
Mass media Influence and birth control practice among men in Delta state of Nigeria

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ABSTRACT: *The rate of population growth in Nigeria has become alarming as an average Nigeria woman gives birth to at least five children in her life time. This practice, if not checked, may affirm popular assertion that predicts a double of the country's population in the next 25 years. This concern point to the fact that birth contro has become key to solving the challenge of rapid population growth. The mass media have been considered the most appropriate strategy to promote knowledge and adoption of birth control. Concern however, lies in the non-participation of men in birth control adopton as the pactice is being perceived to be "a woman thing". This interest is the reason for this study which seek to examine mass media influence and birth control practice among men in Delta state of Nigeria. The study which made use of the theory of mordernization, adopt the comparative survey research method, which was carried out between men in Eku and Effurun town. With a sample size of 100 respondents, the study disclosed that the radio and television is the most popular channel where men in the aformation towns get to hear about mass media campaign on birth control. Also, the study shows that though men in Eku and Effurun town have knowledge about mass media campaign on birth control, their perception and societal practice does affect their high rate of compliance, mostly among those residing in rural areas. Uninterrupted campaign about the practice, with messages that eliminate the hindrance of misconception about birth control, will result to more acceptance and compliance among residents in Delta State.*

KEYWORDS: birth control, mass media campaign, perception, compliance

INTRODUCTION

The use of birth control which involves the management of rapid fertility, has widely been linked to societal development. Its utilization according to Joshua, Owonaro and Tari (2015) does not only help to space children, prevent unwanted pregnancy and plan for a better family, but also help to regulate the rise in population. It is also the most effective means of reducing maternal and child morbidity and mortality rate (Utomo, Suchaya and Romadlona, 2021). Despite the many benefits that come with the use of birth control, concern, however, lies in the low use of it in Africa. Contraceptives prevalence for instance, is reported to be 80% in Eastern Asia, 69.8% in Latin America and the Caribbean, 67.2% in North America, 61.6% in Europe and 27.9% in Sub-Saharan Africa (Elflein, 2022).

Although Nigeria agreed to the millennium development goals, insufficient achievement has been made in realizing the set goals, especially in the area of maternal health and unwanted pregnancies. This explain the latest statistics given by World Health Organization (2021) which found that 5 of every 1000 Nigerian women die during childbirth. WHO further found that while Nigeria accounts for over 34 per cent of global maternal death, the lifetime risk of women who have died during pregnancy, childbirth, postpartum, or after an abortion in Nigerian, is 1 in 22 when compared to one in 4900 in other developed countries (THIS DAY, 2022). This finding is in agreement with that of Konkor, Sano, Antabe, Kansanga, and Luginaah (2019) who all write that the scanty rate of 16% and 10% scores in the utilization of birth control among people of reproductive age in sub-Saharan Africa is quite disturbing.

In Nigeria, Ghana, and Kenya for instance, Asaolu, Nuno, Ernst, Taren, and Ehiri (2019) all found that only 22.7%, 33.2%, and 68.9% of females within reproductive age of 15-49 years, were using modern birth control methods. This explain the assertion of Westoff (2012) who explain that the unmet need for contraception among women who are sexually active in Nigeria was 19%. This gap, especially with Nigeria, occupying the position of the most populated, yet ranked as the least among the 3 mentioned developing countries in the use of birth control, calls for concern. It is more alarming when it is estimated as the seventh most populous country in the world, just after Brazil and Pakistan (Worldometer, 2022), and the most populated black nation with minimal infrastructure on ground to meet its ever growing population. To breach this gap, it is unarguable to conclude that birth control has urgently become the way out.

As a developing country, Irori and Ogwezi (2022) have found that the inability to strike a balance with the limited resources of a country and its population will exacerbate poverty, hunger and unemployment. Utomo, Suchahya and Romadlona (2021) attest that the above challenge can however be minimum when there is compliance in the adoption of birth control. Hence, Ashraf and Weil (2013) write that Nigeria's GDP will increase by 13% within 20 years if there is a decrease in fertility by one child per woman. To strengthen demographic and health benefits associated to the use of birth control, Fadeyibi, Alade, Adebayo, Erinfolami, Mustapha and Yaradua (2022) all insist that there must be a deliberate effort by all nations to maximize their amounts of birth control use, and this is where the applicability of the mass media comes in. Irori, Igben and Ogwezi, (2022), have posit that the relevance of mass media in the campaign of birth control practice cannot be over emphasized. Continuous campaign of mass media messages on birth control, mostly in rural areas, according to Asaolu, Nuno, Ernst, Taren, and Ehiri (2019), will not only empower women to make critical decisions on safe motherhood, but also further support for qualitative education, access to quality healthcare facilities, and spousal support for birth control.

Apart from the ability of the mass media to simultaneously reach a large number of people quickly, Soumi, (2016) states that its program which cut across geographical boundaries, can influence, thus, its appropriateness to effect compliance on birth control adoption cannot be argued. The challenge however, lies in the area of imbalance campaign messages. Majority of mass media

messages and campaign on birth control are usually directed to the female gender, despite the fact that both gender are involved in reproductive health (Kabagenyi, Jennings, Reid, Nalwadda, Ntozi and Atuyambe, 2014). This is evident in the Nigeria National Family Planning Communication Plan (2017-2020) and other common communication platform that campaign for birth control practices. Oyedele, Obasanjo and Joseph (2021) have all observed that emphasis is usually directed to women of reproductive age, ignoring their male counterpart. They are regarded as people that are more in need of birth control and contraceptives, and as such, they must be motivated to use them. It is in this regard that Mutumba (2022) writes that programs on contraceptives utilization pays more attention to women than men. Mutumba further explains that higher rate of education and economic empowerment is inclined towards young girls and women. These actions have made the male gender to fall behind in education, especially on issues relating to fertility and birth control practices. This, according to Irori, Igben and Nwanne (2022), has created a reversal of gender inequality.

In the present context where young men in many Africa countries are unemployed and enrollment into higher education is hindered by poverty, Isonguyo and Adindu (2013) discover that most men resort to sex in other to ease their stress and frustration, which majority of, result to unwanted pregnancies. Bietsch (2015) assert that men should actually be the focus of mass media messages on birth control, arguing that women's fertile period are limited while that of men are not. Male are capable of producing sperm from adolescent to old age and can also impregnate women as long as they want while women have limited fertile window (Carroll, 2021). According to Ellis (2018), women older than 35 years have minimal chance of getting pregnant natural, except they are medically assisted. Gender imbalance in mass media messages, with regards to birth control according to Oyedele (2021), is largely linked to cultural, religious, and social constructions of gender roles and power. Men decisions for example, are viewed to be supreme over that of the women, including decisions relating to family planning and family size. Ironically, they are the same gender that shows lack of interest and commitment in reproductive health (Greene, 2000). Demographic Survey of men practising polygamy in sub-Saharan African for example, report 36% in Burkina Faso, 34% in Mali, 29% and 28% in Niger and Nigeria respectively (McCarthy,2020). This is why Breakthrough ACTION (2018), a research base institution on population, concludes that mass media campaign on birth control can only be successful when men does not only take the responsibility of being involved in birth control practices, but contest societal and cultural divergence that impeded on the adoption of mass media campaign on birth control. Oyedale (2021) also writes that effort to control population may be a delusion when birth control and contraceptive use are generally viewed as the obligation of women. In regards to the above challenge, It has become imperative to understand mass media influence and birth control compliance among men in Delta State of Nigeria.

Statement of the Problem

Despite the enormous benefits, linked to birth control in managing the rise of population, maternal and morbidity death rate, concern, however, lies in the low use of it in Africa (Ahinkorah, Budu, Aboagye, Agbaglo, Arthur-Holmes, Adu, Archer, Gyasi Aderoju, and Seidu, 2021). Contraceptives prevalence for instance, is reported to be 80% in Eastern Asia, 69.8% in Latin

America and the Caribbean, 67.2% in North America, 61.6% in Europe, Sub-Saharan Africa is however rated to be 27.9% (Elflein, 2022).

Currently, there is 5 death rate in every 1000 Nigerian women that die during child birth. Nigeria also account for over 34% of global maternal death, making the lifetime risk of an average Nigerian woman who have died during pregnancy, childbirth, post-partum or after an abortion, to be 1 among every 22 women, in contrast to 1 of 4900 in developed countries (WHO, 2021 and THIS DAY, 2022). It is however worrisome that men who original made women to conceive, lack interest in birth control practice, as it is viewed as the responsibility of women. Findings from previous report, according to Oyedele (2021), shows that most women with no fertility intention are faced with an unmet need, which is largely linked to the lack of spousal support. This assertion is in connection to the view of Imam and Khan (2019) who both explain that safe motherhood practice can be successful when women gain support from their partners. In their study of contraceptive use, Imam and Khan further posit that birth control practice is not only the task of female, but requires the joint effort of both gender, as they are both involved in the process of fertility.

Hook, Miller, Shand, and Stiefvater (2018) however, highlight socio-cultural, economic, political and religious perceptions as factors that oblige men to view reproductive health as the duty of woman. Hook et al (2018) and Amina (2012) link the behavioural pattern of men towards birth control, to the general believe that view the society as a patriarchal society, which according to Ndinda, Ndhlovu and Khalema (2017), have snowball to imbalance mass media campaign on birth control practices. Most mass media programme and National document in Nigeria, as contained in the National family planning communication plan, 2017-2020, are centred on the female folks. They are generally perceived as people who are sexual active, but are not in need of a child for the next two years, and as such, must be motivated to use family planning services (Federal Ministry of Health, 2017-2020:1). Ironically, they are limited by the decision of their men who lack the understanding of birth control practises. In connection to the assertion of Ndinda et al (2017), Onwuemene (2022) asserts that the female gender lacks positive media representation. This, which some school of thought liken to be men's control over media space, does demean and discriminate against woman. It is more disturbing that men who direct the use of birth control in public space and in the homes, are usually not the focus of birth control campaign in Nigeria (Kriel, Milford, Cordero, Suleman, Beksinska, Steyn, and Smit, 2019 and Oyedele, 2021).

Omenugha (2011) writes that Nigeria media is culpable of stereotyping women, and this has further their vulnerability, and contribute to limiting them in the harsh circle of cultural discordant and exclusion. Although several studies have been made about mass media campaign and birth control practices among women, there is a dearth of studies centred on mass media campaign and birth control practices among men in Delta state of Nigeria. This, has therefore, necessitates the need for more research on mass media campaign and reproductive health decisions among male in Nigeria. The study thus aim at investigating these challenges.

Objectives of the Study

- 1 Examine the perceptions of Delta state men towards mass media campaign on birth control
- 2 Determine their knowledge about birth control practice
- 3 Investigate their level of compliance

Research Questions

- 1 What are the perceptions of Delta State men towards mass media campaign on birth control?
- 2 What knowledge does men in Delta State have about mass media campaign on birth control?
- 3 What is their level of birth control compliance?

LITERATURE REVIEW

The practice of birth control can be traced to Margaret Sanger, an American public health nurse who did not only coined the word “birth control”, but campaign for the use of it, as she stood against enforced motherhood, knowing that it is against woman’s right to life and freedom (Our Bodies ourselves 2022). Decades later, it has not only gain global approval but huge sum of money have been spent to ensure its utilization, believing it to be crucial in the reduction of poverty and ill health.

Though various success stories, with the help of the mass media, have recorded commitment of women and girls use of birth control, men’s involvement is lacking. Majority of mass media programs, conferences and policies on birth control are directed to the female gender as if they alone direct reproductive health (Ijadunola, Abiona, Ijadunola, Afolabi, Esimai, and OlaOlorun, 2010). The obama’s 2009 Global health initiative, where issues on family planning and contraceptive use where targeted at women and girls alone, and the Nigeria National Family Planning Communication Plan (2017-2020), where women are regarded as sexually active and more in need of contraceptive, are examples of birth control messages that can be termed imbalance, because it focuses on women alone.

When campaign continue to direct birth control messages at women alone, results achieved might be viewed partial as it demonstrates a clear message of gender imbalance on birth control adoption (Mwaghadi, 2017). This reality, according to Assaf and Davis (2019), has obviously liken birth control to be perceived as the responsibility of women. Nesane, Maputle and Shilubane (2016), Adelekan, Omoregie, and Edoni, (2014) all submit that most men believe that since women are the ones bearing the burden of pregnancy, measures to regulate it should also be their responsibilities. Bingenheimer (2010) believe that the sociocultural life style, mostly in Africa, has pattern the weight of birth control on woman. An African man for example, believe women are strictly design for reproduction and housekeeping. Ayub, Kibria and Khan (2014) state that 40% of men in Jordan do not support the practice of birth control, believing that it is God that gives children hence, they should not be stopped from coming. Women who use contraceptives are not only perceived to be promiscuous, but believe to have contacted infectious diseases from the use of it, and could cause harm to their health and the health of their unborn child/children (Adelekan, Omoregie, and Edoni, 2014).

In as much as the society have made men's decision and authority to be supreme over that of a woman, both at home and in public places, the need to involve them in birth control practices has become necessary. In core Northern states of Nigeria for instance, majority of married women are not allowed to step out-side the confide of their house, let alone seek birth control service without taking permission from their husband. When the husband is unavailable and there is a need for her to leave the house, she seeks either the consent of the eldest male relative, or the father or mother in-law (Sinai, Anyanti, Khan, Daroda and Oguntunde, 2017, Adamu, 2010, Mohammed, 2005).

Where men continue to be unsupportive to birth control practices, the lacuna in the non-utilization of it will continue to expand. Stenberg and Hubley (2004) posit that extensive and continuous mass media messages on birth control, directed at men, especially those residing in rural areas, could motivate and drive participation. A Demographic and Health Survey conducted in some Sub-Saharan African countries for example, found that in 2011, 38% of Ethiopian men listen to radio at least once in a week while 90% of Kenyan men did same. Viewer-ship of television, according to the DHS was found to also increase in Chad (2004) by 14% and Gabon (2012) by 91%. In a review of 24 interventions targeting men's sexual health knowledge and practice in Ilorin, Nigeria, MacQuarrie, Kerry, Edmeades, Steinhaus, and Sara (2015) found that 60% of men who were interviewed, agreed to have heard about birth control and family planning from radio, television, or newspapers.

The Demographic Health Survey also report that 20 out of the 36 African countries that were surveyed, indicate that men have awareness about media campaign on birth control, but perceive it differently. The survey explains that their attitude is tailored according to the different understanding they hold towards practice. Factors such as religion, tradition, husband or wife's age, husband's educational status, exposure to birth control messages, income, access to birth control services, perceived side effects, misinformation about the practice, the state of reproductive health, among others, determine males participation in birth control (Onyango, Owoko and Oguttu, 2010, Kamal, Islam, Alam and Enamol-Hassan, 2013, OLawepo, and Okedare, 2006). While 65% of men in Northern Nigeria for instance, disapprove the use of birth control due to their value for children and large families, irrespective of their income, 91% of urban Sudanese men only yield to birth control when reproduction is found to be detrimental to their health and only 57% consent to the practice due to limited resources (Nmadu, Joshua, Omole, Usman, Igboanusi and Gobir, 2019 and Bietsch, 2015).

In suggesting national and regional intervention that will strengthen usage of birth control among men, Soe, Aung, and Moh (2019) recommend persistence well designed mass media messages that must involve men, so as to increase awareness and eradicate negative perceptions towards the practice. Soe et al (2019) further submit that media campaign on the practice should also focus in rural areas where the rate of misconception is high.

Modernization Theory

Modernization theory explain progress and development made as society transit from traditional to contemporary lifestyle, by way of adapting to civilization. Karl (2017) who is among the

propounder of this theory, asserts that the poverty of countries in Asia, Africa and Latin America, were basically tied to their cultural practices which he tagged to be enemy of progress, arguing that developing nations were poor because of their archaic tradition, and will do better if they key into the theory of modernization.

Though modernization theory have many protagonists, its original proponent can however, be traced to Samuel P. Huntington who stressed, in the 1960s and 1970s, that authoritarian rule generated better economic growth than democracies. Modernization Theorists submit that poor countries are undeveloped because of their erroneous value and social practice. Diana (2012) who is among the theorists of modernization, asserts that modernization does not only promote the use of modern technologies, but advance society from authoritarian rule to democracy, and transit society from living a life of myths or assumption to scientific proven way of living. Proponents of modernization theory claim that modernized states are wealthier and more powerful and that their citizens are freer to enjoy a higher standard of living, Knöbl (2003) add that traditional societies will advance when they adopt more modern practices. Developing countries must go through 5 stages of development ladder before experiencing modernization. These stages, according to Rostow (1971), are Traditional Society; Preconditions for Take-Off; Take-Off; Drive to Maturity; and Age of High Mass Consumption.

This theory is germane to this work as it explain how African societies can develop when men stop to view birth control through the lens of uncivilized cultural practice . Traditionally, the act of reproduction is left to women, while men make decisions even in issues relating to family size (Mwaghadi, 2017). It is traditionally believed in Nigeria that many children which leads to large family connote wealth and prestige, even when the parents lack the means to care for them. Innovation that however attempt to eliminate this mindset is frown at. Because of the high premium placed on children, women who uses birth control are not only believed to have derailed from tradition, but perceived to be irresponsible and unfaithful to their husband.

Birth control is a modernized innovation that eliminate negative traditional practice that hinders the freedom of women while it also bring about societal development. The theory of modernization will not only help to eradicate gender discrimination but will help, empower women to take decision for themselves, become financially independent and stay healthier. Before now, only men take up paid job which earn them money in providing for the family, while the role of the woman is believed to end within the home. With modernization, women can now get education and engage in well paid job that enable them make money. Unlike the traditional African culture where men make all the decisions, women are now empowered to make decision without consulting their husband as making money earn them power and authority. Those who are less educated can engage in casual jobs that also earn them money. With Modernization, the involvement of male participating in birth control will increase since there will be more mass media awareness and exposure that will correct misconception about birth control, and this will create a balance of power among married couples. The application of modernization will help us live better and smarter.

METHODOLOGY

The study is a comparative survey conducted in Effurun and Eku town, two communities under two different Local Government Area of Delta State. The participants involved in the survey were men from the selected 2 communities, who have been exposed to mass media campaign on birth control practices. The sampling technique used was purposive. Although 100 copies of the questionnaire were apportioned in each of the communities, 48 copies were returned in Effurun while and 42 in Eku.

Effurun which is the headquarters of Uvwie Local Government Area, is one of the major Urhobo economic hub town in Delta State which houses the renowned Petroleum Training Institute (PTI). Its natives who speaks Uvwie and pidgin English are 90% Christians, while 9% practice Traditional African religion and 1% Islam (Okogba, 2017).

Eku on the other hand, is also another Urhobo town in Delta State but under Ethiope East Local Government Area. Though not as developed as Effurun, but play host to the famous Eku baptist hospital, known for medical expertise and efficiency. Its inhabitants who are majorly farmers and traders, speaks Urhobo and pidgin English.

Data Analysis

Table 1: Demographics of the Respondents

Eku men			Effurun men		
Age	Frequency	Percentage	Age	Frequency	Percentage
20-29	7	16.6%	16-25	4	8.3%
30-39	20	47.6%	26-35	18	37.5%
40-49	10	23.8%	36-45	20	41.6%
50 and above	5	11.9%	46 and above	6	12.5%
Marital Status	Frequency	Percentage	Marital Status	Frequency	Percentage
Single men	3	7.1%	Single	8	16.6%
Married	37	88%	Married	36	75%
Divorced	0	0	Divored	3	6.25%
Widower	2	4.7%	Widower	1	2%

Most of the respondents are married, though only 6.25% from Effurun men are divorced and 7.1% and 16.6% are single in Eku and Effurun respectively. 2 respondent are widower in Eku while 1 is a widow in Effurun. Respondents in Eku that falls within the age range of 30-39 are married but exposed to media campaign on birth control and also have record of relationships with the opposite sex.

Table 2 Examining the target beneficiaries perception towards mass media campaign on birth control practice in Eku

Perception of Respondent towards mass media campaign on birth control practices in Eku	Yes		No	
	F	%	F	%
Media messages on Birth control contravene our tradition	25	59.5%	17	40%
Birth control practice is a woman's thing	28	66.6%	14	33%
Women who uses birth control are unfaithful to their partner	5	11%	37	88%
It has adverse effect on reproductive organ	10	23.8%	32	76%
It affects the health of the baby when the woman is ready to conceive	2	4%	40	95%
High premium placed on children may impinge on the practice of birth control	37	88%	5	11.9%
God gives children, using birth control is a sin against God	18	42.8%	24	57%
Many children secures marriage	30	71%	12	28.5%

Respondents in Eku indicate that mass media campaign on birth control contravene their tradition by only 40% , is regarded as women bussiness by 66.6%, women who uses birth control are regarded to be unfaithfull to their partners (11%), and that it have adverse effect on reproductive organ (23.8%). The table further revels that high premium placed on children may impinge on the practice of birth control (88%), viewing birth control as sin against God (42%) while many children beign viewed as security in marraiges stands at 71%.

Table 3 Examining the target beneficiaries perception towards mass media campaign on birth control practice in Effurun

Preception of Respondents towards mass media campign of birth control practice in Effurun	Yes		No	
	Frequency	Percentage	Frequency	Percentage
Media messages on birth control contravene our tradition	5	10.4%	43	89.5%
Birth control practice is a woman's thing	30	62.5%	18	37.5%
Women who uses birth control are unfaithful to their partner	7	14.5%	41	85.4%
It has adverse effect on reproductive organ	28	58.3%	20	41.6%
It affect the health of the baby when the woman is ready to conceive	2	4%	46	95.8%
High premium placed on children may impinge on the practice of birth control	35	72.9%	13	27%
God gives children, using birth control is a sin against God.	4	8.3%	44	91.6
Many children secures marriage.	29	60.4%	19	39.5%

Respondents in Effurun point that mass media campaign on birth control contravene their tradition by only 40% , is regarded as women bussiness by 62.5%, women who uses birth control are regarded to be unfaithfull to their partners (14.5%), and that it have adverse effect on reproductive organ (58.3%). The table further revels that high premium placed on children may impinge on the practice of birth control by 72.9%, viewing birth control as sin against God (8.3%) while many children beign viewed as security to marraiges stands at 60.4%.

Respondents were asked to point out media channel through which they receive birth control campaigns. The table below display responses about where mass media campaign on birth control is heard from, in both towns.

Table 2: Mass media channel were birth control campaign are heard from

Items	Eku		Effurun	
Media	Frequency	Percentage	Frequency	Percentage
Television	12	28.5%	11	23%
Radio	18	42.8%	19	39%
Newspaper	2	4.7%	4	8%
Magazines	3	7.1%	2	4%
discussion with health wokers	5	11.9%	7	15%
Religious leaders	0	-	2	4%
Being told by wives	2	4.7%	3	6%
Social media platforms	0	0	0	0

The report shows that in Eku, religious leaders do not speake about birth control. In Effurun town however, men indicate that they hear about birth control through religious leaders, by 4%. Magazines in Eku scores 7.1% and 4% respectively in Effurun. The report also shows that men get to hear about birth control practice from their wives, and this option scored 4.7% in Eku and 6% in Effurun, which is rated low. This is followed by newspaper in both towns. While newspapers stands at 4.7% in Eku, Effurun respondents indicates that they hear about birth control from the newspaper, by 8%. With 42% in Eku and 39% in Effurun, radio was found to be the most rated medium through which respondents hear about birth control practice in both town, followed by the television which was rated to be 28.4% in Eku and 23.9% in Effurun. Respondents in Eku received information on birth control from health workers by 11.9%, while the rate stands at 15% in Effurun town. Social media platform which is the mordren communication scores nothing interms of channels where birth control messages can be heard from.

Table 3:Data in the table below provide information on usage of Birth control by men in Eku and Effurun

Birth control methods beign used by men	Eku		Effurun	
Iteams	Frequency	Percentage	Frequency	Percentage
Condom	14	33%	20	41.6%
Male pills	-	0	5	10.4%
Withdrawal method	10	23.8%	13	27%
None of the above	18	42.8%	10	20.8%
total	42	100%	48	100%

The above table shows that men in both town uses bith control to an extent. Condom usage was found to be high as it scored 33% in Eku and 41.6% in Effurun, followed by withdrawal method, rated 23% and 27% in Eku and Effurun. While respondents in Eku do not use male pills, Effurun

respondents uses it by 27%. None usage of birth control by both towns stands at 23% in Eku and 27% in Effurun.

Table 4:Level of mass media and birth Control compliance among Men in Eku and Effurun

Towns	Eku				Effurun			
Mass media and birth control compliance	Yes		No		Yes		No	
	F	%	F	%	F	%	F	%
Mass media campaign have help to reduce interfaith sentiments associated to birth control practice.	22	52.3	20	47.6	30	62.5	18	37.5
Exposure to media campaign on birth control can increase compliance to birth control practices.	28	66.6	14	33.3	32	66.6	16	33.3
Birth control campaign have promote family planning.	23	54.7	19	45	25	52	23	47.9
The utilization of birth control can promote wealth in the family.	10	23.8	32	76	15	31.2	33	68.7
Campaign on birth control have helped to minimize myths and misinformation about the utilization of birth control.	30	71.4	12	28.5	40	83	8	16.6
Further media campaign on birth control in rural settlements will promote the utilization of it.	29	69	13	30.9	30	62.5	18	37.5
Harsh economic condition will increase compliance to mass media campaign on birth control.	15	35.7	27	64.2	20	41.6	28	58.3

The table above indicate that media have help to reduce interfaith sentiments attached to birth control by 52% in Eku and 62% in Effurun, increase compliance due to media exposure to birth control by 66.6% in both towns, promote family planning by 54.7% and 52% in Eku and Effurun, and can promote its utilization in rural settlements by 69% and 62.5% in Eku and Effurun respectively. Respondents also indicate that the harsh economic condition will only increase the adoption of it by 35.7% in Eku and 58% in Effurun. In addition, it was found that mass media campaign have helped to minimize myths linked to the adoption of birth control by 71.4% in Eku and 16.6% in Effurun and that the utilization of the practice will promote family wealth by 23.8% and 68% in Eku and Effurun towns.

DISCUSSION OF FINDINGS

Objective one which attempt to examine the perception of men in Eku and Effurun, towards mass media campaign on birth control was negative. Most men in both town for example, views media campaign on birth control as women business. Socio cultural and religious beliefs that places high premium on children, some experienced side effect and misconception about birth control, have negative effect on reproductive organs are among other perceptions that limit Eku and Effurun men from adopting mass media campaign on birth control. This finding is in line with that of Hook, Miller, Shand, and Stiefvater (2018), Onyango, Owoko and Oguttu (2010), Kamal, Islam, Alam and Enamol-Hassan, 2013, OLawepo, and Okedare (2006) who all submits that socio-

cultural, economic, political and religious perceptions do impinge on men's attitude of utilizing mass media messages on birth control.

In determining their knowledge about mass media campaign on birth control, the study found that though both men knew about the practice, men in Effurun are relatively more knowledgeable about the practice, than those in Eku. This can be linked to their location, as investigation shows that some men who live in the interior of Eku were not properly exposed to media campaign on birth control. This work is in agreement with several studies such as that of Soe, Aung, and Moh (2019), Asaolu, Nuno, Ernst, Taren, and Ehiri (2019), and Solanke (2017) who all conclude that the location contributes to the success or failure of utilizing media campaign on birth control.

In the area of understanding their level of compliance, the study found that though men in both towns are relatively complying to mass media campaign on birth control, the compliance of men in Effurun is higher than those in Eku. This is connected to table 2 which shows that men in Effurun are more exposed to mass media channels where birth control campaigns are carried out, than their counterparts in Eku. This finding is therefore in accordance to the work of Stenberg and Hubley (2004) and Soe, Aung, and Moh (2019) who submit that extensive and continuous mass media messages on birth control, directed at men, especially those residing in rural areas, could motivate and drive participation.

CONCLUSION/RECOMMENDATION

Although there are constructive opinions about mass media campaign on birth control, the level of compliance however, differs from both towns. Knowledge and use of birth control among men in Effurun is higher compared to men in Eku. Their perception towards birth control is however, still of great concern. The need for a more civil approach, towards the practice of birth control by men, has become necessary, as their perception towards the practice can either improve or limit mass media efforts. The population details of respondents can be useful in focusing on sexually active groups, and direct mass media campaigns on birth control usage at them, as this strategy will strengthen knowledge and improve on attitudes and behavior towards acceptance and participation.

Though respondents testify to the influence of mass media campaign on birth control, as observed in other studies, challenges, as indicated by respondents, lie in the area of the non-diversification of media campaign to modern media platform, also known as new media. With modernization and technological advancement, global digital communication has been achieved. With millions of Nigerians always spending most of their time on social media platforms, including those within reproductive age, policymakers, media experts and stakeholders can take advantage of these spaces by developing eye-catching pictures, matched with expressions that can influence the adoption of birth control practice. Same applies to other media channels, such as meeting with healthcare workers, religious influencers and opinion leaders that scored low in mass media channels where men hear about birth control. These channels could serve as veritable strategies for getting men involved in utilizing birth control, as they could influence adherence.

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