

# Zee World Programmes and Young Mothers in the Chaplaincy of the Catholic Institute of West Africa, Port Harcourt

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## Abstract

The paper studied Zee World programmes and young mothers in the chaplaincy of the Catholic Institute of West Africa, Port Harcourt. The paper noted that consumers expended huge time and resources on cable television sites to keep track with new and available movies. Young mothers in the chaplaincy are not excluded from the obsession. The discourse centred on the extent the exposure to Zee World Programmes has impacted on young mothers in the chaplaincy. The study undertook four research objectives which are to determine the level of consumption of Zee World programmes by young mothers in the chaplaincy of the Catholic Institute of West Africa, Port Harcourt, examine the extent of influence of Zee world Programmes on family bond, determine what moral lesson(s) young mothers in CIWA Chaplaincy, Port Harcourt draw from Zee World Programmes and to examine the influence of Zeeworld Programmes on the social relationship among young mothers in the chaplaincy of the Catholic Institute of West Africa, Port Harcourt. This study anchored on the Uses and Gratification Theory and Cultivation Media Theory. The descriptive survey method was used with the questionnaire as instrument of data collection. The purposive sampling was used for the study. The population is 1050 and a sample size of 450 respondents drawn from ten (10) strata. Two hundred and fifty-two (252) copies of the questionnaire were returned and used for analysis. The findings show that the exposure of young mothers to Zee World Programmes have some negative effect on family bond as couples engage in frequent arguments over Zee World programmes. The study also discovered that apart from providing leisure, young mothers learn some moral lessons from Zee World programmes. It was recommended among other suggestions that young couples dispose themselves for dialogue on the best time for Zee World programmes in the family. Also, that the National film and Video Censors Board should regulate movies with possible negative impacts, while young mothers should be considerate and sensitive to their roles in the family.

*Keywords: Young mothers, Influence, Zee World programmes*

## Introduction

Humans as fun loving and fun seeking beings are always in search of entertainment. This is true of the crave for escapism from the everyday violence and uncertainties characterized by the media. Television remains an important source of entertainment for its users. According to Hasan (2013), "unlike other forms of mass media, television has become one of the most powerful media of mass communication"

Towing the same line, Omego and Nwachukwu (2013), assert that television combines the elements of sound, vision and motion which makes it too attractive to the viewers. It can disseminate information with lightning speed and impact, as well as infuse viewers with images and values in subtle and imperceptible manner. Because of its peculiarity, television not only reflects the values of the society but also influence them.

Also, Orlu-Orlu (2013) states that it is not debatable that audio-visual media influence people and that "the influence could be positive or negative". Some extant researchers perceive that females prefer to watch satellite channels due to fashion and male watch satellite channels for news and current affairs programmes. Social lives of people have also been changed due to the activities they watch on television rather than interaction with people. People are eager to adopt modern life styles as seen on television programmes.

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Entertainments are usually loaded with programmes like drama, movies, comedy, games and quiz shows, music, talent contests, talk and variety shows, and every form of entertainment is meant to attract the attention and interest of its audience. Entertainment gives pleasure and delights its audience. People's attention is sustained by different things since individuals have different preferences.

The media entertainment has grown significantly. Cable televisions have become the best sources of entertainment and what can be called 'infotainment' in our world today. These cable televisions have also found their way into Nigeria and these include: DSTV, GoTV owned by Multichoice, TSTV which is about the newest in Nigeria. Others are, Startimes, MyTV, etc. The portfolio of entertainment programming transmitted through television has expanded both with the growth in numbers of television channels and with bigger provision through older or already existing channels. Viewing of these cable channels affects domestic, cultural, family and social interaction, appearance and style, domestic and personal expenditure, etc.

One of such entertainment programmes is the Zee world. This is an English - Bollywood channel in South Africa, which was launched on 3<sup>rd</sup> February, 2015. It is exclusive to the Digital Satellite Television (DSTV) services. Zee World carries domestic programming from India dubbed from Hindi and Marathi into English. The channel is enterprising and own offices in Johannesburg.

Zee World Programmes have become very popular over the years because of their dedication which has attracted quite a large number of viewers. It is the talk of most household members, peer groups and colleagues at their meeting points. What could be responsible for this attraction since some people view the series as being unrealistic in the real world? This article will therefore, seek to investigate the influence and impact of Zee World Programmes on young mothers in the chaplaincy of the Catholic Institute of West Africa, Port Harcourt.

### **Statement of the Problem**

A lot of people engage in watching television programmes as part of their leisure activity. With the emergence of Zee World channel on Nigeria Cable Television network, many or most young mothers in Nigeria hardly listen to network news or watch other Nigerian channels. It is common knowledge that these young women have different time schedules for their series on Zee World. This 'addiction' to Zee World programmes has led to laziness and negligence of duties, wastage of family and personal resources, etc. This study intends to explore the influence of Zee World Programmes on young mothers in the chaplaincy of the Catholic Institute of West Africa, Port Harcourt, Rivers State.

### **Research Questions**

This study was guided by the following research questions:

- i) What is the level of consumption of Zee World programmes by young mothers in the chaplaincy of the Catholic Institute of West Africa, Port Harcourt?
- ii) To what extent does Zee World Programmes affect family bond?
- iii) What moral lesson(s) does Zee World programmes impact on young mothers in Catholic Institute of West Africa, Port Harcourt?
- iv) How does Zee World entertainment television programmes influence the social relationship among young mothers in their immediate environment?

### **Literature Review**

#### **Conceptual Review**

##### **The Concept of Motherhood**

According to the Collins English Dictionary, motherhood is the state of being a mother. A person or woman enters into motherhood when they become a mother. This happens commonly when their child is born. Motherhood can happen through adoption or by marriage or some by

becoming a partner to someone with children. Motherhood is a gender specific version of the term parenthood. Motherhood can equally refer to all mothers collectively.

Mother Nature is also known as Mother Earth. According to Wikipedia, mother nature is a personification of nature that focuses on the life giving and nurturing aspects of nature by embodying it in form of the mother. There is a great link between motherhood and mother nature because Mother Earth nurtures her inhabitants as a mother would. A natural mother refers to a woman who gives birth to a child. The natural mother goes through the gestational period, pregnancy, birthing and breastfeeding of a child. Studies have shown that even trans-masculine parents remain "The natural mother of the child" as seen in the case of Krysl Malcolm Belc's memoir of non-binary parenthood. (Counterpoint 2021).

The Holy Scripture says that motherhood is a special blessing from God. Motherhood comes with responsibilities. Mothers are to love their husbands and the children they are blessed with. The idea of this special love is to care, love and nurture the children given to them. Mothers are special teachers, disciplinarians and role models. According to the book of Titus 2: 3-6:

...women should behave as though they were religious... They are to be teachers of the right behaviour and show the younger women how they should love their husbands and love their children, how they are to be sensible and chaste, and how to work in their homes, and to be gentle and do as their husbands tell them, so that the message of God is never disgraced.

Motherhood is not an unpleasant task but a responsibility given by God and which should be embraced gladly. There is also spiritual motherhood. This group of mothers caters for the spiritual needs of others.

### **Mothers and Television**

Mothers have greatly evolved from the bedroom to the boardroom. Beyond this, the mainstream media and television has undoubtedly contributed to this transformation. According to Mathew, (2017) mother characters have been a staple of popular television series since the 1950s, the way that the mother is represented has largely shifted over time due to sociopolitical trends and shifts of opinion regarding a woman's "place." There are many double standards that exist in our society for women especially mothers. Women are more likely to be overweight and less educationally able. Mothers that do stay-at-home should not over-protect their children for fear of tying them to their apron strings. Women should have their children early, in case their eggs become stale, but women should not have their children too early, as the state cannot afford to support teenage mothers. And single motherhood should be avoided at all costs, because everybody knows that single mothers are a sure fire route to juvenile delinquency. (p. 137).

Looking at the above outlines, it appears as though women can't really succeed, no matter what they do. The changing ideals of family from one decade to the next must be xrayed. According to (Akass, 2013) "The way parenting has been reported in the media has had a long and turbulent history with notions of the "ideal" family changing from one era to the next. We are familiar with the concept of the "traditional" family, – a stay at-home mother supported by a male breadwinner – but where does this notion of the family actually come from?" (p. 49).

What Akass describes as the "traditional family concept" where the woman stays at home and is supported by her husband is a stereotypical ideal that can be traced throughout time and is seen across many different societies and cultures around the world. As much as the United States has modernized itself and advanced ahead of more traditional societies, the "ideal" family is still closely tied to this historical concept of the "traditional" family.

Many shows such as *Desperate Housewives* have worked to portray a woman who tries to have both a family and her career, they largely fall victim to the idea that one ultimately suffers in the end and send the false message to audiences that ultimately a woman must choose between being a great mother or having a career and that she cannot succeed at both

simultaneously. Another television programme that portrays the different dimensions of stay at home wives is Lagos Housewives series (*This Day*, July 2022).

From the Origin of television, the family has been a staple of Nigeria followed by millions each week. When the medium first became popular for storytelling, the stereotypical “ideal” family was abundantly seen with Papa Ajasco leading the charge for all Nigerian mothers to revere their husbands, raise their sons to be gentlemen, and have dinner waiting on the table when the man returns home after a long day at the office. It further programmed women to be more tolerating of their husbands. These representations are responsible for creating an entire generation of Nigerians who hold very traditional values when it comes to family and the role of women, believing that the wife should take care of the home and wait on their husband hand and foot. It was not until later in the 1980s and 90s that this image began to be shed and made way for portrayals of single mothers, divorced mothers, and other representations that pushed the norm of what a mother should look like or how she should act. So, despite the effort being made to portray women as powerful and equal to men, the effort at this time was defeated by the fact that society was not ready to accept an independent mother. (Dor,2021).

Discussing the evolution of the mother on television after the 1970s, Hill (2010) writes, “Continuing to situate the woman in the home, television used a variety of domestic comedies to explore the role of the suburban housewife...the housewife had transformed from the responsible, middle-class...to the working-class. It is fascinating to note that even though women were becoming more relevant and easy to identify with, for the common African woman, they were still only seen as occupying positions of power within the home. (Makama,2013).

While many women work to present the image of their lives as being perfect and their families being the ideal, these shows highlighted the fact that sometimes kids do not turn out to be upstanding citizens, that sometimes spouses argue, and that mothers are not always delighted to cook dinner for the family and clean up the entire house with little help from anyone else. (Kim, 2018).

Hill (2010) describes how food was often used in the show to exemplify each woman’s mothering personality when she writes, “...Lynette Scavo’s takeaway chicken highlights her hectic lifestyle, Gabrielle Solis’ spicy paella connotes exoticism and overt sexuality, and Bree Van De Kamp’s color-coded baskets of muffins display her proficiency and attention to detail, whereas Susan Mayer’s inedible macaroni and cheese signifies her domestic deficiency” (p. 168). While society believes that a mother should be able to cook properly and provide a healthy and delicious meal for her family each night, this example showed how the women’s personalities could be viewed through their cooking choices and ability.

With the rise in popularity of reality television post 2000, mothers are not only being seen in fictional narratives, but society is also gaining a window into how real mothers are working to raise their children and take care of their families through a variety of different programming. While these women certainly do not represent the average mother due to the amount of money that they and/or their spouse make which allows them to afford extensive childcare, private schooling, and other luxuries not available to the average mother, they too experience many of the difficulties that an everyday mother does in raising her children. (Searfoss, 2017).

### **Television and the Absent Mother**

There are categories of absentee mothers in relation to the television. Those who make movies (actors or actresses) going away from their homes without their children, to feature in movie plays that will be televised, as a source of livelihood. There is however the other category of mothers who are stay at home mothers or working mothers but due to their addiction to some screenplays or inability to schedule their time appropriately to include child care roles, they neglect their children.

The second categories of mothers regardless of incessant altercation with their partners to reduce their screen play time, further indulge leaving both husbands and children starving of motherly attention.

However, there is another category of mothers who allow themselves to be influenced and swayed by the unrealistic representations in movie play, behave in ways that lead to divorce and the absence of motherly presence in the home. According to Mr. Effiong a Nigerian lawyer and human right activist, “there is no place in the law for spouses just to sign divorce papers and end their marriages just like that”. It is described as a “legal fiction” popularised by Nollywood (Onu, 2022).

### **Zee World Programmes of Motherhood**

Some Zee world programmes that portray the theme of motherhood are; Married again, King of the Heart, The Promise, Jodha & Akbar, Ring of fire, Twist of Fate, Gangaa, Curse of Sand, It's Complicated, Destiny, the Good Son, These Streets, Begusarai, Meet in Love, I Do, etc.

### **Empirical Review**

The study of “The Perception of Zee World Movie Channel by the Residence of Rivers State” was carried out by Richard Nlemaya Amadi (2017). The study adopted the survey method of investigation using three Local Government Areas of Rivers State: Eleme, Obio Akpor and Port Harcourt. The study found out that Zee World movie channel tremendously helped to positively change the romantic lifestyle of the people but to the detriment of the peoples’ culture. This implies that people who were exposed to Zee World movies became more romantic than those who are not. The study however failed to distinguish the most affected by the positive change: male or female.

Another study by Ihenacho, C., Okoli, A., Ukpong, E. & Idiong, E.E. (2020) on “Influence of Watching Zee World on Social Interaction among Families in Uyo Metropolitan Area”, discovered that there was a high level of viewership of Zee World but not as a family activity. The Zee World was perceived as filled with out of reality emotions as well as rivalry plots. However, Ihenancho, et al (2020) study did not focus on the females (young mothers) It is this gap that motivated the researcher to investigate the influence of Zee world movies on young mothers precisely.

### **Theoretical Framework**

**Uses and Gratification Theory** is also called utility theory. This theory was first introduced by Elihu Katz. He was later joined by his friends Jay Blumer and Michael Gurevitch in the early 1970s who continued to expand the idea. The Uses and Gratification theory explains what and how people actively seek out specific media to satisfy their need and allow one to enhance knowledge, relaxation, social interactions/companionship, diversion or escape. Some scholars like Rossi (2002) cited in Asemah, et al, (2017) are of the opinion that media users take active part in the communication process and are goal oriented in their media use. This assumes that audience members are not passive consumers of media, rather, the audience has power over their media consumption and assumes an active role in interpreting and integrating media into their own lives. This theory suggests that media use is motivated by needs and goals that are defined by audience members themselves, and that active participation in the communication process may facilitate, limit or otherwise influence the gratifications and effects associated with exposure.

### **Cultivation Theory of Mass Media**

Cultivation theory is a social theory which examines the long term effects of television. It was founded and proposed by George Gerbner and Larry Gross in 1976 after conducting several large research projects on the effects of television on viewers in the 60s. They compared Television to religion and claimed that it defines social roles; standardizes behaviour and homogenizes communities much like religion did in early human history. The main proposition of cultivation theory is that the more time people spend watching the television, the more likely they are to believe social reality portrayed on television. However, the cultivation theory is

similar to other media effects theories in the fundamental assumption that media contents influence behaviours of its audience. The theory, to an extent focuses on the long term process of audience attitudes, while other media effects theories focus on immediate or short term behaviours of the mass audience.

From the above theories, it is very clear that television can shape the behaviour of people. The effect can be: Cognitive, which has to do with knowledge and feelings, Affective, which has to do with attitude and feelings and Behaviour, which of course has to do with behavioural change. Therefore, the media, especially television can enforce and influence the attitudes of its viewers who are constantly exposed to it by shaping their beliefs and mentality on how they perceive the real world. They can always refer to those messages thought to have an impact on their own lives.

### **Research Methodology/Analysis**

This study adopted a survey research because of its usefulness in describing characteristics of certain groups, in determining the proportion of young mothers who are exposed to Zee World programmes in order to make specific predictions and to determine relationships between variables. The questionnaire served as the instrument of data collection.

The chaplaincy of the Catholic Institute of West Africa, Port Harcourt is made up of 1050 registered members in the Catholic Women Organisation (CWO). This membership includes the young (18-45), the not so young (46-65), the elderly (66-80 and above). The CWO is divided into 10 sub-groups. The sub-groups are:

1. St. Anne made up of 165 members
2. St. Elizabeth made up of 150 members
3. St. Monica made up of 135 members
4. St. Theresa made up of 120 members
5. Our Lady of Divine Love made up of 105 members
6. Our Lady Help of Christians made up of 90 members
7. Our Lady of the Holy Rosary made up of 80 members
8. Our lady of Perpetual Help made up of 75 members
9. Our Lady Queen of Peace made up of 65 members
10. Our Lady Vessel of Honour made up of 65 members

It is important to note that these groups are made up of active and non-active members. The active members are those who attend regular meetings and take up responsibilities in their various groups while the non-active members include the sick and the very old. The population for this study was drawn from the various groups. Each group forming a stratum from which 450 young mothers were selected randomly. Due to large size of the target population, the purposive sampling was used to allow the study focus on respondents who are exposed to Zee World programmes. Two hundred and fifty-two (252) completed questionnaire forms were returned and used for analysis.

### **Presentation and Analysis of Data**

The Presentation was based on the responses from the completed copies of the questionnaire. The result of the exercise was summarized in tabular forms for easy interpretation and analysis. This study made use of simple percentage for the analysis:  $\% = F/N \times 100$

Where F = Frequency

N= Total number of responses made

100 = Consistency in the percentage of respondents for each item contained in the questionnaire.

A total of 450 (four hundred and fifty) copies of the questionnaire were distributed and 252 (two hundred and fifty-two) completed copies of the questionnaire forms were returned.

**Table 1: Demographic Characteristics**

SEX	AGE	MARITAL STATUS	EDUCATIONAL QUALIFICATION	OCCUPATION
All Females	18-25 95(38%)	Married Mother 246 (98%)	SSCE/OND 50 (20%)	Civil servant 110 (44%)
	26-35 78(31%)	Single Mother	HND/BSC 127(50%)	Self employed 90 (36%)
	36-45 79(31%)	5 (2%) Divorced Mother 1 (0%)	PGD/MSC 45 (18%) Ph.D.30 (12%)	Stay at home 52 (20%)

**Answers to Research Questions**

**Research Question 1: What is the level of consumption of Zee World programmes by young mothers in the chaplaincy of the Catholic Institute of West Africa, Port Harcourt?**

To answer this research question, responses to questions 1-3 of the questionnaire were analysed. In response to questions 1, 252 respondents representing 100% of the respondents agreed they watch Zee World Programmes. On the frequency of viewing of Zee World Programmes, 141 representing 56%, watch Zee World movies daily while 96 representing 38% watch Zee World programmes 3 times weekly, the remaining 15 representing 6% of the respondents rarely watch Zee World programmes. On the number of hours spent daily on Zee World programmes, 78 respondents spend 1-3 hours daily representing 31%, 142 representing 56% spend 4-6 hours daily, while 32 respondents representing 13% spend 7 hours and above daily on Zee World programmes.

**Table 2: This table below shows the level of Zee World consumption by young mothers in the chaplaincy of the Catholic Institute of West Africa, Port Harcourt.**

ITEMS	YES	NO
1. Do you watch Zee World programme?	252(100%)	-
<b>ITEMS</b>	<b>RESPONSES/PERCENTAGES</b>	
2. How often?	Everyday 141 (56%)	
	3 times weekly 96 (38%)	
	Rarely 15(6%)	
3. How many hours do you spend on Zee World programmes daily?	1-3hours 78 (31%)	
	4-6hours 142(56%)	
	7hours & above (32%)	

**Research Question 2: To what extent does Zee World Programmes affect family bond?**

To answer this research question, responses to questions 6 - 13 of the questionnaire were analysed. In response to question 6, 119 respondents (47%) felt addicted to Zee World

Programmes while the remaining 133 (53%) felt they were not addicted to the programmes. Question 7 on whether young mothers in the chaplaincy do have arguments with their husbands on account of Zee World programmes, 183 responded in the affirmative indicating 73% while 69 responded on the negative (27%). Question 8 was on the frequency of arguments with their husbands, 103 respondents have it Very Often (41%), 80 respondents have arguments Often (31.7%) while 69 respondents (27.3%) Rarely engage in arguments over Zee World programmes. Furthermore, in response to question 9, 121 young mothers in the chaplaincy representing 48% responded that their involvement with Zee World programmes does affect their family bond while 131, representing 52% stated that their involvement with Zee World programmes does not affect their family bond. Question 10 was on whether the young mothers in the chaplaincy insist on subscription to Zee World programmes; 135 (54%) responded on the affirmative while 117 (46%) said No to the question. Question 11 asked if young mothers in the chaplaincy sometimes spend food money on fuel in order to watch their favourite movies, only 89 of the respondents representing 35% responded on the affirmative while 165 representing 65% of respondents said No. To question 12, 201 young mothers in the chaplaincy, representing 80% responded to their children's involvement with Zee World programmes while 51 representing 20% said their children are not involved. Question 13 on sometimes forgetting meal times on account of watching Zee World programmes, 58 young mothers representing 23% said Yes while the remaining 194 young mothers, representing 77% said No.

**Table 3: The table below shows the extent at which Zee World programmes affect family bond**

ITEMS	YES	NO	
6. Do you see your involvement in Zee World as an addiction?	119(47%)	133(53%)	
7. Have you ever had an argument with your husband because of your addiction to Zee World programmes?	183 (73%)	69(27%)	
8. If yes, please how often?	-	-	Very often 103(41%) Often 80 (31.7%) Rarely 69 (27.3%)
9. Does your involvement in Zee World affect your family bond?	121(48%)	131(52%)	
10. Do you insist on subscription to Zee World programmes?	135 (54%)	117(46%)	



11. Do you sometimes spend money meant for food on fuel for generator in order to watch your favourite movie on Zee World?	89 (35%)	165 (65%)
12. Are your children involved in Zee World programmes?	201 (80%)	51 (20%)
13. Do you sometimes forget meal times on account of watching Zee World programmes?	58(23%)	194(77%)

**Research Question 3: What moral lesson(s) does Zee programmes impart to young mothers?**

To determine the moral lessons drawn from Zee World programmes, questions 14 - 17 of the questionnaire were analysed.

Question 14 asked what their favourite movie on Zee World series is, most young mothers in the chaplaincy, 208 representing 83% responded that *Twist of Fate* is their favourite movie while the remaining 44 young mothers representing 17% of the respondents opted for *Johdaand Akbar*. Respondents were equally asked in question 15 if they derive moral lessons from their favourite movies. 166 young mothers representing 66% responded that they do while 86 of them representing 34% said NO. In response to question 16 of the questionnaire, as to what extent young mothers derive moral lessons from Zee World programmes, 166 respondents (66%) responded that the moral lesson(s) is High, 80 respondents (32%) responded that the moral lesson(s) derived from Zee World programmes is low while 6 respondents (2%) responded that the moral lesson derived is very low. To question 17, most young mothers in the chaplaincy, 175 respondents representing 69% considered their mode of dressing (decency) as the moral lesson drawn from Zee World programmes, 50 respondents representing 20% said that their family bond (the joy of togetherness) is a big moral lesson while the remaining 27 respondents representing 11% of the respondents responded that deceit and evil plots are negative lesson drawn from Zee World programmes.

**Table 4: The table below shows the moral lessons drawn from Zee World programmes**

ITEMS		YES	NO
14. Which is your favourite movie on Zee World?	<i>Twist of fate</i> 208(83%) <i>Johda and Akbar</i> 44 (17%)	-	-

15. Are there moral lesson(s) you derive from your favourite Zee World programmes?	-	166 (66%)	86 (34%)
16. If your answer is Yes, to what extent?	High 166 (66%) Low 80 (32%) Very low 6 (2%)	-	-
17. Name at least 2 moral lessons from your favourite Zee World movie	Decency/Decorum (69%) Familybond/Togetherness 50 (20%) Deceit/Evil plots 27 (11%)	175	-

**Research Question 4: How does Zee World entertainment television programmes affect the social relationship among young mothers in their immediate environment?**

Questions 18 - 21 of the questionnaire sought answers to this research question as shown in the table below. In question 18, young mothers were asked if their involvement with Zee World does affect their social relationships. 80 respondents representing 32 % of the respondents said Yes while 172 representing 68% of the respondents said No. In question 19, 98 respondents representing 39% tended to interact with language group, 40 respondents representing 16% interact more with those they have religious affiliations, 10 respondents representing 4% interact more with the economic class and 104 respondents representing 41% interact more with their social class. Question 20, 252 respondents representing 100% of the respondents responded that their interactions are based on common interest. In question 21, 122 respondents representing 48% of young mothers in the chaplaincy responded that they would encourage all mothers to watch Zee World programmes while 130 respondents representing 52% said they would not encourage all mothers to watch Zee World programmes.

**Table 5: The table below shows the influence of Zee World programmes on the social relationship among young mothers in their immediate environment.**

ITEMS	YES	NO
18. Does your involvement in Zee World affect your social relationship?	80 (32%)	172 (68%)
19. Who do you interact more with?	Language group 98 (39%) Religious affiliations 40 (16%) Economic class 10 (4%) Social class 104 (41%)	-
20. Is your interaction based on common interest?	252 (100%)	-

21. Would you encourage all mothers to watch Zee World programmes?	122 (48%)	130 (52%)
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### Summary of findings

This study investigated the influence of Zee world programmes on young mothers in the chaplaincy of the Catholic Institute of West Africa, Port Harcourt. The findings revealed that young mothers in the chaplaincy of the Catholic Institute of West Africa, Port Harcourt spend considerable time consuming Zee World programmes. It is also evident that the programmes have significant influence on young mothers regarding family bond especially mutual relationship between husband and wife. However, the study also revealed that moral lessons are embedded in Zee World programmes. The research also showed that Zee World television programmes influences the social relationship of young mothers, they tend to interact more with members of their social class.

### Conclusion

The television remains a powerful and influential tool in disseminating information, education and entertainment among different classes of people. Zee World programmes if well regulated, the good moral lessons from these movies would help strengthen family bond and would improve the social relationships of the young mothers in the chaplaincy of the Catholic Institute of West Africa, Port Harcourt and Rivers State generally.

### Recommendations

With the completion of the study, the researcher made the following recommendations and contribution to study:

1. Couples are encouraged to dispose themselves for dialogue on the best time for Zee World programmes in the family.
2. The National film and Video Censors Board should regulate movies with possible negative impacts.
3. Young mothers should be considerate considering their basic sensitive roles in the family; while the attitudes of young mothers should not constitute reasons for "truancy" of their husbands.
4. Although Zee world programmes provide enlightenment, relaxation and entertainment, these however should not be allowed to overshadow the bond that should exist in every good home.

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