christian students) own mobile audio-visual devices. This corroborates the findings compiled by Gilkerson (2013), who points that there is a huge increase in the ownership and usage of mobile audio-visual devices. Nevertheless, not everyone owns a mobile device that can be termed “mobile audio-visual device.” Data shows that 6.6% of the Christian students that were sampled actually do not own a “mobile audio-visual device.” However, it is not clear whether this is on purpose or lack of fund to procure it.

Table 2 shows that out of 445 respondents, only 46 (10.33%) do not feel their mobile audio-visual devices are for confidential uses; serious or not serious,

89.67% of the Christian students do feel their mobile audio-visual devices are for their confidential usage. This means, many Christians may feel uncomfortable allowing others to access their audio-visual devices. Respondents confirmed to be conscious and sensitive about how others access their mobile audio-visual devices.

Some Christians do actually view pornography on their mobile audio visual devices. Data shows this justifies the claims of Rowatt and Schmitt (2003) that mobile devices are encouraging retrogression from Christian teachings. Data shows that Table 3 shows that out of 445 respondents, 53 (12%) were viewing pornography often, while 33 (29.8%) were viewing but not often. However, it is interesting to note that 51.6% of the respondents denied they watch pornography on their mobile audio-visual devices. 29 (6.6%) as noted earlier do not own any mobile audio-visual device at the time of the study. On the whole, majority of the respondents said they do not watch pornography on their mobile audio-visual devices. Irrespective of the fact that proliferation of internet capabilities and mobile audio-visual contents may be encouraging retrogressive Christian practices like viewership of pornography on such devices, majority of Christians seem to be cautious or at least reluctant. This points that the religious teachings may not be capable of stopping exposure to audio-visual contents like pornography, but has the tendency to inspire guilt when exposed to such contents. Moreover, research confirms that those who are religious are far more

likely to feel guilty than those who are not. While the ICT/ World Youth Report (2003) argue that mobile devices aid free and easy access to unclear materials thereby limiting the practice of religious faiths, and parent seem to have little or no control, this study points that exposure to media contents of contradicting values is not easy, even in this media content proliferating world. This study, like other researches has shown that Christians for instance are been exposed less than imagined. The implication is that there can be more preaching designed and pointing against unclean media habits among the faithful- like pornographic exposure. Indeed, Gilkerson (2013) argues in affirmation that regular church goers are 26% less likely to look at pornography than non-attainers. Except that those who identified themselves as fundamentalist are 91% more likely to look at pornography -this points to one of the directions where more research may be needed.

The hypotheses that were tested with use of chi square goodness of fit test (one sample test) also revealed some interesting angles to the mix. The test of Hypothesis one (H_{01}) *Ownership of mobile audio-visual devices among Christian students do not significantly differ with exposure to pornography on such devices* reveals a X^2 of 34.3; at DF 1, $P < 0.05$. Hypothesis one was therefore rejected. This means a significant number of the Christians who own mobile audio-visuals devices are not using such devices to access and view pornography.

The test of hypothesis two, (H_{02}): *There is no significant difference between the number of Christian students who consider their mobile audio-visual devices to be confidential and the number of those who view pornography on such devices* reveals a X^2 of 34.9; at DF 1, $P < 0.05$. Hypothesis two was also rejected. This means a significant number of Christians who do consider mobile audio-visual devices as confidential are not necessarily using such devices to view pornography. A Christian insisting on private exposure to mobile audio-visual exposure is not simply viewing pornography because this study shows that even those who said they do not watch pornography on their mobile audio-visual devices still insists on confidentiality of the contents of their devices.

Conclusion

This study concludes that:

1. There is actually a huge proliferation and ownership of mobile audio-visual devices, even among Christians.
2. Some Christians are been exposed to pornographic contents on their mobile audio-visual devices.
3. Though the rate of mobile audio-visual ownership among Christians is very high, the number of those been exposed to pornographic on such devices is not significant.
4. A significant number of Christians do not allow other people access to their mobile audio-visual contents.
5. Only few Christians who do not allow other people access to their mobile audio-visual contents actually use such devices to access pornography.

References

- Bordens, K. and Abbott, B.B. (2008). *Research Design and Method: A process Approach*. 7th Edition. Boston: McGraw-Hill Companies.
- Hilton, D. and Watts, C. (2011). "Pornography addiction: A neuroscience perspective." *Surg Neurol Int [serial online]*. 2011, 2: 19 Available from: <http://www.surgicalneurologyint.com>
- ICT/ World Youth Report (2003). "Youth and Information and Communication Technologies." ICT/ World Youth Report, Vol. 329.
- Israel, G. (2012). *PEOD5*. Florida: Agricultural Education and Communication Department. Available at <http://edis.ifas.ufl.edu>.
- Rasul, C. (2009). *Sample Size Formula*. *Clemrasul*. *Blogspot.com/2009/07/Sample Size Formula*. Available at <http://www.google.com>.
- Rowatt, W.C., and Schmitt, D.P. (2003). Association between Religious Orientation and Varieties of Sexual Experiences. *Journal for the Scientific Study of Religion*, **42**(3), 455-465.
- Settimba, H. (2009). *Testing Times: Globalisation and Investing Theology in East Africa*. Milton Keynes: Author House.
- Wimmer, R. and Dominick, J. (2011). *Mass Media Research: An Introduction*. Belmont CA: Wadsworth, Cengage Learning.
- Zillman, D., and Bryant, J. (1982). "Pornography, Sexual Callousness and the Trivialization of Rape". *Journal of Communication*, Vol. 32, No. 4, Pp 10-21.
- Zillman, D., and Bryant, J. (1988a). "Effect of Prolong Consumption of Pornography on Family Values". *Journal of Family Issues*, Vol. 9, No. 4, Pp 518- 544.
- Zillman, D., and Bryant, J. (1988b). "Pornography Impact on Sexual Satisfaction". *Journal of Applied Social Psychology*, Vol. 18, Pp 438- 453.