

Voter Education on Radio as Determinant of Voting Pattern of Indigenous Elderly Women in Akoko Land, Ondo State, Nigeria

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Abstract

Indigenous Nigerian society respect and believe so much in her elderly. Males and female elderly are transmitters of traditional norms and values in a sustainable manner in each community. As such, they are the sage and kingmakers appointing, decision makers through careful and flawless selection from character check overtime, delving into family history and divination of the traditional oracle. After coronation, such leaders are never corrupt; they live up to expectation by promoting the wellbeing of the masses. However, this practice has been eroded by colonization and westernization for a democratic way of appointing leaders through voting; as such countries design voter education for her citizenry. This study thus examined voter education as a determinant of voting pattern of indigenous elderly women in Akoko land through these research questions: (i) what is the demographic characteristics of the elderly women in the study area? (ii) What kind of voter education programmes is available on the selected radio stations? (iii) What is the level of participation of the women on the programme on radio? (iv) To what extent has the women benefited from their participation in voter education programme on radio? (v) How has the voter education received influenced the voting pattern of the women? The study adopted the descriptive survey research through multi stage sampling technique by purposively selecting sixty indigenous elderly women from areas of the four Local Government (Okoron, Ese, Agbaluku, Iwaro-Oka, Supare, Oba, Erusu, Okeagbe. Findings of the study showed that voter education in the study area impacted minimally on the respondents resulting in their skewed knowledge and voting pattern (Grand mean $2.71+2.46+2.19+2.13=116.9/4=29.2$). It is recommended among others that voter education should include indigenous education, a larger coverage and quality.

Keywords: Voter Education, Radio, Indigenous Elderly Women.

1. Introduction

Indigenous Nigerian society respects and believes so much in her elderly and the aged. Males and female elderly are transmitters of traditional norms and values in a sustainable manner in each community. As such, they are known as the sage because they build the philosophy of the society through their wealth of experience. Indigenous Nigerian society is very rich in cultural values and norms that dictate the ethics whereby the elderly had a wide span of control, build communalism and peaceful co-existence in a continuous manner throughout life. In other words, the elderly are the custodian of knowledge and active members of decision making processes. Male and female elderly are kingmakers; they do this through careful and flawless selection from character check overtime, delving into family history and divination of the traditional oracle. After coronation, such leaders are never corrupt; they live up to expectation by promoting the wellbeing of the masses and progress of the people at large. However, this practice has been eroded by colonisation and westernisation.

Nigeria has witnessed different types of governance and decision- making processes through colonisation and westernisation. Orthodoxy in the realm of politics and decision- making has given way for westernised system of governance since colonisation. Presently, Nigeria practice a more formal way of governance in the name of democracy which informs the voting process. Voting is known to be an act of exhibiting freedom as a member of a group either in speaking, associating or taking part in public affairs after due registration. It is an act as well as instrument for recruiting leaders in democratic politics. According to Zabia and Youns (2014), voting is a function of electing representatives by casting votes in an election. There are different modern ways of voting but the commonest in developing countries is by secret balloting. This is alien to traditional selection/voting patterns of the

indigenous people. There is no doubt that the present system of selecting representatives is greeted with grave misgivings in Nigeria.

Given the technicality of voting, countries design ways of informing its people of their civic responsibilities. One of these is through voter education which we consider an aspect of sustainability literacy that seeks to

Foster values, behaviours and lifestyles required of a sustainable future by learning to make long term decisions concerning the economy, ecology and social wellbeing of others by all and of course through education that promotes good citizenship culture (UNESCO, 2002 p.8).

Further, it reiterated that informed and active citizenship is a primary objective of educating for sustainable future. The global spread of democracy has expanded electoral enfranchisement and meant that education for citizenship is also expanding. Voter education is thus a right of every citizen including the elderly. Voter education can be given through several medium which include the print media, audio like radio, internet, campaign, and so on. This paper adopts the radio medium because of its ability to reach a wide audience irrespective of proximity to the cities' infrastructure. The radio is an expansive channel of communication which carries and spread information. Apart from these, it is also instructive. According to Alese (2013) the radio is a visible instructional material for sustaining women's participation in democracy. The pattern of voting among the electorates in Nigeria and especially, women call for a model of sustained literacy programme which the radio can adequately address because of the affordability, instructive and expansive coverage.

Women, especially the elderly are often coerced into voting for the candidates that are not their choice. Often times, they lack knowledge of the candidate they are voting for, the ability to represent them well, the seats these candidates are vying for to mention a few. This is against good democratic practice. It has been identified that politicians buy votes during elections. These days, the slogan 'e dibo, e se be', meaning vote and prepare soup is an indication of a serious level of poverty and ignorance among the electorates. Whereas, before elections are held, voters are expected to be ready, willing and able to participate in election as informed citizens irrespective of sex from the accepted age upwards. They are expected to have information on eligibility to vote, how to register, checking of voters list to ensure inclusion, the type of election being held, the candidates, where and how to vote, filing of complaints in cases of foul play and the like .

Universal suffrage is the right of all adults including women to vote in political elections, despite, global movements on the attainment of human rights, women in Nigeria are still faced with acts of being disenfranchised. There had been a continued effort on the need of achieving a good political representation through universal suffrage, the radio, a communication tool is accessible and affordable to many and a medium of giving constituents voter education. It is against this background that this study examines voter education on radio as a determinant of voting patterns of indigenous elderly women for sustainable development in Akoko land, Ondo State, Nigeria.

2. Statement of the Problem

Voting in Nigeria is still beset with challenges. During elections there are anomalies which include vote selling and buying, coercion, snatching of ballot boxes, thuggery which result in vote manipulations. Elderly women are the worst hit because they are fragile to withstand the storm, as such voting apathy and coercion among them is pronounced. Is it that, there is no enough education on voting or a faulty preparedness? It is against this background that this study accesses voter education as a determinant of voting patterns of indigenous elderly women in Akoko land.

3. Research Objectives

Ultimately, the study seeks to examine voter education on radio as a determinant of voting patterns of indigenous elderly women in Akoko land. Specifically, this study is set to:

- Find out the demographic features of indigenous elderly women that participated in the study.
- Find out the type of voter education available on the selected radio stations.
- Establish the level of participation of the women on the programme on radio.
- Ascertain how the women have benefitted from their participation in voter education.
- Identify the specific influence of voter education on the voting pattern of the women.

4. Research Questions

- What are the demographic characteristics of the elderly women that participated in the study?
- What kinds of voter education programmes are available on the selected radio stations?
- What is the level of participation of the women on the programme on radio?
- To what extent has the women benefited from their participation in voter education programme on radio?
- How has the voter education received, influenced the voting pattern of the women?

5. Literature Review

5.1 Experiential Learning Theory

Experiential learning simply connotes learning through direct experience that is, learning for reflection through the experience gained overtime. Kolb (1984) states that knowledge is gained continuously through personal and environmental experiences. He affirmed that genuine knowledge is gained from an experience by possessing four abilities (Kolb, 1984)

- *Willingness to be actively involved in the experience by the learner*
- *He or She must be able to reflect on the experience;*
- *The possession and utilization of analytical skills to conceptualize the experience by the learner and*
- *The possession of decision- making and problem solving skills to be able to use the new ideas*
 - *gained from experience p. 21*

A cursory look at this is indicative of Sherry Arnstein's citizenship participation.

Education acknowledges salient roles played by experience in the learning process. Individual learners are directly involved in an experience and a reflection on the experience by utilizing analytical skills to have a better understanding of this new knowledge while retaining the knowledge for a very longtime. This also foster further experiences and reflections through critical thinking. Experiential learning is a cognitive enterprise and an ideology needed to confront diverse challenges of adult education (Miethinen, 200). Perhaps the reason Kolb (1984) is suggesting a holistic integrative perspective on learning which combines experience, perceptive, cognition and behaviour which Miethinen (2000) called electric procedure and method.

Again, Fajonyomi (2014) perceived experiential learning as informal learning, transformative learning, implicit and accidental learning and problem-solving method because of its reflective ability on the learner which is also supported by cultural practices and methodologies that could be utilized to acquire knowledge, skills or value. It is therefore, not out of place to make use of indigenous experience of the elderly which is acclaimed to be forthright in choosing decision-makers.

5.2 Democracy

It is the general belief that Democracy is a form of government that gives power to the people. However, questions like how, when and to which people often arise. It is also a truism that democracies include direct, liberal, participatory, radical, representing and socialising. The direct school of thought believes that citizens must participate directly in government decisions by themselves (Janda, Berry Goldman & Schinkaraut, 2005) Liberal democracy is presumed to be most compatible with liberal capitalism (Moghadam,2018) whereas practical observers expect people to govern indirectly through elective representatives (Janda et al, 2005) Although, this informed choosing leader through elections and formal procedures of voting. It is also arguably that such practice is a narrow definition of democracy and which according to Moghadam (2008) may be risky in a fledgling democracy where parties coalesce around sectarian interest and against citizens interest which ought to be deliberated on before policies are made.

Effective democracy ensures that people's voices are heard and their wishes too must be fulfilled. Democracy creates a platform for fairness, equity and justice through collective decision- making (Okon, 2013) A democratically governed nation is likely to secure peace, deter aggression, expand open markets, promote socio-economic development and uphold human rights(Okon,2013) According to the UN platform on global issues, democracy provides an environment for the protection and effective realization of human rights. Democracy is competitive political system where competing leaders and organizations define alternations of public policy to enable the public participate in decision -making process.

5.3 Voter Education

In a representative democracy, voting is the medium in which the voice and decisions of the people are heard and made. Voting is done through education, it is imperative to educate the people on voting, which is an act of exercising franchise. Voter education is an initiative designed to create awareness and sensitize constituents on the readiness, willingness and ability to participate legitimately in the electoral politics. It provides information on eligibility to vote, where and how to register, checking of voters list to ensure inclusion, the type of election being held, where and how to vote, filing of complaints and knowing the candidates vying for electoral offices.

The main objectives of voter education thus include:

- Making information available and accessible to all constituents
- Encouraging people to vote
- Seeking to achieve universal coverage of the electorate by reaching out to all groups of people including the disadvantaged, IDPS minority and mainstream voters.
- Taking note of high illiteracy rate where necessary
- Using different language (local) to pass information to the target audience.
- Launching special educational campaigns at women.
- Teaching confidentiality of votes that is secret and independent.
- Discouraging family voting since this will not reflect the will of the people. Starting voter education early and to continue throughout the election process even during the Election Day.

5.4 Voter Education, Women and Elderly Women

Having discussed voter education, it is necessary to see how it affects the elderly women and women generally. Women constitute about fifty percent of the world's population yet they are still struggling to be heard and participate fully in decision-making processes which are expected to avail them of their human rights opportunities. A democratic society that seeks to foster peace and bring down the level of conflicts, aggression and restiveness among the citizenry need to have a well packaged voter education for her people.

Voting takes place in election, it is thus the responsibility of the government, to give civic education to the citizens irrespective of sex, race, tribe, ethnicity, group and others. This needed to be complemented by pressure groups and international organizations in order to foster peace and enhance a democratic and civic society. Through voter education people understand their rights, they are being asked to decide on the contests. Voter education is crucial in enhancing the participation of all and especially women. It is expected that special education campaigns will be launched at women and the elderly who are often apathetic to election.

According to UNESCO (2002), informed and active citizenship is a primary objective of educating for a sustainable future. Efforts are being made to integrate citizenship objective into educational curriculum. It went further to appreciate citizenship education within the context of sustainable development through international understanding which will assist in bringing an understanding in linkages between local and global issues. The global spread of democracy has expanded electoral enfranchisement and meant that adult education for citizenship is expanding.

5.5 Voter Education and Sustainable Development

Voter education should teach living together in peace and harmony to enhance sustainable development. This could be enhanced through other medium aside formal. That is, voter education for sustainable development for all could be given through informal, non-formal and the use of all forms of adult education skills that build critical and creative thinking, collaboration and cooperation, conflict management, decision-making, problem solving and planning, civic participation and action should be built into voter education for the citizenry after all UNESCO(2002) puts it succinctly that seeking sustainable development through education requires educators to:

- ... *place an ethic for living sustainably, based upon principles of social justice, democracy, peace and ecological integrity, at the centre of society's concerns.*
- *encourage lifelong learning, starting at the beginning of life and grounded in life, based on a passion for a radical transformation of the moral character of society.*
- *encourage new alliances between the state and the civil society in promoting citizen's emancipation and the practice of democratic principle p.10*

5.6 Voter Education and Voting Patterns of Elderly Women

Voter education should be such that will address democratic anomalies by imparting fundamental human rights, knowledge and democratic values, such knowledge should impact in people the ethics of appreciating oneself and improving self-concept\ self-esteem.

The need to encourage the fundamental freedoms of conscience and religion, expression peaceful assembly and association that ensure access to democratic participation and meeting basic human needs. The right of all people to access channels for community decision- making (UNESCO, 2002p.19)

Efforts geared towards achieving these will stem issues eroding confidentiality in voting. For instance, a widely practice apathetic voting is family voting among women. Often time, women are hired to vote for people they do not know at all through which the husband or member of the family will assist in voting for all members of the family. Vote selling and buying, violence are issues women are confronted with while voting.

5.7 Voter Education and Radio

The radio is an example of mass media that performs different functions in any country. These function include entertainment, reporting, news, identifying public problems, social using news generations, providing political forum and making profits (Bardes et al, 2013-2014 edition).The radio is known to be cheap and accessible to all. It is a viable instructional material brought to Nigeria by the British during colonization to serve as an instrument for public health, rural development and agriculture (Alese,2013) as a stimulus to educating the people especially because of its accessibility and affordability by many. It has a significant political impact on developing nations including Nigeria, national political figures plan public appearance and statement to attract media coverage including the radio. Although, voter education messages can also pass through other forms like posters, direct mailings to voters, street theatre, role playing, songs, comic, strips, internet campaigns, the radio is a veritable medium. For instance, Okon (2013) highlighted that some messages and news items could pass as of voter education, showing political parties and their ideologies.

6. Research Methodology

The study was conducted in Akoko land, Ondo State, Nigeria. Akoko consist of four Local Government Areas- Akoko south-east, Akoko south-west, Akoko north-east and Akoko north-west. The available projected population of the study area is 947,300 (National Population Commission, 2016). Agriculture, food processing, craftsmanship, entrepreneurship and trading are the mainstay of the economy of the people. This provides food, shelter, employment and industrial raw materials (cocoa, kola nut and palm oil). The climate favours the growth of food crops like maize, cassava, plantain, yam and cash crops like cocoa and palm oil. The population of the study comprised of all women in the area. Multi stage sampling technique was utilized in the selection of respondents for the study. The first stage involved the selection of females from the population, the second stage is a simple random selection of adult females while the third is a purposive selection of elderly women, five elderly women from the age of sixty- five each were selected in three localities from each Local Government Area (Okorun, Ese, Iboropa, Ikun, Supare, Oba, Erusu, Okeagbe, Ogbagi, Ipesi- Akoko, Sosan and Epinmi). The total sample size was sixty indigenous elderly women. Three out of the five radio stations in Ondo States were picked, one for the Federal Government, one for the State and one that is privately owned. They are Positive FM, Ondo State Radio- Vision and Adaba FM respectively.

A structured interview schedule with open and close ended questions was used to collect the data. The demographic features of the respondents include their age. Thirty (50%) of them were between sixty-five and seventy years old; twenty-six (43.3%) were between seventy-five and eighty while only four (6.7%) were Eighty-four years old. Marital status, thirty-six (60%) of them are widowed while twenty-four (40%) of them are married. Twenty (33.3%) are Christians, thirty (50%) are Muslims while ten (16.7%) are traditional worshippers. Also, thirty (50%) of them are illiterates, sixteen (26.7%) attended the adult basic learning community centre class, seven (11.66%) have basic education while seven (11.66%) had secondary education. All of them have adult children that live in cities like Akure, Lagos and Ibadan. Their participation in the voter education was measured on how they listened to the programme as not at all, rarely, some of the time, all the time. Their voting pattern was seen as benefit derived from the radio programmes they listened to.

7. Results and Discussion of Findings

Research question 2 table 1: The kind of voter education received by the respondents

S/N	Items	Not at all (1)		Partially (2)		Seriously (3)		Mean
		f	%	f	%	f	%	
1	I was sensitized on how to register	5	8.3	15	25	40	66.7	2.58
2	I learnt the danger/ evil of not registering	10	16.6	8	13.4	42	70	2.53
3	I was taught how to vote	3	5	12	20	45	75	2.70
4	The programme led me to where to vote	7	11.7	45	75	8	13.3	2.02

Grand mean $9.83 \div 4 = 2.46$

Field survey: November, 2018 – February, 2019

About 40 (66.7%) of the respondents said they were seriously sensitized on how to register. 15 (25%) said they were partially sensitized while 5 (8.3%) believed they were not sensitized at all. Of the 60 elderly women, 42 (70%) said they seriously learnt the danger of not registering to vote, 45 (75%) said they were seriously taught how to vote while only 3 (5%) said they were not. About 45(75%) said they were partially led to where to vote, while 7 (11.7%) said they were not led to where to vote at all. The Grand mean of the kind of voter education received in 2.46.

The results above indicated that the women did not receive a total package of voter education. They were only exposed to registration for voting, how to vote and where to vote on the radio programme. This is inadequate and contradicts UNESCO (2002) which opined that informed and active citizenship is a primary objective of educating for a sustainable future.

Research question 3, table 2: Level of participation of respondents

S/N	Items	Not at all (1)		Rarely (2)		Some of the time (3)		All the time (4)		Mean
		f	%	f	%	f	%	f	%	
1	I listen to the radio	2	3.3	2	3.3	08	13.4	48	80	3.70
2	I tune to the radio at the right time	3	5	7	11.7	20	33.3	30	50	3.28
3	I forget to tune at the right time	2	3.3	40	66.7	8	13.3	10	16.7	2.43
4	I cook during the period	10	16.6	10	16.7	10	16.7	30	50	3.00
5	I take care of the family during the time	10	16.6	40	66.7	08	13.4	2	3.3	2.03
6	I respond to the discussion	6	10	50	83.3	2	3.3	2	3.4	2.00
7	Often times we were not allowed to respond to the programme	-	-	-	-	10	16.7	50	83.3	2.50

Grand Mean $18.94 \div 7 = 2.71$

Field Survey: November, 2018 – February, 2019

Table 2 showed that only 2(3.3) of the respondents do not listen to the radio at all; 2 (3.3) rarely listen; 8 (13.4) listen all the time. Also 5% do not tune in for the programme, 11.7% rarely does, 33.3% tune in some of the time while, 50% tune in all the time, 16.7% forget to tune in all the time. 50% of the respondents cook all the time during the programme. Only 3.3% take care of the family during the programme. Only, 3.4% of the respondents respond to the discussion during the programme while 83.3% said they were not allowed to respond during the programme. The Grand mean is thus 2.71. This is an indication that although, the elderly women participated in the voter education radio programme, the level of participation is minimal in that there is communication gap, they did not have the opportunity to respond during the programme. It appears that the timing of the programme is also not suitable for the respondents as 50% of them cook while listening to the programme. This is against Sherry Arnstein's Philosophy of participation that seeks to elicit the participation of all in such programmes that affect the citizens. Also, the experience of these respondents were not tapped, a good rapport between the facilitators of the programme and

participants is not elicited. This negates Klob (1984) and Fajonyomi (2014) that believe in the willingness and active involvement of the learner and the experience gained overtime for a reflective, transformative and problem-solving ability

Research question 4, table 3: Benefits of participating in the radio programme

S/N	Items	Not at all (1)		Partially (2)		Seriously (3)		Mean
		F	%	f	%	f	%	
1	It enabled me to listen to radio unlike before	7	11.6	13	21.7	40	66.7	2.55
2	Listening to the programme enabled to go for registration	2	3.3	18	30	40	66.7	2.63
3	It taught me the significance of voting	0	0	12	20	48	80	3.06
4	It taught me how to vote	3	5	10	16.6	47	78.4	2.73
5	It led me to check my name at the voting centre beforehand	2	3.3	10	16.7	48	80	2.76
6	It led me to identify where to vote before the election day	5	8.3	10	16.7	45	75	2.66
7	It taught me that voting well means casting vote alone with confidence	25	41.6	15	25	20	33.3	1.91
8	It taught how to cast valid vote	10	16.6	18	30	32	53.4	2.36
9	The programmes on radio does not include the display of ballot paper	-	-	-	-	60	100	1.50
10	I saw the ballot paper the day I casted my vote	-	-	-	-	60	100	1.50
11	I know the prominent parties (All Progressive Congress and Peoples Democratic Parties)	4	6.7	10	16.6	46	76.7	2.70
12	I knew all the political parties	43	71.6	15	25	2	3.4	1.35
13	The political parties were many	0	0	15	25	45	75	2.75
14	I knew the candidates that vied for the elective positions	20	33.4	25	41.6	15	25	1.92
15	I voted for the candidates because I knew them	25	41.6	20	33.4	15	25	1.83
16	We were taught how to file complaints	55	91.6	3	5	2	3.4	1.11
17	I casted my votes well	3	5	10	16.6	47	78.4	2.73
18	I am more confident of voting now	10	16.6	20	33.4	30	50	2.33
19	It taught me how to vote well and avoid voided votes	10	16.6	20	33.4	30	50	2.33
20	The time allocated for voter education on radio was adequate	50	83.3	8	13.3	2	3.4	1.20

Grand mean $43.91 \div 20 = 2.19$

Field survey: November, 2018 – February, 2019

For benefits of participating in the radio programme 40 (66.7%) said it enabled them to listen to radio unlike before, only 7 (11.6%) said the contrary. Also, 40 (66.7%) said it enabled them to go for voter registration while only 2(3.3%) did not. 48 (80%) of them were taught the significance of voting through the radio. The programme taught 47 (78.4%) how to vote, only 3 (5%) held a contrary opinion. It led 48 (80%) respondents to check their names at the voting centre earlier. 45(75%) of the respondents identified their voting centre before election day. However, only 20 (33.3%) seriously learnt that voting well-meant casting vote alone with confidence. 32 (53.4%) seriously learnt how to cast valid vote. All the respondents said the radio programme does not include display of ballot paper as such all of them saw the ballot paper the day they casted their vote. 46(76.7%) of them knew only the prominent political parties- APC and PDP, while only 2(3.4%) knew all the political parties. 45(75%), of the respondents opined that the political parties were too many. Only 15(25%) knew the candidates that vied for elective positions, 25(41.6%) knew them partially while 20(33.4%) did not know them at all. 15(25%) of them voted for the candidates before they knew them, 20(33.4%) did partially while 25(41.6%) did not at all. 55(91.6%) said they were not taught how to file complaints at all. 47(78.4%) casted their vote well, 30(50%) of them are now confident of voting. Also, 30(50%) said they learnt how to vote well and avoid voided votes seriously. 50(83.3%) opined that the time allocated for voter education on radio was not at all adequate. The Grand mean for these results is 2.19

The results above stressed the value of voter education on radio as a veritable mechanism to educate citizens on their rights, importance and benefits of voting. However, the benefits would have been more if these respondents were adequately educated on voter education. This is in agreement with Alese and Okon(2013) on the benefit of adequate voter education on radio.

Research question 5, table 4: Influence of voter education that decided the pattern of voting of respondents.

S/N	Items	Not at all (1)		Partially (2)		Seriously (3)		Mean
		F	%	F	%	f	%	
1	The programme enlightened me on casting valid votes	2	3.3	20	33.4	38	63.3	2.60
2	It taught the secrecy of voting	5	8.3	50	83.3	5	8.4	2.00
3	It enlightened me on the available political parties	10	16.6	48	80	2	3.4	1.86
4	It enlightened me on the prominent ones (APC and PDP)	10	16.6	12	20	38	63.4	1.57
5	It taught me how to lodge complaints if any	50	83.3	10	16.7	-	-	1.17
6	I learnt the evil of collecting money to vote	10	16.6	20	33.4	30	50	2.33
7	Now, I do not collect money to vote	20	33.3	20	33.4	20	33.3	2.00
8	I still collect before voting	10	16.7	20	33.3	30	50	2.50
9	My husband still decides who I should vote for	10	16.7	20	33.3	30	50	2.50
10	My children decides	10	16.7	15	25	35	58.3	2.42
11	Opinion leaders decide	20	33.3	20	33.3	20	33.4	2.00
12	My eyes are wide open on my right to vote	15	25	15	25	30	50	2.25
13	I am happy that I have the right to choose my representative/leader	-	-	30	50	30	50	2.50

Grand mean $27.7 \div 13 = 2.13$

Field survey: November, 2018 – February, 2019

38(63.3%) of the respondents said the radio programme seriously enlightened them on casting valid votes, 20(33.4%) said partially. 50(83.3%) said it partially taught them the secrecy of voting. 48(80%) said it partially enlightened them on the available political parties while 10(16.6%) said not at all. 38(63.4%) said it enlightened them seriously on the prominent ones. 50(83.3%) said the radio enlightenment did not teach them how to lodge complaints at all. 30(50%) seriously learnt the evil of collecting money to vote, 20(33.4%) said partially while 10(16.6%) said not at all. 20(33.3%) no longer collect money to vote, 20(33.4%) do not collect at all. 30(50%) of them still have their husbands deciding who they should vote for seriously, 20(33.3%) partially, 10(16.7%) not at all. 35(58.3%) said their children decide seriously who they should vote for, 15(25%) partially, 10(16.7%) not at all. It was on the average for opinion leaders. 30(50%) opined that their eyes are now wide opened on their rights to vote, 15(25%) partially and 15(25%) not at all. 30(50%) of the respondents said they were very happy that they now have the right to choose their representative, while 30(50%) also said they were partially happy to do this. The Grand mean is thus 2.13 while the Grand mean of all the research question is $2.71+2.46+2.19+2.13=116.9/4=29.2$.

7. Conclusion

The results above conclusively showed the voting pattern of these respondents. It is an indication that the voter education received yielded average impact. Which disagrees with the objective of voter education and the opinion in UNESCO (2002) which places emphasis on living sustainably through democracy by encouraging new alliances between the state and the civil society in promoting citizens emancipation and the practice of democratic principle.

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