

# The Role of Radio in the Mobilization of Women towards Political Participation: A Study of Ogun State Nigeria

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## Abstract

Low rate of female participation in politics compared to that of their male counterparts in Nigeria created the need to examine the situation in this study: “The role of radio in mobilizing women for political participation in Nigeria”. The study examined the importance of women’s participation in politics and how the radio has been used to facilitate or improve participation. The survey research design was adopted and questionnaire was used as data collection instrument. Data collected from the field were analyzed, using simple frequency percentage table and charts. Results from the collected data revealed that radio indeed has positive impact in mobilizing women to participate in politics and with the right contents it can indeed become a potent medium in fostering development for women in politics in Nigeria. A lot of improvement beyond what presently obtained can still be achieved using the radio medium. All hands must be on deck irrespective of gender differences to propel the nation to a desirable political state. Based on this premise and the outcome of the analyzed data, the study recommended ways through which more female participation can be stimulated in the Nigerian political terrains.

**Keywords:** politics, female, participation, radio, media programmes

## 1. Introduction

According to Hans Klein (2005), political participation refers to ‘citizen’s rights to influence public affairs’. In line with this thought, political participation can be identified as those actions taken by the citizens of a country either to influence or to support government and politics. It derives from the freedom to speak out, assemble and associate; the ability to take part in the conduct of public affairs; and the opportunity to register as a candidate, to campaign, to be elected and to hold office at all levels of government.

In Nigeria, women play a minimal role in politics. Just few women are found in political leadership positions although the 1999 constitution of the Federal Republic of Nigeria in Chapter 4 sections 30 and 40 guaranteed rights to all citizens of Nigeria- both male and female- rights that are basic and fundamental to all without discrimination between both sexes.

Women have been actively engaged in political struggle since the 19<sup>th</sup> century. Women like Amina of Zaria, Madam Tinubu of Lagos, Olufunmilayo Ransom Kuti of Abeokuta, Margaret Ekpo and Hajjia Gabon Swabia among many others have fought to give Nigerian women a pride of place in Nigeria’s history. In the areas of politics, these women amongst others contributed immensely to the mobilization and sensitization of women with a view to ensuring that women participated actively in politics. According to the former Independent National Electoral Commission (INEC) chairman, Professor Attahiru M. Jega, ‘Women should not be reduced to only voting and supporting male candidates win elective positions’. This was the motivation behind the unveiling of the INEC Gender Policy that institutionalizes the following:

1. Ensuring that INEC policies, plans, processes and operations are gender responsive;
2. Encouraging gender equity and balance within political parties, especially in the identification of candidates in line with the provisions of their statutes;
3. Increasing budgetary provision and mobilizing partners to effectively provide funding for gender sensitive actions within their purview and
4. Supporting an enabling legislative environment to achieve gender equality and bridging gaps in political representation in elective posts at all electoral levels.

Considering the fact that broadcasting is increasingly being used world-wide with its power of reaching a large mass of audience, the radio should not be ignored in the political scheme of things. The radio has been attested to, as a potent medium for mobilizing people through commentaries and other programmes. The radio also facilitates and enhances the process by which individuals partake in collective decision making.

### 1.1 Statement of the Problem

In agreement with the assertion of Luka (2011), that “Politics is too serious a business to be left solely in the hands of men, the continuous low political participation of women in Nigeria becomes a major concern. In 2011, out of 109 senatorial seats available in Nigeria only 20 seats were occupied by females, same goes for the House of Representatives as only 24 seats out of 362 seats were occupied by women. In addition to the above, with vacancy in 36 states in Nigeria there are no female governors in the country neither has there been any female president or vice president. Ogun state which is the focus of this study, had 20 available local government chairmen seats out of which only one was occupied by a woman. (Honorable Funmi Efuwape is the only female

chairperson elected in the 2011 polls in Ogun state. She occupied the Sagamu Local Government chairman seat).

The statistics above provide strong evidence to the fact that the participation of women in politics is still very low in Nigeria. There has been and still instances of women holding high political positions of leadership in countries like, Britain, Philippines, Brazil, Liberia, Germany etc, but in Nigeria reverse is the case. Women are also called to be leaders and not mere followers because they have equal rights as provided for in the 1999 constitution of Nigeria. The mass media especially the radio has an important role to play in mobilizing women for political participation, as this is one of the primary functions of the mass media.

## 1.2 Research Question

- What is the extent of women's awareness of political programs on radio towards mobilizing them for political participation?
- What is the perception of women on these political programs?
- Are the political media content adequate to dispel fears in women?
- How adequate are the political content in influencing inhibitions women may have towards politics in the future?
- How effective is the radio political programs in mobilizing women in Nigeria towards political participation?

## 2. Theoretical Framework

This study is theoretically grounded on The Agenda-setting, The Social responsibility theory and The Status Conferral theories.

### 2.1 Agenda-setting Theory

The agenda setting theory propounded in the year 1968 by Maxwell McComb's and Donald Shaw posits that the media may not always determine what we think but what we think about. This theorist also posits that the media influence affects the order of presentation in news reports about news events, issues in the public mind. This theory, no doubt, still retains its steam till date. The import is that the nature of broadcast media's depiction of an issue or individual determines to a large extent, how the public will perceive such an issue or individual. This study is linked to this Agenda Setting theory of communication because the media is a very vital tool of informing and educating the public about the plight of women who are in focus in this study. The role of the mass media, the radio in this case cannot be over emphasized, people need information and without communication through the media, information which is vital cannot be easily disseminated. The above then brings to the fore some of the issues that were deliberated upon at the Beijing Conference of 1995. Key among these issues is women's empowerment and political participation. This Beijing Platform for Action, nineteen years ago made concrete plans to ensure women's equal access to full participation in power structure as one of its strategic objectives.

### 2.2 The Social Responsibility Theory

In mid-20th century most of the developing countries and third world nations adopted the social responsibility concept. The media social responsibility theory is associated with "the Commission of the Freedom of Press" in the United States of America, 1949. Social responsibility theory allows free press coverage but at the same time this freedom is moderated by responsibility which the press as an obligation owes the masses and the political systems they serve. Media contents hence are regulated and a modicum of censorship in place before it reaches the mass audience. The theory lies between both authoritarian theory and libertarian theory because it gives total media freedom in one hand but the external control by the public on other hand. The social responsibility theory moves beyond the simple "Objective" reporting that is facts reporting to "Interpretative" reporting which is investigative, analytical, critical reporting. The relevance of this theory to the study lies in the fact that if the millennium development goals are to be achieved, especially MDG 3, which is related to this research work, women need to be informed in order to participate, as the political development of any country is a joint effort, which cannot be achieved singlehandedly, in this case, there is a need for gender balance in political activities which in Nigeria remains a male dominated system.

### 2.3 The Status Conferral Theory

Paul Lazarsfeld and Robert Merton in 1948 propounded the Status Conferral theory, (Anaeto et. al 2008). The theory assumes that the media confers status on individuals by regularly featuring them. This simply means that the media focus on those that are regarded as important personalities, it assumes that if they are not important, the media would not give them prominence in their coverage. If women are considered as significant in the political terrain, more media attention would be focused on activities where they are prominently featured. In adherence to the major assumption in this theory therefore, the media should pay closer attention to women

especially those who venture into politics. By doing this, more awareness will be mused to the aspirants and also it will encourage other women to participate in politics.

### 3. LITERATURE REVIEW

#### 3.1 Radio

Onabajo (1992) averred that, 'Radio is a vehicle for projecting personality through which it attracts and hold an audience. Radio is an efficiency instrument for getting a message to a large number of people at the same time. Radio is a powerful instrument in the area of public enlightenment.'

Not been constrained by the barriers of time space, illiteracy, and electricity supply, radio is one of the ideal means of mass communication in both developed and developing societies because it is easy to establish, own operate and maintain, and does not demand much intellectual exertion from listeners. It is capable of offering tutorial support and resources to stimulate discussions, reflections and practical learning on the socio-economic, socio-political and cultural activities of a society or a nation. The radio has different roles some of which are:

1. Informing Role: the radio performs the role of keeping women informed. It has an important job in providing political information to women and the general public.
2. Influencing Role: The media may not always be successful in telling people what to think, but are usually successful in telling them what to think about. (Agenda- Setting Theory)
3. Mobilizing people: Through commentaries and programmes, the radio acts as secondary agents of mobilization. The radio facilitates and enhances the process by which individuals partake in collective decision making. This role is one the radio adapts through political programmes in mobilizing women for participation. Here are the political programmes that air on OGBC 90.5FM.

**Table 1:** Political programmes on OGBC 90.5 FM

ENGLISH PROGRAMMES	YORUBA PROGRAMMES
Guber Mandate for Governorship aspirants	<i>Ijobatiwantiwa</i>
Legislative Agenda for senators	<i>Igbaradi silo asofin</i>
House of reps and state house of assembly contestants	<i>Ere idijesipookemosan</i>
My intentions for all aspirants	<i>Jen witemi</i>
Matters arising	<i>MajemuEgbe</i>

#### 3.2 Women in Politics in Nigeria: The Journey so far

Women's participation in political process in Nigeria can be traced back to the colonial time, when women stood in the gap as legendary leaders for their people. History has it that before the advent of the colonial masters; legends like Queen Amina of Zauzau (now Zaria), Moremi of Ife and others were among women of repute who sacrificed themselves in the service of their communities. Women's participation to politics is exemplified by Queen Amina's resounding military and political successes. She is believed to have fought wars and won them all. Moremi also made a voluntary sacrifice of her only child Olurogbo to save Ife from further invasion. In the West, Women Union and Majekobaje Society led finally to the dethronement of the Alake of Egbaland in 1946. Mrs Soleye, Mrs Osimosu and Mrs Soyinka were leading activists of their own time. Also Mrs. Funmilayo Ransom Kuti, the first woman to drive a car in Nigeria revolted against the taxation levy on women in Abeoukta. In Ibo speaking areas, the Aba market women who were organized by Mrs Margaret Ekpo became very vocal (Olufunmi, 2006:45).

Olufunmi notes further that the post- independence era ushered in a new set of women interested in politics. Prominent among them was Madam Lilia Dongoyaro who was the leader of the women wing of the National Party of Nigeria (NPN) and Mrs. Oyibo Odinamadu who was the running mate of Chief Obafemi Awolowo's Unity Party of Nigeria (UPN) and Hauwa Kulu Abata who was also the woman leader of Nigerian Peoples Party (NPP) in the second republic. It was during the Buhari/Idiagbon regime that the Federal Military government directed that there should be at least one woman in the cabinet of all the states of the federation (p. 47).

#### 3.3 Review of Related Emperical Studies

Women's participation in Nigeria is one that can be said of it as low in the country. This fact comes from the statistics from previous years of elections. Many factors can be attributed to the low participation and representation of women in the political system of Nigeria. One of which is the gender roles of women in the society, considering the conflicting demands on the time of women candidates due to natural, domestic and social responsibilities. The adage, "a women's education ends in the kitchen" is very popular in the society, and it is quite sad that most parents tend to transmit this attitude towards their female children. Corruption and organized crime scare women and provoke their fears of losing members of their families, all of which influences against their political involvement or their running for elected bodies. Another major problem

hindering women participation in politics in Nigeria today is illiteracy and limited access or rather lack of adequate education. Women constitute a larger percentage of the illiterate group in Nigeria. In some parts of the country, most parents prefer to send their sons to school, instead of their daughters, they also feel it is a waste of money as they would eventually get married and hence get unified into another family. Consequently a larger percentage of girls remain uneducated and unexposed. Some parents believe that sending their female children to school is a waste of money as she will end up leaving the family for marriage. It is quite sad that even those parents who let their females to school regret it.

In 1979, the United Nations General Assembly adopted the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). This convention has variously been described as the “Bible of women empowerment” and “Women’s International Bill of Rights.” Since its adoption it has become a reference point for the women’s movement in the demand for gender equality. (Agbalajobi, 2009)

The Convention “reflects the depth of the exclusion and restriction practiced against women solely on the basis of their sex by calling for equal rights for women, regardless of their marital status in all fields – political, economic, social, cultural and civil. It calls for national legislations to ban discrimination, recommends temporary special measures to speed equality in fact between men and women” (UNESCO, 1999:6). The Convention provides that: Adoption by States Parties of temporary special measures aimed at accelerating de facto equality between men and women shall not be considered discrimination as defined in the present Convention, but shall in no way entail as a consequence the maintenance of unequal or separate standards; these measures shall be discontinued when the objectives of equality of opportunity and treatment have been achieved - Article IV, CEDAW. But unfortunately, the domestication of CEDAW has failed in Nigeria and constitutional mandates have been ignored.

The 1999 Constitution provided somewhat similar affirmative action to supplement non-discrimination of contending parties. The Constitution provides that: “the composition of the government of the federation or any of its agencies and the conduct of its affairs shall be carried out in such a manner as to reflect the federal character of Nigeria and the need to promote national unity, and also command loyalty, thereby ensuring that there shall be no predominance of persons from a few states or from a few ethnic or other sectional groups in that Government or any of its agencies.”

It is not the use of Affirmative Action that is the problem but the practical effects and its linkage to fundamental ideas of fairness and justice. By the same demonstration there can hardly be a stronger argument for gender based affirmative action than equal representation in a country where women who constitute about half of the population have been continuously side-lined in public life. (Agbalajobi, 2009)

All these scenarios have robbed women of vital positions in government that would help them participate fully in the day-to-day governance of the society, contribute meaningfully in the decision making processes of the country and protect their interest. Since the inception of democracy in Nigeria, we have had more women appointed in to positions of authority 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 sum up courage to aspire for leadership positions are sometimes not encouraged or deceived into being supported by their political party or their fellow women. An example is that of Sarah Jubril who scored only 1 vote in the 2011 People’s Democratic Party (PDP) nomination of its presidential flag bearer.

However, in recent times, there has been a number of movements to the commitment, both to the personal and social change of women in their status in public life.

Through series of women enlightenment, unrestraint and conscious raising of groups on women movement, women relegation in politics have been reduced to an extent. Women through several of these platforms have played influential roles and this has further spurred more women in to politics.

#### **4. Methodology**

This segment explains the research design and instrument, the population of study, the sample size, method of data analysis the measures and methods adopted by the researcher in gathering relevant data for the study and statistical techniques in analyzing the data gathered.

##### **4.1 Research Design**

The survey research design which was used is adopted to counter-check the already existing ideas and knowledge known and seen which concerns this study. The method of data analysis that was used is the Quantitative analysis using simple frequency and percentage in tabular presentation and chart for graphic illustration, in which descriptive analysis was used to infer meaning to the data in the table. Also the Likert five scale method of data analysis was used to analyze the data. A total number of two hundred and fifty (250) questionnaire copies were administered to the respondents. Out of the two hundred and fifty (250) questionnaires distributed, only two hundred and twenty eight (228) were retrieved.

The population of this study includes politically inclined women of Abeokuta. These women comprises



of those who are registered members of the two major political parties in Nigeria, the All Progressive Congress (APC) and the People’s Democratic Party (PDP).The population of the registered women in APC and PDP respectively are one hundred and twenty two (322) and three hundred and seventy eight (178), totaling up to five hundred (500) women who are registered members of the different parties.

The sample size was two hundred and fifty (250) selected among registered women of both political parties. This is in or to get their answers and reactions to the role radio plays in mobilizing women for political participation in the Nigeria. In getting this sample size, the mean formula was used to get the average of the population that is  $322+178/2= 500/2= 250$ . The purposive, non-probability sampling method was used. The purposive sample, includes respondents, subjects, or elements selected for specific characteristics or qualities and eliminates those who fail to meet these criteria (Wimmer& Dominick). This technique has been deliberately selected because the respondents have been purposely chosen to be politically inclined women who are registered under the APC and PDP umbrella.

The measuring instrument that was used in gathering information for this study is the questionnaire. The questionnaire was written in simple, unambiguous words so as not to confuse the respondents and to get accurate responses.

#### 4.2 Validity and Reliability of Instrument

The instrument for gathering data was pre-tested using a pilot study which was conducted in an attempt to avoid time and money being wasted. On getting the results, modifications in the instrument were made to fill the gaps and lapses that were observed in the initial instrument. Face validity was conducted and used to measure the validity of the research instrument that was adopted to gather data. The validity test helped to identify potential needs for modifications of some of the questions where necessary.

Since the study is an empirical one, the data for this exercise was obtained from information gathered mainly from questionnaires which was self-administered to politically inclined women of Abeokuta, that is, registered women in the major political parties of Nigeria that is PDP and APC.

#### 4.3 Data Analysis

**Research Question 1:** What is the extent of women’s awareness of political programs on radio towards mobilizing them for political participation?

**Table 2:** Listenership of political programmes on OGBC 90.5 FM.

English Programmes		Yoruba Programmes	
	Frequency (%)		Frequency (%)
Matters arising	93(40.8%)	Jen wi temi	126(55.3%)
My intentions for all aspirants	79(34.6%)	Ijobatiwan tiwa	87(38.3%)
Legislative Agenda for Senators	71(31.1%)	Igbaradi sile asofin	49(21.5%)
House of Reps and State House of Assembly contestants	35(15.4%)	Majemu Egbe	43(18.9%)
Guber Mandate for Governorship aspirants	14(6.1%)	Ere idijes ipo oke mosan	35(15.4%)

**Source:** Field Survey, 2015

Table 2 above shows the rate of listenership by the respondents to both the English political programmes and the Yoruba political Programmes on OGBC 90.5 FM.

The table shows the number of the respondents that listen to the English political programmes on the radio OGBC 90.5 FM. From the Figure 6, one can see that the programme ‘Matters arising’ is the most listened to by 93 women, which is 40.8% amongst the 228 respondents. This is closely followed by the programme ‘My intention for aspirant’ that has 34.6 % listenership representing 79 women. ‘Legislative Agenda for senators’ has 31.1 % that is 71 women out of 228 listen to this programme while ‘House of Reps and State House of Assembly contestants’ programme has 15.4% (35 women) ‘Guber Mandate for Governorship aspirants’ has the least amount of listeners, 14 women from 228 respondents having 6.1% listenership.

However for the Yoruba programmes, ‘*Jen witemi*’ is the most listened programme by the respondents, 126 women (55.3%) listen to it out of the 228 respondents. This is closely followed by the ‘*Ijobatiwantiwa*’ programme that has 38.3% (87 women) listenership. ‘*Igbaradi silo asofin*’ has 21.5% (49 women) listening to the programme out of the 228 respondents. The programmes ‘*MajemuEgbe*’ and ‘*Ereidijesipookemosan*’ have the least listenership having 18.9% and 15.4% in that order respectively. See Figure 7.

From the data above, it can be deduced that there is a strong significance between political programmes and participation of women in politics because a good number of women listen to both the English and the Yoruba political programs especially the Yoruba programs on OGBC 90.5FM.

**Research Question 2:** What is the perception of women on these political programs?

**Table 3:** Response to if political programs encourage the respondents to participate in politics.

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	200	87.7%	87.7%	87.7
No	28	12.3%	12.3%	100.0
Total	228	100.0%	100.0%	

**Source:** Field Survey, 2015

Table 3 above revealed that 200 of the respondents (87.7%) admit that they feel encouraged politically after listening to these political programmes, while 28 women (12.3%) declared that they are not in any way encouraged. However, most of the respondents are encouraged by the political programmes on OGBC 90.5FM.

**Research Question 3:** Are the political media content adequate to dispel fears in women?

**Table 4:** Adequacy of political programmes in dispelling fears for participating in politics.

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	186	81.6%	81.6%	81.6
No	42	18.4%	18.4%	100.0
Total	228	100.0%	100.0%	

**Source:** Field Survey, 2015

Table 4 reveals that 186(81.6%) of the respondents believe that the political programmes on OGBC radio are adequate to dispel the fears they have as women in participating in politics meaning that these political programmes are actually effective in allaying whatever fears they have for participating in politics. Meanwhile 42(18.4%) women are of the opinion that the programmes are not adequate in dispelling their fears. This implies that radio political programmes in fact dissipate women's fear of participating in politics.

**Research Question 4:** How adequate are the political content in influencing inhibitions women may have towards politics in the future?

**Table 5:** Adequacy of the political content in influencing inhibitions women may have towards politics in the future.

	Frequency	Percent	Valid Percent	Cumulative Percent
Adequate	136	59.6%	59.6%	59.6
Not Adequate	35	15.3%	15.3%	74.9
Indifferent	57	25.1%	25.1%	100.0
Total	228	100.0%	100.0%	

**Source:** Field Survey, 2015

Table 5 above revealed the respondents view on the adequacy of political content in influencing inhibitions women may have towards politics in the future. The respondents had various answer to this question as it was an open-ended question. All responses was broken down into three as seen in the table above and the Figure 11 below- Adequate, Not adequate and Indifferent. From the responses gotten, it showed that 57 women representing 25.1% of the 228 respondents did not have any response to the question and so were tagged with the response indifferent. However 15.3% (35 women) had responses that were tagged under the not adequate response. 136 out of the 228 respondents (59.6%) had responses that were tagged under Adequate. This outcome means that the political content on radio is strong or effective enough in influencing later decisions that women might have towards participating in politics in future because most of the responses boils down to the content being adequate.

**Research Question 5:**How effective is the radio political programs in mobilizing women in Nigeria towards political participation.

**Table 6:** The effectiveness of radio programs in mobilizing women to participate in politics.

ITEMS	SA	A	U	D	SD	MEAN (X)	DECISION
Radio broadcast programs are sufficient in encouraging women participation in politics.	36	136	21	35	0	3.7	ACCEPTED
Radio political content highly motivates women for political participation.	37	142	21	28	0	3.8	ACCEPTED
The programs dispel my fears as a woman to actively participate in politics.	58	107	35	28	0	3.8	ACCEPTED
Radio political programs mobilize women to participation in politics.	28	107	29	64	0	3.4	ACCEPTED
Women's participation in politics depends on their exposure to radio.	21	78	21	87	21	2.9	REJECTED
Discrimination contributes to the non-participation of women in politics.	72	127	15	14	0	4.1	ACCEPTED
Negative cultural factors affect women participation in politics.	72	113	36	7	0	4.0	ACCEPTED

Table 6 above provided evidence that radio political programs are indeed sufficient in encouraging women participation in politics. For item 2 translated to 3.8, the respondents also accepted that radio political content highly motivates women for political participation. It is also shown in item 3 that decodes to 3.8 mean value, assents that the political programs dispel fears in women to actively participate in politics. Item 4 decrypts to 3.4 mean value, accepting that radio political programs mobilize women to participation in politics. Item 5 decoded to the mean value 2.9, meaning that the respondents reject that women's participation in politics depends on their exposure to radio. Item 6 that translates to 4.1 accepts that discrimination contributes to the non-participation of women in politics. Finally item 7 decodes to the mean value of 4.0, agreeing that Negative cultural factors affect women's participation in politics.

Hence, from the table it has been revealed that radio programmes are very effective in mobilizing women to participate in politics.

## 5. Conclusion

Women's Participation in Nigerian politics is an issue of great importance. Women have been put at the background politically for years; this has engendered a consciousness of women under-representation in public life. Some of the problems responsible for this situation are entrenched in the fears most women have, some of which borders on insecurity, lack of finances, inadequate political support and many more. This study showed that the intent of the Beijing Conference of 1995 which was to ensure that women have equal opportunities with men has to an extent been reached. There is positive indication from this study that radio political programmes has indeed been effective in mobilizing women for political participation in Nigeria. There is still more to be done in mobilizing women to participate in politics, emphasizing that no sex or gender is more important than the other because in politics, intellectual ability counts more than physical energy. The media must be fair and objective in reporting issues that affect women. It was in recognition of the power of the media to eliminate stereotype images of women and provide women with easier access to information that paragraph 206 of the 'Nairobi Forward Looking Strategies for the Advancement of Women' called for 'the participation of women at all levels of communication policy and decision-making, in programmes design, implementation and monitoring'. The Nigerian media can adopt this and help in realizing these nationally necessary objectives in their performance towards political periods to come.

## 6. Recommendations

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

1. In the course of this research work, the Independent National Electoral Commission, INEC formulated a new policy to encourage women to participate in politics, although this does not have a link with the data gathered but then it is still pertinent to this study. The implementation of this Gender policy by INEC would go a long way in accommodating women in different political positions, therefore this implementation should be carried out and more media attention must be created to create awareness about the existence of this new policy.
2. The Federal Government should encourage gender equality not only in political participation but in all walks of life by not only making laws and decrees but ensuring implementation
3. The radio as a powerful agent of social mobilization should be utilized more to motivate and champion the course of women towards full political participation. To this end more media political programmes should be created as women are highly motivated to participating in politics through those used in this study.
4. it is the prerogative of the media to educate, inform and persuade. Premised on this knowledge, the media

should be effectively engaged especially as a tool for Grassroots enlightenment. This will go a long way in changing the negative attitude most people have to women's participation in politics. It can also inspire and stimulate women to vie for elective positions and alleviate some of the fears inhibiting women's full political participation.

5. More efforts should be made on the part of government in curtailing election violence that erupts during political periods, as the fear of violence and insecurity is the major fear of women as regards political participation in this study.

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