

**RADIO AND POLITICAL MOBILISATION OF WOMEN IN ADO-ODO/OTA LOCAL
GOVERNMENT OF OGUN STATE**

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ABSTRACT

This study explores the role of radio in mobilising women for politics in Ado-Odo/Ota area of Ogun state of Nigeria. Survey design was used and the results were presented with tables and analysed using simple percentages. The sample size of the study was 200 respondents but only 199 copies of the questionnaire were useful for analysis. This study examined the extent to which women were enlightened by radio and it found out that radio was one of the major medium through which they were aware of political events amidst other factors like other women politicians acting as role models to women of the community. The researchers discovered that the respondents who are women listen to radio, some on a daily, weekly or monthly basis. It was also revealed that radio discusses political issues but many of the respondents are of the view that their community and culture mobilised them the more in participation in politics. It was therefore recommended that radio can also play a major role in mobilising women for politics, but radio cannot work in isolation. The radio should therefore seek ways to produce better political programmes that can effectively appeal to the rational of its audience by putting into consideration other factors, (culture, community, etc.) and by so doing the women are confident that their beliefs are still important and not treated as nothing. Radio can encourage women by bringing female politicians who have made it to enlighten other women on the benefits of participating in politics. These women can act as role models to other women and when people have role models, the tendency to do as they do is high.

INTRODUCTION

Nigerian women make up of half the population size of the country, yet the constitutional policy of women getting one-third of seats remains a mirage. With only one-third of seats in politics, there is still that misrepresentation of the marginalized group. Statistics has it that only 6 percent of ministerial and sub-ministerial officials in Nigeria are women (Population Reference Bureau, 1998). According to Gender audit and Inter-parliamentary Union (IPU) Parline database (2003 and 2008) as cited in Agbalajobi, (2010); ‘There was no seat for women in 2003 and 2008 for the governorship office and also the house of assembly with 990 seats; women got 36 and 54 seats in 2003 and 2008 respectively.’ All these reveal that women participate in politics but there is still that under-representation of women in Nigeria even after women are only vying for one-third of seats to represent their group. Could this be as a result of paucity of knowledge or could this be a result of low level of sensitization by the media?

The mass media in any society cannot operate in isolation. They must operate within a state. The mass media are usually regarded as the fourth estate of government which serves as the watchdog of the society. They see what is happening in the society and report back to the people as it is. Mass media could be television, radio, newspapers, magazines, radio, etc. That is any medium used to transmit large information to a large heterogeneous group of people. They report the happenings of the Executive, Legislative and the judiciary arm of government in any given state that practices democracy.

The focus is on radio which is regarded as the most effective medium because it transcends the barrier of literacy and it covers a wide geographical region. The UNESCO reporters on Indian’s rural forum observe that in the developing countries, the greater part of the people live on the land, they are frequently isolated by illiteracy and lack of transport. Effective communication with rural people and their active participation

in the life of their country is essential for developing societies. Thus, radio broadcasts, when skilfully used, have proven to be the most effective medium of communication with the population.

Nigeria claims to be practicing democracy, but this practice does not seem to be absolute as it does not go according to the tenets of democracy. According to International IDEA (2000, p.46),

A culture of democracy must reflect norms and values that place a premium on the freedom of the individual- freedom from state abuse and from infringements of rights by other individuals. It further guarantees equality before the law, as well as providing opportunities for all citizens to have equal access to the material and cultural resources that guarantee their basic livelihood. The essence of democracy is that citizens must be able to ventilate their views through unrestrained debates, from the lowest level and smaller unit, and that there should be active citizens' participation in governance as well as unrestricted communication between government and the governed.

From the above statement, it is seen that Nigeria's democracy is not "true" democracy because not all citizens of the state have equal rights to the material and cultural resources especially for the women group where we still have all forms of stereotyping, Women who make almost half the population of the country are not able to air their views, leading to a low level of participation in governance. Therefore, there is a need to use the tool used for social change which is the mass media to effectively sensitize this group of people (women) so that their views can be aired without any restraints and encourage their participation in governance, and not leave government in the hands of the few, but many.

The area of study is Ado-Odo/Ota local government area of Ogun State. The Ado-Odo/Ota Local Government Area is one of the 19 Local Government Areas of Ogun State, Nigeria. It came into existence on May 19, 1989 following the merging of Ota, part of the defunct Ifo/Ota Local Government with Ado-Odo/Igbesa Areas of the Yewa South Local Government. Ado-Odo/Ota borders on metropolitan Lagos. The Local Government Area is the second largest in Ogun State and the headquarter is at Ota.

STATEMENT OF THE PROBLEM

Several studies have been carried out concerning the issue of women's participation in politics and they have come out with various findings about this issue, and these studies focused more on other factors; social, cultural, economic, that led to their non-participation.

There is obvious difference in the ratio of men to women in politics and this has led to the under-representation of this group in making national decisions. Idebi (2008) said radio has come to educate women in their newly ascribed civic function while simultaneously addressing them as mothers and housewives located in the private/public sector. Therefore this study seeks to find out how effective the use of radio can be as a medium for social change and tool for mobilization towards the participation of women in politics.

OBJECTIVES OF THE STUDY

Therefore the objectives of this study are:

1. To examine the extent to which women use the radio
2. To find out how often women use the radio.
3. To determine if the radio meets their needs to be able to mobilize them for politics
4. To find out if radio discusses political issues.
5. To seek ways radio can be used to increase women's participation in politics.

RESEARCH QUESTIONS

1. To what extent do women use the radio?
2. How often do women use the radio?
3. Does radio meet the needs of women especially in mobilizing them for politics?
4. Does radio discuss political issues?
5. What is the rating of radio among other factors that can mobilize women to participate in politics?

CLARIFICATION OF CONCEPTS

Politics simply means the act of getting into activities that has to do with leading a group of people usually citizens and engaging in governmental activities. Encarta Learning Dictionary defines it in two ways: the theory and practice of government, especially the activities associated with governing, with obtaining legislative or executive power, or forming and running organizations connected with government. The other definition is the political activity that has to do with the interrelationships between the people,

groups, or organizations in a particular area of life especially insofar as they involve and influence power and influence or conflict. For the purpose of this study, the definition of politics has to do with the participation of women in government and government activities that make them visible to the people.

Mobilization is the obvious means of bringing people together to participate in an event that will lead to a change. This change could be positive or negative. Mobilization by Nestle (1976,p.6) as cited in International IDEA (2000) views it as a process by which people in society are made aware of what they have in common and what ways they are different from others. Mobilization according to Jerry Gana as cited in Oso (2002) is the process of pooling together, harnessing and actualizing potential human resources for the purpose of development. It is a process whereby human beings are made aware of the resources at their disposal, and are also motivated and energized to collectively utilize such resources for the improvement of the spiritual and material conditions of living.

Radio is one of the mass media used to transmit information from one geographical entity to another. It is said to be the most effective medium amongst other media such as television, newspaper, magazines, internet etc. it is relatively cheap and attached to at least all household. It is also a portable medium which can be carried from one place to another; it can be found in the sitting rooms, shops or public areas. The radio transcends the barrier of literacy; it talks to both literate and non-literates. The language could be formal and non-formal which calls for equal accessibility for all groups in the society.

Participation refers to the act of taking part in an event, process. This would infer to as the active contribution of the women in taking part in the decision making process of the state. This participation would range from local, regional to the federal level.

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

It is a well-known fact that women over the world are catalysts for development and change, yet in the study of twentieth century Nigerian political history, the role of women has tended to be regarded as insignificant (Amadi, 2001). In fact it has been relegated to footnotes' (Mba, 1997) as cited in (Oso, 2002). Various researchers have been conducted to this effect to seek ways, prospects and solutions to this immeasurable gap between men and women occupying public offices, to give equal representation of all the groups in the society. Since the society is made up of men and women with almost same size in the population. Therefore, there is a dire need to bridge this gap and sensitize women to get hold of opportunities as the major key is information which is lacking in our societies. Effective communication which operates in a society through the mass media cannot operate in isolation; it has to operate with the society so as to reflect the needs of the people.

ORIGIN OF THE MARGINALIZATION OF WOMEN IN NIGERIAN POLITICS

The issue of under-representation in politics can be first and foremost linked to the attitude of the colonial administrators. On the other hand, many women lack the skills to compete effectively with men in politics as a result of the advantage men have over women with regard to early formal education. The position of women in the family also militated against women's participation, where we have men been the head of the home and women been the caretakers and taking menial jobs as trading, clerical work and nursing. The issue of women not given adequate space or allocated offices in the government did not just start but has been with man since our inception. Once upon a time where women ruled in male-dominated areas, example of such women include Nana Asmau, Moremi, Queen Amina, Queen Kambasa etc. According to (Vivian, 2009) most African oral traditions, surviving religion cults and extinct political institutions all attest to the significant position women occupied in the social, economic and political evolution of the different African communities. (Vivian, 1996) considers colonization, military rule, patrilineal system of descent and illiteracy as some of the causes of subjugation of women especially in Nigeria. When the colonial masters came, their aim was to weaken all perceived opposition and so societies with women leadership were weakened and replaced by men who are loyalist. Religion also came with colonial masters and this relegated women to the background where women were not placed at the fore front of issues and matters. Cultural practices also caused this marginalization where people are of the belief system that only male children should be educated as the woman may marry to another man who will cater for her needs.

Women constitute a larger percentage of the illiterate group in Nigeria. (Eleazu, 1988) supports this by saying women's relegation can be attributed to the fact that in most families, parents prefer to send their sons to school, instead of their daughters whom they feel would eventually get married and thus get incorporated into another family, thus, a larger percentage of the girls remain uneducated and unexposed. Lack of adequate finance is a crucial hindrance to effective female participation in politics in Nigeria. A large portion of the Nigerian female population is not as financially strong as their male counterparts and

this doesn't encourage women at all. Most women during a sizeable part of their adult lives, most women are involved not only in child bearing, but also in child rearing. Thus, much of the time they may have wished to devote to politics is taken up by their maternal challenges and obligations.

All these factors inhibit the growth of women participation in politics and day-to-day governance of the society. That is why we have more women appointed into positions than elected representatives, this is not to say that women do not come out to vote during elections, but always slack when it has to do with vying for positions. Women, who try to come out, die out owing to lack of encouragements from their fellow women and so lose interest in running for positions. E.g. Sarah Jubril who scored only one vote in the 2011 Peoples Democratic Party (PDP) nomination of its presidential flag-bearer. (Nykwere, 2011). No wonder too often than not women are disadvantaged by the fact that political system are run on the assumption that those who participate have no family responsibilities (Norris & Lovenduski, 1995) as cited in (Burn, 2005). It is with this that Sani (2001) said that the pursuits of women participation in politics are hampered by two major factors: traditional beliefs and practices and financial constraints.

BARRIERS TO WOMEN PARTICIPATION IN POLITICS

Paludi (1998) classified the different barriers to women's participation in politics as follows; Structural barriers, which include lack of women politicians as role models and mentors. The limited number, especially married women with families, who have successfully blended a political career with family life, may prove a handicap for prospective women candidates.

The second is situational barrier, which is the motherhood role, is one of the most important elements of women's identity. Naomi Lynn and Cornelia Flora (1977) as cited in Paludi (1998) found out that motherhood was an especially difficult barrier preventing many women from pursuing political office. The odd hours and constant demands on time that are required of the politician created special problems, especially for women with children

THE PRESENT ORDER OF WOMEN PARTICIPATION IN POLITICS

Women's participation in all aspects of any democratic society is crucial to the quality of democracy itself (Ogala, 2002). Politics is another major arena in which women's low power and status are apparent. In the twentieth century, activists worked to gain women the right to vote (called women suffrage). In most countries, voting rights have only been awarded to women in the last thirty years. Even in the United States, it was not until 1920 that women were granted the right to vote. By the year 2003, all countries that allow males to vote have granted women that same right, except for Kuwait.

Although, there has been an increase of women in politics these past years, these very few in politics are the very few that when the going got tough, they kept going. This is because there are so many arrows thrown at women in politics possibly because of the society which we are in where gender stereotyping is the order of the day. It seems, gender stereotypes are used against women leaders. If they are aggressive and decisive, they are chided for being 'men', if they are democratic; they are criticized for being weak and for not being in control. Women must do what is not expected of them while doing enough of what is expected of them to gain acceptance (Morrison, White, & Velsor, 1987) as cited in (Burn, 2005).

THE ROLE OF THE RADIO IN MOBILIZING WOMEN FOR POLITICS

Communication eases development by giving a voice to the people; by fostering support for new policies or reforms; protecting the interests and rights of the citizens; and mobilizing the people participation in issues that affect the growth and development of the nation. (Dye & Zeigler 2003). They believe that political awareness can be stimulated by increasing exposure to the mass media.

FUNCTIONS OF THE MEDIA

1. Create and promote political awareness
2. Identify and promote civic responsibilities among people
3. Mobilize the people towards that achievement at national goals.
4. Promote social justice based on responsibilities and rights of the individual in the society.

The mass media needless to say constitute an important ideological apparatus of the state. (Oso, 2002). Mass media here refers to any means used to transmit media messages from a source to a receiver. It could be radio, television, newspapers, and magazines, Oso (2002) believes the functions of these media has been dysfunctional and believes these media is very important as he cannot imagine a society with a paralyzed mass media system and claims that such societies will have arbitrary exercise of power by the ruling elites; mass detachment of the citizenry from the political process due to lack of enlightened

information; restricted mass mobilization drive and more importantly the denial of the beneficial role of the mass media in informing, educating and entertaining the masses. According to a statement by a former American President that says “I prefer a newspaper without government to a government without newspapers” this shows the respect accorded to the media of any society. While the media have a lot of roles to play in rural development, it is yet to be seen whether they are playing the roles as expected of them.

However, the following roles can be identified:

- Social mobilization.
- Political sensitization.
- Provision of linkage between the government and the people.
- Serving as the voice of the people.
- Facilitation of economic activities.

All these functions can only be implemented via the use of a medium which addresses the need of the people. But for this study we consider the use of radio which is a medium for the people. According to (Folkerts. J. Lacy. S. Larabee. A. 2009), Radio is the most popular, accessible and affordable medium for many Africans, especially in poor, rural areas where literacy rates are low. Since radio can run on batteries, solar power or hand crank, users do not need electricity which is a major setback of a developing society. Radio is used for political organizing, health and safety education, investigative reporting and community events.

Over the years, it has been discovered that the radio is one veritable medium that has been associated with members of the grassroots. These members have a special affiliation to this medium as a man on his farm and the woman in her trade stall can listen to the radio and make meaning out of it. It could be seen that radio programme producers exercise a leap of faith assuming that listeners are listening, are able and willing to accept recommendations being made.

The theories used in this research paper are:

1. Democratic participant theory
2. Selective theories

These theories will serve as a platform for which we will determine what women use the radio for, and if the radio messages has an effect to efficiently influence women to participate in politics.

DEMOCRATIC PARTICIPANT THEORY

This theory seeks the democratization of the media for the accessibility by all and sundry. The theory simply lays emphasis on the need for popular participation and plurality in the access to media. The baseline of this theory is that, every individual (man and woman) and every part of the society should have access to the media so that they can air their views about happenings in the society. Through this they are automatically exercising their rights to self-determination.

According to Asemah (2008), the democratic participant media theory stresses the need for access and rights to communication by all. It calls for horizontal in place of the top down communication, which is a concern for feedback, socio-political communication, and an acknowledgement of the feedback so as to realize the completed communication circuit.

The basic assumptions of the theory as identified by McQuail (1987) are:

- ✓ Individual citizens and minority groups have right access to media and rights to be served based on their determination of needs.
- ✓ The organization and content of the media should not be subjected to centralized, political or state bureaucratic controls.
- ✓ The media should exist primarily for the audience and not for the media organizations, professionals or client of the media.
- ✓ Certain social needs relating to mass media are not adequately expressed through individual consumer demands, not through the state and its major institution. Everyone in the society is to have access to the media.

Going by this theory, the minority group which in this paper are the women, have right access to media and rights to be served based on their needs, these needs include the desire to participate in politics and be given equal space in the political parties. The content of the media should also not be subjected to political or state controls; rather it should be for the audience.

In communication, especially in political communication, the radio should not be used only by political aspirants to air their manifestos but also to voice the needs of the minority.

SELECTIVE THEORIES

In looking at what women use the radio for as regards their participation in politics, we would consider the individual differences of these women, i.e. what appeals to Mrs. A, might not appeal to Mrs. B, and so receive and interpret media messages in different ways. More so, people perceive media messages differently because they have different psychological dispositions, past experiences, cultural expectations and social relationships.

Selective theories assume that media messages must be consistent with the needs, interests, beliefs, attitudes, etc, of the audience if they must have direct effect on them. The theories hold that the audience is made up of different people with their different characteristics. People are different in terms of attitudes, personality and lifestyle. Individuals perceive things differently to the same message from the radio, newspapers, etc. This theory simply holds that “one man’s meat is another man’s poison”. The consistency theories can be further classified into the following:

- ✓ **SELECTIVE EXPOSURE:** Baran and Davis (2003) opines that selective exposure or attention is the process by which people only expose them or attend to those messages consistent with their pre-existing attitudes and beliefs. People selectively expose themselves to media messages. This screening aspect depends on many factors; such as reach of media, accessibility, age, cultural acceptability, etc. Individuals expose themselves to selected messages and because of this it is difficult for other messages to have effect on them, as messages you do not expose yourself to will not have effect on you. The media cannot change your attitude if other factors more fundamental are not inclusive. People tend to expose themselves to those mass communication messages, which are in agreement with their attitudes and interests. This determines what radio station to tune to, or what newspaper to subscribe to or read.
- ✓ **SELECTIVE PERCEPTION:** This predicts that people will interpret messages in a manner consistent with their pre-existing attitudes and beliefs. This is the tendency to interpret communication messages in terms of one’s existing attitudes. People of distinct psychological characters see media content in different ways; this depends on factors such as age, values, family, opinions, etc. Selective perception is influenced by social relationships. Each of us tends to perceive and decode messages in the light of our previous experiences and current dispositions—our needs, moods and memories. People selectively perceive messages.
- ✓ **SELECTIVE RETENTION:** This is the ability of an individual to retain certain messages in his mind while ignoring others. This is influenced by various psychological factors such as choices, values, culture, emotions, etc. This theory assumes that people remember best and longest those media messages that are useful to them when they are exposed to certain medium. The mass media audience do not retain everything; they only retain and remember the important details and as such, it becomes too difficult for those ones not retained to have any effect on them. We remember accurately those messages that are favourable to our self-image and not those messages that are unfavourable.
- ✓ **SELECTIVE ATTENTION:** People select which information to pay attention to at any given time. The messages that do not arrest the attention of the audiences will not have direct effect on them. This is why politicians use all kinds of gimmicks to catch and retain the audience attention.

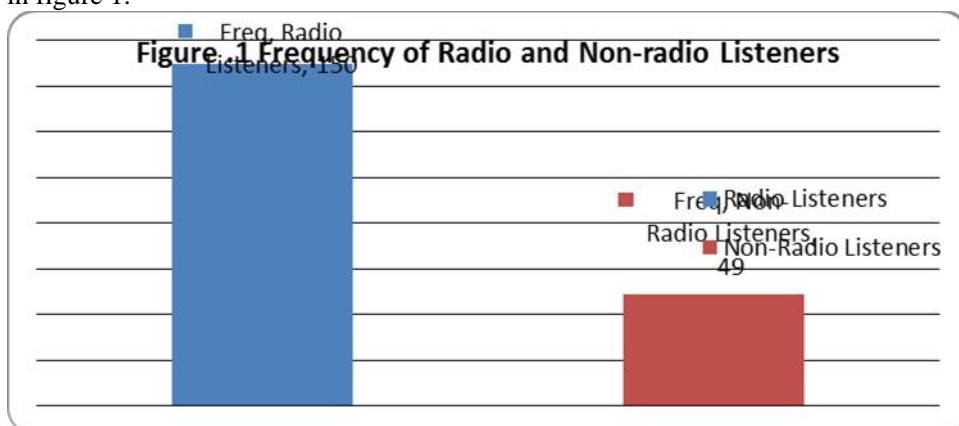
Therefore in classifying women according to these theories, we would see women who would not listen to the radio because such messages do not appeal to their pre-existing values, we would also see women who would not tune to political enlightenment programmes because such messages do not interest them due to their choices, values, attitudes etc. Therefore in considering the use of radio in mobilizing women in politics, there is the need not only to find the use of the radio but what women use the radio for.

METHODS

The research design for this study is the survey research design. The population for this study was women of voting age from Ado-Odo/Ota. A sample size of 200 respondents was drawn from the population. 199 respondents were able to effectively respond to the questions. The sampling technique used for this study is the random probability sampling technique. It is used because each member of the population under study has an equal chance of being selected and the probability of a member of the population being selected is unaffected by the selection of other members of the population, i.e. each selection is entirely independent of the next. This method ensured that every woman had an equal chance of being selected for the study. There are eight towns under Ado-Odo/Ota, namely, Ado-Odo, Agbara, Igbesa, Iju-Ota, Itele, Kooko Ebiye Town, Owode, Sango Ota etc. Through random sampling, Iju-Ota town was selected.

ANALYSIS OF DATA

The age distribution revealed in that there were 35 respondents between 18-24 years of age representing 17.6% , 28 respondents between 25-30 years of age representing 14.1%, 27 respondents between 31-35 years of age representing 13.6%, 42 respondents between 36-40 years of age representing 21.1%, 18 participants between 46-50 years of age representing 9%, 16 respondents between 51-54 years of age representing 8% and 9 respondents between 55-60 years of age representing 4.5%. The age distribution revealed that participants were of voting age. The educational qualification distribution revealed that 26 respondents had first leaving certificate representing 13.4%, 86 respondents ordinary level certificate representing 43.2%, 59 respondents had certificate from tertiary institutions representing 29.6 % , 23 respondents with no form of educational certificate representing 11.6 % and other forms of certificates like Ph.D. were 5 respondents representing 2.5 %. The marital status distribution revealed that there were 53 respondents that are single representing 26.6%, 96 respondents are married representing 48.2%, 19 respondents are separated representing 9.5%, 14 respondents are divorced representing 7% and 17 respondents living with a man without formal form of marriage representing 8.5%. The religion of the respondents was grouped into three Muslim, Christian and others. The Muslims in the distribution were 29 respondents representing 14.7%, while Christians were 168 respondents representing 84.4% and 2 respondents were in other religions representing 1%. The occupational status of the respondents was analysed. The analysis revealed that 48 respondents representing 24.1%, were students, 52 respondents representing 26.1%, were traders, 39 respondents representing 19.6 % , were housewives, 43 respondents representing 21.6%, were civil servants and 17 respondents representing 8.5 % were unemployed. The variables of this study were analysed using graphical presentation. To determine the respondents that listened to radio. The question whether they listen to radio was posed to them there responses are presented in figure 1.



The responses as presented in figure 1 reveals those 150 participants listened to radio representing 75.4% while 49 participants do not listen to radio representing 24.6%.

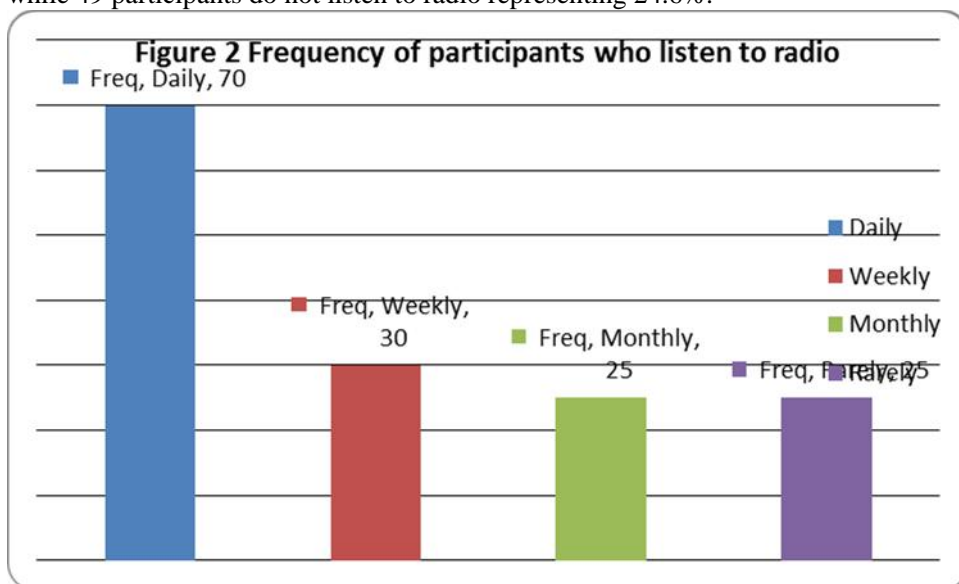


Figure 2 revealed the frequency of those who listen to radio and 70 respondents listen to radio daily representing 33.3%, 30 respondents representing 20% listen to radio weekly, 25 respondents representing 17% listen to radio monthly and 25 respondents representing 17% listen to radio rarely. This is gotten from the 150 respondents that listen to radio. The respondents that are radio listeners were 150 representing 75.4% while only 49 representing 24.6% are not radio listeners. However, 140 radio listeners listened to political programme while only 10 and 49 do not listen to radio at all.

Table 2: Community Women Participation in Politics

	Percentage
Community Women participate in politics	82.4 %
Community Women do not participate in politics	17.6 %
Total	100 % n= 199

164 participants representing 82.4%, indicated that women participate in politics in their community while 35 participants representing 17.6%, indicated that women do not participate in politics in their community.

Table 3: Women Politicians Influence on other women

Women politicians influence others	Percent
Women who are politicians influence others to participate in politics	66.7 %
Women who are politicians do not influence others to participate in politics	15.7 %
Community Women do not participate in politics	17.6 %
Total	100 % n= 199

The above table indicates that 100 representing 66% are of the opinion that women politicians influence other women to participate in politics, 64 representing 15.7% feel that women politicians do not influence other women to participate, while the remaining 35 that is 17.6% are of the opinion that women do not participate in politics at all.

DISCUSSION

RESEARCH QUESTION 1

TO WHAT EXTENT DO WOMEN USE THE RADIO?

In answering this research question, participants were first divided into two groups, those who own a radio set and those who don't. The respondents who own radio sets were more than those who do not own radio sets. Also, the respondents were divided into two groups, those who listen to radio and those who do not. The finding revealed that 150 women representing 75.4% listen to radio while 49 respondents representing 24.6% do not. In essence, more respondents listen to radio than those that do not.

RESEARCH QUESTION 2

HOW OFTEN DO WOMEN LISTEN TO RADIO?

This question examines the number of times participants that actually listen to radio do. It is obvious that more women listen to radio than those who do not listen. However, the 150 respondents that listen to radio indicated their rate of listening to radio. The response revealed that those who listen to radio daily are 70 representing 33.3%, 30 respondents representing 20% listen to radio weekly, 25 respondents representing 17% listen to radio monthly and 25 respondents representing 17% listen to radio rarely. From the above, it is seen that 81.3% actually use the radio, because it was those that use the radio that prompted the regularity in usage of radio.

Since this is the statistics of women that own radio, listen to radio, and how often they use radio. Women who listen to the radio daily are aware of the updates of political programmes aired by the radio.

However, the usage of radio in relation to the demography of the respondents was look at to find out if educational level, occupation determine frequency and listenership to radio.

TABLE 4 Occupation of respondents * Frequency of respondents

	Frequency of respondents				Total
	Daily	Weekly	Monthly	Rarely	Daily
Occupation of Student respondents	27	8	10	3	48
Trading	18	6	9	10	43
Housewife	18	7	5	9	39
Civil servant	43	6	1	2	52
Unemployed	13	3	0	1	17
Total	119	30	25	25	199

From the above table, it can be seen that the occupation of the respondents influences how often they listen to radio. Civil servants listen to radio more on a daily basis than any other occupation, perhaps the nature of their job encourages spare time to do so or sitting in the offices with no work on their desks and so keep busy by listening to the radio. The students listen to radio daily and weekly, this could be as a result of seeking information or some form of entertainment. Traders and housewives listen to radio daily proportionately; this can be due to the nature of their jobs.

Also, the rate at which respondents listen to the radio can be likened to their level of education. The table below explains thus:

TABLE 5 Education level of respondents * Frequency of respondents

	Frequency of respondents				Total
	Daily	Weekly	Monthly	Rarely	Daily
Education level of Primary respondent	15	4	3	4	26
Secondary	62	11	8	5	86
Tertiary	31	8	11	9	59
None	7	6	3	7	23
Others	4	1	0	0	5
Total	119	30	25	25	199

It can be seen that the level of education determines their rate of listenership. Respondents who had secondary education as their highest degree listened to radio daily, while those who had no form of education rarely listened to radio. This is so because, the groups who have no education qualification are probably illiterates and so language would be a serious barrier, making this group will not listen to radio.

RESEARCH QUESTION 3

Do radio programmes discuss political issues?

Table 6: Radio discusses political issues

Responses	Frequency	Percentage
Radio discusses political Issues	162	81.4
Radio does not discuss political Issues	37	18.6
Total	199	100%

The response of respondents indicated whether or not radio discusses political issues. The result revealed that 162 participants representing 81.4% indicated that radio discusses political issues while 37 participants representing 18.6% indicated that radio does not discuss political issues. These radio programmes enlightened women on their voting rights, political parties and their campaigns, how to register for the voter's card and how to vote. They also encourage women to come out when called out for elections campaigns. It is believed that political awareness can be stimulated by increasing exposure to the mass media. It is this statement that prompts this research question, to find out if women are exposed to the media which stimulates awareness on political issues. The study justifies this statement as the radio is effective in doing so.

Research question 4

Does radio meet the needs of women especially in mobilizing them for politics?

Table 7: Radio programmes and political mobilisation

Response	Frequency	Percentage
Yes	77	38.7%
No	85	42.7
Not Sure	37	18.6
Total	199	100%

Many of the respondents listen to radio but only 38.7% said radio mobilises them to participate in politics. This is an indication that there are other factors that serve as political mobilisation to women

Research Question 5

What is the rating of radio among other factors that can mobilize women to participate in politics?

Table 4.3.4 Ratings of factors mobilizing women to participate in politics

	Rating
Radio	3 rd
Community	1 st
Culture	2 nd
Men	5 th
Religion	4 th

The factors that are responsible for the mobilization of women to participate in politics were examined. The factors that were rated include radio, community, Culture, men, and the religion legacy. The findings revealed that community (opinion leaders, family, neighbour, etc) was the first factor that has the highest ranking. It implies that while the community spearhead the mobilization of women in politics men occupy the lower rung of ladder.

This means that there is a problem for the women because the men are one of the main instruments or forces militating against women’s participation and since these men do not encourage women, then the future for women occupying prominent offices is bleak and this cannot bring about the change that is so desired. The cultural practices of the women in this particular area does not hinder women from participating in politics, but the other responsibilities which include child rearing and upbringing, household duties etc. of the woman will definitely hinder them from taking part, this means that there is a contradiction, while the culture permits, other cultural activities serve as a hindrance.

Since other factors have been identified to be able to mobilize women for politics asides radio, the radio which is a mass medium can now begin to operate in the context of the people, that is, knowing their community, culture, using their culture and relaying the messages in the language they understand. The radio should not leave the men out of the mobilization process, but relay messages to them on the importance of women participation in all levels of politics. By sensitizing men on these issues, the efforts of women will be encouraged by their husbands who are aware of this importance and then women are empowered.

Women politicians can be invited to the studio to sensitize women on issues that pertain to them, by so doing; women are further boosted to take active roles by imitating their predecessors.

5.2 CONCLUSION

Though, the respondents rate their community and culture as major factors that mobilise them to participate in politics. Radio can also play a major role in mobilising women for politics, but radio cannot work in isolation. The radio should therefore seek ways to produce better political programmes that can effectively appeal to the rational of its audience by putting into consideration other factors, (culture, community, etc.) and by so doing the women are confident that their beliefs are still important and not treated as nothing.

Also, radio programmes should be in cognisance with the cultures of women, as any radio that broadcast out of context will be mere informing and not communicating and this will not bring about the desired change. Equality in politics should be preached by radio so as to retain meaning and affect the minds of the listeners. If this is hammered on, people will begin to think towards that light.

5.3 RECOMMENDATION

Based on the findings of this study-

- ✓ The radio has a role to play in sensitizing women so as to perform its education function. This can be achieved by educating these women of their basic rights in the society, by so doing, encouraging them to participate because people only participate in what they are aware about.
- ✓ Radio should also be sensitive to the needs of women by considering the nature of the language. The language of the radio should be such that portrays women in a better light and not just mere housewives as most adverts would depict. Radio can encourage women by bringing female politicians who have made it to enlighten other women on the benefits of participating in politics. These women can act as role models to other women and when people have role models, the tendency to do as they do is high.
- ✓ There is also the need of radio to re-orientate women of their equal rights with men in the political arena, decision making process, because most men now see politics as their sole rights and so discourage their wives from participating in politics.
- ✓ Radio can also play a major role in mobilising women for politics, but radio cannot work in isolation. The radio should therefore seek ways to produce better political programmes that can effectively appeal to the rational of its audience by putting into consideration other factors, (culture, community, etc.) and by so doing the women are confident that their beliefs are still important and not treated as nothing
- ✓ Therefore, a call is made on government to provide more radio stations that would be available to the people, a call on radio to step up their programmes by conducting severe research so as to communicate effectively. This should be done because radio is the most effective medium for reaching the supposed minority group in the society.

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