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Assessment of broadcast media in mobilizing women for political participation in lagos state

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Abstract: The goal of this study is to examine the role of broadcast media in mobilizing women for political engagement in Lagos State. The objectives of the study were to investigate how women in Lagos State are being mobilized for political participation by the broadcast media, to determine whether cultural norms in society have an impact on women's political participation in Lagos State, and to ascertain the obstacles that women encounter when engaging in Lagos State. The study used a survey research method, and agenda-setting theory and Status Conferral theory were adopted as a theoretical framework. The total population of the study consists of 183 respondents, while the sample size was 96 respondents who meet the criteria of the study. Convenience sampling was employed based on the availability of the respondents, and the instrument for data collection was a questionnaire. Content validity was used to validate the instrument for effective data collection. After coding and analysis in SPSS 22.0, the results were interpreted using frequencies and percentages. The findings of the study show that the media plays a significant role in the process of political mobilization. The fact that women are and have been marginalized in Nigeria's political system is the most important aspect of this discussion, as it portends dire consequences for the country's system, which is now essentially ruled and controlled by men. Therefore, issues causing this predicament are deeply ingrained in the anxieties that the majority of women experience, some of which are related to insecurity, financial hardship, and a lack of political support. The study recommends that there is a need to establish a supportive environment free from all forms of violence and harassment that enables women to participate effectively in the decision-making process in a sustainable and efficient manner.

Keywords: assessment; broadcast media; mobilizing; women and political participation

1. Introduction

Broadcast media is a powerful tool in mobilizing women for political participation across various contexts. It has the ability to reach large audiences, influence public opinion, and shape societal norms. Broadcast media, including television, radio, and online streaming platforms, provides women with crucial information about their political rights, the importance of their participation in governance, and how to engage in the political process. Specialized programs are often created to educate women about the political landscape, how to vote, how to run for office, and the significance of their voices in decision-making processes. These programs can demystify politics and make it more accessible. Broadcast media plays a crucial role in mobilising women for political participation by raising awareness, challenging stereotypes, providing education, and creating platforms for dialogue. When effectively utilized, it can significantly contribute to increasing women's involvement in the political process. Broadcast media in Lagos State, when effectively

utilized, has the potential to significantly enhance women's political participation by informing, empowering, and mobilizing them across various platforms.

Knowledge is power, and people with access to information are better able to stay informed about events, discover new approaches to solving problems, observe their surroundings, and participate in local happenings. People can make decisions about issues with the assistance of information, provided they have access to the relevant facts. Each of these demonstrates the significance of information in people's lives throughout history and around the globe. Mass media access to information has become an essential component of modern cultures [1]. The burden of gathering data, obtaining information, interpreting events, and disseminating this data to a large audience falls on the shoulders of the mass media. This is typically accomplished by broadcast, print, or electronic media. The practice of mass communication through media has evolved over time, formed and affected by the state of communication technology. The technology available to media practitioners has a significant impact on the way media practitioners practice and use communication, influencing it in ways that vary greatly from the days of face-to-face interpersonal communication, town criers, nonverbal signals, handwritten text, early mechanical printing presses, radio, television, and modern digital, satellite, and internet technology [2].

Party politics have been demonstrated to be influenced by mass media content, and political awareness in democracies recognizes the enormous effect of communication before and after elections [3]. There are close ties between politics and the media. Political knowledge and party politics have been found to be influenced by mass media content [4]. Democracies recognize the enormous influence that communication has both before and after elections. It has been discovered that the confluence of political leadership and communication through mass media content affects citizens' socioeconomic conditions. Political communication is now a viable area for theoretical investigation, marked by ongoing review to understand its conceptual underpinnings [5].

The presidential contenders in Nigeria's most recent elections left nothing to chance as they mobilized voters. They used a variety of tactics during the fiercely contested political campaigns to get citizens to vote in their favor. Political advertisements on television, radio, social media, billboards, posters, vehicles, and airplanes were widely used to enlighten and energize people about the numerous candidates running for public office. Political candidates used significant resources to promote their agendas and manifestos through news, political talk shows, and mass media commercials because they understood how crucial the media is to electoral processes. Worldwide political campaigns make extensive use of the media as a powerful weapon for communication. It is notable for being a vehicle for political mobilization in several nations. It is now an instrument for social mobilization because of its diversity, coverage, and ability to evolve with the times. Various mass media platforms, such as radio, newspapers, posters, and television, are frequently utilized for political mobilization throughout election seasons across the globe [6].

The phrase "citizen's rights to influence public affairs" describes political engagement. According to this theory, acts done by a nation's citizens to support or influence politics and governance are considered forms of political engagement. It stems from the freedom to express oneself, to gather and form associations, to

participate in the management of public affairs, and to register as a candidate, launch a campaign, win an election, and assume office at all governmental levels. Women in Nigeria are underrepresented in politics [7]. Few women have positions of political leadership, despite the Federal Republic of Nigeria's 1999 Constitution, Chapter 4, sections 30 and 40 guaranteeing rights to all of its inhabitants. Rights that are essential and fundamental to everyone, regardless of gender, for both men and women [8].

The issue of sexism in Nigerian politics has grown significantly. Politically, women have been viewed as endangered species, and the reasons behind their poor engagement in Nigerian politics and administration are frequently attributed to chauvinism towards men, culture, and religion. Gender disparity has been supported by the fact that men have held the majority of leadership positions in both Nigerian and African societies. From an economic perspective, some feminists believe that women's entrenchment in the worldwide capitalist relations of production is the reason behind their marginalization in the conduct and control of public affairs. The contributions made by women to any decision-making process were not acknowledged by the conventional culture. Women are deliberately disregarded at all significant family, neighborhood, and even governmental gatherings [9].

Following the conclusion of the war for independence, women in Nigeria continued to make their fair share of contributions to the country's post-independence growth and advancement. Since the 19th century, women have been actively involved in political activism. Women that have battled to give Nigerian women a proud place in the country's history include Margaret Ekpo, Hajjia Gabon Swabia, Olufunmilayo Ransom Kuti of Abeokuta, Madam Tinubu of Lagos, Amina of Zaria, and many more. These women, along with many others, made significant contributions to the political arena by helping to mobilize and sensitize women in order to guarantee their active participation in politics.

Maikaba and Msughter [10] observed that women make up a significant portion of the Nigerian populace. They actively participate in the agricultural and economic spheres of society and have made significant contributions to the decolonization and overall growth of this wonderful nation. Women's fights have roots in the 19th century, when individuals such as Olufomilayo Ransom Kuti, Madam Tinubu of Lagos, and Amina Zaria lived. In the field of politics, the individuals listed above, among others, made significant contributions to women's mobilization and sensitization in order to guarantee that women participate in national politics. Recent events have demonstrated the significance of broadcast media for a country's political development.

Various initiatives for strengthening these commitments have been developed over the last few decades by UN procedures and entities. The Convention on the Elimination of Discrimination Against Women (CEDAW), which was adopted by the UN General Assembly in 1979 and has since been ratified by 187 countries, established a broad framework for enshrining a commitment to gender equality in democratic structures and processes. This includes recommending that explicit mentions of equality between men and women be made in national constitutions, eliminating discriminatory laws, ensuring that legal systems provide equal protection for women in theory and practice, and drawing attention to women's rights to vote,

run for office and be elected, participate in civil society, and represent their governments worldwide as well as domestically [10].

In order to achieve the SDGs, women's political engagement must increase. "Ensure women's full and effective participation and equal opportunities for leadership at all levels of decision-making in political, economic, and public life" is one of the Targets for Goal 5. It has long been accepted that the written press, in addition to radio and television broadcasters, are included in the media. Television is still one of the most dynamic and constantly evolving media platforms. The media must therefore continue to cover stories with a high standard of objectivity, accuracy, and professionalism in order to carry out their duties. Frameworks for regulations can aid in ensuring high standards. Fundamental liberties that are necessary for democracy, such as the freedom of speech and information, should be protected by laws and regulations. Within this context, the purpose of this study is to determine how broadcast media in Lagos State influences women's political participation.

2. Problem statement

The patriarchal ideology of the society about women's roles and cultural beliefs that have created a lot of backwardness of women through gender inequality, low level of education, poverty, family, domestic commitment, etc., being inappropriate are some of the socio-cultural factors that contribute to women's political representation in the society. Due to its widespread presence in most societies, gender inequality is one of the most prevalent types of inequality. Women in Lagos face limited opportunities for capacity building and an environment that supports their active and effective participation in politics, including in the social, economic, and cultural domains [11].

One cannot overstate the influence that the media has on political issues. Given that the media employs audiovisual techniques to communicate with voters, it is evident that the media plays a significant role in organizing the public for electoral activities. Women have been called the "weaker vessels" in most political systems throughout the world for ages. One explanation put up for the low visibility of women in politics is the limited media access that women, particularly female politicians, have; this predicament is attributed to a purposeful policy of exclusion, which elevates men while reducing women to a theoretical standing. Another major factor in the low representation of women in politics is the problem of gender bias. Women are expected by society to be mothers, teachers, stylists, secretaries, nurses, and social workers only [12].

Women therefore are not properly factored into decision-making within the corridor of power. Women have goals and objectives that can improve the nation's political environment, just like males do. However, the underrepresentation of women as discovered within the context of the existing literature has created an important knowledge vacuum; thus, this study aims to investigate how broadcast media is used to encourage women to get involved in politics.

3. Objectives of the study

1) To investigate how women in Lagos State are being mobilized for political participation by the broadcast media.
2) To determine whether cultural norms in society have an impact on women's political participation in Lagos State.
3) To ascertain the obstacles that women encounter when engaging in Lagos State.

4. Empirical review

The role of radio in encouraging women to participate in politics was investigated by Adekoya et al. [13] in Ogun State, Nigeria. It was necessary to investigate the situation in this study, "The role of radio in mobilizing women for political participation in Nigeria," because the percentage of Nigerian women who participate in politics is lower than that of their male counterparts. The study looked at the value of women getting involved in politics and the ways in which radio has been utilized to increase or assist such involvement. The survey method was chosen, and a questionnaire was employed to gather data. Simple frequency percentage tables and charts were used to assess the field data that was gathered. The information gathered showed that radio does, in fact, have a beneficial influence on encouraging women to engage in politics, and with the correct content, it can really be a powerful tool for advancing the status of women in Nigerian politics.

Olusegun [14] looked at an evaluation of the broadcast media's contribution to Nigeria's political evolution. There is no denying the importance of electronic media in a country's political evolution, but there is ongoing debate about whether or not they are meeting expectations in this regard. The article investigates the constitutionally mandated duties of radio and television as two electronic media and how well they are performing those roles, using the agenda-setting and two-step flow theories as a theoretical framework. The author seeks to analyze the effects of radio and television, both positive and negative, on Nigeria's political development by using examples from the country's political history. The article ends with suggestions for how the media should fulfill those responsibilities more effectively.

Oloyede [15] investigated Nigerian women's political participation monitoring. Women's participation in both elected and appointed posts has been low in Nigeria. Many Nigerians are beginning to worry about this. Nonetheless, government and non-governmental organizations have worked together to raise the number of women in politics in accordance with the Beijing declaration from the fourth World Conference on Women, which promoted 30% affirmative action. In Nigeria, the current National Gender Policy (NGP) called for at least 35% of appointed public service jobs and 35% of elective political positions, respectively, to promote a more inclusive representation of women. The patriarchal system contributed to the underrepresentation of women in politics. A large portion of our society's patriarchal practices, which have been evident since pre-colonial times, are to blame for the underrepresentation of women in politics.

Nonetheless, since democratic governance has been restored, women's political engagement in both elected and appointed positions has increased. In both elective and appointed posts, the national average of women's political engagement in Nigeria has stayed at 6.7 percent, well behind the global average of 22.5 percent, the Africa

regional average of 23.4 percent, and the West African subregional average of 15 percent. For example, of the 36 ministerial appointments that the current administration has confirmed, only six (6) are women, or 16.7% of the total. Women make up 6.5% of senators and 5.6% of members of the House of Representatives in the National Assembly. Additionally, after many years of continuous democratic rule (1999–2023), Nigeria has not yet produced a female president. In contrast to the affirmative declaration, this research aims to critically examine the significance of data in tracking women's engagement in Nigerian politics.

Analysis of social media usage in Nigerian women's political participation was studied by [16]. Public domain theory served as the theoretical foundation for the study, which examined how women in Nigeria used social media to participate in politics. The study used the survey research approach, and it included 373,762 women in Enugu. Two hundred and forty-four copies of the questionnaire were sent to women in Enugu using non-proportionate and systematic sampling approaches.

Frequency counts, percentages, and charts were among the descriptive techniques used to assess the data that were gathered. The study found that 64.5% of women do not utilize social media for political matters, despite the fact that numerous studies have shown that social media may be a platform for political engagement, mobilization, and discourse. Based on the results, the researchers advised women to try using social media as a forum for political discussion, as the advantages of women using it for political discourse, mobilization, and involvement are substantial (66.6%).

5. Theoretical review

Although there are many theories that may be applied to analyze how the media affects political mobilization. However, this study adopts the theoretical postulation of Agenda Setting Theory and Status Conferral Theory. According to Maxwell McCombs and Donald Shaw's 1968 agenda-setting hypothesis, the media may not always shape our thoughts, but it does shape what those thoughts are about. This theorist also asserts that news reports' depictions of news events and concerns in the public consciousness are influenced by the media. Msughter [17] sees media Agenda-setting Theory as the process by which the mass media guides the public in determining the relative importance of different public concerns.

This is so as people's perceptions of what is significant, appropriate, or attractive can be shaped by the mass media. Certain aspects of reality are brought to light while others are ignored, altering people's thoughts in the process. "Agenda setting implies that the mass media predetermines what issues are regarded as important at a given time in a given society," Folarin's in [18]. According to Folarin's viewpoint, the mass media highlights several important concerns during political mobilization through its enlightening and educational roles. In every nation, elections are essential to the success of democratic engagement. Politicians, civil society organizations, electoral bodies, the government, and its agencies typically use a variety of media in the pursuit of effective, impartial, and free political mobilization and elections [19].

In this study, the Agenda-setting Theory was chosen because it clarifies the influence, function, and role of the mass media in setting the public agenda for women prior to, during, and after elections. It goes on to discuss how the mass media mobilizes,

shapes, and influences public opinion about current issues like politics, where elections are crucial [20].

This study is related to the Agenda-setting theory of communication because the public can be informed and educated about the condition of women, who are the subject of this study, through the media, which is a very important tool. People require information, and without media communication, important information cannot be readily disseminated. In this scenario, the value of the mass media radio in particular cannot be overstated. The topics discussed at the Beijing Conference in 1995 are then highlighted by the aforementioned. Women's political engagement and empowerment are crucial topics. Nineteen years ago, this Beijing Platform for Action established specific guidelines to guarantee women's equal access to full participation in the power structure as one of its main goals.

Similarly, the Status Conferral hypothesis was first proposed in 1948 by Paul Lazarsfeld and Robert Merton [21]. According to the hypothesis, people gain prestige when they are frequently featured in the media. This theory indicates that the media concentrates on those who are viewed as significant figures since it is assumed that if they were not significant, the media would not highlight them in its reporting. Activities where women are prominently featured would receive more media attention if they are regarded as significant in the political sphere. According to this theory's central premise, women deserve more attention from the media just as such attention is given to men in politics.

6. Research method

The survey method was adopted for this study. The total population of the study consists of 183. Convenience sampling was employed based on the availability of the respondents. Samples are then chosen at random from each stratum. A structured questionnaire was created as a study tool to gather information on how women's political engagement in Lagos State is impacted by sociocultural variables, historical legacies, institutional design elements, and economic development. The Taro Yamane sample size determination is used to calculate the sample size for this investigation. This study has a sample size of one hundred. To create an accurate conduct and validity, face validity was used to validate the instrument; the questionnaire was sent to experts in the field for vetting, and the necessary modifications were done before the instrument was administered to the respondents (see **Table 1**).

Taro Yamane predicts that the > 100,000 above will consist of 100 persons. Therefore, 100 is the sample size. However, ninety-six (96) out of the 100 copies of the questionnaires were valid, which constitutes 96%. Thus, after coding and analysis in SPSS 22.0, the results were interpreted using frequencies and percentages. Sample size for ± 3%, ± 5%, ± 7%, and ± 10% precision levels where the confidence level is 95% and P = 0.5.

Table 1. Sample size determination.

Sample size for ± 3%, ± 5%, ± 7% and ± 10% precision levels where confidence level is 95% and P = 0.5.

Size of population	Sample Size (n) for Precision (e) of:			
	±3%	±5%	±7%	±10%
500	A	222	145	83
600	A	240	152	86
700	A	255	158	88
800	A	267	163	89
900	A	277	166	90
1000	A	286	169	91
2000	714	333	185	95
3000	811	353	191	97
4000	870	364	194	98
5000	909	370	196	98
6000	938	375	197	98
7000	959	378	198	99
8000	976	381	199	99
9000	989	383	200	99
10,000	1000	385	200	99
15,000	1034	390	201	99
20,000	1053	392	204	100
25,000	1064	394	204	100
50,000	1087	397	204	100
100,000	1099	398	204	100
100,000	1111	400	204	100

A = Assumption of normal population is poor (Yamane, 1967). The entire population should be sampled.

Source: (Author's computation, 2024).

7. Findings and discussion

Table 2 displays when it comes to directing political mobilization toward the objective of national development, the mass media is a crucial player. Twenty-one percent disagree, twenty-five percent agree completely, three percent are uncertain, and twenty-five percent disagree and strongly disagree. This suggests that the mass media can play a significant role in directing political mobilization toward the purpose of promoting national development.

Table 3 demonstrated that when performing their duties during an election, the mass media internalizes the idea of the public interest. Out of the respondents, 28.1 percent strongly accepted. Sixty-four percent Accept, two percent Negative, and two percent are Uncertain. The remaining four percent is strongly negative. This suggests that in carrying out their duties during any election process, the mass media absorb the idea of the public interest.

Table 2. The mass media is crucial in directing political mobilization toward the objective of advancing national development.

	Frequency		Percent	Remark
Agree completely	48		50.0	Accepted
Accept	27		28.1	Accepted
Uncertain	3		3.1	
Negative	12		12.5	
Strongly Disapprove	6		6.3	
Overall	96		100.0	

Table 3. The idea of the public interest is internalised by the mass media as they carry out their duties during any election process.

Agree completely	27	28.1	Accepted
Accept	58	60.4	Accepted
Uncertain	2	2.1	
Negative	5	5.2	
Strongly Disapprove	4	4.2	
Overall	96	100.0	

Table 4 demonstrated that the public interest drives the mass media's direction and sets the tone for a sound electoral process. 39.6% of respondents overall said they fully accept those surveyed, 24.0% accept, 9.4% are unsure, 15.6% are negative, and 11.5% are highly negative. This suggests that the media both ensures that elections are governed by the public interest and sets the pace for a healthy democratic process.

Table 4. The public interest is the driving force behind a healthy election process, which is set in motion by the mass media.

Agree completely	38	39.6	Accepted
Accept	23	24.0	Accepted
Uncertain	9	9.4	
Negative	15	15.6	
Strongly Disapprove	11	11.5	
Overall	96	100.0	

Table 5 demonstrated how the media evaluates campaigns in light of the public's need for elections. 26 percent of respondents overall said they fully accept. There are 52.1 percent who accept, 2.1 percent who are unsure, 11.6 percent who are negative, and 8.3 percent who are highly negative. This suggests that the media evaluates campaigns in light of the public's desire for certain candidates.

Table 5. Election needs of the public are taken into consideration by the media while interpreting campaigns.

Agree completely	50	52.1	Accepted
Accept	20	20.8	Accepted
Uncertain	3	3.1	
Negative	15	15.6	
Strongly Disapprove	8	8.3	
Overall	96	100.0	

Table 6 demonstrated how the media directs the election process toward the desired end of advancing national development. Of the total respondents, 26% fully accept, 52.1% accept, 2.1% are unsure, 11.6% accept, and the remaining 8.3% strongly disagree. This suggests that the media directs the voting process in the direction of the desired outcome, which is national progress.

Table 6. The electoral process is steered toward the desired objective of national growth by the media.

Agree completely	25	26.0	Accepted
Accept	50	52.1	Accepted
Uncertain	2	2.1	
Negative	11	11.5	
Strongly Disapprove	8	8.3	
Overall	96	100.0	

Table 7 demonstrated how women had less access to and opportunity to participate in politics as a result of the patriarchal nature. 21.9 percent of respondents overall strongly agreed. Half of the respondents accept, 6.3% are unsure, 14.6% are negative, and the remaining 7.3% strongly disagree. This suggests that women's access to and opportunities for participation in politics were limited by patriarchal nature.

Table 7. Because of patriarchy, women have less access to and opportunity to engage in politics.

	Frequency	Percent	Remark
Agree completely	21	21.9	Accepted
Accept	48	50.0	Accepted
Uncertain	6	6.3	
Negative	14	14.6	
Strongly Disapprove	7	7.3	
Overall	96	100.0	

Table 8 demonstrated that most religions hold that men are deserving of power and authority because they are divine, thus oppressing women. Of all responders, 27.1% strongly agreed. 41.6% of respondents agree, 8.3% are unsure, 17.7% are negative, and the remaining 6.3% are highly negative. This suggests that most religions view

power and authority as belonging to men, who are considered to be divine, thereby oppressing women.

Table 8. Most religions hold that men are deities, hence they should have power and authority and should therefore subjugate women.

Agree completely	26	27.1	Accepted
Accept	39	40.6	Accepted
Uncertain	8	8.3	
Negative	17	17.7	
Strongly Disapprove	6	6.3	
Overall	96	100.0	

Table 9 showed women who are actively involved in politics are often seen and treated as free women (prostitutes/wayward) of easy virtues, stubborn people, whores, too domineering, cultural rebellions, etc. 35.4 percent of the overall respondents accept completely. 37.5 percent Accept, 6.3 percent are Uncertain, and 12.6 percent Negative, while the remaining 78.3 percent are strongly Negative. This implies that women who are actively involved in politics are often seen and treated as free women (prostitutes/wayward) of easy virtues, stubborn people, whores, too domineering, cultural rebellions, etc.

Table 9. Women who are actively engaged in politics are frequently perceived and viewed as free women (prostitutes/wayward), obstinate individuals, whores, overly controlling, cultural rebels, etc.

Agree completely	34	35.4	Accepted
Accept	36	37.5	Accepted
Uncertain	6	6.3	
Negative	12	12.5	
Strongly Disapprove	8	8.3	
Overall	96	100.0	

Table 10 demonstrated It is challenging for women to transition from their traditionally domestic responsibilities to more public roles outside of the home due to social standards. 44.8 percent of respondents overall said they fully accept. 22.1 percent are in favor, 10.6 percent are unsure, 8.7 percent are in favor, and 11.5 percent are strongly against. This suggests that women find it challenging to transition from their traditionally domestic responsibilities to more visible ones outside of the home due to social conventions.

Table 10. It is challenging for women to transition from their traditionally domestic responsibilities to more public roles outside of the home due to social standards.

Agree completely	43	44.8	Accepted
Accept	21	21.9	Accepted
Uncertain	11	11.5	
Negative	9	9.4	
Strongly Disapprove	12	12.5	
Overall	96	100.0	

Table 11 shows that many women in politics are discouraged from actively participating in politics by the negative labels, pejorative names, and harsh words and idioms that are used to characterize them. 38.5 percent of respondents overall said they fully accept. 38.5 percent of respondents accept the situation, 2.1 percent are unsure, 14.6 percent are negative, and the remaining 6.3 percent fully disagree. This suggests that many women in politics are discouraged from actively participating by the negative labels, disparaging names, and harsh words and idioms used to characterize them.

Table 11. Many women in politics are discouraged from actively participating in politics by the stigmatizing labels, names, and abusive words and idioms that are used to characterize them.

Agree completely	37	38.5	Accepted
Accept	37	38.5	Accepted
Uncertain	2	2.1	
Negative	14	14.6	
Strongly Disapprove	6	6.3	
Overall	96	100.0	

Table 12 indicates that in many other African governments, the majority of society in Nigeria forbids women from actively participating in politics due to religious convictions. 31.3 percent of respondents overall accepted the whole response. 46.8% of respondents agree, 6.3% are unsure, 11.5% are negative, and the remaining 5.2% strongly disagree. This suggests that the majority of Nigerian communities, like those in many other African states, forbid women from actively participating in politics on the grounds of their religious convictions.

Table 12. Like in many other African governments, the majority of society in Nigeria forbid women from actively participating in politics due to religious convictions.

	Frequency	Percent	Remarks
Agree completely	30	31.3	Accepted
Accept	44	45.8	Accepted
Uncertain	6	6.3	
Negative	11	11.5	
Strongly Disapprove	5	5.2	
Overall	96	100.0	

Table 13 shows that women's engagement in politics is dramatically diminished since female candidates from different political parties are unable to tolerate political violence. The majority of respondents (52.1%) strongly agreed that business orientation and overall performance coexist. 26% of respondents accept, 4% are unsure, 12.5% are negative, and the remaining 5.2% strongly disagree. This suggests that female candidates for political office from different parties are incapable of

withstanding political violence; consequently, the number of women in politics is significantly decreased.

Table 13. Women are unable to run for office due to the high expense of politics.

Agree completely	50	52.1	Accepted
Accept	25	26.0	Accepted
Uncertain	4	4.2	
Negative	12	12.5	
Strongly Disapprove	5	5.2	
Overall	96	100.0	

Table 14 indicates that people from that constituency typically view women who are married outside of their birth constituencies (yet run for office in their marriage constituencies) as non-indigenes. 25% of respondents overall said they fully accept. Among those surveyed, 69.8% agree, 2.1% are unsure, 2.1% are negative, and 1.0% strongly disagree. This suggests that women who marry outside of their birth communities but run for office in their marriage constituencies are typically looked down upon by their fellow citizens.

Table 14. People from that constituency typically view women who are married outside of their birth constituencies (yet run for office in their marriage constituencies) as non-indigenes.

Agree completely	24	25.0	Accepted
Accept	67	69.8	Accepted
Uncertain	2	2.1	
Negative	2	2.1	
Strongly Disapprove	1	1.0	
Overall	96	100.0	

8. Discussion of findings

Answers to question 1 indicate that through social interaction, broadcast media aims to leverage the power of mass media to address issues of integration and national cohesion, both of which are vital to the development of a robust political movement. According to Edogbo [18], the ownership structure of the media and the owner's ties to the political system are what led to this behavior. It is a commonly held belief that the majority of media owners who have political affiliations hinder their media organizations from upholding the essential values of impartiality, equity, and balance. According to Edogbo [2], in order for the mass media to carry out their duties throughout any election process, they need to internalize the idea of the public interest.

In this sense, it is expected of the mass media to guarantee that they are led by the public interest and to set the pace for a healthy election process. The media can accomplish this by focusing political campaign goals on upholding responsible democratic values that respect the legitimacy of the people's vote. Yar'Adua [16] counsels the media to look for pertinent facts in order to mobilize political support for

those who are unable to perceive or understand the events that directly impact them. This implies that the media should evaluate campaigns in the context of the public's electoral needs. The media has a responsibility to steer the election process in the direction of the desired outcome of national development. Adding support to this, Kālu [21] asserts that "the mass media is expected to focus on serious matters that portend serious consequences for the people and their political choices." The roles of the mainstream media in political mobilization are described as reporting and interpreting events, defining issues, portraying personalities, and investigating support.

Similarly, patriarchal nature has given women fewer opportunities to own property and access jobs, healthcare, and education, particularly in rural areas. More importantly, though, is that patriarchy has prevented women from entering the political sphere [19]. Politics has been influenced by religion and culture, which has affected women's political participation. These effects stem from the roles that women play, which inevitably limit the public agency of women. It encourages behaviors that prevent them from actively participating in politics.

Gender inequality has been institutionalized in part because nearly all political parties base their organizational structures and functions on religious and cultural norms. Women's place in society is negatively impacted by religion, which also restricts their access to public office and other opportunities. One of the outmoded cultural assumptions that keep women out of the mainstream of leadership in many communities across the nation is religion. The majority of religions hold that men are divine and hence deserving of power and control, therefore oppressing women. It is well known that the majority of these religious groups are opposed to women participating in politics, either publicly or indirectly. Islam prohibits women from participating in politics to an even greater extent than many other Christian organizations.

Muslims are customarily forbidden from performing certain basic tasks, and it is considered sacrilegious for a woman to even suggest having political aspirations. This religious indoctrination, which permeates society, prevents women from actively participating in politics. The incorrect view of women in politics is another contributing element. Women who are actively engaged in politics are frequently perceived and viewed as free women (prostitutes/wayward), obstinate individuals, whores, overly controlling, cultural rebels, etc. It has been noted that during political campaigns, these women's supposed low moral standards are used against them by their opponents (mainly men), who frequently make personal insults to them in public.

The findings of the study also show that women are discouraged from running for office due to the high expense of politics. Political parties require women to submit expressions of interest and nomination papers in order to run for seats on their platforms, but many lack the funds to do so. Politics requires a lot of attention and is time-consuming as well. There are women who are determined to achieve their political goals, even if it means paying a high price. The individuals who reside in the constituency where the woman was married are often of the opinion that she is not indigenous.

Usman et al. [19] claim that in addition to being difficult and underpaid, women's lives are often dangerous because of the sexual division of labor and the employment opportunities that are available based on a person's sex. This has given men productive

gender roles that give them greater purchasing power than women. Preferential treatment in the labor market is a manifestation of discrimination. Despite making up half of the population, Maradun et al. [10] specifically state that the majority of women in Nigeria are illiterate. Regardless of the important responsibilities ladies play in society, such as those of mother, producer, manager of the home, community organizer, and participant in social, cultural, and political activities.

According to Adekoya [13], despite the fact that female children should attend school more than male children, the majority of families would rather send their male child to school. According to Olusegun [14], parents would rather send their son to school than their daughter because they believe the latter would marry and join another family. This is similar to Jonathan's statement in 2011, "Train a boy, you have trained a nation." According to Msughter [17], winning public elections in Nigeria is a "do-or-die" situation that requires force. Men are therefore the ones with the physical fortitude and strength to employ severe force. Women would therefore have to make room so that the men could seize whatever was available by force. In general, politics seems to be a game of wit where the powerful seem to win everything in the process of attaining political power. It follows that men are naturally strong and virulent enough to participate in politics. Women lack the ego to compete favorably with men in the tumultuous activities since they are physically weak.

9. Conclusion

This study examined broadcast media in mobilizing women for political participation in Lagos State. The findings of the study show that the media plays a significant role in the process of political mobilization. The fact that women are and have been marginalized in Nigeria's political system is the most important aspect of this discussion, as it portends dire consequences for the country's system, which is now essentially ruled and controlled by men. For many years, women have been marginalized in politics, which has resulted in their underrepresentation in the public domain. Some of the issues causing this predicament are deeply ingrained in the anxieties that the majority of women experience, some of which are related to insecurity, financial hardship, and a lack of political support. It is stated that the media has a significant influence on how broadcast media moves women toward politics and contributes to political growth in each given country. The nation's growth and peacekeeping efforts should be reliant on the media, according to the government.

10. Recommendations

Based on the findings, the study recommends the following:
1) To establish a supportive environment free from all forms of violence and harassment that enables women to participate effectively in the decision-making process in a sustainable and efficient manner.
2) The federal government ought to mandate that women be granted equal access to certain public positions. Any kind of discrimination against women by men will end as a result.
3) The media ought to be utilized efficiently, particularly as a means of promoting grassroots education. This will significantly alter the general public's unfavorable

perception of women serving in politics. It can also allay some of the worries preventing women from fully participating in politics and encourage them to run for electoral office.

4) Lastly, it is the government's duty to foster a political climate that encourages and facilitates women's participation. The nation's government has to stop using political gangsters and thugs to persecute and intimidate political opponents, as well as the threat of electoral violence.

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