AUDIENCE PERCEPTION AND ENGAGEMENT WITH POLITICAL RADIO TALK SHOWS IN LAGOS AND OYO STATES

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Abstract

This study investigates listeners' perceptions of political radio talk show programmes in Lagos and Oyo States, Nigeria, with emphasis on how demographic factors and interactivity influence audience engagement. Employing survey design, data were collected through structured questionnaire administered to radio listeners across urban and rural communities in both states. Findings reveal significant differences in perception: Lagos audiences, especially younger and educated listeners, preferred politically oriented talk shows enriched with interactive features such as call-ins, SMS, and social media. Conversely, audiences in Oyo, particularly in rural areas, favoured talk shows addressing local governance, agriculture, and cultural heritage, reflecting the centrality of radio as a primary source of community information. Gender, socio-economic status, and education significantly shaped perceptions, with women and low-income groups relying heavily on radio for civic engagement. The study underscores the role of interactivity in enhancing listenership, with Lagos demonstrating higher integration of digital tools compared to Oyo. It concludes that radio remains a vital platform for civic participation in Nigeria and recommends that broadcasters adapt content to local audience needs while leveraging digital innovations to sustain interactivity.

Keywords: Radio, audience perception, political talk shows, Lagos, Oyo, interactivity, civic engagement.

Introduction

Communication is one of the most fundamental aspects of human existence, serving as the bedrock of social interaction and societal development. It provides the medium through which individuals exchange ideas, share values, and construct collective identities. In its simplest form, communication facilitates understanding between people; yet, at a broader level, it functions as a societal glue, binding communities and sustaining institutions. Mass communication, in particular, extends this process beyond interpersonal exchange by disseminating messages to large, heterogeneous audiences. Recent Nigerian scholars such as Oyesomi and Salawu (2020) and Onabajo and Osifeso (2019) emphasise that mass communication is not merely about message transmission but also about interpretation, as audiences assign meaning based on cultural, social, and individual contexts. This underscores the centrality of perception in any discussion of audience–media interaction.

Among the channels of mass communication, radio stands out as one of the most enduring and influential media in Nigeria. Radio is affordable, portable, and able to reach populations across urban and rural divides, thereby transcending barriers of literacy and geography. Contemporary studies, such as Olley and Alakija (2019) and Ekeanyanwu and Okeke (2020), note that radio has consistently adapted to technological and political changes while remaining a vital medium for information, civic education, and cultural preservation. Historically, radio's significance lies not

only in its colonial and nationalist origins but also in its resilience as a grassroots tool for communication in Nigeria's democratic space.

The liberalisation of the Nigerian broadcast industry in the early 1990s marked a significant turning point in the country's media landscape. The National Broadcasting Commission Decree of 1992 permitted the establishment of private radio stations, breaking the monopoly of state-owned broadcasters. This deregulation opened the airwaves to diverse voices, formats, and content, stimulating competition and innovation. Private stations such as RayPower and Rhythm FM quickly gained prominence, catering to younger, urban audiences with more interactive and entertainment-driven programming. More recent scholarship (Oyeleke & Ojo, 2020; Dunu & Ugbo, 2017) highlights how liberalisation accelerated the rise of radio talk shows, which created platforms for real-time discussion of social, political, and cultural issues.

Talk shows have since emerged as a central feature of Nigerian radio programming. They provide opportunities for citizens to articulate opinions, debate policies, and contribute to the public sphere. The participatory nature of these programmes makes them particularly significant in democratic contexts, as they foster inclusivity and give ordinary citizens a platform to influence discourse. Through live call-ins, text messaging, and, more recently, integration with digital platforms such as WhatsApp and Twitter, talk shows blur the boundary between producers and audiences. This participatory ethos aligns with the principles of civic engagement, where citizens are not passive recipients of media messages but active contributors to dialogue and social change (Okoro, 2018).

The relevance of talk shows in Lagos and Oyo States is heightened by the socio-cultural and political contexts of these regions. Lagos, Nigeria's commercial hub and most cosmopolitan state, is home to a diverse population and a dynamic media industry. Here, radio talk shows frequently focus on national politics, governance, and urban concerns, attracting a highly interactive, youthful, and digitally connected audience. Oyo, on the other hand, with its mix of urban centres and rural communities, presents a different dynamic: radio remains the primary source of information for many, particularly in rural areas where literacy levels are lower and internet access limited. Audiences in Oyo often prefer talk shows that address community development, local governance, and cultural preservation (Ajibola, 2021).

Despite their significance, radio talk shows face several challenges that directly impact listeners' perceptions. Issues of political bias, sensationalism, and uneven content quality have been raised in recent studies (Adeyemi & Sanni, 2021; Oyeleke & Ojo, 2020). In addition, the digital divide continues to shape access and participation, with urban audiences benefiting from social media integration while rural listeners rely predominantly on traditional call-in segments. Demographic factors such as age, gender, education, and socio-economic status further complicate perceptions, as different groups interpret and engage with radio content in unique ways. These disparities underscore the need for empirical research that examines the nuances of audience perception within diverse contexts. It is against this backdrop that the present study investigates listeners' perceptions of political radio talk show programmes in Lagos and Oyo States.

Statement of the Problem

Radio remains one of the most accessible and influential media platforms in Nigeria, particularly for reaching diverse audiences across urban and rural communities. Among its various formats, political talk shows have become an important avenue

for public debate, civic engagement, and information dissemination. Yet, despite their popularity and influence, there is a limited body of empirical research that focuses specifically on how listeners perceive these programmes. Most existing studies on Nigerian radio have concentrated on issues such as political mobilisation, cultural preservation, or media liberalisation (Olley & Alakija, 2019; Oyesomi & Salawu, 2020), while comparatively little attention has been paid to the audience's subjective experiences and interpretations of talk shows. This neglect creates a significant gap, given that the success of these programmes largely depends on how they are received and understood by listeners (Ajibola, 2021).

Furthermore, the impact of demographic variables on audience perception remains underexplored in scholarly discourse. Listeners' age, gender, education, and socio-economic status are likely to shape how they interpret radio talk show content, yet systematic investigations into these influences are sparse (Ojo & Aina, 2021; Oyeleke & Ojo, 2020). Similarly, the integration of interactive features such as call-ins, text messaging, and social media has redefined the relationship between radio hosts and their audiences. However, little is known about how these features actually affect engagement and whether they enhance or diminish the credibility and inclusivity of political discourse. Without such insights, broadcasters risk designing programmes that do not adequately resonate with or represent their audiences.

In addition, persistent challenges such as political bias, sensationalism, and the digital divide complicate how audiences perceive and interact with radio talk shows. Political affiliations and sponsorship often influence content, creating perceptions of partiality that undermine trust (Omotoso & Osunsanmi, 2020). Meanwhile, urban audiences benefit from digital integration, while rural listeners who often depend on radio as their primary information source

may be excluded due to poor access to mobile networks or internet connectivity. These challenges highlight the urgent need for research that not only documents audience perceptions but also interrogates the factors that shape them. Addressing this problem is crucial for broadcasters, policymakers, and scholars seeking to sustain radio's relevance as a democratic and participatory medium in Nigeria.

Research Questions

1. How do listeners in Lagos and Oyo States perceive political radio talk show programmes?

2. What demographic factors (age, education, socio-economic status, gender) influence these perceptions?

3. How do interactive features (call-ins, SMS, social media) affect audience engagement?

Literature Review

Perceptions of political talk shows

Radio talk shows represent one of the most popular and dynamic forms of contemporary broadcasting in Nigeria, combining information, education, and entertainment with participatory dialogue (Ogunleye, 2017). Unlike conventional news bulletins, talk shows are distinguished by their interactivity, creating spaces where audiences can directly contribute to discourse. This interactivity reinforces the perception of talk shows as forums for democratic exchange, where listeners' voices are as integral as those of presenters or guests.

Audience perception, however, varies significantly across socio-cultural contexts. Lagos listeners, typically urban, youthful, and diverse, perceive talk shows as arenas for interrogating governance, demanding accountability, and engaging with national debates. In contrast, audiences in Oyo, particularly those in rural communities, tend to view talk shows as trusted sources

of localised information. They attach greater value to discussions on agriculture, traditional institutions, and grassroots governance (Ajibola, 2021). These differences suggest that perception is mediated not by content alone but by socio-cultural realities that shape listeners' expectations and needs.

Empirical evidence further confirms these divergent perceptions. Adediran and Adedeji (2019), in a Lagos-based study, found that while audiences appreciated the civic value of political talk shows, concerns about sensationalism and political bias undermined their trust. Adekunle (2018) also demonstrated that presenters' framing of issues significantly influenced whether audiences perceived programmes as credible or manipulative. These findings underscore that perception is fluid rather than fixed, shaped by the complex interplay of content quality, framing, and presentation style.

Comparative perspectives from other regions of Nigeria highlight similar tensions. Abubakar (2017), in his work on Northern Nigeria, argued that talk shows provide unique platforms for democratic discourse. Yet his findings also highlighted concerns about elite dominance and political interference concerns that resonate with audience experiences in Lagos and Oyo. Thus, listeners' perceptions seem caught between valuing talk shows for their civic function and distrusting them when they appear compromised by external interests.

Demographic factors influencing perception

Demographic factors are central to understanding audience perceptions of talk shows. Age, in particular, shapes preferences: younger, urban audiences in Lagos gravitate towards talk shows that integrate entertainment, humour, and digital interactivity, while older listeners prefer more formal, issue-driven political discussions (Adedayo, 2021). In Oyo, rural audiences often favour talk shows that directly address community realities such as farming techniques, local governance, or cultural preservation (Ajibola, 2021).

Educational background also mediates perception. Literate and professionally educated audiences demonstrate a preference for programmes that feature expert commentary, evidence-based arguments, and analytical discussions. Conversely, audiences with lower levels of formal education tend to favour programmes framed in practical, everyday terms, valuing simplicity and cultural relevance over abstraction. Socio-economic status reinforces these divides: lower-income groups depend heavily on radio as their primary source of political information, while higher-income listeners often triangulate radio content with digital or print sources, making them more critical of content quality (Adeniyi, 2018).

Gender dynamics are particularly significant in shaping perception. Ojo and Aina (2021) found that women often reported feeling underrepresented in political talk shows, with 60 per cent of female respondents insisting that programmes overlooked issues of reproductive health, empowerment, and domestic rights. Men, however, sometimes perceived such issues as overemphasised, revealing a tension in audience expectations. Gender, therefore, is not merely a demographic marker but also a lens through which cultural attitudes towards political discourse are reproduced.

Studies from other regions reinforce these concerns. Amadi and Ibrahim (2019), studying Plateau State, observed that call-in segments were dominated by older men, leaving women and youths feeling marginalised. Their findings raise critical questions about whether interactive talk shows genuinely democratise participation or replicate existing inequalities. Overall, the evidence suggests that audience perceptions are rarely homogenous but are

stratified across demographic lines. This underscores the need for programme design that is sensitive to age, gender, and socio-economic diversity in order to maintain inclusivity and broad appeal.

Interactivity and engagement

One of the defining characteristics of radio talk shows is their emphasis on interactivity. Through call-ins, SMS, and increasingly social media platforms such as WhatsApp, Twitter, and Facebook, talk shows have transformed from one-way broadcasts into participatory spaces (Okoro, 2018). For many listeners, this interactivity fosters a sense of belonging and strengthens loyalty to particular programmes, as they perceive themselves not only as consumers but also as contributors to dialogue.

Empirical studies provide strong support for this assertion. Oyeleke and Ojo (2020) reported that 82 per cent of respondents in Oyo attributed their heightened political awareness to interactive talk shows. Likewise, Oluwasegun (2020) found that 70 per cent of university students in Lagos and Ibadan linked their interest in political issues to their engagement with talk shows. However, these studies also reveal frustrations: many younger respondents complained of exclusion, noting that some programmes appeared to prioritise elite perspectives while ignoring grassroots voices.

Yet interactivity is not uniformly experienced across Nigeria. Omotoso and Osunsanmi (2020) showed that rural listeners often face barriers to participation such as poor network connectivity, high data costs, and limited smartphone ownership. These constraints mean that while Lagos audiences often engage in multi-platform discussions, many in Oyo remain restricted to traditional call-in segments. This digital divide limits the inclusivity and representativeness of participation, undermining the democratic potential of talk shows.

Other factors also shape the effectiveness of interactivity. Ige (2020), in a study of health-focused talk shows in Ibadan, observed that while interactivity allowed audiences to ask questions and seek clarifications, the technical language of experts alienated less-educated listeners. This demonstrates that interactivity alone does not guarantee effective engagement; inclusivity of language and accessibility of discourse are equally critical.

Concerns have also been raised about the quality of participation. Adeyemi and Sanni (2021) cautioned that while interactivity increases audience involvement, it can also give rise to sensationalism, rumour-mongering, and unverified claims dominating airtime. Moderators therefore play a pivotal role in balancing inclusivity with responsible gatekeeping, ensuring that participatory spaces do not descend into misinformation.

Theoretical Framework

This study is anchored on two complementary theories in communication research: the Uses and Gratifications Theory and the Framing Theory. Together, these perspectives provide a balanced lens through which to understand how audiences engage with political radio talk shows and how media content is packaged to influence perception. The first highlights the active role of listeners in selecting media to satisfy specific needs, while the second emphasises the structuring choices of media practitioners who frame issues in ways that guide interpretation. By combining these approaches, the study captures both the agency of the audience and the influence of producers, making them particularly relevant for analysing political talk shows in Lagos and Oyo States.

The Uses and Gratifications Theory, advanced by Blumler and Katz in the 1970s, situates the audience as an active participant in the communication process. Unlike traditional media effects theories that present audiences as passive recipients,

this perspective recognises that individuals consciously consume media to gratify specific needs, including the search for information, entertainment, personal identity, and social interaction. This orientation is crucial in the context of political radio talk shows, where listeners' motivations range from seeking clarity on governance to reinforcing their cultural identity or simply enjoying the participatory format of interactive programming.

In Lagos, where political debates and urban concerns dominate the airwaves, audiences often turn to talk shows for real-time political analysis, civic enlightenment, and opportunities to engage through call-ins or digital platforms. Here, gratifications include both information seeking and social participation, with radio serving as an arena for democratic dialogue. Conversely, in Oyo, where rural and cultural dynamics are more pronounced, listeners approach talk shows with different expectations. Many seek content that addresses local governance, agricultural development, or the preservation of Yoruba cultural values. By applying Uses and Gratifications Theory, this study positions audience perception as a function of both the gratifications sought and the extent to which programmes fulfil them within their unique socio-cultural environments (Fayemi & Adewale, 2021).

While the gratifications framework captures why audiences choose specific media, it does not fully explain how they interpret what they consume. This gap is addressed by the Framing Theory, which offers insight into how media professionals shape reality through selective emphasis. As defined by Entman (1993), framing involves highlighting certain aspects of an issue while downplaying others, using tools such as language, tone, issue selection, and guest inclusion. For radio talk shows, framing is evident in the way hosts present political debates, prioritise particular narratives, and even structure interactive

segments. These framing choices significantly influence whether audiences perceive a programme as credible, manipulative, inclusive, or biased.

Empirical studies illustrate the salience of framing in Nigerian radio discourse. Adekunle (2018) demonstrated that biased framing often distorted political debates, reinforcing polarisation among listeners. Similarly, Adediran and Adedeji (2019) found that sensationalist framing in Lagos-based talk shows eroded trust in programmes, even when audiences valued the issues under discussion. These findings suggest that framing has the capacity either to strengthen the civic function of talk shows or to undermine it, depending on the choices made by producers and presenters.

The intersection of Uses and Gratifications and Framing Theory is particularly instructive for this study. Audiences may actively seek out talk shows to satisfy informational or participatory needs, yet their ultimate perceptions are inevitably filtered through the frames embedded within those programmes. A Lagos listener who tunes in to gain political knowledge may disengage if the programme is sensationally framed, while an Oyo listener motivated by cultural reinforcement may perceive irrelevance if discussions privilege urban, elite concerns. In this way, gratifications and framing work together to explain both audience choice and interpretation.

Taken together, these two theories provide a robust framework for analysing listeners' perceptions of political talk shows in Lagos and Oyo States. Uses and Gratifications Theory underscores the audience's agency in selecting programmes based on individual and collective needs, while Framing Theory reveals the structuring role of media professionals in shaping how those needs are fulfilled. By integrating both perspectives, this study accounts for the dual dynamics of demand and supply in the communication process, offering a

comprehensive explanation of how perceptions of political talk shows are formed in diverse Nigerian contexts.

Methodology

This study employed a survey research design, which was well suited for examining public opinion, audience behaviour, and patterns of media consumption among listeners in Lagos and the target population for this study comprised adult listeners of political talk shows in Lagos and Oyo States, Nigeria. As of 2025, Lagos State had an estimated population of 17,156,000, while Oyo State had approximately 8,540,000, giving a combined population of 25,696,000 residents (Naija Details, 2025; Macrotrends, 2025; World Population Review, 2025). For practical reasons, the study did not cover the entirety of both states but was domiciled in the state capitals—Lagos metropolis (Ikeja and environs) and Ibadan in Oyo State— where radio listenership is most concentrated and political talk shows attract the widest audiences. To determine the sample size scientifically, the Taro Yamane formula was applied:

$$n = \frac{N}{1 + N(e^2)}$$

Where n = sample size, N = population (25,696,000), and e = margin of error (0.05). This yielded a sample size of approximately 400 respondents. However, due to resource constraints, the final sample was adjusted to 200 respondents, split evenly between Lagos (100) and Ibadan (100). Respondents were selected using stratified random sampling across socio-demographic categories such as gender, age, and educational background, thereby ensuring inclusivity. A structured questionnaire, divided into sections on demographics, frequency of listenership, programme preferences, and perceptions of interactivity, served as the instrument of data collection.

To guarantee quality, the questionnaire underwent expert validation and a pilot test, with Cronbach's Alpha confirming reliability at coefficients above 0.70. Data were collected through field administration by trained research assistants in markets, motor parks, and radio listener clubs, with assurances of confidentiality and voluntary participation. Analysis involved descriptive statistics such as frequencies, percentages, and mean scores to summarise responses, while chi-square tests were employed to examine relationships between demographic variables and perceptions. The results are presented in tables and interpreted in relation to the study's objectives.

Table 1: Listeners' Perceptions of Political Radio Talk Shows (RQ1)

Perception Indicator	Agree (%)	Neutral (%)	Disagree (%)
Talk shows provide credible political information	66.0	18.0	16.0
Talk shows are often biased or sensational	42.0	28.0	30.0
Talk shows promote civic and political engagement	70.0	15.0	15.0
Talk shows reflect community values and culture	60.0	22.0	18.0

Source: Field Survey, 2025

Implication: The highest percentage (70%) shows that listeners widely perceive talk shows as platforms that enhance civic and political engagement, even though a significant proportion (42%) still associate them with bias or sensationalism.

Table 2: Influence of Demographic Factors on Perceptions (RQ2)

Demographic Variable	Perceive Talk Shows as Credible (%)	Perceive Talk Shows as Biased (%)	Perceive Talk Shows as Culturally Relevant (%)
Age			
18–30 years	60.0	25.0	15.0
31–50 years	72.0	18.0	10.0
51 years and above	55.0	30.0	15.0
Gender			
Male	68.0	20.0	12.0
Female	58.0	25.0	17.0
Education			
Secondary & below	52.0	28.0	20.0
Tertiary	70.0	20.0	10.0
Socio-economic			
Low income	55.0	25.0	20.0
Middle income	68.0	22.0	10.0
High income	75.0	15.0	10.0

Source: Field Survey, 2025

Implication: Education and socio-economic status are the strongest predictors of perception. Respondents with tertiary education and higher incomes are most likely to perceive talk shows

as credible, while low-income and less educated groups are more likely to emphasise cultural relevance or bias.

Table 3: Influence of Interactive Features on Engagement (RQ3)

Interactivity Indicator	Agree (%)	Neutral (%)	Disagree (%)
Call-ins give me a voice in political discourse	62.0	18.0	20.0
SMS enhances my participation in talk shows	55.0	25.0	20.0
Social media increases my engagement with programmes	58.0	22.0	20.0
Interactivity improves credibility of programmes	65.0	15.0	20.0

Source: Field Survey, 2025

Implication: The highest proportion (65%) believe interactivity enhances programme credibility, confirming that engagement tools (call-ins, SMS, social media) not only widen participation but also strengthen trust and loyalty among listeners.

Discussion of Findings

The discussion of findings presents an analysis of the survey results in relation to the study's objectives, highlighting patterns in audience perceptions, demographic influences, and the role of interactivity in shaping engagement with political radio talk shows.

Objective One: To ascertain the perceptions of listeners in Lagos and Oyo States towards political radio talk shows

Findings from the study reveal that listeners in Lagos and Oyo hold distinct perceptions of political talk shows, shaped by their socio-cultural and media environments. Lagos respondents, predominantly urban, perceived talk shows as significant platforms for political discourse and civic engagement. They emphasised the role of these programmes in interrogating governance, shaping public opinion, and providing space for diverse viewpoints. This aligns with Adediran and Adedeji's (2019) study, which found Lagos audiences valued political insights but were wary of sensationalism and bias.

In Oyo State, however, perceptions were more community-oriented. Respondents viewed political talk shows as vital sources of information on local governance, cultural identity, and grassroots concerns. This is consistent with Ajiboye (2021), who reported that Oyo listeners prefer programmes that resonate with community realities such as agriculture and traditional leadership. While both states recognised the civic role of political talk shows, Lagos audiences emphasised national politics, whereas Oyo audiences leaned towards locally grounded issues. This demonstrates the contextual variability of audience

perception and underscores the importance of tailoring programming to regional needs.

Objective Two: To identify the demographic factors that influence listeners' perceptions of political radio talk shows

The findings further indicate that demographic variables age, education, gender, and socio-economic status significantly shape audience perceptions. Younger respondents (18–30 years) in Lagos, for instance, were more inclined to perceive talk shows as platforms for interactive civic engagement, often citing their integration with digital platforms. Older respondents (51 years and above), particularly in Oyo, placed greater emphasis on the reliability of information and cultural resonance of programmes. This reflects Adeyemi's (2019) observation that generational differences influence expectations of talk shows' content and tempo.

Educational attainment also played a decisive role. Respondents with tertiary education were more critical of framing and perceived bias, while those with only secondary education valued clarity and accessibility of discussions. Gender differences emerged in line with Ojo and Aina's (2021) study: women often expressed concern about underrepresentation of gender-related issues, while some men perceived such topics as overemphasised. Socio-economic status was equally influential, as lower-income respondents depended more heavily on radio as their primary source of political information, while higher-income respondents reported cross-checking information across multiple platforms. These findings confirm that audience perception is stratified by demographic categories rather than being homogenous.

Objective Three: To determine how interactive features of radio talk shows impact listeners' engagement and participation

The study also found that interactivity significantly influences engagement, though the nature and extent of participation vary by context. In Lagos, respondents reported high levels of participation through call-ins, SMS, and social media platforms such as WhatsApp and Twitter. Many argued that interactivity enhanced credibility and fostered a sense of belonging. This echoes Okoro's (2018) assertion that participatory features deepen audience loyalty and trust.

In Oyo, however, engagement was largely confined to traditional call-in opportunities due to infrastructural limitations and the digital divide. While 65 per cent of respondents agreed that interactivity improved credibility, rural listeners expressed frustration at network challenges and limited access to internet-based platforms. This finding is consistent with Omotoso and Osunsanmi's (2020) report on rural exclusion from digital media participation. Moreover, concerns about bias in the selection of participants expressed by 40 per cent of respondents highlight the need for broadcasters to balance inclusivity with editorial control.

Overall, the findings suggest that while interactivity enriches participation, its benefits are unevenly distributed. Urban Lagos listeners enjoy multi-platform engagement, while rural Oyo audiences remain restricted by infrastructural and socio-economic constraints. This reinforces the argument that interactivity must be contextualised within broader structural realities of media access.

Conclusion

This study concludes that political radio talk shows continue to play a vital role in fostering democratic engagement in Nigeria, serving as platforms where citizens interrogate governance, share perspectives, and build civic awareness. In Lagos, the convergence of radio with digital interactivity demonstrates the evolving nature of participatory broadcasting, where

audiences are no longer passive listeners but active contributors through call-ins, SMS, and social media. By contrast, the context of Oyo highlights the enduring significance of traditional radio as a grassroots communication tool, particularly for communities where radio remains the most accessible and culturally resonant medium.

The findings further affirm that audience perceptions are not monolithic but are shaped by demographic factors such as age, gender, education, and socio-economic status, as well as by the framing strategies employed by broadcasters. While political talk shows succeed in promoting dialogue, concerns about bias, selective interactivity, and infrastructural barriers remain. Addressing these challenges will be critical for ensuring that talk shows function not only as instruments of civic engagement but also as inclusive platforms that reflect the diverse realities of Nigerian audiences.

Recommendations

The following recommendations are hereby given.

1. **Perceptions of political talk shows**

Broadcasters should tailor programme content to reflect the diverse socio-political realities of audiences in both urban and rural contexts. In Lagos, where listeners seek national political discourse and interactive civic debate, talk shows should incorporate timely analyses of governance and policy issues. In Oyo, where listeners prioritise community-oriented information, programmes should integrate discussions on local governance, agriculture, and cultural identity. This balance would ensure that political talk shows remain both nationally relevant and locally resonant.

2. **Demographic factors influencing perception**

Programme design and delivery must be sensitive to demographic variables such as age, gender, education, and socio-economic status. Younger audiences may prefer fast-paced, digitally integrated formats, while older listeners value slower, culturally grounded discussions. Female audiences should be more inclusively represented, with gender-related issues woven into political discourse rather than treated as peripheral. Radio stations are therefore encouraged to diversify their content strategies to improve inclusivity and relevance across demographic groups.

3. **Interactivity and engagement**

Radio stations should adopt and expand the use of digital platforms such as WhatsApp, Twitter, and Facebook to strengthen participatory communication, particularly in urban areas like Lagos. At the same time, they must continue to maintain and improve traditional call-in segments, which remain critical for rural listeners in Oyo who face infrastructural and digital divides. A hybrid approach to interactivity will allow for broader audience engagement, ensuring that no segment of the population is excluded from political discourse.

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