

Evaluation of the Influence of Ogun State Television's *Omo Ode Oni* Programme on the Knowledge of Family Wellness among Residents of Abeokuta South

Omolayo Olusola Jegede & Moyinoluwa Precious Ajayi

Abstract

Television has the role of performing social responsibilities such as directing its viewers towards a more purposeful and development-oriented objective in family life. Although the family is generally regarded as having the greatest influence on positive socialisation processes, there has been a barrage of societal issues of moral degeneration in Nigerian society in recent times. The introduction of audience participatory programmes on television such as "*Omo Ode Oni*" (Today's Generation) 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 with others. Hence, this study examined the influence of Ogun State Television's *Omo Ode Oni* on knowledge of ideal family wellness among residents of Abeokuta South Local Government Area, Ogun State. Anchored on the uses and gratification theory, the study adopted a descriptive survey research design. Using the Australian Calculator, the sample size was determined to be 384 out of the population of the study area which was 543,723. The researchers selected purposively, six settlements within the LGA (Ita-Eko, Oke-Mosan, Kuto, Idi-Aba, Kemta, and Panseke) which were divided into 6 to ensure even distribution of research instruments across the settlements ($384/6=64$). Therefore, sixty-four (64) copies of the questionnaire were distributed at random. However, a total of 379 copies (98.7%) were completed, retrieved, and analysed. Findings revealed that most people in Abeokuta South Local Government Area are aware of *Omo Ode Oni* and have high knowledge of family wellness because of their exposure to the television programme on OGTV. This study recommended the need for broadcast stations to expose audiences to similar programmes that will be centred on family wellness and societal issues to impart the knowledge of family wellness and stem the prevalence of family-related issues in the society.

Keywords: Family wellness, Ogun State Television, *Omo Ode Oni*, Uses and Gratification Theory

Introduction

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. Family wellness comes about through the creative satisfaction of personal and family wishes at the same time. When this creative and delicate balance is attained, parents find energy in themselves and support in their partners or others to devote attention to their children (Stinnett & DeFrain, 2015).

The media play an essential role in society and represents what and how society operates (Singh & Nity, 2017). Mass media as a socialisation agent fulfill a very essential socializing function. In the first place, the media supply 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 under which they deploy their actions (Mwangi, Gachahi, and Ndung'u, 2019). Also, the media

provide people with ideals, norms, models, and symbols that they can utilize to build their own personal and communal cohesion and identity.

Information on family wellness issues is disseminated 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. Millions of people are transported to far-off places every day using television, which is referred to as an "electronic carpet." This technological medium assures that it is visible to everyone, regardless of where they live. It is believed that television first became widely visible more than sixty years ago. After only a few years, it established itself as a remarkable medium of communication, entertainment, and education. It has since gained acceptance in every country on the planet and has transformed our planet into a megalithic electronic village, bringing people and continents from all over the world closer together (Oluwafemi, Rugbeer & Rugbeer, 2013). According to Lyons (2010), the primary goal was to provide education and accessibility to the public. Currently, the ordinary Nigerian home has cable and satellite connections, and the viewer may get information from local, national, and international networks. It is widely accepted that television has evolved into a very strong medium and that its contact with viewers can, without a doubt, influence their preferences, learning, and social habits. Television has become an indispensable component of everyday life for most people. Nowadays, life without television is compared to that of a rose without fragrance in terms of perceived quality (Karakartal, 2021).

The significant impact that television has had in raising and maintaining a public awareness of family wellness is nothing short of extraordinary. Television, being a kind of mass communication, has always had a certain level of responsibility put on it, namely, the responsibility to direct its viewers towards more purposeful and development-oriented objectives. Without a doubt, television is an important source of family-related information in Nigeria, and it has the potential to influence the way people think about and debate matters such as family wellness. It is necessary for television stations to carry out these arduous tasks because of their well-known ability to direct audiences' attention towards contemporary subject matters, as evidenced by the agenda-setting function of the mass media, and because they must provide people with information that would enable them to properly function as individuals in their sociological environment (Mwangi, Gachahi, and Ndung'u, 2019).

The introduction of audience participatory programmes on television such as "*Omo Ode Oni*" which means "Today's Generation," "Modern Day Youths" or "Youths of Nowadays" 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. *Omo Ode Oni* television programme has the objective of addressing prevailing marital crises, issues on parenting, family wellness, and social vices through stage dramas. The programme is an attempt by Ogun State Television (OGTV) to introduce an audience participatory programme that could reflect the acceptable social norms and values that promote family wellness. *Omo Ode Oni* was adjudged the Best Programme of the Month in April 2021 by OGTV. The issues treated in the television series include marital conflicts, virtues, financial management in the family, proper parenting, and societal norms and values. Hence, the need to study the influence of this programme on knowledge and attitude toward ideal family wellness among residents of Abeokuta South Local Government where the TV station is situated, and the programme is targeted at.

Statement of the Problem

The media are known to promote acceptable social behaviours and serve efforts to infuse social norms that can instill the best standards of living among the members of society (Gender Action Portal, 2022). The underlying media influence on an individual maybe an indirect or direct effect. For example, it may take a social or indirect effect, and at times, take a form of advocacy, which persuades individuals to accept new norms (Arias, 2016). In this case, television programmes like *Omo Ode Oni* are a contemporary attempt to promote healthy social norms

that improve the social lives (marital well-being) of viewers. Its contents offer a broad range of values that serve many purposes in human's daily lives (Sharma, 2017).

However, with all the efforts of the media to normalise and restore healthy families in the society, research data reported by Iwunze-Ibiam (2019) disclosed that separation and divorce among married people went up by 14% in 2018. Another sobering data revealed that 4,000 divorce applications were filed before various courts in the FCT between January and February 2020 (Olafoye, Tsa and Ezech, 2020). With the alarming rate of marital crises and social vices which the society is currently witnessing, scholars have not been able to indicate if the media wields such strong influence that will make an individual adopt positive information they receive from the media and the efficacies of media programmes and interventions that are designed to influence the social lives of media audience (Arias, 2016).

Several studies have been conducted on marital crises in today's society, both in Nigeria and abroad (Agboola, 2018; Tasew, Getahun & Pete, 2021). However, there seems to be a shortage of literature on the influence of television programmes in curbing marital crises in Abeokuta South Local Government Area of Ogun State, Nigeria, and by extension, the adoption of local broadcasting programmes (like *Omo Ode Oni*) to promote healthy family life among Ogun State residents.

Objectives of the study

The study aimed to examine the influence of OGTV's *Omo Ode Oni* on family wellness among Abeokuta South Local Government Area residents. However, the specific objectives of this study are to:

1. Examine the extent to which residents of Abeokuta South Local Government Area are exposed to the "*Omo Ode Oni*" programme on OGTV.
2. Find out the knowledge of family wellness residents of Abeokuta South Local Government Area as a result of their exposure to the *Omo Ode Oni* television programme on OGTV.

Literature Review

Overview of "*Omo Ode Oni*" on OGTV

Omo Ode Oni is a family television show on Ogun State Television (OGTV), Abeokuta, Channel 25 UHF and Startimes Channel 113 from 2:00pm - 2:30pm, every Saturday. It is a magazine programme in Yoruba language that inquires how the media can help to create a successful relationship and if the act of marriage itself helps create a psychological bond that leads to true and enduring love through stage dramas about marriage realities.

This television show also creates a forum and scene for open discussion for other marital during where lengthy argumentation is employed to ensure the public good. This provides the audience the right to freely participate in debate and air their opinion. 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 and at the same time to educate and entertain its audiences and society at large on how intimate partners can manage the crisis in their marital relationships.

Television as a medium of Socialisation

The media are among the most potent socialisation agents in the world today, and it is widely assumed that it has a role in both the early and long-term socialisation of children and people (McQuail, 2005). Because socialisation is such a long-term process, and because any effect from the media interacts with other social background effects and different types of socialisation within families, determining the extent of the media's contribution can be challenging (Hedinsson, 1981).

There is no doubt that television plays an important part in the socialisation process as a medium of communication. This demonstrates the extent of control, influence, and power it wields over its audience. Since

its inception, television has been and continues to be a vital information transmitter. It is used for both educational and entertainment purposes. Television is also regarded as a socialization agent because it can be used to teach distant ideals and standards on a continuous and individual basis (Akintayo & Adegoke, 2015). By broadcasting various concepts to viewers, television has a major impact on our own mental and physical behaviours, as well as our interactions with one another (Genner & Suss, 2016). Many of today's television shows depict our current societal norms, while others depict what the producers would like to present as a norm, more violence, more sexual, and more offensive language is shown today than ever before when viewed repeatedly these things work to bring the world into our homes, and with television, we can tune into wholesome entertainment.

According to Fiske (1992), television has been abused. The number of “other programmes” and adverts that deviate the audience attention from the core programmes is gradually increasing, and few viewers have the self-control to avoid them. The days of viewing television as a harmless part of daily life or as a casual babysitter are long gone. This implies that television can be an effective and convincing instructor for children who spend more time watching television than reading books. Television, in addition to being an effective means of communication, promotes varying levels of crime, violence, hostility, robbery, and other social vices (Okedi, 2013).

Empirical Review

Jegede, Chinanu-Akpuh, Ekeh and Ukangwa (2021) evaluated “*IdileAlayo*” (*Happy Family*), a Yoruba family radio programme on Hope 89.1FM to ascertain campus radio programmes as a panacea for enhancing family togetherness in Ogun State, Nigeria. The study took a qualitative approach to data collection by using Focus Group Discussion (FGD). Listeners of the *Idile-Alayo* family radio show on Hope 89.1FM in Ilishan-Remo and its vicinity constitute the population. The respondents were chosen using a purposive sampling technique. Listenership and active engagement, either as a phone caller during the live broadcast of the programme or have had a face-to-face interaction with the program presenter at some point in the previous six months, were the criteria for inclusion. A total of 18 respondents were purposively selected from the available 44 to break the respondents into two groups of 9 participants each for interrogation. All the respondents stated that listening to the program had benefited them in some manner, and 80% of the participants agreed that it had helped them handle significant problems in their families. In addition, all participants stated that they listened to the programs with their husbands and children, and 70% of the respondents said they recommended the programme to other friends and families. The study also encouraged the radio station to find ways of enabling more families to take part, either as guests or contributors, in the talk shows, phone-ins and short messaging (SMS).

In examining the influence of television viewing on family unity and values in southern Nigeria, Ufuophu-Biri (2020) adopted the Behavior Imitation, Linkage and Bowen Family Systems theories. The study used a survey and questionnaire as methods and instruments respectively. The respondents were chosen through a multi-stage sampling process. The data were analyzed using descriptive statistics. The results show that majority of the respondents do not watch television together with other family members at home. Also, watching television is found to have a negative influence on family unity and values. The study recommends that family members should watch television together at home and avoid adopting negative values they watch on television.

In a bid to examine the role reality television programmes play in young people's understanding of healthy relationships, Porter and Standing (2020) focused on *Love Island*, a UK reality TV programme, watched in 2019 by over 3 million viewers, a majority of whom are young women aged 16–34, according to the study. Results showed that representations of relationships on *Love Island* are framed within normative heterosexuality and enable the normalisation of emotional abuse. However, the study concluded that these programmes can be a catalyst for discussion amongst young people and open spaces, especially online, to challenge dominant

constructions of relationships. It also makes recommendations for education policy and practices around relationship and sex education in schools.

To examine the social construction of the African American family on broadcast television, Stamps (2017) conducted a comparative analysis of *The Cosby Show* and *Blackish*. The study analyzes the social construction of the African American family on primetime broadcast television. A textual analysis was conducted on two scripted television shows, *The Cosby Show* and *Blackish*. The analysis reveals similarities among both shows, which include well-rounded, educated family members that are representative of suburban, affluent minorities in America. However, differences in each broadcast show's willingness to address racial inequality, stereotyping, racial tension in the workplace, and racial disparity in a multitude of familial situations are discussed. This analysis reveals how the African American family is constructed through primetime broadcast television and how that example has evolved. In addition to these comparisons, the portrayals of minorities in the current television landscape are compared to the characters of the late 1980s and early 1990s and noticeably how the freedom to address race and equality (or lack thereof) honestly in situation comedies has evolved greatly within the last few decades.

Mandasari (2017) examined the impact of DAAI TV humanistic broadcasting using stories of two families. The television show is broadcast by a television channel which is committed to showing humanistic program which has the value of being grateful, dutiful to parents as an obligation, empathetic for others without discrimination and caring character toward the environment. This research's subjects are loyal viewers of private television in Indonesia. The research method used is a case study where the researcher becomes the main instrument in conducting this research. The other instruments are field notes, observation results, documentation, and in-depth interviews. Research result shows that television channel namely DAAI TV gives a positive impact on viewers, such as being a grateful person, dutiful to parents, being a person who benefits other by volunteering for the community and having the character of someone who loves the environment.

In a study by Jon and Olga (2017), the researchers explored how family literacy television programmes change the home literacy environment through participation. The study presents findings from a study of family literacy provision in England and focuses on the effects of family literacy programmes on the home literacy environment. The fieldwork took place between September 2013 and December 2014 and involved 27 school-based programmes for pupils aged between 5 and 7 and their parents. The study used mixed methods, which involved observations of family literary sessions, a quantitative pre-and post-survey of 118 parents, and pre-and post-telephone qualitative interviews with a sub-sample of 24 parents. Building on previous theoretical work, the study conceptualises the home literacy environment into four areas (family resources; parental literacy behaviours and attitudes; parental beliefs and understandings; and family literacy activities and practices). The paper develops an understanding of how parents translate and implement messages from family literacy into the home setting, and it shows how participation in these programmes leads to changes in family literacies across all four areas identified.

Theoretical Framework

This study is hinged on the Uses and Gratification Theory. The theory can be traced to early gratification studies in the 1940s. Katz, Blumler and Gurevitch (1974) posited that uses and gratification theory research focuses on the social and psychological origins of needs, which generate expectations of the mass media or other sources, which lead to differential patterns of media exposure (or engagement in other activities), resulting in need gratifications and other consequences, perhaps mostly unintended ones. According to Vinney (2019), Uses and gratifications theory asserts that people use media to gratify specific wants and needs. Unlike many media theories that view media users as passive, uses and gratifications see users as active agents who have control over their media consumption.

The first assumption states that media use is goal-directed, and the purpose of *Omo Ode Oni* television programme is to bring a positive change to family, reduce marital crises and promote family wellness. People are motivated to watch programmes because of the benefits. The second assumption states that viewers of the *Omo Ode Oni* television programme watch based on the expectation that it will satisfy specific needs and desires. The third assumption states that the *Omo Ode Oni* television programme's influence on behaviour is filtered through social and psychological factors. Thus, personality and social context impact the media choices one makes and one's interpretation of media messages. The fourth assumption states that media compete with other forms of communication for an individual's attention. For example, an individual may choose to have an in-person conversation about family wellness instead of watching a television programme about this issue. The fifth assumption states that viewers of the *Omo Ode Oni* television programme are usually in control of media and therefore are not particularly influenced by the messages and advice they receive on the programme.

This theory believes that people are not passive receivers of the messages, but active influences of the effect of the messages. This is because they carefully choose, attend to, perceive, and retain the messages on the programme, based on their needs, beliefs etc. The theory is concerned with what people do with the mass media, instead of what the mass media do to the people. In this case, the television programme (*Omo Ode Oni*) is used to educate the family and as a means of socialization for the average Nigerian family.

Methodology

This study adopted a descriptive survey design, a method for gathering information from a sample of entities to construct quantitative descriptions of a phenomenon. The population of this study comprised residents of Abeokuta South Local Government Area which according to the World Population Review (2021) is estimated to be 543,723. Using the Australian Calculator, the sample size was determined to be 384. The researchers adopted multi-stage sampling techniques (due to the largeness of the population figures) where six settlements within Abeokuta South Local Government Area (Ita-Eko, Oke-Mosan, Kuto, Idi-Aba, Kemta, and Panseke) were purposively selected. The purposive sampling technique was adopted in selecting the respondents in this study because only people who have direct access to OGTV can participate in the study. Since the population of these settlements is unknown, the calculated sample size (384) was divided by 6 to ensure even distribution of research instruments across the settlements ($384/6=64$). Therefore, sixty-four (64) copies of the questionnaire were distributed randomly in each settlement.

Data Presentation and Analysis

Out of the 384 copies of the questionnaire that were distributed to respondents in the selected settlements in Abeokuta South Local Government Area, a total of 379 copies (98.7%) were properly filled, retrieved, and analysed in this study using the Statistical Package for Social Sciences (SPSS) analysis software.

Demographic Data Presentation

Table 1: Presentation of Demographic Data

Variables	Characteristics	Frequency	Percentage (%)
Gender	Male	118	31.1
	Female	261	68.9
	Total	379	100.0
Age	18 – 25	76	20.1
	26 – 33	112	29.6
	34 – 41	92	24.3
	42 – 49	61	16.1
	50 – 60	38	10.0
	Total	379	100.0

Variables	Characteristics	Frequency	Percentage (%)
Educational Qualification	FSLC	22	5.8
	SSCE	64	16.9
	OND	76	20.1
	HND/B.Sc.	175	46.2
	M.Sc./Ph.D.	42	11.1
	None	0	0.0
	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

Table 1 shows the demographic characteristics of the respondents. The distribution of the respondents according to their gender showed that 118 representing 31.1 percent of the total respondents are male while the female respondents constitute 68.9 percent (261 respondents). This clearly showed that there are twice as much female respondents as their male counterparts that participated in the study. The distribution of the respondents according to their age showed that all the age categories in the study are represented. Also, the distribution of the respondents according to their educational qualifications showed that 175 (46.2%) of the respondents possessed HND/B.Sc. This indicates that most 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 are centred 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. Overall, it can be agreed that the respondents in the study cut across various demographics.

Table 2: To what extent are residents of Abeokuta South Local Government Area are exposed to the *Omo Ode Oni* programme on OGTV?

Items	Characteristics	Frequency	Percentage (%)
How often do you watch television programmes centred on family wellness?	Regularly	178	47.0
	Occasionally	124	32.7
	Rarely	77	20.3
	Total	379	100.0
How often do you watch <i>Omo Ode Oni</i> television programme on OGTV?	Weekly	189	49.9
	Thrice a month	114	30.1
	Twice a month	76	20.1
	Total	379	100.0
What is the frequency of time spent watching <i>Omo Ode Oni</i> television programme on OGTV?	1 – 5 minutes	19	5.0
	6 – 10 minutes	21	5.5
	11 – 15 minutes	39	10.3
	16 – 20 minutes	81	21.4
	21 – 25 minutes	103	27.2
	26 – 30 minutes	116	30.6
	Total	379	100.0

Items	Characteristics	Frequency	Percentage (%)
What session of the programme do you watch?	Introduction	55	14.5
	Stage Drama	179	47.2
	Call-in session	122	32.2
	Others	23	6.1
	Total	379	100.0
Which of the platforms do you watch the programme?	Terrestrial OGTV	46	12.1
	Startimes	96	25.3
	GoTV	204	53.8
	Facebook	9	2.4
	Youtube	24	6.3
	Total	379	100.0

Source: Field Survey, 2022

Table 2 shows the respondents' views on the extent to which they are exposed to the "Omo Ode Oni" programme on Ogun State Television (OGTV). This implies that the majority of the respondents watch *Omo Ode Oni* on OGTV regularly. 19.9% of the respondents claimed to watch *Omo Ode Oni* on OGTV every week. This implies that the majority of the respondents (30.6%) spend more time viewing the programme (21 - 25 minutes). Also, 55 respondents representing 14.5 percent attest to watching the introduction session of the programme while 179 (47.2%) claimed to watch the stage drama session of the programme respectively. The implication of this is that majority of the respondents (47.2%) view the stage dramas which are comic interpretations of relevant scripts with topics centred on family wellness. It can also be seen those 204 respondents representing 53.8% claimed to watch the programme on GoTV. This implies that many of the respondents watched *Omo Ode Oni* OGTV through GoTV. Generally, it can be deduced that the residents of Abeokuta South Local Government Area are highly exposed to the "Omo Ode Oni" programme on Ogun State Television.

Table 3: What knowledge of family wellness do residents of Abeokuta South Local Government Area have as a result of their exposure to *Omo Ode Oni* television programme on OGTV?

Items	Yes (%)	No (%)
<i>Omo Ode Oni</i> programme on OGTV talks about family crises in the society	379 (100.0)	0 (0.0)
<i>Omo Ode Oni</i> programme on OGTV informs me about various social vices in the society because of the improper upbringing of children, and poor parenting	379 (100.0)	0 (0.0)
Family wellness advice disseminated on the <i>Omo Ode Oni</i> programme has changed my orientation of what an ideal family is about	361 (95.3)	18 (4.7)
I am aware <i>Omo Ode Oni</i> programme on OGTV centres on family wellness	344 (90.8)	35 (9.2)
I am aware of the family wellness advice on the <i>Omo Ode Oni</i> programme on OGTV	350 (92.3)	29 (7.7)
I am aware that the <i>Omo Ode Oni</i> programme on OGTV promotes a healthy relationship between family members	366 (96.6)	13 (3.4)
I am aware that the <i>Omo Ode Oni</i> programme on OGTV encourages amicable resolution of family crisis	370 (97.6)	9 (2.4)
I am aware that the <i>Omo Ode Oni</i> programme on OGTV appreciates healthy family relationships and family values	369 (97.4)	10 (2.4)

Items	Yes (%)	No (%)
I am aware <i>Omo Ode Oni</i> programme on OGTV discusses individual differences, and diverse cultures, as issues that affect the marital success	358 (94.5)	21 (5.5)
<i>Omo Ode Oni</i> programme on OGTV has content that promotes strong family values	368 (97.1)	11 (2.9)
Relationship advice disseminated on the <i>Omo Ode Oni</i> programme has helped me to manage my relationship with my family	328 (86.5)	51 (13.5)
Information disseminated on divorce and separation on the <i>Omo Ode Oni</i> programme on OGTV is understood by me	354 (93.4)	25 (6.6)
According to the <i>Omo Ode Oni</i> programme forgiveness, marital interaction and communication enhance the longevity of relationships	373 (98.4)	6 (1.6)

Source: Field Survey, 2022

Table 3 shows the respondents' level of knowledge of family wellness because of their exposure to *Omo Ode Oni* television programme on Ogun State Television (OGTV). All the respondents unanimously agreed that *Omo Ode Oni* programme on OGTV talks about family crises in the society. Similarly, all the respondents unanimously confirmed that *Omo Ode Oni* programme on OGTV informs them on various social vices in the society as a result of improper upbringing of children and poor parenting. However, 95.3%(361) of the respondents agreed that family wellness advice disseminated on *Omo Ode Oni* programme have changed their orientation of what an ideal family is about. Also, 344 (90.8%) of the respondents attested to been aware that *Omo Ode Oni* programme on OGTV is centre on family wellness. Also, 350 (92.3%) of the respondents confirmed to been aware of the family wellness advice on *Omo Ode Oni* programme on OGTV. Similarly, 366 (96.6%) of the respondents attested to been aware that *Omo Ode Oni* programme on OGTV promotes healthy relationship between couples and intending couples. Also, 370 (97.6%) of the respondents confirmed that *Omo Ode Oni* programme on OGTV encourages amicable resolution of family crisis. In the same vein, 369 (97.4%) of the respondents are aware that *Omo Ode Oni* programme on OGTV appreciates healthy family relationship and family values. Also, 358 (94.5%) of the respondents are aware that *Omo Ode Oni* programme on OGTV discusses individual differences, diverse culture, as issues that affect marital success. In the same vein, 328 (86.5%) of the respondents testified that the relationship advice disseminated on *Omo Ode Oni* programme have helped them to manage their relationship with their family. Also, 354 (93.4%) of the respondents affirmed to have gained substantial via the information disseminated on divorce and separation on *Omo Ode Oni* programme on OGTV. Also, 373 (98.4%) of the respondents agreed to via the *Omo Ode Oni* programme, they now understand that forgiveness, marital interaction and communication enhance longevity of relationships. Generally, the level of knowledge of family wellness among the residents of Abeokuta South Local Government Area as a result of their exposure to *Omo Ode Oni* television programme on Ogun State Television (OGTV) is very high.

Discussion of Findings

The first objective of this study was set to examine the extent to which residents of Abeokuta South Local Government are exposed to the "*Omo Ode Oni*" OGTV. The findings showed that the residents of Abeokuta South Local Government Area were highly exposed to the "*Omo Ode Oni*" programme on OGTV. Furthermore, responses on the extent to which residents of Abeokuta South Local Government Area are exposed to the *Omo Ode Oni* programme on OGTV revealed that most of the respondents watch the television programme regularly while most of the respondents watch it occasionally. Also, the majority of the respondents claimed to have watched the television programme every week while the majority of the respondents confirmed to have watched the programme for at least, three times a month. In the same vein, many of the respondents claimed to have watched the programme for more than 20 minutes. This implies that the subjects of discussion in each episode appeal to or educate these respondents, which is why they watch the programme for more than

20 minutes. Also, it can be deduced that the majority of the respondents attest to watching the programme on the GoTV platform. This was following the findings of Fejesand Dahlstedt (2013), who investigated the practices of parental learning, family makeover, coaching, confession, and parental responsibilities because of their exposure to a family television program named "SOS Family," which is a series that has been broadcast on Swedish television since 2008. According to the findings of the survey, the respondents had a significant amount of experience with the family television program. This was also consistent with the findings of Jon and Olga (2017), who investigated how family literacy television programs affect the home literacy environment through involvement.

Objective number two of this study was set to find out the knowledge of family wellness of Abeokuta South Local Government Area residents have because of their exposure to *Omo Ode Oni* OGTV. Findings showed that the level of knowledge of family wellness among the residents of Abeokuta South Local Government Area because of their exposure to *Omo Ode Oni* television on OGTV is very high. This is attested to by respondents' responses on the level of their knowledge of family wellness because of their exposure to *Omo Ode Oni* on OGTV. This is evident in the findings of Lou, Cheng, Ersheng, Zuo, Emerson and Zabin (2012) that access to media messages is an influential factor in the knowledge, attitudes, and behaviour of people. Specifically, respondents are aware that the *Omo Ode Oni* television programme discusses issues affecting parenting, marital success, healthy family relationship and family values. Also in the findings, all the respondents attested that the *Omo Ode Oni* television programme informs them about various social vices in society. Most of the respondents also attested that the television programme has content that promotes strong family values. This is in line with the scholarly finding of Adekoya, and Chnanu-Akpuh (2021), Adekoya (2021), Adekoya, et al (2020), and Chemwaina (2014) in Jegede et al. (2021), who asserted that mass media has since time immemorial played a vital role in passing information on development issues both locally and internationally. The findings were consistent with those of Oduaran Okorie and Setlalentoa (2017), who explored the framing of family development concerns in community broadcasting and South Africa. According to the findings of the survey, most of the respondents had a good understanding of the family development concerns that are centered on the difficulties of getting married in South Africa. In a similar vein, the findings of a study that was carried out by Oyewole (2020) to compare the level of information reception through educational television programs to that of other traditional methods demonstrated that most respondents have a very high level of knowledge regarding issues that are related to families through educational television programs. Also, the findings of this study are in line with the assumption of the uses and gratification theory that media is used by people for acquiring information and knowledge and to develop a better understanding of various concepts and issues affecting society.

In addition, during Jin and Jeong's (2010) investigation into the influence of watching Korean television dramas on social perceptions of single life and having fewer children in married life, it was found that the respondents' knowledge about family wellness is quite high. The researchers indicated that exposure to dramas on television that positively feature single life and having fewer children in married life was a significant factor in the perceived prevalence of having fewer children in married life. The findings of the study that was carried out by Callister, Robinson, and Clark (2007), which investigated how the family was portrayed in the media through the medium of children's television programming in the United States during the 2005-2006 season, came to a similar conclusion that respondents believe children's television programming serve as a resource from which children can learn about the dynamics of families, including rules, roles, and relationships, and use those experiences to make connections to their own families.

This study has contributed to the body of existing knowledge on the influence of television in correcting societal ills, especially in Abeokuta South Local Government Area. Furthermore, this study has filled a gap by revealing that Abeokuta South Local Government Area residents are aware of a programme on Ogun State Television (OGTV) where they can air their family challenges and be sure to have solutions from the presenter and other

participants (audience). Further studies may investigate the influence of the *Omo Ode Oni* programme on the practice of family wellness among the people of Abeokuta South Local Government Area of Ogun State.

Conclusion and Recommendations

Television is an important source of family-related information in Nigeria, and it has the potential to influence the way people think about and debate family matters. Therefore, 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 study was conducted to determine the influence of OGTV's *Omo Ode Oni* on knowledge of family wellness among Abeokuta South Local Government Area residents. This study is based on the uses and gratification theory which assumes that people are likely to practice what they see on television. The findings revealed that most of the respondents have very high knowledge of family wellness because of their exposure to the *Omo Ode Oni* television programme on Ogun State Television. It is however concluded that the knowledge of Abeokuta Government Area residents of the *Omo Ode Oni* television programme messages has a significant influence on how members of the family manage relationships with their families.

The following recommendations are made based on the findings of the study:

1. There is a need for other broadcast stations across Nigeria to expose their audiences to similar family-centred programmes that will impart the knowledge of family wellness and stem the prevalence of family-related issues in society.
2. There is a need for the producers of the *Omo Ode Oni* programme to improve on their content and to continue to provide the viewers of the television programme with more content that will influence their attitudes towards ideal family wellness.
3. Also, the producer and presenter should consider extending the programme duration beyond 30 minutes to give more room for audience participation.
4. According to this study, a total of 79.1% of the respondents accessed the *Omo Ode Oni* programme via cable TV (GoTV and StarTimes). This shows that people are migrating from terrestrial to digital broadcasting. This study pleads with the Nigerian Ministry of Information and Culture, The Nigerian Broadcasting Commission (NBC), Nigeria Communication Commission (NCC) and other stakeholders to fast-track the analogue to digital broadcast switchover so that people in far and near places can benefit from such a programme as *Omo Ode Oni*.

References

- 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.
- Agbanu, V.N., & Nwammuo, A.N. (2009). *Broad media: Writing, programming, production, management*. Enugu: RhyceKerex Publishers.
- Agboola, T. O. (2018). Effectiveness of integrated personnel and payroll information system in addressing ghost worker syndrome in Nigerian public sector. Retrieved from: <https://www.semanticscholar.org/paper/EffectivenessofIntegratedPersonnelandPayrollOlumuyiwa/a7ef088ba84e7b>
- Akintayo, J. B., & Adegoke, A. (2015). Western entertainment television programmes: a catalyst for behavioral tendencies among students of Babcock and Covenant universities. *New Media and Mass Communication*, 42(1), 56-68.
- Alika, C.E. (2018). Effect of television reality show on the social life of youths in Southeast 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>
- Callister, M. A., Robinson, T., & Clark, B.R. (2007). Media portrayals of the family in children's television programming during the 2005-2006 season in the US. *Journal of Children and Media*, 1(2), 142-161.
- Canadian Public Health Association (2016). Canadian Public Health Association Conference. Retrieved from: <https://www.cpha.ca/public-health-2016>
- Chemwaina, S., (2014). The role of community radio stations in enhancing rural development: a case study of mass fm. *Scholarly journal of Scientific Research and Essay*, 3(1), 10-15.
- Fejes, A., & Dahlstedt, M. (2013). The confessing society: Foucault, confession and practices of lifelong learning. *Research Gate*, 23(10), 122-130.
- Fiske, A.P. (1992). The four elementary forms of sociality: framework for a unified theory of social relations. *Psychological Review*, 99(4), 689-723.
- Gender Action Portal. (2022). A radio program in Mexico decreased personal and perceived social acceptance of violence against women. Retrieved from: <https://gap.hks.harvard.edu/how-does-media-influence-social-norms-field-experiment-role-common-knowledge#:~:text=Media%20has%20the%20power%20to, beliefs%2C%20attitudes%2C%20and%20behaviors.&text=In%20the%20social%20effect%2C%20the,ot hers%20have%20also%20accepted%20it>
- Genner, S., & Suss, D. (2016). Socialization as media effect. *The International Encyclopedia of Media Effects*, 1-15.
- Gotmaker, (2001). *Modeling human infant learning in embodied artificial entities to produce grounded concepts*. Retrieved from <http://www.lucs.lu.se>
- Han, H., & Lee, J. (2010). A study of the KBS television drama Winter Sonata and its impact on Korea's Hallyu tourism development. *Journal of Travel & Tourism Marketing*, 24(2-3), 115-126.
- Hedinsson, E. (1981). *Television, family, and society: The social origins and effects of adolescent TV use*. Stockholm: Almqvist and Wiksel.
- Iwunze-Ibiam, C. (2019). The rate of divorce in Nigeria. *The Cable*. Retrieved from: <https://www.thecable.ng/the-rate-of-divorce-in-nigeria>
- Jegade, O.O, Chinanu-Akpuh, C.C., Ekeh, C.M., & Ukangwa, H.D. (2021). Campus radio programme as panacea for enhancing family togetherness: a study of Idile-Alayo family radio programme. *International Journal of Humanities and Social Science*, 16(2), 27-48.
- Jin, B., & Jeong, S. (2010). The impact of Korean television drama viewership on the social perceptions of single life and having fewer children in married life. *Asian Journal of Communication*, 20(1), 17-32.
- 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>
- Karakartal, D. (2021). Social effects of film and television. *The Online Journal of New Horizons in Education*, 11(3), 114-119.
- Katz, E., Blumler, J. & Gurevitch, M. (1974). Utilization of mass communication by the individual: current perspectives on gratifications research. *Sage Publications*, 7(3), 19-34.
- Lou, C., Cheng, Y., Ersheng, G., Zuo, X., Emerson, M., & Zabin, L. S., (2012). Media's Contribution to Sexual Knowledge, Attitudes and Behaviours for Adolescents and Young Adults in Three Asian Cities. *Journal of Adolescent Health*, 50(3), 26-36.
- Lyons, O.D. (2010). Television in contemporary urban life: Benin City, Nigeria. *Visual Anthropology*, 3(4), 411-428.
- Mandasari, R.W. (2017). Impact study of DAAI TV humanistic broadcasting: stories of two families. *Scientific Journal of Linguistics, Literature, and Language Education*, 6(2).
- McQuail, D. (2005). *Mass communication theory (5th ed.)*. London: Sage Publications.

- 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.
- Oduaran, C., Okorie, N., &Setlalentoa, M. (2017). Framing and community broadcasting on family development issues in South Africa: a content analysis of Setswana and Sesotho languages. *Ponte Editore*.Retrievedfrom: <http://dx.doi.org/10.21506/j.ponte.2017.10.8>
- Okedi, P. (2013). The influence of the electronic media on children's socialization. *Modish Project*. Retrieved from: <http://www.modishproject.com/the-influence-of-the-electronic-media-on-children-socialization/>
- 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/>
- Oluwafemi, T., Rugbeer, V., & Rugbeer, Y. (2013).The effectiveness of South African broadcasting corporations as agents of socialization on high school learners in Esikhaleni township. *Journal of Research and Development*, 1(3), 8.
- Oyewole, J.A. (2020). Impact of tales by moonlight- a television drama series, on children. *International Journal on Transformations of Media, Journalism & Mass Communication*, 5(2), 1-9.
- Porter, J. & Standing, K. (2020). Love island and relationship education. *Frontiers in Sociology*.Retrieved from: <https://doi.org/10.3389/fsoc.2019.00079>
- Rodman, G. (2006).*Understanding human communication. 9th edition*. New York: Oxford University Press.
- Sharma, R. R., (2017). A competency model for management education for sustainability vision. *The Journal of Business Perspective*. Retrieved from: <https://doi.org/10.1177/0972262917700970>
- Singh, G., &Nity, N. (2017). Role and impact of media on society: a sociological approach with respect to demonetization. *IMPACT: International Journal of Research in Humanities, Arts and Literature*, 5(10), 127-136.
- Stamps, D. (2017). The social construction of the African American family on broadcast television: a comparative analysis of The Cosby Show and Blackish. *Howard Journal of Communication*, 28(4), 405-420.
- Stinnet, N., &Defrain, J. (2015).Secrets of strong families. *Psychology Journal*, 6(13).
- Tasew, A.S., Getahun, K.K., &Prete, G. (2021). Marital conflict among couples: the case of Durbete town, Amhara region, Ethiopia. *Cogent Psychology*, 8(1). Retrieved from: <http://doi.org/10.1080/23311908.2021.1903127>
- Ufuophu-Biri, E. (2020). Television and family unit in south Nigeria.*Mediterranean Journal of Social Sciences*, 11(2), 125.
- Vuuren, D.P., Bornman, E., Meis, G., & Vuuren, M. (1990). Children's perceptions of and identification with the social reality of The Cosby Show: a comparison between the USA and South Africa. *South African Journal of Psychology*, 20(2), 70-79.
- World Population Review (2021). Abeokuta Population Review 2021. Retrieved from: <https://worldpopulationreview.com/world-cities/abeokuta-population>