Attitude and Practice of Family Wellness among Abeokuta Residents: An Appraisal of "*Omo Ode Oni*" Programme on Ogun State Television

Moyinoluwa Precious AJAYI
Department of Mass Communication, Babcock University, Ilishan-Remo, Ogun State
ajayimoyioluwa@gmail.com

Omolayo Olusola JEGEDE
Department of Mass Communication, Babcock University, Ilishan-Remo, Ogun State
jegedeo@babcock.edu.ng |

Dolapo Michael OYEDOKUN
Department of Mass Communication, Nasarawa State University, Keffi
oyedokundolapo@gmail.com

Abstract

This study inquired about the influence of Omo Ode Oni (Today's Youths) television programme showing on Ogun State Television (OGTV) on the attitude and practice of ideal family wellness among the people of Abeokuta in Ogun State, Nigeria. This study is anchored on cultivation theory. Six settlements (Idi-Aba, Ita-Eko, Kemta, Kuto, Oke-Mosan, and Panseke) were purposively selected. The sample size (384) was derived using the Australian Online Calculator from the population of 543,723. Therefore, sixty-four (64) copies of the questionnaire were distributed in each settlement. 379 copies of the questionnaire (98.7%) were retrieved and analysed using the Statistical Package for Social Sciences (SPSS). From the findings, 85.5% of the respondents have adjusted their social behaviour according to family wellness tips discussed on the Omo Ode Oni programme; 82.3% attested that the family wellness tips discussed on the Omo Ode Oni programme on OGTV have changed their conception of social reality, and 84.4% confirmed to have begun showing love and care to their family members due to their exposure to the Omo Ode Oni programme on OGTV. It can then be concluded that the Omo Ode Oni programme has a positive influence on the attitudes and practice of family wellness among the residents of Abeokuta. The study implores other state governments and broadcasters in Nigeria to organise similar broadcast programmes to correct social issues.

Keywords: Abeokuta, Family wellness, Omo Ode Oni, OGTV, Television broadcasting

Introduction

Wellness is an ecological notion; a person's well-being is defined by the level of familial, community, and social wellness. Someone who enjoys bodily and

psychological health, and who has access to enough financial means will be expected to be able to provide a wellness-enhancing environment for their family (Rickel & Becker, 2017). Family wellness can be considered a condition of affairs in which everyone's needs in the family are addressed. This necessitates the need for people to strike a balance between pursuing personal objectives, such as employment and education, and contributing to the well-being of other family members. Family wellness is more than the absence of discord; it is the presence of supportive, affectionate, and fulfilling interactions that serve to enhance the personal growth of family members and the collective well-being of the family (Stinnett & DeFrain, 2015).

The mass media as a socialisation agent fulfils a very essential socialising function. In the first place, the media supplies individuals with information. (Mwangi, Gachahi & Ndung'u, 2019). Also, the media provides people with ideals, norms, models, and symbols that they can use to build their own personal and communal cohesion and identity. Esteve (2018) states that the mass media contributes to the moulding of behaviour by making propositions to people and that this contributes to the shape of behaviour. The importance of mass media as a vehicle of information dissemination to society has grown to the point where no activity can progress toward development without the involvement of the media,
The media has an impact on society in a variety of ways. The media aids the public in obtaining knowledge on a wide range of topics as well as forming opinions and making decisions on a variety of subjects. As a result, it becomes the voice of the voiceless, supplying the proper setting for people to exercise their constitutional right to free expression. People are kept up to date and informed about what is going on in their communities through the media. The public is informed of the facts of the issue by the media when they describe what is happening as precisely as they possibly can. As such, it is expected that information on family wellness issues is given through media such as television to inform, educate, and influence the knowledge, attitude, and practice of members of the public. This is done while taking into consideration the high value that human society places on family wellness in general.

When it comes to conducting societal obligations, television has always paid close attention to the coverage of a wide range of human undertakings in their programming. A wide range of topics is covered in this section such as education, politics, sports and recreation, business and economics, religion, arts and culture, entertainment, and health, among others. Television has constantly proven to be a

valuable resource in modern life. Furthermore, television serves as an important arena for public discussion and debate, which helps to guide societal decisions (Copeland, 2018). The variety of programmes available on television is vast, ranging from news to documentaries and informational programming, to movies, to TV shows, to sports, and commercials and advertisements with diverse programmes which include the portrayal of healthy relationships, gender roles, societal ills and many more. TV producers try to represent and address societal tensions through the creation of more "realistic" programming that deals with hot-button social issues (Flach, 2018), for example, programmes that attempt to address issues concerning relationships, and family wellness.

The community benefits when the family relieves the burden of supporting members of that family. Healthy families produce people who make positive contributions to the community too (Brown, 2020) and which is why informational television programmes on relationships and family wellness are being created to increase personal well-being, teach, encourage, and support couples and intending couples, families, individuals, strengthen relationships and empower effective parenting. One of such programmes is *"Omo Ode Oni"* (today's youths)*, a* Yoruba TV show on Ogun State Television (OGTV), which airs every Saturday between 2:00 pm - 2:30 pm. The programme has upstaged the functions of television to go beyond information, education, and entertainment. It is equally used for shaping and influencing the opinion and behaviour of people to build good relationships and promote family wellness. This study is intended to find out the extent to which the *Omo Ode Oni* has affected the lives of Abeokuta residents, who are the immediate recipients of the programme.

Statement of the Problem

The media plays an essential role in the society, and it has become sustenance to reinforce or weaken the society. The media, as the information arm of the society, has a role to perform in educating the people on social issues such as health, politics, and education among others. In the first place, the media supplies individuals with information. People use this information to build the image on which they will base their reality, and they do so by applying it. However, with all the efforts of the media to normalise and infuse healthy families in the society, research data, as reported by Iwunze-Ibiam (2019), revealed that divorce and separation among married people increased by 14% in 2018. A similar report revealed that 4,000 divorce requests were filed before various courts in Abuja (FCT) between January and February 2020 (Olafioye, Tsa & Ezeh, 2020).

Recently, the media has been flooded with reports of domestic violence occurring in certain Nigerian households. According to reports, domestic violence was a factor in the tragic death of Osinachi Nwachukwu, a well-known gospel singer in Nigeria (The Nation, 2022; The Guardian, 2022). In addition, there are several instances of poor parenting in our society, and there has been a surge in case of ritual killings in the country, some of which were perpetrated by children as young as fourteen years old. All of these are indicators of a problem with family wellness in the country.

Previously, several studies have been conducted on the impact of the media in resolving family related matters in order to foster a healthier social relationship in Nigeria (Okpala, Awujo & Okpala, 2012; Alika, 2018; Nwabueze & Odishika, 2018; Adekoya, & Olaseinde-Fayomi, 2020; Jegede, et al. 2021). However, there seems to be a scarcity of studies on the influence of television programmes in curbing marital crises in Nigeria, and by extension, the utilisation of local broadcasting programmes to promote healthy family life among the residents of Abeokuta in Ogun State, Nigeria. Jegede and Ajayi (2022) had earlier examined the influence of Ogun State Television's *Omo Ode Oni* on knowledge of ideal family wellness among residents of Abeokuta, Ogun State. But this study was only based on Abeokuta residents' awareness level and their knowledge of the *Omo Ode Oni* programme on OGTV. The present study, therefore, is an attempt to fill the gap in the literature by examining the attitude and practice of family wellness among Abeokuta residents concerning their awareness of the *Omo Ode Oni* programme on OGTV.

Literature Review

Television Broadcasting

Broadcasting as a concept has been defined by many scholars according to their view of what it means. As defined by Oyedokun, Ernest-Onuiri and Oyedokun (2021), it is the transmission of audio or/and visual messages to a widely dispersed audience over the electronic media (radio and television. Okoye (2008) in his words defines broadcasting as the dispersal of information, ideas, and opinions through wireless transmissions to a heterogeneous and widely spread audience simultaneously. According to Oyedokun & Oladesu (2022), broadcast reporting as a subset of the mass media information is produced using electrical technologies rather than traditional ways such as private newspapers and posters. It is simply the transmission of messages in video and audio formats to far or near audiences through radio and television.

From the above definitions, equipment such as radio and TV are needed for broadcasting. Radio and television broadcasts are two forms of broadcasts, where messages are sent for public consumption through airwaves. This functionality has made the broadcasting enterprise a crucial instrument of socio-cultural, socio-economic, and political organisation of society in contemporary times. To the society, broadcasting influences and creates values, norms, and tastes that the people accept as culture from time to time.

Television, particularly, has revolutionised the mass media and its main conventional purposes of information, education, and entertainment as an electronic medium. There is no denying that, with its potential for sight and sound, it has become one of the most widely used media in the twentieth and the twenty-first centuries. It has certain dramatic and demonstrative powers that have enabled it to hold its audience spellbound and take them on a "roller coaster" into its world. Television is regarded as an electronic carpet that appears to carry millions of people to distant locations every day (Syed, 2010).

According to Rodman (2006), television remains the most time-consuming activity and the primary source of news and information. It is the world's most powerful sales tool, as well as the medium through which politics is conducted and humanity's principal form of entertainment. Onabanjo (2005) contributes to this argument as well, noting that television is often regarded as a novelty since it blends the senses of sight and hearing. Television has had a significant role in official, non-formal, and informal education in the developed world. Television is thought to be a potentially powerful agent for children, teenagers, and other family members, due to its acoustic and visual effects. Hence, the adoption of a television programme as a means of correcting societal ills in this study.

The "*Omo Ode Oni*" Programme on OGTV: A Conceptual Overview

The *Omo Ode Oni programme* (which means "today's youths," modern-day youths" or "youths of nowadays") is a television show on the Ogun State Television, Abeokuta, Channel 25 UHF and Startimes, channel 113 which airs by 2:00 pm - 2:30 pm, every Saturday. It is a Yoruba language programme that tries to help create a successful relationship and examine how marriage itself helps create a psychological bond that leads to true and enduring love through stage dramas about marriage realities. The television show includes an open discussion segment for issues of public concern during which lengthy argumentation is

employed to ensure the public good. This enables the audience the right to freely take part in debate and discussion making.

The producer and contents creators for such TV programmes have laid importance on modern realities which many Nigerians can relate to, using a short drama to depict household crisis, violence, and gender domination undertone. At the same time, the programme is designed to educate and entertain its audiences, and the society at large, on how intimate partners can manage the crisis in their marital relationships. It is the latest in a series of television programmes to use the format of short drama to place lovelorn singles and married in hothouse situations with entertainment.

The introduction of audience participatory programmes on television such as *Omo Ode Oni* has made the functions of television go beyond information, education, and entertainment. It is equally used for shaping and influencing the opinion and behaviour of people to build good relationships and promote family wellness. This calls for the necessity to study the effects of the *Omo Ode Oni* programme on the attitude and practice of family wellness among Abeokuta residents.

Review of Related Empirical Studies

Konig, kraaykamp and Westerik (2008) evaluated how partners change each other's television viewing habits. The authors of this study investigated the extent to which couples who share the same household influence one other's exposure to television. The study examined data from a large-scale representative survey in the Netherlands (n=697 couples) using linear structural equation modelling. The findings show that both men and women affect their partners' television viewing. According to the study, when people spend a lot of time watching television, their partners are also likely to spend a lot of time in front of the television. For both men and women, these effects on each other's exposure were of equal size. The study concluded that joint television viewing has a considerable socialisation influence on the family.

Okpala, Awujo and Okpala (2012) analysed the effect of television consumption on teenage behaviour among Nigerian public secondary school students. The study was conducted to assess the extent to which television influences adolescents' professional choices, violent behaviour, dressing, drinking, and sexuality. A total of 1000 respondents were given questionnaires in 10 schools in

Rivers State's Obio Akpor LGA. The findings show that most adolescents' behaviour can be influenced by television viewing in both good and negative ways. The study then advocated that television operators give more airtime to programmes that have a beneficial impact on adolescents, such as career and moral counselling, and less airtime to those that have a negative impact, such as most home videos displaying violence.

Nanglu (2017) assessed the effects of adolescent television viewing on the quality of sibling and peer relationships. The study aims to find the association between Indian teenagers' television viewing and the quality of their sibling and peer relationships. The study sample included 400 male and female youngsters aged 12 to 15 years, with a mean age of 13 years. Ratio and regression analysis was used to examine the data. The findings reveal that television viewing did not affect the sibling relationship aspects of warmth, conflict, perceived relative position, and rivalry. When compared to heavy viewers, light viewers score much higher on the security factor of peer relationships. Regression analysis revealed that viewing informative, sports, and horror/violent programmes predicts a total of 12.2& of the variance in sibling and peer relationships. This proves that the amount and content of television viewing affects the quality of teenagers' sibling and peer relationships.

Nwabueze and Odishika (2018) investigated the effect of shared television viewing on couples' romantic happiness and family commitment in the Delta State Secretariat Complex in Asaba, Delta state. The interview guide served as the data gathering device. In this study, one hundred twenty-six (126) spouses were purposefully selected and studied. Throughout three (3) months, each responder was subjected to an in-depth interview lasting an average of 30 minutes. The cultivation theory and the uses and gratifications theory functioned as the study's guiding theories. The findings revealed a strong relationship between joint television viewing of love-related programmes and spouses' romantic satisfaction as well as a family commitment in the secretariat complex. The level of correlation, however, was non-existent in the case of joint television viewing of non-love-related programmes. As a result, the study suggests, among other things, that spouses familiarise themselves to love stories that teach unselfish love and sacrifice rather than those with default plot lines that are hostile and divisive to couples.

Kamaku, Mberia, and Ngula (2019) conducted a study in Kenya to investigate the negative impacts of television on children's mental, emotional, and physical well-

being. The study also aimed to uncover approaches for parents and teachers to promote healthy media use in their communities. To explain how watching violent television programmes models teenagers to violent conduct over time, the study was informed by cultivation theory and social learning theory. Data were collected using a self-administered questionnaire and interview guide presented to school administrators chosen using stratified random sample procedures. Kiambu County public secondary schools were the study area, with a student population of 68424 of whom 398 were sampled. According to the study's findings, students' disturbance in Kenyan secondary schools was influenced by television consumption.

Jegede and Ajayi (2022) evaluated the influence of Ogun State Television's *Omo Ode Oni* on the people of Abeokuta's knowledge of ideal family wellbeing. The study used a descriptive survey research approach based on the uses and gratification hypothesis. The sample size was computed using the Australian Calculator to be 384 out of the research area's population of 543,723. The researchers selected six communities within the LGA at random (Ita-Eko, Oke-Mosan, Kuto, Idi-Aba, Kemta, and Panseke), which were divided into six to guarantee an even distribution of study instruments (384/6=64). As a result, 64 copies of the questionnaire were disseminated within each community, and 379 copies (98.7%) were recovered and analysed. According to the findings, most people in Abeokuta are aware of *Omo Ode Oni* and have a good understanding of family wellness due to their exposure to the OGTV television programme. The study recommended that media outlets, particularly television, enhance their planning, scripting, and production of television programmes centred on relationships and family wellness. This present research is a continuation of this study as it examines the respondents' attitude and practice of family wellness due to their exposure to the *Omo Ode Oni* TV programme on OGTV.

Theoretical Framework

This research is grounded on cultivation theory. This is a communications and sociological theory that contends that long-term media exposure influences how media consumers perceive the world and conduct themselves in life (Nabi & Riddle, 2008). Cultivation theory (or cultivation analysis) was developed in the 1960s by the Hungarian-born American scholar, George Gerbner, to investigate the impact of television on viewers (Gerbner, 1969). Gerbner and Gross (1976) expanded on the notion when they began research in the mid-1960s to explore media effects, specifically if viewing television influences the audience's idea and

perspective of ordinary life, and if so, how. The central proposition of cultivation analysis is that persons who watch more television are more likely to view the real world as most depicted in television messages as those who watch less television but are otherwise comparable in significant demographic parameters (Gerbner, 1969).

Heavy television viewers are assumed to be "cultivating" attitudes that appear to believe that the world generated by television is an authentic representation of reality. According to the argument, extended television viewing can tend to create a certain worldview about violence in the world. Theorists divide the impacts of cultivation into two categories: first order – broad beliefs about our world, and second order – specific attitudes, such as hatred or admiration for law and order, paedophilia, and so on. The theory suggests that this attitude cultivation is built on attitudes that are already prevalent in our society, and the media takes those attitudes that are already existent and re-presents them to target audiences in different packaging. One of the theory's central principles is that television and media perpetuate the current quo rather than challenging it. The viewer is often unaware of the level to which they absorb media, often perceiving themselves as average viewers when, in fact, they are regular viewers.

Relating the theory to this study, the *Omo Ode Oni* television programme is equally created to shape and influence the opinion, attitude, and behaviour of people towards building and keeping good relationships, especially at the family level. Based on the assumptions of this theory, it is believed that those who are exposed to the programme will likely “cultivate” the ideas being communicated. By doing so, we can be sure that the people of Abeokuta who are the immediate recipient of this television programme will practice healthy family bonds and live in harmony with other people.

Methodology

This study adopted the descriptive survey research design. It is a type of research design that is predicated on the use of primary data to get information and describe a situation or people (Oyedokun, 2020). The population of this study comprises all Abeokuta residents, which the World Population Review (2021) estimated to be 543,723. The sample size of 384 was then arrived at using the Australian Online Calculator. The purposive sampling technique was used in this study to select 6 settlements within the Abeokuta South LGA (Idi-Aba, Ita-Eko, Kemta, Kuto, Oke-Mosan, and Panseke) from Abeokuta. The justification for the

selection is because the TV station is situated in Abeokuta and the people who live closely are its immediate listeners. Since the population of the 6 settlements are unknown, the calculated sample size (384) was divided by 6 to ensure even distribution of research instrument across the settlements (384/6=64). Sixty-four (64) copies of the questionnaire were distributed randomly in each settlement. The researchers were able to retrieve and analyse 379 copies of the questionnaire (98.7%) using the Statistical Package for Social Sciences (SPSS).

Analysis and Data Presentation

Table 1: Presentation of Demographic Information

Variables	Characteristics	Frequency	Percentage (%)
Gender	Male	118	31.1
	Female	261	68.9
	Total	**379**	**100.0**
Educational Qualification	SSCE	64	16.9
	OND	76	20.1
	HND/B.Sc.	175	46.2
	M.Sc./Ph.D.	42	11.1
	Others	22	5.8
	Total	**379**	**100.0**
Marital Status	Single	79	20.8
	Engaged	66	17.4
	Married	171	45.1
	Divorced	39	10.3
	Widow	24	6.3
	Total	**379**	**100.0**

Source: Field Survey, 2022

Apart from the fact that, a total of 379 questionnaires were retrieved out of the 384 distributed. There were no other issues of missing values whether because of human error or wrong computation of data. Analysis from Table 1, showing the demographic characteristics of the respondents, revealed that 118 being 31.1% of the total respondents are male while the female respondents make up 68.9% (261 respondents). This clearly showed that there are twice as much as female respondents as their male counterparts that took part in the study. The distribution of the respondents according to their educational qualifications showed that 175 (46.2%) of the respondents possessed HND/B.Sc. This shows that many of the

respondents are well educated. According to the findings, most of the respondents are married people. This implies that married people are more interested in programmes that centre on family wellness than those not in any marriage relationship. In addition, married people are probably interested in this television programme because subject matters discussed on *Omo Ode Oni* television programme are issues affecting their family life.

Table 2: The influence of OGTV's *Omo Ode Oni* programme on attitudes towards family wellness among residents of Abeokuta

Statements	SA %	A %	D %	SD %	UD %	MEAN	S.D
I have adjusted my social behaviour according to family wellness tips discussed on *Omo Ode Oni* programme	144 (38.0)	180 (47.5)	18 (4.7)	15 (4.0)	22 (5.8)	4.08	0.91
I have made effective communication a priority in my family as being discussed on *Omo Ode Oni* programme	141 (37.2)	196 (51.7)	8 (2.1)	4 (1.1)	30 (7.9)	4.09	1.06
I have made an amicable resolution to my family crisis through family wellness tips discussed on *Omo Ode Oni* programmes	119 (31.4)	168 (44.3)	27 (7.1)	16 (4.2)	49 (12.9)	3.77	1.03
I have become a proper role model to my family through healthy behaviours discussed on *the Omo Ode Oni* programme	137 (36.1)	188 (49.6)	19 (5.0)	12 (3.2)	23 (6.1)	4.07	1.05
Family wellness tips discussed on the *Omo Ode Oni* programme on OGTV have changed my conception of social reality	140 (36.9)	172 (45.4)	27 (7.1)	18 (4.7)	22 (5.8)	4.03	1.16
Omo Ode Oni programme helps me to appreciate healthy family relationship	151 (39 .8)	191 (50.4)	11 (2.9)	8 (2.1)	18 (4.7)	4.18	0.93
I now feel forgiveness is key to healthy relationship because of Omo *Ode Oni*	140 (36.9)	199 (52.5)	9 (2.4)	6 (1.6)	25 (6.6)	4.12	1.01

programme on OGTV							
I now think that selflessness is key to a healthy relationship through the *Omo Ode Oni* programme on OGTV	147 (38.8)	169 (44.6)	17 (4.5)	14 (3.7)	32 (8.4)	4.02	1.09
Average Weighted Mean						4.04	1.03

Source: Field Survey, 2022

Analysis from Table 2 indicates that a total of 85.5% of the respondents agreed to have adjusted their social behaviour according to family wellness tips discussed on *the Omo Ode Oni* programme; 88.9% have made effective communication a priority in their family as being discussed on *Omo Ode Oni* programme; 75.7% confirmed to have made an amicable resolution to their family crisis through family wellness tips discussed on *Omo Ode Oni* programmes and 85.7% have become a role model to their family through healthy behaviours discussed on *Omo Ode Oni* programme. Also, 82.3% of the respondents through the family wellness tips discussed on the *Omo Ode Oni* programme on OGTV have changed my conception of social reality. 90.2% attested that the *Omo Ode Oni* programme has helped them to appreciate healthy relationships. Similarly, 89.4% of the respondents now feel forgiveness is key to healthy relationships because of their exposure to the Omo *Ode Oni* programme on OGTV and 83.4% due to their knowledge of the *Omo Ode Oni* programme on OGTV confirmed that selflessness is the key to a healthy relationship.

Table 3: Influence of OGTV's *Omo Ode Oni* programme on family wellness practices among the residents of Abeokuta

Statements	SA %	A %	D %	SD %	UD %	MEAN	S.D
Through *the Omo Ode Oni* programme on OGTV, I have begun practising love and care towards my family through my action	151 (39.8)	169 (44.6)	14 (3.7)	9 (2.4)	36 (9.5)	4.03	1.04
I now practice effective communication with my family to enhance togetherness after watching the *Omo Ode Oni* programme on OGTV	146 (38.5)	165 (43.5)	23 (6.1)	21 (5.5)	24 (6.3)	4.02	1.14
I now make my family a priority after watching *Omo Ode Oni* programme on OGTV	139 (36.7)	171 (45.1)	25 (6.6)	12 (3.2)	32 (8.4)	3.98	1.09
I now spend quality time with my family after watching the *Omo Ode Oni* programme on OGTV	122 (32.2)	154 (40.6)	33 (8.7)	27 (7.1)	43 (11.3)	3.75	1.00
I now set proper standards for my family according to the family wellness information disseminated on the *Omo Ode Oni* programme on OGTV	130 (34.3)	149 (39.3)	41 (10.8)	27 (7.1)	32 (8.4)	3.84	1.06
I now proffer solution to my family challenges after watching *Omo Ode Oni* programme on OGTV	136 (35.9)	162 (42.7)	20 (5.3)	17 (4.5)	44 (11.6)	3.87	1.05
I now show unconditional love to my family after watching *Omo Ode Oni* programme on OGTV	149 (39.3)	166 (43.8)	11 (2.9)	7 (1.8)	46 (12.1)	3.96	1.07
I now frown at divorce and separation after watching *Omo Ode Oni* programme on OGTV	137 (36.1)	163 (43.0)	22 (5.8)	20 (5.3)	37 (9.8)	3.91	1.10
Average Weighted Mean						3.92	1.07

Source: Field Survey, 2022

Analysis from table 3 shows that 84.4% of the total respondents agreed that through *the Omo Ode Oni* programme on OGTV, they have begun practising love

and care towards their family through their actions; 82% confirmed they practice effective communication with their family to enhance togetherness after watching *Omo Ode Oni* programme on OGTV; 81.8% admitted to making their family a priority after watching *Omo Ode Oni* programme on OGTV and 72.8 spend quality time with their family after watching *Omo Ode Oni* programme on OGTV. In addition, 73.6% of respondents revealed they set proper standards for their family according to the family wellness information issued on the *Omo Ode Oni* programme on OGTV and 78.6% proffer solutions to my family challenges after watching the *Omo Ode Oni* programme on OGTV. Also, 83.1% of respondents admitted to showing unconditional love to their family after watching the *Omo Ode Oni* programme on OGTV and 79.1% now frown at divorce and separation after watching the *Omo Ode Oni* programme on OGTV.

Discussion of Findings

The first objective of this study examined the influence of the *Omo Ode Oni* programme on attitudes to family wellness among residents of Abeokuta. The results revealed that the *Omo Ode Oni* programme influences the attitudes toward family wellness among residents of Abeokuta. Moreover, responses on the influence the *Omo Ode Oni* programme has on attitudes toward family wellness among residents of Abeokuta were presented in average value and standard deviation. Most of the respondents claimed that *Omo Ode Oni* programme helps the people to appreciate healthy family relationship, which is the strongest factor that influences the attitudes toward family wellness among the residents of Abeokuta. Going by the average weighted mean value concluded that the *Omo Ode Oni* programme influences the attitudes toward family wellness among residents of Abeokuta. The least among these is the fact that the residents made an amicable resolution to their family crisis through family wellness tips discussed on *Omo Ode Oni* programmes.

The findings further show that the majority of the respondents made effective communication a priority in their families as discussed on *the Omo Ode Oni* programme. This implies that many of the people have made effective communication a priority in their families as discussed on *the Omo Ode Oni* programme. This agrees with Albertson and Lawrence (2009) that message repetition in television programmes is a crucial mechanism for influencing attitudes over a long term. In a similar vein, the findings of Gillig, Rosenthal, Murphy, and Folb (2017) in their study which examined the influence of televised storylines on viewers' attitudes toward transgender people and policies explored

how entertainment narratives depicting transgender individuals influence viewers' attitudes toward transgender people and related policies. The researchers concluded that more conservative viewers' opinions toward transgender individuals improved as they were exposed to a greater number of portrayals of transgender individuals in the media. This implies that viewers of the *Omo Ode Oni* programme accept the influence of their attitude toward family wellness through the stage dramas and topics of discussion on the programme. According to the findings, few of the respondents strongly disagree that they now set proper standards for their families according to the family wellness advice given on the *Omo Ode Oni* programme on OGTV. This implies that few of the viewers of the programme selectively choose, perceive, and keep the family wellness tips based on their needs, or other factors.

Objective two examined the family wellness practices among the residents of Abeokuta due to their exposure to the *Omo Ode Oni* programme on OGTV. The findings showed that the Abeokuta residents engage in family wellness practices because of their exposure to the *Omo Ode Oni* programme on Ogun State Television (OGTV). However, responses on the family wellness practices residents of Abeokuta engage in, due to their exposure to the *Omo Ode Oni* programme on OGTV, were presented in average value and standard deviation. Most of the respondents claim that through the *Omo Ode Oni* programme, they have begun practising love and care towards their family through their actions, which is the strongest practice of the residents because of their exposure to the *Omo Ode Oni* programme in Abeokuta. Going by the average weighted mean value of 3.92, it is concluded that the Abeokuta residents engage in family wellness practices due to their exposure to the *Omo Ode Oni* programme on OGTV. The least among these is the fact that the residents now spend quality time with their families after watching the *Omo Ode Oni* programme on OGTV. This affirmation agrees with the study of Jon and Olga (2017) which tells that viewer of programmes centred on family translate and implement messages from programme messages into the home setting. To practice the messages given on the *Omo Ode Oni* programme, viewers must have found the messages more helpful in influencing their understanding of family wellness and how healthy a family setting should be. This is clear in the proposition that viewers practice television programmes centred on the family if it influences their understanding of healthy and unhealthy family settings.

Bilandzic (2006) argues that as people watch television, they slowly begin to absorb the ideas, views, and morals presented, adding that television is the best universal vehicle for passing on views and standards, and influencing people to change their beliefs. The findings of Abanto (2004) in the study that examined children's and parents' beliefs of television programming and the practice of parental mediation came to a similar conclusion. Abanto's study proved that viewers are more likely to engage in parental mediation because of having been exposed to television programmes. In addition, the findings agreed with that of Konig et al. (2008), which shows that both men and women influence their partner's exposure to television. The study reported further that when people spend much time watching television, their partners are also likely to spend a lot of time in front of the television. These influences on each other's exposure were of equal size for both men and women. This study, in accordance with previous empirical studies, has further reinforced the fact that people who watch television are likely to practice what they see. This makes television a good medium for advocating social changes.

Conclusion and Recommendations

Family wellness is considered a condition of affairs in which everyone's needs in the family are addressed. This necessitates that people strike a balance between pursuing personal objectives, such as employment and education, and contributing to the well-being of other family members. The media, as the information arm of the society, has a role to perform in educating the people on social issues such as health, politics, and education among many others.

The media plays an essential role in society as it has become the sustenance to either reinforce or weaken society. In the first place, the media supplies individuals with information. People use this information to build the image on which they will base their reality, and they do so by applying it. Individuals can use the reality they have made to model and show the necessary behaviour and, as a result, they become part of the information with which people construct the image of reality by which they deploy their actions. The media can manipulate, influence, and persuade society as well as control the world at times, in both positive and negative ways; psychologically, physically, and emotionally.

The need to educate the people of Abeokuta, and Ogun State in general, led to the introduction of an audience participatory programme on the Ogun State Television (OGTV) titled *"Omo Ode Oni"*. The programme was set up for

shaping and influencing the opinion and behaviour of people to build good relationships and promote family wellness. Noting the popularity of the programmes among the people through audience participation causes the need to ascertain the influence of OGTV's *Omo Ode Oni* programme on attitudes and practice of family wellness among residents of Abeokuta in Ogun State, Nigeria. The present study included the review of relevant concepts, and previous empirical studies and is anchored on the cultivation theory of the media. Findings from this study revealed that the residents of Abeokuta are aware of the *Omo Ode Oni* television programme on Ogun State Television (OGTV). The respondents confirmed that the *Omo Ode Oni* programme has influenced their attitudes and practice of family wellness.

It was, however, concluded that the knowledge of Abeokuta residents of the *Omo Ode Oni* television programme messages has a noteworthy influence on how members of the family manage relationships with their families and loved ones. Also, the attitudes of Abeokuta residents towards the *Omo Ode Oni* television programme have a noteworthy influence on their practice of family wellness.
Based on the findings, the authors recommend the following:

1. There is a need for the producers of the *Omo Ode Oni* television programme to improve on their content and to continue to provide the viewers of the programme with more content that will influence their attitudes towards ideal family wellness.
2. The government of Ogun State should consider implementing a similar programme on other broadcast stations within the State to ensure that every part of the State benefits from such a great programme.
3. The positive influence of OGTV's *Omo Ode Oni* programme on the practice of family wellness among the people of Abeokuta is a wake-up call to other state governments and broadcasters in Nigeria. If such a programme, which targets topical family and other social issues, can work in Ogun State, it can also succeed elsewhere.

References

Abanto, F. L. (2004). Children's and parents' perception towards TV programs and the practice of parental mediation. *Research Gate*. Retrieved from https://www.researchgate.net/publication/251286050_Children's_and_Parents'_Perception_towards_TV_Programs_and_the_Practice_of_Parental_Mediation

Adekoya, H. O., & Olaseinde-Fayomi, O. B. (2020). A textual analysis of audience responses to social media framing of domestic violence against men. *SAU Journal of Management and Social Sciences*, *5(20*), 213-221.

Albertson, B. L., & Lawrence A. (2009). After the credits roll: the long-term effects of educational television on public knowledge and attitudes. *American Politics Research*, 37(2), 275-300.

Alika, C. E. (2018). Effect of television reality show on the social life of youths in South-East Nigeria. *University of Nigeria, Nsukka Institutional Repository*, *5(1),* 1-6.

Arias, E. (2016). How does media influence social norms? A field experiment on the role of common knowledge. Available from: https://as.nyu.edu/content/dam/nyu-as/politics/documents/AriasCommonKnowledge.pdf

Bilandzic, H. (2006). The perception of distance in the cultivation process: a theoretical consideration of the relationship between television content, processing experience, and perceived distance. *Wiley Online Library, 16(3),* 333-355.

Brown, S. (2020). Perinatal mental health. *Wiley Online Library, 19(3),* 333-334.

Copeland, W.E. (2018). Association of childhood trauma exposure with adult psychiatric disorders and functional outcomes. *PMC Article.* Retrieved from: 10.1001/jamanetworkopen.2018.4493

Flach, K.L. (2018). Tell it like it is: Television and social change, 1960-1980. *UC San Diego Electronic Theses and Dissertation* (Online). Retrieved from: https://escholarship.org/uc/item/3019m0d1

Gerbner, G. & Gross, L. (1976). Living with television: The violence profile. *Journal of Communication*, 26(2), 172-199.

Gerbner, G. (1969). Toward cultural indicators: The analysis of mass mediated public message systems. *AV Communication Review*, 17, 137-148.

Gillig, T. K., Rosenthal, E. L., Murphy, S. T., & Folb, K. L. (2018). More than a media moment: The influence of televised storylines on viewers' attitudes toward transgender people and policies. *Sex Roles: A Journal of Research*, 78(7-8), 515–527.

Iwunze-Ibiam, C. (2019). The rate of divorce in Nigeria. *The Cable.* Retrieved from**:** https://www.thecable.ng/the-rate-of-divorce-in-nigeria

Jegede, O. O. & Ajayi, M. P. (2022). Evaluation of the influence of Ogun State Television's *Omo Ode Oni* programme on the knowledge of family wellness among residents of Abeokuta South. *Renaissance University Journal of Management and Social Sciences,* 8(1), 102-114

Jon, M. S., & Olga, C. (2017). Changing the home literacy environment through participation in family literacy programmes. *Journal of Early Childhood Literacy*. Retrieved from http://doi.org/10.1177/1468798417745118

Kamaku, M. N., Mberia, H. & Ngula, K. W. (2019). The impact of television viewing on students' unrest in secondary schools in Kiambu County, Kenya. *International Journal of Recent Research in Social Sciences and Humanities*, 6(3), 1-15.

Konig, R. P., kraaykamp, G. & westerik, H. (2008). Partners' influence on each other's television exposure: Dominance or symmetry? *Communications*, 33, 371-384.

Marvin, R. S., Greenberg, M. T., & Mossler, D. G., (1976). The early development of conceptual perspective taking: Distinguishing among multiple perspectives. *Child Development, 47(2),* 511-514.

Mwangi, E. W., Gachahi, M. W., & Ndung'u, C. W. (2019). The role of mass media as a socialization agent in shaping behavior of primary school pupils in Thika sub-county, Kenya. *Modestum Journals*, 4(4), 7-8.

Nabi, R. L. & Riddle, K. (2008). Personality traits, television viewing, and the cultivation effect. *Journal of Broadcasting & Electronic Media,* 52(3), 327-348.

Nanglu, S. (2017). Adolescents' television viewing: Its impact on quality of sibling and peer relationship. *Indian Journal of Health and Wellbeing*, 8(4), 333-341.

Nwabueze, C. & Odishika, E. (2018). Influence of joint television viewing on romantic satisfaction and family commitment: A study of spouses in Delta State secretariat complex Asaba. *Advances in Social Sciences Research Journal,* 5(8), 120-135.

Okoye, I. B. (2008). The role of academic libraries in universal access to print and electronic resources in the developing countries. *Library Philosophy and Practice*, *15(22)*, 20-22.

Okpala, I. M., Awujo, C. G. & Okpala, A. N. (2012). The influence of television viewing on adolescent, behaviour among public secondary school students in Obio/Akpor LGA in Rivers State. *Journal of Education and Practice*, 3(7), 142-151.

Olafioye, O., Tsa, G., & Ezeh, F. (2020). Worries as courts get more divorce cases. *The Sun news Online.* Retrieved from: https://www.sunnewsonline.com/worries-as-courts-get-more-divorce-cases/

Onabanjo, F. (2005). *Promoting Indigenous Culture and Community Life in Nigeria through the Mass Media*. Africa, Feb Publishers.

Oyedokun, D. M. & Oladesu, A. O. (2022). Assessing the application of information and communication technologies in the Nigerian broadcast industry: Benefits and challenges. *Himalayan Economics and Business Management*, 3(2) 145-153.

Oyedokun, D. M., Ernest-Onuiri, P. E. & Oyedokun, G. E. (2021). The broadcast media and sports development in Nigeria. *Journal of Communication and Media Technology,* 4(1-2), 214-235

Oyedokun, G. E. (2020). *Research methodology for management and social science*. Lagos, Nigeria: Aaron & Hur publishing.

Rodman, G. (2006). *Understanding human communication. 9th edition.* New York: Oxford University Press.

Settle, Q. (2 018). Introducing communication theory: Analysis and application. *Journal of Applied Communications*, 102(3),

Stinnet, N., & Defrain, J. (2015). Secrets of strong families. *Psychology Journal*, 6(13).

Syed, N. A (2010). *Influence of TV Watching on Study Habits and Academic Achievement of Secondary School Students in Relation to Socio-Economic Status*. Unpublished M. Phil Thesis

The Guardian (2022). Nigerian gospel singer's death puts divorce beliefs in spotlight. Retrieved from: https://amp.theguardian.com/world/2022/may/05/nigerian-gospel-singers-death-puts-divorce-beliefs-in-spotlight-osinachi-nwachukwu

The Nation (2022). Osinachi Nwachukwu: Domestic violence martyr? Retrieved from: https://thenationonlineng.net/osinachi-nwachukwu-domestic-violence-martyr/amp/

West, R. & Turner, L. (2014). Introducing communication theory: Analysis and application. New York, NY: McGraw-Hill Education. 420-436.

World Population Review (2021). Abeokuta Population Review 2021. Retrieved from:https://worldpopulationreview.com/world-cities/abeokuta-population