

Promotion of Alternative Medicine on Radio and its Impact on the Health Seeking Behaviour of Men in Ilorin Metropolis

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Abstract

The media are routinely cited by patients, after physicians and pharmacists, as the key source of information on new treatment for ailments. This underscores the importance of media in engendering the learning of correct health information, changing of health attitudes and values, and the establishment of new health behaviour. This study was undertaken to assess the promotion of alternative medicine on radio and its impact on the health seeking behaviour of men in Ilorin metropolis. Out of 400 copies of the questionnaire distributed, 396 representing 99 percent were returned. The study focused on all three local government areas situated in Ilorin metropolis. Sample was selected at different levels and stages using multistage, stratified, and purposive sampling techniques. Results indicated that men that are heavily exposed to the promotion of alternative medicine on radio seek unorthodox treatment for health ailments. Thus, it is recommended that government and regulatory bodies should monitor and control broadcast of health information on various mass media to ensure that the health information the audience are exposed to are credible and such that would impact their lives positively.

Keywords: Quack Science, Miracle Cure, Men, Alternative Medicine, Healthcare, Radio, Ilorin Metropolis.

Introduction

Health seeking behaviour of people in every society helps to show the quality of healthcare delivery system in a given society. Therefore, health seeking behaviour is

imperative because it reinforces the need for quality healthcare system in society (Atwine, Hultsjo, Albin, Hjelm, 2015). So, it is expected that every society makes provision for healthcare delivery system for its members with a view to providing medical and related services for the maintenance of good health. Before the colonisation of Nigeria, its people were socialised into using exclusively traditional system of health care delivery. However, the aftermath of colonisation in Nigeria presented two healthcare systems – traditional and orthodox which seem to work at cross purposes in meeting the health needs of people (Adefolaju, 2014; Ajibade, Fatoba, Raheem & Odunuga, 2005).

Orthodox healthcare system generally refers to the western medicine while traditional system refers to the indigenous medicine. While orthodox practice receive government's recognition, traditional practice is derided, and is not given support by the authorities majorly because the traditionalists lack the required systematic training and license necessary to perform medical practice.

In developed countries, health is mostly sought from orthodox sources, this is different in Africa. Unorthodox medicine is an important part of the African medical tradition (Stanifer, Patel, Karia, Thielman, Maro, Shimbi *et al*, 2015) and specifically, Nigerian healthcare system (Borokini&Lawal, 2014). Despite its broad use, controversies still remain on its effectiveness and on the impact of its promotion on radio (Fatoba, Raheem & Odunuga, 2005).

The public learns a lot about health through the media, and the health information they have from the media can impact their health seeking behaviour (Gollust & Lantz, 2009) in various ways. This is because patients routinely cite the media, after physicians and pharmacists, as the key source of information on new treatment for ailments (Cassels, Hughes, Cole, Mintez, Lexching & McCormack, 2003). This indicates that most consumers become aware of health conditions and treatment through traditional mass media, particularly radio.

Radio is one of the most effective media mobilisation tools that reach the farthest areas of a country with programmes that rural, literate and non-literate audiences can relate to (Anatsui, 2014). The reason for this can be adduced to the medium's suitability for development communication and its relative simplicity, cheapness and ubiquity without dependence on electricity supply. An intriguing peculiarity of radio is the manner in which it encourages behavioural change among the populace. Change in behaviour is regarded as the most difficult goal to achieve, yet radio programmes provide the only reliable communication system that reaches large portions of the population and thus constitutes a potent weapon in the behaviour-change process (Ezaka, 2017).

This distinctive characteristic of radio, perhaps, accounts for why traditional healers use it to popularise and publicise their unorthodox healthcare delivery system, which to a large extent, is aimed at boosting their business (Aslam & Zubair, 2015). In

the mass of listeners, traditional healers find an attentive audience whom they could lure to patronize their products. These products, which we refer to in this study as Alternative medicine, are unorthodox. Alternative medicine is therefore the use of unsubstantiated methods that lack a scientifically plausible rationale for healthcare delivery. These acts are performed by those who have not received formally recognised medical training and operate outside the purview of medical regulation (Datta, 2013).

Mass media are very influential in shaping the discourse about health, but there is still no consensus on the extent to which promotion of traditional drugs and healthcare delivery could influence health seeking behaviours of listeners that frequently listen to such promotion on radio. Also, many studies have focused on the perceived advantages and disadvantages of having a parallel healthcare system in society (Oreagba, Oshikoya, & Amachree, 2011; Runi, 2013; Adefolaju, 2014; Anatsui, 2014), yet there is insufficient literature on the impact the promotion of traditional medicine on radio have on the health seeking behaviour of different demographic groups in society. While there is abundant literature on general health seeking behaviour of citizens, little is written specifically about men (Lubega, Musinguzi, Omiel, Tumuhe, 2015). Therefore, there is the need for more detailed studies on the health seeking behaviour of men. This study, therefore, assesses how the promotion of traditional medicine on radio impacts the health seeking behaviour of men in Ilorin metropolis.

This overriding objective led to the following questions asked in order to achieve the main objective of this study:

1. What is the level of exposure of men in Ilorin to the promotion of alternative medicine on radio?
2. What are the perceptions of men in Ilorin towards the promotion of alternative medicine on radio?
3. What forms of gratification do men gain from listening to the promotion of alternative medicine on radio?
4. To what extent does the exposure to the promotion of alternative medicine on radio impact on the health seeking behaviour of men in Ilorin metropolis with regard to the extent to which they patronise traditional healers for healthcare?

Alternative Medicine and Healthcare Delivery System in Nigeria

The connotations of alternative medicine range from terms such as ethno medicine, non-conventional medicine, traditional medicine, herbal medicine or unorthodox medicine. In whatever form it is being referred to, societies and professional communities usually do not endorse this choice of treatment and see them as quackery. Quackery is inherently manifested when there is a clear and regular failure to meet the ethical standards of informed consent, benefit and risk, competence, professional integrity, and reasonable scientific base (Chambers, 2003).

Nevertheless, patronage of traditional medicine has increased globally over the years. It has been attested by researchers that herbal medicine has been widely embraced and even synthesised with the mainstream medical practice in some developed countries like the United Kingdom and the rest of Europe (Ekor, 2014). The peculiarity of its usage in developing countries, however, stems majorly from the belief that herbal medicinal products form an integral part of culture (Mukherjee, 2002; Bandaranayake, 2006).

Adefolaju (2014) says that traditional healers are endowed with medical knowledge and understanding of their environment which has made people patronise them for their medical needs. Thus, the stiff opposition to traditional medical practice from official quarters has not reduced its level of patronage simply because it was developed based on the dictates of the environment, hence, its affordability, accessibility and considered efficaciousness by the people.

However, a major concern has been raised towards the unorthodox practitioners' propensity in Nigeria to inflate the claims attached to advertisements and its products as well as not having scientific basis about its effectiveness, thereby making it difficult to ascertain legitimate and effective therapy and therapists (Adefolaju, 2014). Hence, caution has been called regarding the use of herbal medicinal products because, even though therapies involving traditional healers might have shown promising potential with the efficacy of a good number of herbal products, many of these products remain untested and their use are either poorly monitored or not even monitored at all (Ekor, 2014). Regulatory agencies have notably expressed their frustration at regulating traditional medicine due to lack of documentation, inadequate coordination of the practitioner's activities, poor communication between the practitioners and their patients, secrecy of actual contents and/or difficulty at ascertaining actual ingredients, incorrect diagnosis, imprecise dosage, low hygienic standards and the absence of written records about the patients (Adefolaju, 2014).

Nonetheless, more and more Nigerians still consult these traditional healers (Borokini & Lawal, 2014). Hans, Hans and Nagpal (2014) attribute the heavy reliance of patients on traditional healers to the challenges faced with the orthodox medical system. Adefolaju (2014) reckons that it is generally acknowledged that the Nigerian healthcare delivery system is very poor due to inadequate supply of health professionals, poor distribution of health facilities, poor access to safe drinking water, poor harnessing of all available medical and health systems including poor infrastructural development amongst others. In line with this, he advocates that the government should provide an enabling environment for the development of traditional medicine and its eventual integration into the healthcare delivery system of the country and for the benefit of the people. This, to him, is now necessary since traditional medicine constitutes a major source of healthcare to a large majority of people, especially those in the rural areas due to its accessibility, affordability and availability, despite government's lukewarm attitude towards it.

Mass Media and Health Communication

Media effect on their audience is a complex phenomenon, the most commonly cited of which are information and persuasion (Collins, Abeison, Pyman, Lavis, 2006). Accordingly, mass media are employed at all levels of public health in the hope that they engender the learning of correct health information and knowledge, the changing of health attitudes and values, and the establishment of new health behaviour (Catalan-Matamoros, 2011).

Consequent upon this, radio constitutes one of the many means through which citizens gain information relevant to their own health and well-being (Skuse, 2004). It is the dominant news platform in Nigeria across all major demographics (Broadcasting Board of Governors, 2014). Hogue, Doran and Henry (2012) reported that most listeners get information about one of more medical conditions from traditional mass media. Thus, although there is a prevalence of new media technologies in the society, the traditional media, like radio, continues to render its impacts in various ways. Radio stimulates community dialogue, national debate and provides public information and specialized training about health risks and disease prevention (Anatsui, 2014). Radio can help in the fight against health illiteracy through its ability to entertain and promote health awareness at the same time (Hoffman-Goetz, Donelle & Ahmed, 2014).

Accordingly, patient's decisions and behaviour in relation to their health may be formulated in large part from information drawn from mass media. These could include depictions of cause of illness and health and cure for such illness (Seale, 2003). However, in a lot of cases, these depictions are, of course, not 'true', but at best, partial truths, sometimes outright lies. Producers of such media content about health have particular agendas which is likely to influence what is relayed to audience (Seale, 2003). Although the mass media are important sources of information about medical treatments, there is concern that some coverage may be inaccurate and overly enthusiastic (Moynihan, Bero, Ross-Degnan, Henry, Lee, Watkins *et al*, 2000).

To this end, the mass media have been described as a double edged sword with regard to how it influences health behaviour in both positive (health-enhancing) and negative (health-compromising) ways. While the general public considers the news media to be a major source of medical and health information, studies have also documented the role of health news media coverage in shaping health behaviours and influencing public policy. However, researches have shown that media coverage of health issues, especially media reporting of medical and health news, is of poor quality and often poorly related to the actual empirical scientific evidence (Hoffman-Goetz, Donelle & Ahmed, 2014).

With the preponderance of programmes on traditional medicine on radio, especially in the South Western part of Nigeria, focusing on radio in this study would provide the opportunity to examine the possible impacts such programmes could have on the health seeking behaviour of members of the society. It would also provide

an opportunity to analyse how the efforts of a specific communication sector within a wide range of communication channels help to contribute to improved human development through how radio programmes on traditional medicine and care delivery influence peoples' health seeking behaviour either positively or negatively.

Against this background, the following hypothesis was proposed:

H₀₁: Exposure to traditional medicine on radio does not influence men to patronise traditional healers.

Traditional Medicine and Radio Programming in Nigeria

Radio programming is one of the principal means used by the traditional healers to ply their trade in Nigeria. An integral part of this is advertising and programme sponsorship detailing testimonies, illness and potential cure for such ailments. Advertising is one pertinent ingredient that can ensure the ability of one organisation to stay ahead of other similar brands in spite of the contending claims of competing organisations (Adom, 2015).

Traditional healers are no strangers to this intense competition, thus they utilise media platforms such as radio to advertise their products. The dominant format of this type of product advertisement is infomercial, a commercial television or radio program, or relativity commercial segment offering consumer information related to a sponsor's product or service. Thus, there are numerous adverts of herbal products in the mass media (Borokin & Lawal, 2014).

Studies have established that persuasive discourse of commercials ensure high patronage and the rising patronage of products (El Daly, 2011 & Vahid, 2012). To this end, traditional medicine use persuasive strategies in their advertisements to entice their audience. Sadly, Clara and Salvador (2013) discovered that health advertisements have the highest number of misleading spots among other forms of advert. There is predominantly an exaggerated promise usually based on the immediate effect of the product which is most likely to create false expectations in the consumer. More so, traditional healers are generally acclaimed to using case studies and testimonials to accelerate their business and project their findings directly on media without adhering to formal channels of scientific verification (Aslam & Zubair, 2015). They are reputed to give publicity and administer drugs that are regarded as miracle cures which are likely to add to the problem and vitiate the health situation of their customers (Datta, 2013). Hence, they tend to abuse meaning in language and make certain advertising claims for which they have no objective evidence to back up (Adegoju, 2008). As a result, source credibility is a major rhetorical strategy used to convince audience of the efficacy of the products and to negate the criticisms of herbal medicine as being local and shallow. To this end, humans have been observed to always look for quick fix to make themselves feel better. In a bid to get well quickly, people are often not scientifically conscious when it comes to medicine and when a new or old idea is recommended by someone they

know or admire, they are more likely to go for it (Fulton, 2017).

Against the aforementioned, while studies have examined the prevalence of traditional medicine in the media and the several formats they are presented, this study is unique in that it would provide insights on the potential impacts of unorthodox health information and promotion of traditional medicine on radio on the health seeking behaviour of men in Ilorin.

Gender Differences in Health Seeking Behaviour

Health seeking behaviours is simply the act of making decisions on whether or not to seek health care (Lubega, Musinguzi, Omiel, Tumuhe, 2015). It constitutes acts of making choices from the alternatives that are available and the ease with which individuals are able to choose certain ones over others (Shehu & Ogunsola, 2014). Demographic factors such as gender are one of the many factors that researchers have examined to understand its effects on health seeking behaviour of individuals in society. The health seeking behaviour of men is a complex phenomenon because they have been stereotyped as being reluctant towards seeking health when faced with illness. This attitude towards seeking healthcare seems similar globally. Men are generally apathetic to seeking healthcare as studies have shown; they are less likely to seek healthcare than women, unfortunately they are most highly likely to expose themselves to unhealthy behaviour which increase their risk of contracting deadly diseases like Sexually Transmitted Diseases (STDs), Cancers etc.(Lubega, Musinguzi, Omiel, TumOuhe, 2015).

Likewise, Tong, Raynor and Aslani (2014) notes that differences exist in how males and females source information about their health and Bidmon and Terlutter (2015) who agree women are more active information seekers than men. On the other hand, Shehu and Ogunsola (2014) argue that gender has no significant correlation with the health seeking behaviour of citizens because both sexes need to maintain a healthy lifestyle regardless of the condition of gender.

Consequent upon these differing views, the second hypothesis was formulated:

H₀₂: There is no significant relationship between men's exposure to the promotion of traditional medicine on radio and their health seeking behaviour.

An appraisal of many studies on gender and health seeking behaviour revealed that much emphasis is being laid on the gender differences in the health seeking behaviour of individuals in society and not much attention has been paid to how the health information gathered from the mass media actually impacts on the health seeking behaviour of each of the gender. It is thus the purview of this study to investigate how being exposed to traditional healing system and promotion of herbal medicine on radio impacts on the health seeking behaviour of men in Ilorin metropolis. Understanding this would provide basis upon which government can

reform health policy and appropriate intervention strategies (Lubega, Musinguzi, Omiel, Tumuhe, 2015).

Theoretical Framework

The Social Cognitive Theory deals primarily with cognitive and emotional aspect of behaviour for understanding behavioural change within the purview of health communication. It explains how individuals acquire and maintain certain behavioural pattern which serves as a basis for intervention strategies. In proposing the theory, Bandura (2004) advances that human functioning is the product of reciprocal determinism, or the dynamic display of personal factors (e.g. cognition, affect), behaviour and environmental influences which interact to influence human behaviour (Bandura, 2006). Thus, the four major cornerstones to this theory are human agency, human capabilities, vicarious learning and self- efficacy (Pajares, Prestin, Chen &Nabi, 2009).

In contemporary society, most of what we learn is through the media. There is a plethora of media contents from which audience learn what affects their behaviour. The implication of this theory for this study is in the purposive development of health campaigns to change health-related behaviour. Social Cognitive Theory presents a vantage point from which the influences of mediated content on audiences' attitudes and behaviours can be examined (Bandura, 2004). The media are important sources of information that facilitates observational learning among individuals and increase their self-efficacy to perform given behaviours (Bandura, 2004). Scholars have suggested that the media can help audience members to develop self-efficacy by providing them with behaviour models, instruction, encouragement, and the reduction of negative effect. Quite a number of experimental studies have tested the effectiveness of messages building self-efficacy through vicarious experience and verbal persuasion. These messages along with those featured in real-world campaigns have produced encouraging results in terms of increases in self-efficacy and behavioural intention (Pajares, Prestin, Chen &Nabi, 2009).

But to really understand the extent to which the cognitive and persuasive instructions and models provided in the promotion of traditional medicine on radio influence the behavioural intention in terms of health seeking behaviours of listeners, this study applied the Elaboration Likelihood Model. The Elaboration Likelihood Model explicates how issue-relevant information is processed either in an elaborate way, using critical thinking or, sometimes, in a simpler and less critical manner (Littlejohn & Foss, 2008). According to Petty and Cacioppo (1986) who developed the model, the central and peripheral routes constitute two major ways in which individuals evaluate received messages.

The central route is involved when the receiver actively process information and is persuaded by the rationality of arguments. However, the peripheral route is involved when the receiver does not expend cognitive energy in evaluating arguments

embedded in received information but is guided more by peripheral cues such as source credibility, liking, style and format of the message, the mood of the receiver as well as whether or not many people have complied with what is being promoted in the message (Anaeto, Onabajo&Osifeso, 2012).

Relating this model to the study, it is premised that men who are exposed to the promotion of traditional medicine and healing system on radio will or will not be persuaded by the health information they receive based on how critical they evaluate messages. Thus, if the promotion of traditional healing system and traditional medicine on radio is processed in the central route, men will carefully consider the arguments and the strength of argument will influence their health seeking behaviour. However, if it is processed along the peripheral route, men will not look closely at the strength of arguments and will quickly make judgement based on simple cues such as credibility, liking and consensus.

Methodology

Men in Ilorin, Kwara state, were the target population, with a total population of 296,821 (National Population Commission). The use of men in Ilorin metropolis was premised on the fact Ilorin metropolis consists of rural dwellings where illiterate people who can be susceptible to using traditional medicine can also be found. Using the Isreal model (Isreal, 2012) with precision level of 5% (± 5), a representative sample size of 400 was drawn. A cross sectional survey of 400 respondents residing in Ilorin metropolis was carried out.

The sample was selected using the multistage sampling techniques of stratified random and purposive sampling. Three Local Governments in Ilorin metropolis, consisting of Ilorin South Local Government (Fufu, Owode, Iloa, Matanmi, Malomo), Ilorin West Local Government (Budo-ago, Agbejila, Ogidi, Oko-lowo, Wara) and Ilorin East Local Government (Apeyin-oja, Agbeyangi, Ateiko, Ideapa, Lajiki) were purposively sampled. All these areas have the characteristics of a rural setting in spite of the fact that they are within Ilorin metropolis. The idea, however, was to select respondents across different social economic status from the population for a critical study of their perception on the promotion of traditional medicine on radio stations in Ilorin, such as Royal FM, Sobi FM and Harmony FM, on which such programmes come up for not less than twice a day as sponsored programmes. Thus, 400 respondents were selected through stratified random sampling process from ten areas that were also randomly selected from the three Local Governments – two areas from each of the three Local Governments. The range of respondents cut across different demographics. Questionnaire, which was designed and tested for validity and reliability, was used as instrument of data collection. The main study variables were measured on a 5-point Likert scale. The quantitative data generated through the questionnaire were analysed using SPSS software version 25. Out of the 400 copies of the questionnaire

Table 1: Demographic Profile of Respondents

Variable	Category	Frequency	Percentage
Age	18-35	258	65.2%
	36-50	97	24.5%
	51-70	39	9.8%
	71 and above	2	0.5%
	Total	396	100%
Marital Status	Single	268	67.7%
	Married	120	30.3%
	Divorced	8	2%
	Total	396	100%
Religion	Islam	189	47.7%
	Christianity	207	52.3%
	Total	396	100%
Tribe	Yoruba	323	81.6%
	Nupe	21	5.3%
	Barubas	8	2.0%
	Fulani	27	6.8%
	Others	17	4.3%
	Total	396	100%
	Educational Level	No formal education	19
Secondary school		3	0.8%
Technical/vocational school		3	0.8%
Diploma		5	1.3%
Undergraduate		216	54.5%
Postgraduate		150	37.9%
Total		396	100%
Occupation		Formal	249
	Business	62	15.7%
	Labourer	3	0.8%
	Others	82	20.7%
	Total	396	100%

Demographic Characteristics

The respondents cut across different socio-economic and educational strata. The highest number of respondents fell within the 18-35 age bracket accounting for 65.2 percent as opposed to those with 0.5 percent within the age bracket of 71 and above. Similarly, while 67.7 percent of the respondents were single, 30.3 percent were married and 2 percent were divorced. In the area of religion, 52.3 percent of the

respondents were Christians while 47.7 percent were Muslims. Regarding ethnic affiliation, the Yoruba group pulled the largest representation of 81.6 percent followed by the Fulani, which pulled 6.8 percent. The Nupes and Barubas recorded a total of 5.3 percent and 2 percent respectively while other ethnic groups pulled 4.3 percent. Pertaining to educational level of respondents, undergraduates constituted 54.5 percent while postgraduates and respondents with no formal education constituted 37.9 percent and 4.8 percent respectively. With regards to occupation, 62.9 percent of respondents had formal jobs while 15.7 percent and 0.8 percent worked as businessmen and labourers respectively. Others which mostly constituted students were 20.7 percent.

Table 2: Level of Exposure to the Promotion of Alternative Medicine on Radio

Level of Exposure to Quack Science and Miracle Cure on Radio	SA	A	U	D	SD	Total
I always listen to radio station(s)	158 (39.9%)	94 (23.7%)	51 (12.9%)	60 (15.2%)	33 (8.3%)	396 (100%)
I have been exposed to alternative medicine on the radio	89 (22.5%)	69 (17.4%)	78 (19.7%)	39 (9.8%)	121 (30.6%)	396 (100%)
I listen to alternative medicine on radio everyday	60 (15.2%)	60 (15.2%)	37 (9.3%)	76 (19.2%)	163 (41.2%)	396 (100%)
One cannot avoid listening to the promotion of alternative medicine on radio because it is pervasive	77 (19.4%)	71 (17.9%)	55 (13.9%)	46 (11.6%)	147 (37.1%)	396 (100%)

Note: SA- Strongly Agree, A- Agree, U- Undecided, D- Disagree, SD- Strongly Disagree

Table 2 indicates 39.9 percent of the respondents representing the majority strongly agreed to always listening to the radio as opposed to 8.3 percent who strongly disagreed. However, 30.6 percent strongly disagreed to being exposed to alternative medicine on radio as against 22.5 percent who strongly agreed. Also, 19.4 percent of respondents strongly agreed that one cannot avoid listening to the promotion of alternative medicine on radio due to its pervasiveness while 37.1 percent which constituted that the majority strongly disagreed.

Table 3: Perception of Respondents towards Alternative Medicine on Radio

Perceptions	SA	A	U	D	SD	Total
I always look forward to listening to radio content on alternative medicine	80 (20.2%)	37 (9.3%)	55 (13.9%)	62 (15.7%)	162 (40.9%)	396 (100%)
I believe the claims made by alternative medicine	89 (22.5%)	37 (9.3%)	27 (6.8%)	103 (26.0%)	140 (35.4%)	396 (100%)
I believe the claims of alternative healers are exaggerated	116 (29.3%)	41 (10.4%)	61 (15.4%)	54 (13.6%)	124 (31.3%)	396 (100%)

I am sceptical about the claims made by unorthodox doctors on radio	98 (24.7%)	60 (15.2%)	84 (21.2%)	58 (14.6%)	96 (24.2%)	396 (100%)
I believe alternative medicine make false claims on radio	89 (22.5%)	85 (21.5%)	44 (11.1%)	67 (16.9%)	111 (28.0%)	396 (100%)
I do not pay attention to alternative medicine broadcast on radio	131 (33.1%)	80 (20.2%)	40 (10.1%)	44 (11.1%)	101 (25.5%)	396 (100%)
I pay attention to alternative medicine broadcast on radio	83 (21.0%)	35 (8.8%)	79 (19.9%)	59 (14.9%)	140 (35.4%)	396 (100%)
I like the persuasive strategies used by alternative medicine healers on radio	100 (25.3%)	47 (11.9%)	40 (10.1%)	64 (16.2%)	145 (36.6%)	396 (100%)
I am persuaded by radio broadcast on alternative medicine	71 (17.9%)	43 (10.9%)	57 (14.4%)	64 (16.2%)	161 (40.7%)	396 (100%)
I get frightened whenever I listen to radio broadcast on alternative medicine	78 (19.7%)	36 (9.1%)	74 (18.7%)	78 (19.7%)	130 (32.8%)	396 (100%)
I turn off my radio whenever alternative medicine broadcast comes on	68 (17.2%)	48 (12.1%)	70 (17.7%)	74 (18.7%)	136 (34.3%)	396 (100%)
The appeal of fear alternative healers on radio adopts is repulsive	80 (20.2%)	57 (14.4%)	86 (21.7%)	63 (15.9%)	110 (27.8%)	396 (100%)
The appeal of fear unorthodox doctors on radio adopts is persuasive	95 (24.0%)	45 (11.4%)	71 (17.9%)	71 (17.9%)	114 (28.8%)	396 (100%)

Note: SA- Strongly Agree, A- Agree, U- Undecided, D- Disagree, SD- Strongly Disagree

Table 3 reveals the perceptions of respondents towards the promotion of alternative medicine and unorthodox doctors on radio. Respondents constituting 40.9 percent strongly disagreed to always looking forward to listening to the promotion of alternative medicine and unorthodox doctors on radio as opposed to 20.2 percent who strongly agreed. Another 35.4 percent of the respondents strongly disagreed to believing the claims made by the alternative medicine and unorthodox doctors on radio while 22.5 percent strongly agreed. Respondents representing 31.3 percent strongly disagreed that claims made by the alternative medicine and unorthodox doctors are exaggerated as opposed to 29.3 percent who strongly agreed.

However, respondents representing 24.7 percent strongly agreed to be sceptical about the claims made by the alternative medicine and unorthodox doctors on radio as against 24.2 percent who strongly disagreed. While 33.1 percent strongly agreed to not paying attention to the promotion of alternative medicine and unorthodox doctors on radio, 25.1 percent strongly disagreed. Only 25.3 percent of the respondents strongly agreed to like the persuasive techniques used by the alternative medicine and unorthodox doctors on radio while 36.6 percent representing the majority of respondents strongly disagreed.

Respondents constituting 32.8 percent strongly disagreed with getting frightened whenever they listen to the promotion of alternative medicine and unorthodox doctors on radio as opposed to 19.7 percent who strongly agreed. While respondents representing 34.3 percent strongly disagreed to turning off their radios

whenever the promotion of alternative medicine and unorthodox doctors broadcast come on, 17.2 percent of them strongly agreed to turning off the radio. Respondents constituting 27.8 percent strongly disagreed that the appeal of fear adopted by the promotion of alternative medicine and unorthodox doctors on radio is repulsive as against 20.2 percent who strongly agreed. Also, 28.8 percent of the respondents strongly disagreed that the appeal of fear used for the promotion of alternative medicine and unorthodox doctors is persuasive as against 24 percent who strongly agreed.

Table 4: Gratifications Respondents gain from the promotion of alternative medicine and unorthodox doctors on Radio

Gratifications	SA	A	U	D	SD	Total
I derive a lot of benefit from the health information I get from the promotion of alternative medicine on radio	115 (29.0%)	34 (8.6%)	29 (7.3%)	92 (23.2%)	126 (31.8%)	396 (100%)
I get enlightened by the information given by alternative or unorthodox doctors on radio	132 (33.3%)	37 (9.3%)	33 (8.3%)	105 (26.5%)	89 (22.5%)	396 (100%)
The information given by alternative or unorthodox doctors on radio are more easily understandable than those of orthodox health practitioners	85 (21.5%)	61 (15.4%)	61 (15.4%)	64 (16.2%)	125 (31.6%)	396 (100%)
I get entertained by the information given by alternative or unorthodox doctors on radio	106 (26.8%)	51 (12.9%)	51 (12.9%)	82 (20.7%)	106 (26.8%)	396 (100%)
Exposure to the promotion of alternative medicine and unorthodox doctors on radio soothes my apprehension of any disease	81 (20.5%)	24 (6.1%)	64 (16.2%)	77 (19.4%)	150 (37.9%)	396 (100%)

Note: SA- Strongly Agree, A- Agree, U- Undecided, D- Disagree, SD- Strongly Disagree

Table 4 indicates the gratifications respondents derived from the promotion of alternative medicine and unorthodox doctors on radio. Respondents representing 29 percent strongly agreed that they derived a lot of health information from the promotion of alternative medicine and unorthodox doctors on radio as opposed to 31.8 percent who strongly disagreed to this. However, 33.3 percent which constitutes majority of respondents strongly agreed that they were enlightened by the information given by the promotion of alternative medicine and unorthodox doctors on radio as against 22.5 percent who strongly disagreed. Also, respondents constituting 31.6 percent strongly disagreed that the information given by

unorthodox doctors on radio are easily understandable than those of orthodox health practitioners. Respondents representing 21.5 percent strongly agreed to this. Interestingly, while 26.8 percent of the respondents strongly agreed to getting entertained by the information given by the alternative medicine and unorthodox doctors on radio, 26.8 percent of respondents also strongly disagreed to getting entertained. However, while 20.5 percent of respondents strongly agreed that exposure to the promotion of alternative medicine and unorthodox doctors on radio soothe their apprehension of any disease, 37.9 percent of respondents strongly disagreed to this.

Table 5: Extent to which Exposure to the promotion of alternative medicine and unorthodox doctors impact on Health-seeking Behaviour

Impact of Exposure on Health Seeking Behaviour	SA	A	U	D	SD	Total
I have sought help for various health problems through the alternative medicine and unorthodox doctors	107 (27.0%)	45 (11.4%)	17 (4.3%)	58 (14.6%)	169 (42.7%)	396 (100%)
I responded positively on hearing about a medical condition through the promotion of alternative medicine and unorthodox doctors	105 (26.5%)	53 (13.4%)	52 (13.1%)	53 (13.4%)	133 (33.6%)	396 (100%)
I knew I was suffering from an ailment before I heard of it	63 (15.9%)	73 (18.4%)	42 (10.6%)	70 (17.7%)	148 (37.4%)	396 (100%)
alternative medicine radio broadcast I did not know I was suffering from an ailment until I heard it on alternative medicine radio broadcast	36 (9.1%)	50 (12.6%)	40 (10.1%)	52 (13.1%)	218 (55.1%)	396 (100%)
I always get health information on alternative medicine radio broadcast	81 (20.5%)	60 (15.2%)	47 (11.9%)	45 (11.4%)	163 (41.2%)	396 (100%)
I prefer radio to other mass media in my search for health information on alternative medicine	85 (21.5%)	30 (7.6%)	47 (11.9%)	64 (16.2%)	170 (42.9%)	396 (100%)

Note: SA- Strongly Agree, A - Agree, U- Undecided, D- Disagree, SD- Strongly Disagree

Table 5 indicates the extent to which exposure to the promotion of alternative medicine and unorthodox doctors on radio impact on the health seeking behaviour of respondents. While respondents representing 42.7 percent strongly disagreed to have sought help for various health problems through alternative and unorthodox doctors; 27 percent of the respondents disagreed. Respondents constituting 33.6 percent strongly disagreed to have responded positively on hearing about a medical condition from alternative medicine broadcast on radio. This is against 26.5 percent of respondents who strongly agreed to have responded positively. However, respondents representing 15.9 percent strongly agreed that they knew they were suffering from an ailment before they heard it through the promotion of alternative

medicine and unorthodox doctors on radio as against 37.4 percent who strongly disagreed. While 41.2 percent of respondents strongly disagreed to getting health information from alternative medicine or unorthodox doctors on radio, 20.5 percent strongly agreed. Similarly, respondents constituting 21.5 percent strongly agreed to preferring radio to other mass media in their search for health information on alternative medicine as against 42.9 percent who strongly disagreed.

Table 6: Extent to which Promotion of Alternative Medicine on Radio influenced Patronage of Traditional Healers and Unorthodox Doctors

Influence of Exposure on Patronage of Traditional Healthcare Delivery System	SA	A	U	D	SD	Total
Hearing about a health condition through the promotion of alternative medicine on radio caused me to worry about my health	95 (24.0%)	58 (14.6%)	43 (10.9%)	66 (16.7%)	134 (33.8%)	396 (100%)
I sought further information about a condition or treatment I heard on alternative medicine on radio	82 (20.7%)	69 (17.4%)	50 (12.6%)	70 (17.7%)	125 (31.6%)	396 (100%)
The radio content I heard on the promotion of alternative medicine triggered me to seek treatment for a disease	95 (24.0%)	66 (16.7%)	41 (10.4%)	91 (23.0%)	103 (26.0%)	396 (100%)
My inquiry about a condition I heard through the promotion of alternative medicine on radio led to me to receiving treatment for the condition	99 (25.0%)	46 (11.6%)	28 (7.1%)	112 (28.3%)	111 (28.0%)	396 (100%)
The persuasive techniques used by the alternative medicine or unorthodox doctors on radio led me to seek treatment for an illness	77 (19.4%)	52 (13.1%)	44 (11.1%)	79 (19.9%)	144 (36.4%)	396 (100%)
The rationality of arguments made by alternative healers on radio made me seek for unorthodox treatment	49 (12.4%)	61 (15.4%)	34 (8.6%)	82 (20.7%)	170 (42.9%)	396 (100%)
The credibility of alternative healers on radio influenced my patronage of unorthodox treatment	70 (17.7%)	23 (5.8%)	65 (16.4%)	92 (23.2%)	146 (36.9%)	396 (100%)

Note: SA- Strongly Agree, A - Agree, U- Undecided, D- Disagree, SD- Strongly Disagree

Table 6 shows the extent to which exposure to the promotion of alternative medicine on radio influence men to patronise traditional healthcare delivery system. While respondents representing 33.8% strongly disagreed that hearing about a particular health ailment through the promotion of alternative medicine on radio caused them to worry about their health, 27 percent of respondents strongly agreed. Respondents constituting 31.6 percent strongly disagreed to seeking further treatment about a condition or treatment they heard through the promotion of

alternative medicine on radio as opposed to 20.7 percent who strongly agreed. While respondents constituting 26 percent strongly disagreed that radio content on alternative medicine triggered them to seek treatment for a disease, 24 percent of respondents strongly agreed.

In a similar vein, 36.4 percent of respondents strongly disagreed that persuasive techniques utilised by the traditional healers on radio motivated them to seek treatment for an illness while 19.4 percent strongly disagreed. Also, 12.4 percent of respondents strongly agreed that the rationality of arguments made by the traditional healers or unorthodox doctors made them seek for unorthodox treatment as opposed to 42.4 percent who strongly disagreed. Likewise, respondents representing 17.7 percent strongly agreed that the credibility of the traditional healers or unorthodox doctors and the information they give on radio in promoting traditional medicine influenced their patronage of unorthodox treatment as against 36.9 percent of respondents who strongly disagreed.

Discussion of Findings

The aim of this research is to examine the promotion of alternative medicine on radio and its impacts on the health seeking behaviour of men in Ilorin metropolis. Consequent upon this, the first research question examined the level of exposure of respondents to the promotion of alternative medicine on radio. Based on the findings of this research, it was discovered that a majority of the respondents acquiesced to listening to radio always. This lends credence to the assertion of Ezaka (2017) that radio programmes provide the only reliable communication system that reaches large portions of the population and thus constitutes a potent weapon in the behaviour-change process.

However, this did not necessarily translate to the exposure of the majority of the respondents to the promotion of alternative medicine on radio on radio. As can be seen from Table Two, 30.6 percent disagreed to being exposed to the promotion of alternative medicine on radio as opposed to 22.5 percent who strongly agreed. A large percentage of the respondents further revealed that even though they did not listen to the promotion of alternative medicine on radio every day, they felt bombarded with the broadcast of the promotion of alternative medicine on radio.

Another aim of this research was to investigate the perception of respondents toward the promotion of alternative medicine on radio. As discovered from the findings of this study, not a large number of respondents looked forward to listening to the promotion of alternative medicine on radio. As shown in Table Three, a majority of the respondents believed the claims of the traditional healers on radio are exaggerated. This can be related to a major concern raised by Adefolaju (2014) towards unorthodox practitioners' propensity in Nigeria to inflate the claims attached to advertisement and its products as well as not having scientific basis about its effectiveness, thereby making it difficult to ascertain legitimate and effective therapy and therapists. A large number of the respondents equally revealed that they turned off

representing 15.9 percent admitted that they knew they were suffering from an ailment before they heard it through the promotion of alternative medicine on radio as against 37.4 percent who strongly disagreed. This can be translated to mean that 37.4 percent of respondents only got to know they were suffering from an ailment after listening to it via the promotion of alternative medicine on radio. In a similar vein, 21.5 percent of respondents as against 42.9 percent conceded to preferring radio to other mass media in their search for health information on traditional medicine.

Hypothesis 2 of this study was also accepted with the $X^2 = 10.0671005$; $LS = 0.05$; $p\text{-value} = 0.06772189$. Since the $p\text{-value} > 0.05$, the null hypothesis that “There is no significant relationship between exposure to the promotion of alternative medicine on radio and health seeking behaviour of men” was accepted; meaning that respondents were not prompted to seeking healing from traditional healers as a result of their exposure to the promotion of alternative medicine on radio.

The extent to which exposure to quack science on radio influences patronage of traditional healers was a major aim that was explored in this research. It was discovered in the findings that 27 percent of respondents as opposed to 33.8 percent strongly agreed that hearing about a particular health ailment on the promotion of alternative medicine on radio caused them to worry about their health. In furtherance to this, respondents representing 20.7 percent conceded to have sought for further treatment about a health condition they listened to on the promotion of alternative medicine on radio.

The research interest in understanding how critical respondents evaluated messages of traditional medicine was explored. It was revealed in the research findings as indicated in Table Six that only 12.4 percent of respondents strongly agreed that the rationality of arguments made by the traditional healers and experts triggered them to seek for traditional healthcare delivery system as opposed to 42.4 percent who strongly disagreed. Also, respondents representing 17.7 percent strongly agreed that the credibility of the traditional healers or unorthodox doctors influenced their patronage of unorthodox treatment as against 36.9 percent of respondents who strongly disagreed.

Similarly, hypothesis 1 was accepted that “Exposure to the promotion of alternative medicine on radio does not influence men to patronise traditional healers”. This is because $r = 0.568$; $R = 15.68$; $R^2 = 67\%$; $LS = 0.05$ and $p\text{-value} = 0.6971$ which is greater than 0.05. Therefore, the promotion of alternative medicine on radio and respondents' exposure to it did not really influence them to patronise the traditional healers.

Conclusion

The purpose of this research was to examine the impact of the promotion of alternative medicine on radio on the health seeking behaviour of men in Ilorin metropolis. Five research questions guided the study while two hypotheses were tested. The study revealed that some of the respondents were exposed to the

promotion of alternative medicine on radio but this did not necessarily impact heavily on their health seeking behaviour. Rather, it was revealed in this research that one of the major gratifications respondents get from being exposed to the promotion of alternative medicine on radio is the ability to learn new health information and get entertained.

The level of derision with which traditional medicine are treated in the Southwest society was also attested to in the results of this research findings when respondents were assessed based on their perception of the promotion of alternative medicine on radio. While a number of respondents believed the claims made by traditional healers are exaggerated and thus tuned off their radio when the broadcasts came on, some other respondents considered the fear appeal utilised by traditional healers as repulsive.

Although this research revealed that a few respondents were rarely triggered to seek traditional healthcare based on their exposure to the promotion of alternative medicine on radio, it is recommended that adequate attention needs to be paid to the broadcast of health information on radio. Since it is revealed in this research that most of the respondents derived health information from the broadcast or the promotion of alternative medicine on radio, it is expected that the government, mass media and other stakeholders put up necessary measures to ensure that the health information the audience listens to or get from radio is credible and such that would impact their lives positively.

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