

**ROLE OF RADIO KWARA PROGRAMME IN SENSITIZING
THE YOUTH AGAINST PRE-MARITAL SEX IN ILORIN
METROPOLIS**

By

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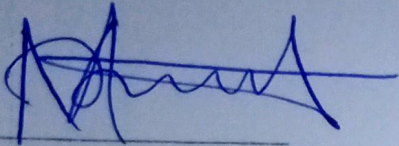
**BEING A RESEARCH WORK SUBMITTED
TO THE DEPARTMENT OF MASS COMMUNICATION,
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THE AWARD OF HIGHER NATIONAL DIPLOMA (HND)
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CERTIFICATION

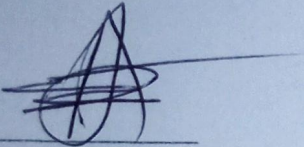
This is to certify that, this project has been read and approved as meeting part of the requirements of the Department of Mass Communication, Institute of Information and Communication Technology (IICT) Kwara State Polytechnic, Ilorin. for the award of Higher National Diploma (HND) in Mass Communication.



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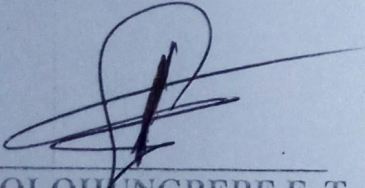
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DEDICATION

This project is dedicated to the Almighty GOD, who gives knowledge, wisdom, strength and understanding. The Author, king and finisher of my soul.

ACKNOWLEDGEMENT

To God be the glory, and for his infinity mercy towards me doing my five years journey in Kwara state polytechnic

I would like to express my deep and sincere gratitude to my research supervisor, **MR. LAWAL KEWULERE M.** for giving me the opportunity to do research and providing invaluable guidance throughout this research. His dynamism, vision, sincerity and motivation have deeply inspired me.

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Also to MR Olorunwunmi Cleopas, thank you very much for all you do may GOD continue to bless you abundantly

To my grandparent, Mr and Mrs. Isaac Bamigbelu your thoughtful and commitment are deeply appreciated for unending support and prayers thank you for being my best friend

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To my best friend Sikiru Sukurat, for her support and help in this my journey

To my niece and friends thank you for being the best gift this polytechnic give to me

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ABSTRACT

This study examines the role of Radio Kwara programmes in sensitizing youth against pre-marital sex in Ilorin Metropolis. The research aims to evaluate how effectively radio broadcasts influence the attitudes and behaviors of young people towards abstinence and responsible sexual conduct. Through a combination of content analysis of selected programmes, surveys, and interviews with youth listeners, the study investigates the reach, relevance, and impact of the station's messages. Findings reveal that Radio Kwara serves as a significant medium for awareness creation, offering educational and culturally sensitive content that discourages pre-marital sex and promotes positive values. However, the study also highlights challenges such as inconsistent programming and limited youth engagement. The research concludes that radio remains a vital tool in public enlightenment and recommends enhanced youth-targeted programming and interactive segments to strengthen the station's impact on sexual behavior education among young people in Ilorin.

CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND OF THE STUDY

Sex is one of the most profound emotionally charged, mysterious experiences that mortals have. Its necessity and importance in proper adult's physical and emotional functioning is incontrovertible. However, in order for it not to have negative consequences, there is need to apply caution and restraint. Sexual activities among adolescents have been reported to be increasing worldwide. Several studies in sub-Saharan Africa have also documented high and increasing premarital sexual activities among adolescents (Smith LH, Guthrie BJ, Oakley DJ. 2005). Premarital sex is an act of deviation, it is a departure from social norms that attract social disapproval which is likely to elicit negative sanctions (WHO, 2004).

Premarital sex is the involvement in sexual intercourse by persons who have not engaged in marital vow or culturally recognized as having been enrolled in marriage institution. Although marriage rites take different forms depending on cultural permissiveness, nevertheless the major thrust is the acceptance by the society. In most cases, premarital sex is not always a problem to individuals who are sexually matured since they may view it as a natural response to a natural stimulus.

However, premarital sex is morally unacceptable in almost every human society that regards marriage as the legitimate requirement for sexual permissiveness, and especially among youths who are considered vulnerable to health related problems. Both Christianity and Islam (the major religions in Nigeria) vehemently oppose premarital sex and thus prescribed specific punishment for culprits. Sometimes, premarital sex is rebranded as fornication because of its implication.

In Islam, the Holy Quran chapter 24 verses 2 prescribed that a man or woman caught in the act of fornication (sex before marriage, that is, premarital sex) should be flogged with a hundred stripes in the public and that no one should have compassion for the victim. In addition, Quran chapter 17 verse 32 says: "*Nor come nigh to it (premarital sex) for it is a shameful (deed) and an evil...*" These Quran verses point to the fact that Islam opposes premarital sex.

In Christianity, the Holy Bible states that: "*... the marriage bed should be kept pure, for God will judge... all the sexually immoral*" (Heb.13:4). In this context, keeping the marriage bed holy suggests abstinence from sex before marriage while sexually immoral refers to any unacceptable sexual acts particularly premarital sex. Thus, it is also clear that Christian faithful are prohibited from engaging in sex before marriage (premarital sex).

Gelana (2009) stated that in Ethiopia, 60% of pregnancies which emanated from premarital sex are unwanted or unintended and thus endanger the life of the expectant youth who become mothers by accident. In a study of Kenya's population, Kiragu and Zabin (1993) reported that a lot of Kenyan youth engage in premarital sex and the behaviour is on the increase. The proportion of young people who are sexually experienced by age 15 and 18 years old in Nigeria in 2008 showed significant variations between male and female. Where 5.7% male of age 15 have had sex the female population was 15.7%. At age 18, the statistics showed that 25.6% of males have had sex but the females' proportion was 49.3%, which is remarkably higher than their male counterparts (Adeyemi, 2013). The reasons for the variation could be numerous ranging from biological (maturation), social, cultural to psychological.

Many factors account for premarital sex, youthful age itself is a stage of human life that is characterized by accelerated development in different parts of the body. In particular, the unprecedented growth and development of sex organs and the attendant heightened emotion as correlate are enough significant factors that may predispose youth to premarital sex. Different studies identified different factors that may dispose young person's to premarital sex. In Thailand and Philippines, family structure was associated with premarital sex; youths living with single parent have higher rate of premarital sexual activities than those living with both parents (Stewart, Sebastiani & Lopez, 2001). In Turkey, Mechet (2006) identified mother's education, age, ethnicity and employment status as the most important predictors of attitudes of young women toward premarital sex. One may deduce from the two studies mentioned that home background is a common factor that dispose youths to premarital sex.

In Southwestern Nigeria, sex before now was regarded as sacred and limited only to adult males and females within marriage but today, many adolescents engage in various delinquent behaviour such as drinking of alcohol, smoking and premarital sexual activities. Furthermore, it was discovered that the prevalence of premarital sex among adolescents was caused as a result of certain social and demographic factors among which include age, gender, parental style, culture, religion, peer influence, among others. Among the background variables considered mother education, age, ethnicity and employment status were among the most important predictors of attitudes towards women premarital activity (WHO, 2017).

Among the Yoruba in the South Western part of Nigeria, for instance, a high degree of importance was attached to female virginity at the time of marriage. Every new bride was expected to be a virgin at the time of consummation of marriage, which was usually the first night the woman and the man slept together as wife and husband. (Orubuloye 1981, Bolaji1984), while a virgin was a source of pride to her family, was treated with the greatest of respect, and could hold her head high and walk around with confidence, ,,, an incomplete bride"" i.e. a new bride found to have lost her virginity before marriage

suffered considerable approbation, as did her parents. The husband of an incomplete bride felt that he had been at least partly denied the joys of marriage. (Bolaji, 1984). Thus, remaining a virgin at marriage brings honour to a girl's parents and herself, enables her to get a responsible husband and helps to prevent contracting diseases. So the idea of premarital sex has serious implications in the pre civilisation period.

There is no doubt the fact that premarital sex has dire effect on youths. Barker and Rich (1992) identified teenage pregnancy as a major consequence of premarital sex. No wonder, Gyepi-Garbrah (2005) inferred that premarital sex is one of the reproductive health problems witnessed among youth as a result of daily increase of teenage pregnancy with its attendant consequences.

Hutterth and Hayes (1997) reported that young girl between ages 14 and 20 in Dakar sold sex with seven or eight clients per night and 40% did not know anything about condoms. This suggests double tragedies for the girls because they may incur unwanted pregnancy and get infected with STDs. These two dire consequences could become a springboard for other challenges such as school dropout, poor health conditions, and permanent deformity, which may resort from sexual activities. Other consequences are stigmatization, isolation, self-guilt, poor self-concept, negative self-image, teenage motherhood, single parenting to mention a few.

Radio Kwara, as a prominent local media outlet, has become a focal point for examining the dynamics of information dissemination and societal influence. Established with a mission to serve the diverse communities within Kwara state, Radio Kwara holds a unique position as a platform capable of shaping attitudes and fostering dialogue.

The background of the study contextualizes the prevalence of premarital sex in Ilorin, acknowledging the potential socio-cultural factors influencing youth behavior. It explores the historical and cultural landscape of Ilorin, recognizing the city's religious traditions and values that contribute to the complexity of discussions surrounding premarital sex.

1.2 STATEMENT OF THE PROBLEM

It is seemingly apparent that many Nigerian researchers and observers are of the opinion that the traditional values are changing rapidly and for the worse (Ezeh, 2001 and Arumala, 2005). An area in which the decline of traditional value is loud and obvious is the issue of sexuality. It appears the society has accepted premarital sex as a legitimate practice since emphasis has shifted from virginity till marriage. Yet, the consequences of premarital sex among youths are still pronounced in the society. Previous studies (Kiragu & Zabin, 1993; Douglas & Richard, 1994; and Arumala, 2005) have focused much on strategies for reducing risky behaviour and perception of parents on prevalence of premarital sex among youths.

Adolescent is typified by great energy, pursuit of adventure, dating, experimentation with sex and the attendant outcomes most often compromise the young person's sexual and reproductive health. The desire to be regarded as the "macho man" makes boys to start having sex early and to indulge in risky sexual behavior. Most girls are coerced into having sex by adolescent boy friends who want to prove masculinity. Furthermore, the age is also a predicator for the prevalence of premarital sex among adolescents. The researcher observed that most adolescents engage in premarital sex at early ages, and this has caused a lot of serious problem to them because there is no background knowledge of what premarital sex is all about. For this cause, adolescents (11-19years) are under the risk associated with premarital sex such as psychological imbalance, anxiety, feeling guilt and loss of self-respect.

The rationale behind this study stems from the recognition that media platforms, particularly radio, play a vital role in shaping societal norms and attitudes. Ilorin, with its unique cultural and religious diversity, provides an intriguing backdrop for understanding the challenges and opportunities associated with discussing premarital sex within the context of local values. The statement articulates the urgency of addressing premarital sex among the youth, considering its implications on health, relationships, and community dynamics. It underscores the potential role of Radio Kwara as a powerful medium with the capacity to disseminate information, foster dialogue, and influence behavior.

This study aims to explore the historical, cultural, and religious dimensions of Ilorin that contribute to the complexities of discussions surrounding premarital sex. By scrutinizing Radio Kwara's past initiatives, programs, and their impact, the research seeks to unravel the station's influence on youth perceptions and behaviors related to premarital sex.

Moreover, the statement acknowledges the ethical considerations and potential challenges faced by Radio Kwara in navigating a culturally sensitive topic. It emphasizes the importance of community-informed programming that respects local values and traditions. Ultimately, the study's statement positions itself as a critical endeavor to contribute valuable insights into the role of media, specifically Radio Kwara, in sensitizing the youth against premarital sex in Ilorin. By doing so, it aims to inform future strategies, programming, and community engagement initiatives that align with the aspirations and cultural fabric of the local community.

1.3 OBJECTIVES OF THE STUDY

The objectives of the study are:

- i. To understand the extent Radio Kwara addresses the topic of premarital sex in its programming targeted at the youth in Ilorin.

- ii. To evaluate the effectiveness of the information dissemination strategies employed by Radio Kwara in influencing the attitudes and behaviors of the youth towards premarital sex in Ilorin.
- iii. To ascertain if there are notable shifts in youth perceptions and behaviors regarding premarital sex that can be attributed to Radio Kwara's sensitization efforts?

1.4 RESEARCH QUESTIONS

Some of the research questions raised are stated below and if answered, it will provide solutions to the problem highlighted in the research problem above.

- i. To what extent has Radio Kwara addressed the topic of premarital sex in its programming targeted at the youth in Ilorin?
- ii. How effective are the information dissemination strategies employed by Radio Kwara in influencing the attitudes and behaviors of the youth towards premarital sex in Ilorin?
- iii. Are there notable shifts in youth perceptions and behaviors regarding premarital sex that can be attributed to Radio Kwara's sensitization efforts?

1.5 SIGNIFICANCE OF THE STUDY

The significance of the study on the role of Radio Kwara in sensitizing the youth against premarital sex in Ilorin lies in its potential to address a pressing social issue with far-reaching consequences. Premarital sex among the youth carries implications for health, relationships, and societal norms, making it a matter of considerable concern within the context of Ilorin's unique cultural and religious fabric.

Firstly, the study holds paramount importance in shedding light on the effectiveness of media, particularly Radio Kwara, as a tool for disseminating information and influencing youth behavior. Understanding the dynamics of how radio programming can shape perceptions and attitudes towards premarital sex is crucial for devising impactful communication strategies.

Secondly, Ilorin's cultural and religious diversity adds layers of complexity to discussions surrounding sensitive topics like premarital sex. The study's significance lies in its potential to uncover the nuanced ways in which Radio Kwara navigates cultural sensitivities, respects ethical considerations, and tailors its messaging to align with local values.

Thirdly, by analyzing Radio Kwara's past initiatives, the research can identify successful approaches and potential pitfalls in addressing premarital sex. This insight is invaluable for refining future programming, ensuring that it resonates with the youth audience and fosters meaningful dialogue on a topic that often carries stigma.

Moreover, the study's findings can contribute to the broader field of media influence on societal norms and behavior. It may offer lessons and best practices applicable to other regions facing similar challenges, providing a blueprint for media outlets seeking to engage with sensitive topics within diverse cultural contexts.

Furthermore, the research holds practical implications for community leaders, health professionals, and policymakers in Ilorin. By understanding the role of Radio Kwara, these stakeholders can collaborate more effectively with media outlets to reinforce sensitization efforts, promote sexual health education, and address the unique needs of the youth population.

In summary, the significance of this study transcends the specific context of Ilorin, reaching into the realms of media influence, cultural sensitivity, and community engagement. By investigating the role of Radio Kwara in sensitizing the youth against premarital sex, the study contributes to a deeper understanding of how media can be harnessed for positive social change within the rich tapestry of Ilorin's cultural and religious diversity.

1.6 SCOPE OF THE STUDY

The scope of the study on the role of Radio Kwara in sensitizing the youth against premarital sex in Ilorin encompasses a focused exploration of the media's influence within the specific socio-cultural context of this Nigerian city. The study will concentrate on a defined time frame, likely spanning the past decade, to analyze historical trends and changes in Radio Kwara's programming related to premarital sex. It centers on Ilorin as the geographical area of interest, considering its unique blend of cultural diversity and religious influences.

The primary target audience comprises the youth demographic, aged between 15 and 35, allowing for an in-depth investigation into how Radio Kwara's messages resonate with and potentially shape the perceptions and attitudes of this specific age group.

1.7 OPERATIONAL DEFINITION OF TERMS

Below are definitions for the key terms related to Role of Radio Kwara in sensitizing the youth against pre marital sex in ilorin:

- **Role:** The function or part played by Radio Kwara in influencing, guiding, and shaping perceptions and behaviors related to premarital sex among the youth in Ilorin. This involves the activities, responsibilities, and contributions of Radio Kwara in addressing the issue.
- **Radio Kwara:** Refers to the specific radio station based in Kwara State, Nigeria, known as Radio Kwara. This includes its programming, content, and overall impact as a media outlet in the local context.

- **Sensitizing:** The process of raising awareness, educating, and making individuals, in this case, the youth in Ilorin, more conscious and informed about the nuances, consequences, and societal perspectives related to premarital sex.
- **Youth:** Individuals in the age range of 15 to 35 years within the context of Ilorin. This demographic group is the primary target audience for Radio Kwara's sensitization efforts, and the definition considers the socio-cultural dynamics and specific challenges associated with this age range in the local context.
- **Premarital Sex:** Sexual activities or intercourse occurring between individuals who are not married to each other, as perceived within the cultural, religious, and societal context of Ilorin. This encompasses a range of behaviors, attitudes, and perceptions related to sexual relationships before formal marriage commitments.
- **Ilorin:** The geographical focus of the study, Ilorin represents the capital city of Kwara State in Nigeria. This definition encompasses the unique cultural, religious, and social attributes of Ilorin, influencing the perceptions, values, and behaviors related to premarital sex among the youth.

CHAPTER TWO

LITERATURE REVIEW

2.0 INTRODUCTION

Literature review is an aspect of research study where a researcher tends to consult several sources and depots of knowledge in the quest to derive a new thesis and authenticate a fact. According to Creswell (2005), a review of the literature "is a written summary of journal articles, books and other documents that describes the past and current state of information, organizes the literature into topics and documents a need for a proposed study." The review can either be aimed to criticize or validate previous tenets and assumptions about a particular variable or social phenomenon. Arshed & Dansen (2015) stated that the purpose of a literature review relies on educating the researchers in the topic area and understanding previous formulated research before having the chance to introduce a new argument or justification in a field of study of interest. This chapter is divided into three (3) via: conceptual framework, theoretical approach and a review of related study. The three detachments are aimed towards appraising correlation between several variables as contained in this research topic.

2.1 CONCEPTUAL FRAMEWORK

2.1.1 Concept of Mass Media

Mass media means technology that is intended to reach a mass audience. It is the primary means of communication used to reach the vast majority of the general public. The most common platforms for mass media are newspapers, magazines, radio, television, and the Internet. The general public typically relies on the mass media to provide information regarding political issues, health issues, economic issues social issues, entertainment, and news.

The responsibilities of the mass media as a social institution cannot be over emphasized, it is not therefore an over statement to point out here that the co-existence of the society and the functionality of government and its agencies are the reason the mass media exist. This means that the mass media have responsibilities that are meant to keep the society in peace, unity and progress. However, the mass media are charged with the responsibility for gathering and dissemination of information to the heterogeneous audience. Among other function of the mass media to the masses are information, education and entertainment responsibilities. The mass media owe the society the duty of always upholding the principles, views, ideas and acts that promote stability, unity and mutual co-existence in the society.

According to Wright (1956), the mass media have two important sociological characteristics: first, very few people can communicate to a great number; and, second, the audience has no effective way of answering back. Mass communication is by definition a one-way process. Media organizations are

bureaucratic and (except in societies where all media are state-controlled) corporate in nature. Media output is regulated by governments everywhere, but the restrictions vary from very light advisory regulation to the most comprehensive forms of censorship in totalitarian societies.

Early studies by Harold Lasswell, Paul Lazarsfeld, and others seemed to show that media effects were indeed direct and powerful—the so-called ‘hypodermic’ model of influence. But more intensive research revealed that mass communications are mediated in complex ways, and that their effects on the audience depend on factors such as class, social context, values, beliefs, emotional state, and even the time of day.

The mass media are aspect of the society and as such as McQuail (2006) opines, are dependent on economic and power structure of the society and can be controlled or limited by those who own them. Secondly by their content, media are assumed to have potentials for significant influence and that the particular ideas and values conveyed by the media can exert significant social change regardless of the nature of ownership. Going by the position of the second perspectives of the media, a clear indication suggest a great emphasis on the influence of media production and reception on social factors, suggesting that media messages function to influence its immediate physical environment. According to Rodney (2009), the media in performance of their traditional function of editorialising, information, correlation and socialisation, participates in the social life of the society.

Each mass medium has its own content types, creative artists, technicians, and business models. For example, the Internet includes blogs, podcasts, web sites, and various other technologies built atop the general distribution network. The sixth and seventh media, Internet and mobile phones, are often referred to collectively as digital media; and the fourth and fifth, radio and TV, as broadcast media. Some argue that video games have developed into a distinct mass form of media.

While a telephone is a two-way communication device, mass media communicates to a large group. In addition, the telephone has transformed into a cell phone which is equipped with Internet access. A question arises whether this makes cell phones a mass medium or simply a device used to access a mass medium (the Internet). There is currently a system by which marketers and advertisers are able to tap into satellites, and broadcast commercials and advertisements directly to cell phones, unsolicited by the phone's user. This transmission of mass advertising to millions of people is another form of mass communication.

According to Online Virtual High School Association (2012), there are eight (8) key concepts of mass media

1. **All media are constructions:** The media do not present simple reflections of external reality. Rather, they present carefully crafted constructions that reflect many decisions and are the result of many determining factors. Media Literacy works towards deconstructing these constructions, taking them apart to show how they are made.
2. **The media construct reality:** The media are responsible for the majority of the observations and experiences from which we build up our personal understandings of the world and how it works. Much of our view of reality is based on media messages that have been pre-constructed and have attitudes, interpretations, and conclusions already built in. Thus the media, to a great extent, give us our sense of reality.
3. **Audiences negotiate meaning in media:** if the media provides us with much of the material upon which we build our picture of reality, each of us finds or "negotiates" meaning according to individual factors: personal needs and anxieties, the pleasures or troubles of the day, racial and sexual attitudes, family and cultural background, oral standpoint, and so forth.
4. **Media have commercial implications:** Media Literacy aims to encourage an awareness of how the media are influenced by commercial considerations, and how they impinge on content, technique and distribution. Most media production is a business, and so must make a profit. Questions of ownership and control are central: a relatively small number of individuals control what we watch, read and hear in the media.
5. **Media contain ideological and value messages:** All media products are advertising, in some sense proclaiming values and ways of life. The mainstream media convey, explicitly or implicitly, ideological messages about such issues as the nature of the good life and the virtue of consumerism, the role of women, the acceptance of authority and unquestioning patriotism.
6. **Media have social and political implications:** The media have great influence in politics and in forming social change. Television can greatly influence the election of a national leader on the basis of image. The media involve us in concerns such as civil rights issues, famines in Africa, and the AIDs epidemic. They give us an intimate sense of national issues and global concerns so that we have become Marshall McLuhan's "Global Village."
7. **Form and content are closely related in the media:** As Marshall McLuhan noted, each medium has its own grammar and codifies reality in its own particular way. Different media will report the same event, but create different impressions and messages.

8. **Each medium has a unique aesthetic form:** Just as we notice the pleasing rhythms of certain pieces of poetry or prose, so we ought to be able to enjoy the pleasing forms and effects of the different media.

2.1.2 Importance of Mass Media

Mass media are usually assumed to be sources of news and entertainment. They also carry messages of persuasion. However, a widely overlooked level of importance of the mass media is how its messages bind people into communities, nations etc. According to John Vivian (2002), the importance of the mass media can be classed into five;

1. **Pervasiveness:** Mass media are pervasive in modern life. With mass media so influential, we learn almost everything we know about the world beyond our immediate environment. Also, the mass media helps to realize and inform and involve citizens in modern democracy giving room for people to express their ideas widely. It is also pertinent to observe that powerful forces use the mass media to influence us with their ideologies and for their commercial purposes.
2. **Information Source:** The heart of the media's informing functions lies in messages called news. Journalists themselves are hard-pressed to agree on a definition of news. One useful definition is that news is report about things that the people want or need to know. However, advertising also is part of the mass media information functions.
3. **Entertainment Source:** The mass media can be a powerful entertainer, bringing together huge audiences not otherwise possible. More people cried at the movie "TITANIC" than read any book about the tragedy. Almost all mass media have an entertainment component, although no medium is wholly entertainment but mixture of information, persuasion and also entertainment.
4. **Persuasion Forum:** People form opinions from the information and interpretations to which they are exposed, which means that even news coverage has an element of persuasion. The media's attempts to persuade, however, are usually in editorials and commentaries whose persuasive purpose is obvious.
5. **Binding Influence:** The mass media binds communities together by giving messages that become a shared experience whereby creating a base for community.

2.1.3 Characteristics and Nature of Broadcast Media

The term 'broadcast media' is quite often mentioned these days. It is a new phenomenon and one would probably imagine that everyone knows or understands what it means. Nearly ninety percent (if not more) of all online or internet users use broadcast media in one way or the other (Kietzmann and Kristopher, 2011; Dolwick, 2009).

The role, which the mass media play in the day-to-day running and shaping of the society, cannot be underestimated. The mass media, especially the electronic media, which include radio, television and film, integrate the communal functions of the society. Relating both internal and external environments. This they do by creating, monitoring and reinforcing people. This means that in their daily operations, the electronic media operate as essential tools for the direct project of ideas, thoughts and information. Cultural Propagation.

According to Becker L. (1983,20) "The choice of behaviour, policies and services which help people to select and construct picture of the world around them tend largely to depend on communication and its pattern of handling information". SCHRMN W. (1963,2) in his own view liased indirectly with the above writer that "All sorts of technological innovations have accompanied the explosion of the electronic media, which opened sources for information and entertainment, to support cultural and social changes". Cultural Propagation

Despite the worldwide increase in the studies of the televised cultural programme, little is known of how people perceive such programmes. The major reason for this study is to find out if electronic media reach millions of individuals daily and reflect societal targets for heavy scrutiny by researches interpreted in determining the effects of cultural programmes on people. There is also strong evidence that at least some dysfunctional activities have been brought interactions with television and radio. That is why chukukere G. (1988,148) in her own view stated "the electronic media have become a major force in Nigeria socio-cultural, political, political and economic development".

The emergence of broadcast media began in the early days of internet when people started sharing information and communicating with one another (Boyd and Ellison, 2010) but unfortunately; the platforms used then were more 'technology intensive' and required some level of expertise before use. Hence, the number of people using broadcast media platforms then was limited. Over a period of time as technology advanced, platforms that are less sophisticated were developed thus, enabling billions of regular internet users, without any technology background, to use the services (Boyd et al., 2010; Baden, Bender, Spring, Bhattacharjee and Strain; 2009) and this marked a turning point in the history of the media, making the media all inclusive in such a way that people no longer remain silent spectators to the content being dished out to them. Now, they could create their own content, share it with others, respond to people, collaborate with them and many more (Andreas and Haenlein, 2010). This user interaction is what gave impetus to the today's increasingly emerging broadcast media platform.

Broadcast media medium such as, the radio and television now allow member individuals to interact with one another and to build relationships even many companies across the world have joined

but they joined only the fastest growing networks such as Facebook and Twitter, so as to connect with their customers (Trautner and Kappe 2012). The broadcast media networks act so fantastically as the vehicle helping companies to gain traffic or attention to their product and service usually through the use of Links via the adverts they place on the broadcast media (Chinag and Chung, 2011; Deis and Hensel, 2010).

It also acts just as the traditional Word of Mouth in mainstream marketing does. Corporate messages conveyed through broadcast media spread very fast from users to users and presumably resonate in favour of the company (Deis and Hensel, 2010). In these regards, broadcast media networks, ever since 2002, have become the new 21st century paradigmatic market medium for businesses to exploit (IMAP, 2010) and influence their customers' purchasing behaviour more. This is because, globally, a survey report reveals that about half of the 170 million Nigerians regularly make use of the broadcast media (Oracle Retail, 2010) and sequel to this notion, virtually all businesses now employ broadcast media networks as an extension of their existing corporate marketing strategies especially the retail industry in order to capture and serve customarily those active users with a broad range of lifestyle brands of products across the universe. And in the light of this, many firms in Nigeria also have started plunging into using these platforms. This current study thus seeks to explore the patronage behaviour of Nigerian consumers via these growing broadcast media networks especially from those companies that utilize them for their marketing activities.

2.1.4 Concept of Radio

The idea of wireless communication predates the discovery of "radio" with experiment in "wireless telegraphy" via inductive and capacitive induction and transmission through the ground, water and even train tracks from the 1830s on. In 1873, J. Clerk Maxwell showed mathematically that electromagnetic waves could propagate through free space. It is likely that the first intentional transmission of a signal by means of electromagnetic wave was performed in an experiment by David Hughes around 1880, although this was considered to an induction at the time in 1888, Heinrich Rudolf Hertz was able to conductively prove transmitted airborne electromagnetic was in an experiment confirming Maxwell's theory of electromagnetic.

After the discovery of these "Hertzian waves" (it would take almost 20 years of the term "radio" to be universally adopted for this type of electromagnetic radiating) many scientists and inventors experimented with wireless transmission some trying to develop a system of communication, some not, some intentionally using these new Hertzian waves, some not. Maxwell's theory showing that light and Hertzian electromagnetic were the same phenomenon at different wave lengths led "Maxwellian" scientist

such as John Perry, Fredrick Thomas Trouton and Alexander Trotter to assume they would be analogous to optical signs and the Serbian American engineer, Nikola Tesla to consider them relatively useless for communication since light cannot transmit further than light on sight.

In 1892, the physicist, William Cookes wrote on the possibilities of wireless Telegraphy based on Hertzian wave and in 1893, tests proposed a system for transmitting intelligence and wireless power the earth as the medium. Others, such as Amos Dolt, Sir Oliver Lodge, Reginald Fessenden and Alexander Pop were involved in the development of components and theory involved with the transmission and reception of air borne electromagnetic waves for their own theoretical work or as a potential means of communication.

Over the years, starting in 1894, the Italian inventor, Guglielmo Marconi built the first complete commercially successful wireless telegraphy system based on airborne Hertzian waves (radio transmission). Marconi demonstrated application of radio in military and marine communication and started a company for the development and propagation of radio communication.

Start of the 20th century

Around the start of the 20th century, the Slaby Arew wireless system was developed by Adolf Saby and George von Arco. In 1900, Reginald Fessenden made a weak transmission of voice over the airwaves. In 1901, Marconi conducted the first successful transatlantic experimental radio communication. In 1904, the U.S. patent office reversed its decision, awarding Marconi a patent for the invention of radio, possibly influenced by Marconi's financial backers in the state who included Thomas Edison and Andrew Carnegie. This also allowed the U.S. Govt (among other) to avoid having to pay the royalties that were being claimed by Tesla for use of his patents. For more information see Marconi's radio work.

In 1907, Marconi established the first commercial transatlantic radio communicator service, between Clifden, Ireland and Glace Bay, New Found Land. Julio Cervera Baviera developed radio in Spain around 1902. Cervera Baviera obtained patents in England, Germany, Belgium and Spain.

In May – June 1899, Cervera had with the blessing of the Spanish army visited Marconi's radio telegraphic installations on the English channel and worked to develop his own system. He began collaborating with Marconi on resolving the problem of a wireless communication system, obtaining some patents by the end of 1899. Cervera who had worked with Marconi and his assistant George Kemp in 1899, resolved the difficulties of wireless telegraph and obtained his first patents prior to the end of that year.

On March 22, 1902, Cervera founded the Spanish wireless telegraph and telephone corporation and brought to his corporation the patents he had obtained in Spain, Belgium, Germany and England. He established the second the third regular radio telegraph service in the history of the world in 1901 and 1902 by maintaining regular transmission between tarifa and center for three consecutive months, and between Javen (cabo de la nao) and ibiza (cabopelado). This is after Marconi established the radio telegraph service between the isle of weight and Bournemon in 1888. Cervera thus achieved some success in this field but his radio telegraphic activities suddenly, the reasons which are unclear to this day.

Radio is a technology that transmits data to a remote point where a receiver detects the simple without the use of wire. Radio is thought to be am or fm stations in term of common glossary. In fact, radio waves are also used for receiving and sending data waves like satellite broadcasts, Bluetooth devices and wifi networks.

The history of radio dates back to the mid 1800's, it involved theory related to electricity and magnetism. Telegraph was the first available technology device from this discover although it required wire cables. James Maxwell had developed his own theories related to electromagnetism in 1865. This led to the first true experiments of wireless. Many physicists like Thomas Edison, Mahlon Loomis and William Henry ward patented method of sending and receiving a wireless telegraph system but a working system was never demonstrated by them. In 1884, Themistocles Calzecchi-onesti inverted device which was subsequently refined. Edward Branly later renamed it cohere in 1866. It was a glass tube filled with metal fillings connected to electrical current producing an audible click in a sounder while receiving the signal. The coherer became the enabling technology allowing early radio signals to be received.

In 1877, Henrich hertz was the first person who had refined a system that allowed him to experiment with sending wireless signals to a wireless receiver. He was honoured in 1933. In 1892, a Serbian Croatian immigrant to the US Nikola Tesla demonstrated the first computer radio transmitter and receiver system and became the first successful person to invent radio. Unfortunately, there was a fire in his laboratory in 1895, and he could not demonstrate his radio.

In 1900, another American, Reginald Fessenden demonstrated his new technology which was used by the weather department for sending information to ships at seas. He invented the barrette detector allowing him to develop amplitude mode (am). The 1920s was the time birth years of modern radio almost every home owned a radio. Television started to cartel up during the 1960's and it was a preferred medium of entertainment for Americans.

However, radio firmly led in the car and by 19902, many Americans listened to radio in their car or at work. Wirelessly broadcasting traffic report, music and news to radio receivers still prevails despite arrival of interest and satellite radio.

2.1.5 Functions of radio in the society

Radio is an electronic medium of audio communication. The roles of radio in our society are as follows:

-Information

Through news, talk shows, adverts and other programmes, radio creates awareness in society of what is happening within and outside a given society. For example, focus on Africa programme on British Broadcasting Cooperation (BBC) world service radio.

-Education

Through the documentaries, drama and quiz shows aired on radio. Society members are able to draw lesson. Look at instance of plays on hiv/aids, agriculture aired. Radio teaches society development and health aspects relevant to day to day needs. Documentaries on agriculture, health have also impacted on society's world over.

-Entertainment

Society members are entertained through music and plays. Some radio stations have humorous morning and evening programmes. Radio kills boredom and occupies people through leisure. The different music genres also appeal to all age groups in society. Radio as a secondary medium someone can listen to radio while doing something else like washing, reading etc.

-Watch dog and surveillance

Radio reporters follow up society issues relating to religion, politics and education. They report back to society through news bulletin and other programmes. Radio keeps an eye on crimes and security in the society.

- Agenda setting

Radio presents to society issue yet to become public debates. Radio provides variety of options on which to base enlightened decision. The radio determines what audience will discuss airing it. By talking about a corrupt government official, society member are brought on board, "call to action".

- Radio is behavioural change agent:

Some radio stations represent and stand for society values, goals and culture. For example, a church radio station will promote abstinence, forgiveness and good morals in society. Also, the content aired on radio has impact on behavior in society.

- Mobilization

Radio can be used for mobilization campaigns like immunization, election and religious campaigns. Radio can be used as an early warning tool. Radio can mobilize society for action during times of disasters to either flee or prevent them. Civic education on radio especially during election periods boosts greater participation of society in leadership and hold leaders accountable platform for people's different views and opinions. Different people in society use this unique social space to air views. Many people can call in and present their differing views on various issues. This further creates interaction amongst callers in different areas.

-Avenue for advertisement

The advert also provides society with knowledge of products in the market. Advertisers in society use radio to widen their market. Radio stations receive revenue from the adverts aired. - **Exposure**

Radio connects the needy in society with the people or organizations who wish to help them deal with their problems. Heart patients can use radio solicit for operation funds they cannot afford.

- Psychological support

Most radio stations have programmes where people share problems with counselors, doctors and get answers or solution at no cost. However, radio has played negative roles in society which include:

Inciting violence and promoted moral degeneration

Radio stations have sometimes been used to promote hate against specific groups of people. Radio ignited the Rwandan genocide as it promoted hate between Hutu and Tutsi. Also, some politicians use radio stations to mobilize people to riot against those in power. Moral degeneration is brought in by the adult programmes aired on radio without censorship.

Other negative roles played by the media include, disinformation, discrimination, tribalism. Moreover, radio has enormous potential for entertainment and enlightenment as well as news, weather, traffic and sportive events. Radio can go where tv simply cannot and in a sense is far more democratic. Radio is also used in planes. The radio in planes is very important because without it there would be a lot of collision and people would get lost. Without radio it would be very difficult to do a lot of things.

2.1.6 Concept of radio Nigeria (Federal Radio Corporation of Nigeria)

The federal radio corporation of Nigeria was originally founded in 1933 by the British colonial government. Named the radio diffusions service (RDS); it allowed the public to hear the British broadcasting corporation's foreign radio service broadcast in certain public locations over loud speakers. However the federal radio corporation of Nigeria (FRCN) is Nigeria's publicity funded radio broadcasting

organization. Among its subsidiaries are the domestic radio networks known as radio Nigeria and the voice of Nigeria international radio service.

In April 1950, the RDS became the Nigerian broadcasting service and introduced radio stations in Lagos, Kaduna, Enugu, Ibadan and Kano. This service was recognized into the Nigerian Broadcasting Corporation (NBC) on April 1, 1957 by act of parliament. Its mission was to "provide, as a public service, independent and impartial broadcasting service".

By 1962 the NBC had expanded its broadcast stations into Sokoto, Maiduguri, Ilorin, Jos and Kastina in the North. Portharcourt, Calabar and Onitsha in the East, and Abeokuta, Warri and Ijebu-ode in the West. Each of these stations was considered a subsidiary stations of a regional station. The subsidiary stations broadcast local interest programs during part of the day and then relayed programming from their regional station during the rest of the broadcast today.

National programs were broadcast from two short waves transmitters and one medium wave transmitter located in Sojunle, near Lagos. In late 1960, the federal parliament amended the NBC ordinance to allow the sale of commercial advertisement. The first adverts ran on October 31, 1961 and were broadcasted from Lagos. By 1962 regional and provincial broadcasters began selling adverts to local businesses. The goal of allowing radio advertisement was to help provide additional funding to NBC stations beyond that received from the government. The federal parliament approved the creation of the voice of Nigeria (von) external short wave service in 1961.

Broadcasts began on January 1, 1961 from Lagos state. Its initial operations were limited to two hours a day to West Africa, but by 1963 von had expanded both its coverage and transmission times with the addition of five additional transmitters.

In April 1961, with financial assistance from the ford foundation and technical assistance from the British broadcasting corporation, NBC began the national school broadcast service in April 1961. The NBC schools unit broadcast lesson in various school subjects for primary and secondary schools as well as special programs for teacher training colleges. The schools unit was based in Ibadan.

The NBC and the broadcasting corporation of northern Nigeria (BCNN) were merged in 1978 to become the federal radio corporation of Nigeria (FRCN). Medium wave transmitters previously owned by the NBC was transferred to the individual state governments where the transmitters were located. At the same time, the state transferred short wave transmitter to the FRCN. In 1996, von installed three high power transmitters at its Ikorodu transmitter site, allowing worldwide transmission for the first time.

2.1.7 Mass Media Influence and youth Sexual Behaviour

Several estimates, including that of the National Population Commission, pitched Nigeria's population at over 200 million, a number expected to double in less than 25 years, if Nigerian women continue to reproduce at the current rate. According to Premium Times (18th October, 2020) the Nigerian government foreseen a population crisis almost a decade ago, and identified Family Planning (FP) as a watershed to slowdown the burgeoning population and reduce the high maternal and child mortality rate".

Realising the need to address the population problem, the Nigerian Government as part of its policy goals enunciated in the National Development Plan (2021-2025), stressed the need for bringing the overall growth of the population down to a level that will not impose excessive burdens on the economy. The country, however, failed to meet a global pledge it made along other countries in 2012 to achieve a Modern Contraceptive Prevalence Rate (MCPR) of 27 per cent among all women by 2020. At the dawn of the deadline, Family Planning 2020 target indicators showed that the country had only 13.9 per cent MCPR for all women. That meant that one in four married women aged 15-49 still had an unmet need for modern contraception.

Similarly, right from the initial stage, the focus of the family planning program was directed at the married adults in the urban centres. The adolescents were not carried along despite the fact that 70% of males and 50% of females attending secondary schools are sexually active before the age of 20 years and by the time they leave school, one out of every five Nigerian girls has terminated an unwanted pregnancy. (Short ridge, 2011). Furthermore, the policy indicated that conscious efforts will be focused on public education, increased access to affordable contraceptives, and the development of a robust identity management database, that can be used to reliably estimate the population size and make broad economic projections. The sexual pervasiveness of the adolescents has been attributed to various reasons by different scholars.

Wermelinger {2003} viewed sex among adolescents in terms of factors such as earlier age at puberty and fecundity and social factors such as the disappearance of the extended family and rites of passage and above all the development of a youth culture. Lema {2008} identified lack of parental guidance and good exemplary behaviour, lust for material gains, lack of factual knowledge of reproductive biology, environmental over-stimulation as part of the factors responsible for the upsurge in adolescent sexual behaviour. Also, away from the restraining influence of parents and elders and in urban centres where opportunity for education and resulting delay age at marriage ensure a lengthening of the period of social adolescents, there is the tendency towards early initiation into sexual activity.

{Garbrah 2005} Archibong (2009) attributed the prevailing heightened sexual activity among adolescents to the fact that parents do not spend much time with their children because of economic/employment circumstances and obligations. They are aware that adolescents have sexual problems and concerns, but fail to appreciate how serious they may be. Apart from this, the prevailing cultural norms dictate that parents and adolescents should not discuss sexual matters. Cross-cultural studies also agreed that some of the hitherto cherished traditional values have undergone tremendous changes due to modernisation. {Feyisetan, 2009}.

Modernisation and increased exposure to western life styles have weakened the influence of traditional norms of pre-marital celibacy and monogamy. {Bhatt, et al, 2006}. Mostly affected are the youths whose acceptance of foreign ideologies with its westernising influence has eroded whatever respect bequeathed the sacred subject of sex, hence its abuse and subsequent consequences. The role of western civilisation in the heightened sexual activity among the adolescents cannot be over emphasised.

Modernisation and Westernisation provide basic avenues for both males and females to undermine traditional beliefs, religious doctrines, moral codes, community laws and family influences tailored towards discouraging pre-marital sexual activity among adolescents in the traditional society. Donatus (1995) explained that although the family structure and background are an important factor in adolescent sexuality, he described youths as too promiscuous, lacking in control, indifferent to cultural standards and regulations and having bad attitudes in relation to sex. He attributed the current change in youth behaviour mainly to civilisation. At puberty, the adolescents are more conscious of their physical features and they tend to seek sexual gratification as a proof of having attained this height {Caldwell et al 2001}.

Peer interaction also influences the sexual behaviour of the adolescents Jeremiah (2007), emphasised that peer influence is a major environmental factor that affects the students' sexual behaviour. He explained that peer influence takes various forms such as sex and age associations, doing the same thing together like going to dance, video and church groups. It was also discovered that there were strong relationships between the individual's attitude and the perception of the friend of the same sex. Thus, a situation of the blind leading the blind is established.

The traditional sources of information on sexuality and family planning i.e. elders and family members have therefore been replaced with myths and misinformation regarding the side effects of family planning and contraceptives. {Barker et al, 2002}. The inevitable consequence of heightened sexual activities among the adolescents include unwanted pregnancies often resulting in illegally procured abortion and child abandonment with far reaching social and economic consequences. {Omu et al, 1981}.

Liskin et al (1985) identified sexually related health hazards that face the adolescents as sexually transmitted diseases (STD), unwanted pregnancies which may result in illegally induced abortion and complication; higher risks of maternal morbidity and mortality.

Garbrah (1988) also noted that children, born to adolescent mothers suffer from malnutrition, frequent infections, physical and mental retardation. Another major implication of the heightened sexual activity is the increasing rates of new infections with HIV in Sub-Saharan Africa among the adolescents. Ankrah (1996) discovered in a recent research conducted in Kenya that the 15-19 years old constitute 35% of all AIDS cases and in similar research conducted in Uganda, most infections occur in 15-19 year olds.

The situation in Nigeria is not particularly different from one portrayed above. According to UNODC, Nigeria (2019), Nigeria ranks third among countries with highest burden of Human Immune Deficiency Virus (HIV) infection in the world. The 2019 Nigeria National HIV/AIDS Indicator and Impact Survey found that 1.9 million people are living with HIV and AIDS in Nigeria as at 2018. The difference in HIV prevalence between women and men is greatest among younger adults, with young women aged 20-24 years more than three times as likely to be living with HIV as young men in the same age group. Among children aged 0-14 years, HIV prevalence according to the new data is 0.2% (UNAIDS, 2019).

In addition, pregnant teenagers are three times more likely to die as a result of the complications of pregnancy and delivery than those aged 20-24 (Aboyeji et al 2001, UNFPA 2000). The picture emerging from the hospital based studies, showed a high prevalence of sexual activities among the adolescents. These studies revealed that the adolescents are generally ignorant of the reproductive biology and failed to take effective precaution to prevent pregnancy. The views that sexual activities among adolescents are wrong or immoral have resulted in laws in some countries that limit young people's access to contraceptives or to basic information. Even if written statutes or local practices do not prevent adolescent from obtaining contraception services or information, sexually active adolescent may fear discovery of their behaviour and may avoid seeking needed care rather than risk scorn or punishment from parents, service providers or other community members (AGI, 1998)).

Ejiro (1994) noted that at least 700,000 illegal abortions are performed in Nigeria each year. 70 - 80% of which involve teenage secondary school or university students. Odujurin (1991) in a study among adolescent females in Lagos showed that 24% of sexually active respondents had at least one abortion. According to WHO 2021, approximately 12 million girls aged 15-19 years and at least 777 000 girls

under 15 years give birth each year in developing regions. The leading cause of death for girls aged 15-19 years globally is complications from pregnancy and childbirth.

It is a sad reality that most adolescents are not prepared for these sad experiences and are not equipped to deal with it in a responsible manner. The high rate of adolescent pregnancy is reflective of the broader problem of low contraceptive use. Sex among adolescent is often sporadic and opportunistic with neither boys nor girls understanding the need for having the ability to take precaution against pregnancy. (Population Council, 1996).

Bledsoe et al (2003) corroborated the above line of argument when they contended that adolescents do not have accurate or adequate information about effective contraceptives, and far too often those who have the knowledge cannot obtain the services and supplies they need due to poverty deeply entrenched and transportation network that are sparse or non-existent. Similarly, it has been observed that some of the factors that make the already vulnerable youth even more vulnerable are poverty, unemployment, little education, abuse of alcohol and drugs, and violence. Thus, adolescents need sex education at school; use of the mass media to promote sex responsibility.

Apart from the above identified factors, a fundamental factor often neglected in the study of adolescents' sexual behaviour in Africa is the influence of mass media. The mass media {Radio, Television, Internet, Newspaper and Magazines} are obvious potential vehicles for information, education, and communication {IEC} of ideas. These ideas, it has been revealed can penetrate and operate independently of other factors. Mass media is a significant influence in acculturation, particularly in Africa. The adolescents in Nigeria are no doubt more exposed to the mass media since the period of the oil boom when the Economic status of the average Nigerian Family improved significantly.

There were nearly 55.34 million TV households in the region in 2015, a number which is expected to rise to almost 75 million by 2021. As of 2016, there were approximately 19.47 million pay TV subscribers in Sub-Saharan Africa, over 12 million of whom were subscribed to satellite TV.

Radios which are also on the increase outnumber television sets, which is four to one. A new radio that can be cranked up and is not dependent on batteries which are expensive to use is now being produced in Africa on a large scale. Kuriansky {1996} posited that the radio is a useful vehicle for communicating information and responsible advice on sexuality issues.

The radio has also been identified to be an effective medium to distribute information, to stimulate awareness about the negative consequences of premarital sex and to influence public opinion. In a 1980 study by the centre for Population option, it was revealed that the radio is an effective means of influencing the behaviour and attitudes of its listeners, and that the radio has the potential to offer young people sex

education and promote responsible sexuality. The television is also known to perform similar function as the radio in information dissemination in all areas of human endeavours. Television is a medium that is very effective with adolescents" of all ages and developmental stages.

The Newspapers and Magazines have also become proliferated in recent years, possibly because of the increased price and scarcity of books. They range from weekly to intermittently published newspaper. Their focus range from discussion on celebrities to love story to comics, the focus of this study is however, on the love story magazines and comics which are essentially soft porn newspaper. The importance of these lies in their twin qualities of subversiveness and inane escapism. More often than not, they rely on sensational headlines like the daily publications. These love story magazines and comics newspaper are a source of new ways of thinking and subsequently, acting.

2.1.8 Causes of Premarital Sex among Nigerian Youths

Premarital sex among Nigerian youths has reached an alarming stage. Hence, this section attempts to examine the factors responsible for the high involvement of youths in premarital sex. There are widespread factors responsible for this while there are those that are particular to individuals.

McDowell (1996:282) asserts that "the causes of sexual activity among youths are myriad and trying to untangle why a young person becomes sexually active is often like attempting to untie the Gordian knot.

However, while the various causes and influences on sexual activity among youths may be numerous and interrelated, some are more widespread and more significant than others".

1. **Societal Pressure:** There is no gain-saying that societal pressure is a factor responsible for youths involvement in premarital sex. This refers to social pressure on somebody to adopt a type of attitude in order to be accepted as part of a group. The desire for acceptance and admiration propels many youths to engage in sex. In this analysis, the term "Societal Pressure" is considered more appropriate than "Peer Pressure" because some other members of the society such as parents, friends, lecturers, bosses, and a future partner could also influence a youth to engage in premarital sex. In fact, youths face overwhelming pressure from every direction. However, among all the categories of societal pressure, peer pressure is rated high as a cause of youth's active involvement in premarital sex. McDowell (1996:284) agrees that teens that are not sexually active often face overwhelming pressure from friends to join the crowd. Uymatiao (2008) also concurs that "Quite a number of youths engage in premarital sex because they want to be accepted by their peers". McDowell (1987:22) notes that "peer pressure can be either negative or positive. But often today, peer pressure strongly encourages youths to become sexually involved". A man can

mount pressure physically on his partner while a lady can mount pressure on her partner by dressing indecently. Likewise, in places of work, male bosses can mount pressure on their female workers and even threaten to sack them if they do not succumb. Parents can also lead a future daughter-in-law into premarital sex by insisting that she must be pregnant before their son marries her.

2. **Drug /Substance Abuse and Alcoholism:** In this context, Agha (2003:90) defines a drug as “a chemical substance used to deliberately alter mood, perception or consciousness”. Moreover, the Manual for Training Peer Educators (2009:37) defines a substance as “any psychoactive material which when consumed affects the way people feel, think, see, taste, smell, hear, play or behave”. Dialoke (2007:149) writes that “drug abuse is the use of illicit drugs or the use of prescription drugs or over-the-counter drugs for purposes other than those for which they are indicated or in a manner or in quantities other than directed”. Some commonly abused psycho-active substances are cannabis, pawpaw leaves, heroin, amphetamines, tobacco, tranquilizers, and cocaine etc. Youths tend to engage in high risk sexual behaviour when they abuse drugs and substances. Female youths who are drug addicts are highly vulnerable to premarital sex because their actions are impeded. According to Melgosa (2000:125), “When drugs and substances are abused, it depresses judgment and makes an addict do things he /she would not ordinarily do if he /she were not under the influence of drugs”. Undoubtedly, when drugs are abused, they impair social and occupational functioning.
3. **Electronic Media / Printed Materials:** Indisputably, the use of electronic media has contributed to the high rate of premarital sex among Nigerian youths. By and large, secular broadcast media do little to reinforce moral values or demonstrate the consequences of irresponsible moral behaviour. McDowell (1987:21) asserts that “more detailed information about sex is conveyed in movies, music, television, advertising, books, and magazines”. They are aimed at encouraging illicit sexual practices. McDowell (2005) points out that “our music vividly illustrates lewd and sexually suggestive lyrics”. On the internet, youths visit pornographic sites which stimulate their desire for sexual intercourse. Cayona (2012) supports that “easy access to the internet encourages youth to view free porn movies, sex video scandals, nude pictures and any other form of pornography”. More so, when youths communicate through the various sources of mobile social network such as face book, 2go, Twitter, and WhatsApp, they become more vulnerable to premarital sex. Through these, some female youths engage in romantic discussions with men whom they have not seen physically and even go to the extent of visiting them in their houses or

hotel rooms. Similarly, youths have unlimited access to books and magazines which contain distorted messages on sexuality, thereby promoting prohibited sexual behaviours. An example is May's (1981:143) book titled *Sex, Marriage, and Chastity: Reflections of a Catholic Layman, Spouse and Parent*, in which he emphasizes that "the virtue of chastity corresponds to the requirements of holistic love and caring in the area of sex. The chaste person is the one who is able to express his or her sexuality well in reaching out to touch others and be touched by them. The chaste person is the one who knows well the difference between affectionate, non-genital touches and genital/coital touches". The result is that youths are constantly being bombarded with highly charged sexual messages which encourage promiscuity.

4. **Family Structure:** The family institution is saddled with the responsibility of the moral upbringing of youths. Therefore, the structure of a family determines to a great extent the character formation of youths. Good family structure enhances the moral development of youths, whereas youths who are brought up in deformed families, more often than not, constitute problems in the society. A single parent family or a polygamous family could be referred to a deformed family. More so, parents who have character deficiencies are also unable to bring up morally sound youths. According to Echeta (2007:188), "The moral code charging children with the respect of parents also challenges parents to maintain strong and good moral disposition". In the same vein, Kuye (2008:21) re-echoes that "when a child has no father to show him or her how to do the right things, he is unable to become who society wishes he should be. When all a child hears are negative things which his father did, it is difficult for that child to grow up to become a responsible citizen". Bad parenting causes a number of social vices which youths participate in. When parents are inattentive to the physical and emotional needs of their children, the result is that these children engage in delinquent behaviours. Onwuka (2009:240) supports that "children who are abandoned by their parents often face significant problems. The child feels an overwhelming sense of rejection which is potentially devastating to self-esteem". This feeling of being alienated from one's parents is a reason many young people are extremely susceptible to sexual involvement. Flaman (1999:3) confirms that "the overwhelming need to be close to another human being, to make emotional contact, to gain a sense of self-worth, to keep from being lonely and to feel cared for make many youths to engage in sex before marriage". Parental affectionate care and supervision of youths should not be substituted for anything. Ekwunife (2000) rightly points out that parental care involves something much more than economic care of children and wards or even adequate funding of tertiary education. In parental care, accent should be placed

more on creating a cordial atmosphere at home for interactions; ensuring that parents do not posit those anti-social family behaviours which offend the innocent sensibilities of their children and wards like divorce, infidelity, intermittent quarrelling and fighting; over bearingness, tipsiness with its attendant carefree attitudes, over flogging of children, intimidation and so on. In fact, young people often need to be accepted by someone, and if they get more of that acceptance from their peers than they do from their parents, their peers exert more influence over them. McDowell (1987:22) suggests that "teens often respond to peer pressure because they get from their peers what they should be getting at home. They feel an acceptance among their peers".

5. **Lack of Sex Education:** Awam (2009:119) writes that "sex education in the actual sense should start at childhood when parents teach their children the names of different parts of the body through "touch and call" method". But unfortunately, most parents feel shy to mention the names of sexual organs to their children, let alone educating their children about sexuality. Some of them feel it is the responsibility of teachers. In fact, Iffih and Ezeah (2004:85) opine that "forbidding the young ones from having the slightest idea of sex and its related aspects is a part of our culture that is held so tenaciously". The result is that youths indulge in sexual relationship with the opposite sex without really knowing the consequences. In most cases, the girls are the ones to suffer from the problems resulting in unwanted pregnancies. McDowell (1987:12) discovers that "the more openly parents talked to their teens about their sex-related values and beliefs, the less active their kids were in sexual behaviour. Also, if the teens learned the sexual facts from their parents, they were significantly less likely to be sexually active than those who learned such information from friends".
6. **Indecent Dressing:** Diara and Nweze (2011:106) define indecent dressing as "offensive, unacceptable, and inappropriate mode of dressing that often exposes parts of one's body that should be covered from public view". Indecent dressing particularly among female youths encourages premarital sex by sensitizing the sexual senses of men who see them. Diara and Nweze (2011) further adumbrate that some ladies who feel that they have a beautiful body, flaunt it: show it off, pose, parade, be photographed and show the world how beautiful they are by being nude. Nowadays, boys are no longer excluded from the issue of indecent dressing, particularly with the new trend of sagging where trousers are worn below the waist and underwears are exposed. Akunyili (2010:7) posits that "when you walk into a typical Nigerian university today, you will be embarrassed by the dressing of the students. Our young guys wear tattered jeans and call it style. Our young female students are either over-dressed or indecently dressed, looking like call

girls going for disco parties". Little wonder, sexual harassment is becoming one of the sad stories in our universities today.

7. **Unemployment:** Unemployment is considered a cause of premarital sex among Nigerian youths because when youths are not engaged, they may resort to premarital sex as a means of engaging their time and also to get some money from their partners. Most ladies have resorted to prostitution mainly because of unemployment. More so, there are a number of them who engage in premarital sex when it is put as a determinant for being offered a job. Obviously, unemployment is the cause of most societal upheavals or vices.

8. **Covetousness:** Greed, which is synonymous to covetousness, is defined by Garfinger (1996) as "an extreme or excessive desire for resources, especially for property such as money, real estate, or other symbols of wealth". It is unfortunate that inordinate acquisition of wealth preoccupies the minds of so many youths that they engage in various social vices such as kidnapping and drug trafficking in order to make quick wealth. Some youths have sacrificed family members and friends at the altar of wealth. Similarly, some female youths want money at all costs and because they think that their parents do not have enough to offer them, they go after men who provide them with money and material possessions at the expense of their bodies. For instance, some female youths have been lured into having regular sexual intercourse with men who have promised to buy them cars and black berry phones. On the other hand, some younger boys have become sex slaves to rich women who promised to sponsor their education or business.

2.1.9 Effects of Premarital Sex among Nigerian Youths

According to McDowell (1996:282) "Today's youths are more susceptible to the dangers of illicit sex than previous generations". Unfortunately, some Nigerian youths actively engage in premarital sex despite the detrimental consequences associated with it. However, Ukor (1990:39) believes that "Many young adolescents indulge in sexual relationship with the opposite sex without really knowing the implications." The thrust of this section is to make bare these harmful consequences of premarital sex. According to Akpede (2007), "sex has created and is still creating problems for many of our youths, parents and the entire society, such as unplanned marriage, abortion, premature deaths and high rate of divorce".

Many scholars like Meneses (2008) and Bong (2012) believe that the most prominent effects of premarital sex are sexually transmitted infections and unwanted pregnancies. The effects are classified as follows:

1. **Health Effects:** Scholars such as Okoye (2006), Brennen (2011) and Tant (2013) strongly believe that premarital sex poses a lot of health challenges to those who engage in it. Youths who engage in premarital sex run the risk of contracting sexually transmitted infections such as AIDS, Chlamydia, Gonorrhea, Genital herpes, Venereal Warts, Trichomoniasis, and Syphilis. More so, a young girl may be faced with some health problems resulting from an unplanned pregnancy because her body may not have developed to carry the pregnancy. Adekunle (2011) concurs that "if a young girl becomes pregnant, she places herself and her unborn child at further risk. Because, the young girl's body would not have developed to the point of being able to handle child birth safely".
2. **Unplanned Pregnancy:** This is often associated with premarital sex. When a pregnancy is an outcome of premarital sex, most youths resort to abortion as a way of concealing their acts in order to avoid embarrassments. The girl feels ashamed to carry a pregnancy that is out of wedlock while the boy responsible for the pregnancy is not mature enough to tackle the responsibilities of fatherhood. According to Dike (2000:92), "this act is most commonly associated with females while males co-pilot the affair". An unsuccessful abortion could lead to death or the destruction of the womb. It could also lead to childlessness at later years. On the other hand, if the girl decides to carry the pregnancy to term, she may experience difficulty in delivering the baby. Labour may be obstructed and the baby and mother may die. According to Madu (2003:29), "Sexual abuses have given birth to illegal child trafficking. Young girls can now take in, only to deliver and dump the babies at the motherless babies' homes in full business accord with the management of such homes. Such babies are later adopted by couples who are childless. On the other hand, unwanted babies can be sold out for ritual murders".
3. **School Drop Out:** Unwanted pregnancy often disrupts the education of female youths, thereby increasing the chances of dropping out of school. When a girl becomes pregnant and drops out of school, she may never resume again except in rare cases. Even when the girl decides to remain in school, the challenges of unplanned pregnancy and motherhood may lead to poor academic performance. This has prevented many individuals from achieving their educational goals. Consequently, poverty may set in because job opportunities have decreased as a result of lack of education.
4. **Early/Forced Marriage:** When premarital sex results in a pregnancy, the parents of those who are involved may propel them to get married even when they are too young for marriage. In most cases, this pressure comes from the parents of the girl because they would not want to harbour

their unmarried pregnant daughter in their house. More so, youths involved in premarital sexual relationship may feel compelled to remain in the relationship and get married even though there are doubts of compatibility.

5. **Social /Emotional /Psychological Distress:** When premarital sex results in an unplanned pregnancy, there is a societal stigma on the girl and her baby, particularly if the pregnancy is not terminated. According to the Manual for Training Peer Educators (2009:67), "stigma can be defined as a social process that marginalizes and labels those who are different". Premarital sex also has a serious adverse effect on the self-image of the person engaging in it. It damages one's self-worth. In the words of Brennen (2011), "emotionally crippling guilt seems to be the companion of permissive sex. The hurt, fears, and feelings of guilt associated with premarital sexual involvement are real".

Sex Education as Panacea to Premarital Sex

Sex education is a wide concept that embraces sexuality and relationship education. It is considered important to young people because it is a means of helping them protect themselves against abuse, unintended pregnancy, exploitation, HIV/AIDS and other sexually transmitted diseases (avert.org/sexedu.htm, 2005). This sex education not only modifies and sharpens individual's focus on sex identity behaviour and self-control; it equally helps in developing young people's skills so that they make informed choices about their behaviour, and would feel confident and competent in acting along the choice (Obi, 2014). It is pertinent to state here that many youths have premarital sex because of the lack of sex education.

According to Elliott (2010), "Parents are their children's best sex educators." However, Elliott (2010) indicates that a large amount of parents feel embarrassed while talking to their children about sex. Sex education that provides correct guidance to young people is neglected not only in families but in schools. Whitehead (1994) states that specialized sex education courses have not been arranged in many secondary schools. In fact sex education should form part of the curriculum of learning in all levels of educational institutions in Africa. Sex education is such a significant component in youths' development that parents, teachers and government and the entire society should attached great importance to. Both parents and schools are supposed to correctly guide youths to know more about sexual knowledge, which is the best method to avoid accidents caused by premarital sex. With the rapid development of society, youths that lack sex education tend to engage much in premarital sex due to their curiosity or the negative models provided by the media.

THEORETICAL FRAMEWORK

Theories are formulated to explain, predict, and understand phenomena and, in many cases, to challenge and extend existing knowledge within the limits of critical bounded assumptions or predictions of behavior. Theoretical framework is the structure that can hold or support a theory of a research study. The theoretical framework encompasses not just the theory but the narrative explanation about how the researcher engages in using the theory and its underlying assumptions to investigate the research problem.

The importance of utilizing a theoretical framework in a dissertation study cannot be stressed enough. The theoretical framework is the foundation from which all knowledge is constructed (metaphorically and literally) for a research study. It serves as the structure and support for the rationale for the study, the problem statement, the purpose, the significance, and the research questions. The theoretical framework provides a grounding base, or an anchor, for the literature review, and most importantly, the methods and analysis

Examining the Role of Radio Kwara in sensitizing the youth against pre marital sex in Ilorin through the lens of media theories can provide valuable insights into how information is presented, framed, and perceived. However, this research work will be anchored on Diffusion of innovation theory and Social Responsibility Theory.

2.2.1 Agenda-Setting Theory

Agenda setting theory was founded in 1972 by Mc combs and Shaw. The theory describes the very powerful influences of the media, which is the media's ability to tell us what issues are important and what persons are important in the society. These issues and individuals who the media choose to publicize become the issues and individuals we think and talk about.

The theory suggests that the communications media, through their ability to identify and publicize issues, play a pivotal role in shaping the problems that attract attention from governments and international organizations, (Blanton et al 2017) and direct public opinion towards specific issues. (Agenda Setting retrieved, 2023) The theory suggests that the media can shape public opinion by determining what issues are given the most attention, and has been widely studied and applied to various forms of media. The way news stories and topics that impact public opinion are presented is influenced by the media. It is predicated on the idea that most individuals only have access to one source of information on most issues: the news media. Since they establish the agenda, they may affect how important some things are seen to be (Agenda Setting retrieved, 2023):

The agenda-setting by media is driven by the media's bias on things such as politics, economy and culture, etc. Audiences consider an issue to be more significant the more media attention it receives

(issue saliency). For instance, even if readers don't have strong feelings about immigration, they will believe that it is a pressing problem at the time if there is consistent journalistic coverage of it over the period of a few months (Agenda Setting retrieved, 2023).

The theory has two core assumptions; the first is that it is the media that controls the reality. The media does not report the reality but instead filters and shapes it. The second assumption is quite akin to the description or definition of agenda-setting theory which states that it is the media that gives importance or saliency to its topics as the more likely the media focuses on certain issues, the more likely the public perceive such issue as important and therefore demands action (McCombs, Maxwell, 1976).

The Agenda-Setting Theory is highly pertinent to understanding the role of Radio Kwara in sensitizing the youth against premarital sex in Ilorin. This theory posits that media outlets, through the selection and emphasis of certain topics, have the power to shape public perception and influence the importance attributed to specific issues within a community.

In the context of Radio Kwara's role, the relevance of Agenda-Setting Theory becomes evident in the station's ability to set the public agenda regarding premarital sex among the youth in Ilorin. Through its diverse programming, including talk shows, educational segments, and community engagement initiatives, Radio Kwara has the capacity to bring attention to this sensitive issue and make it salient within the community.

The station acts as an agenda setter by consistently featuring content that sensitizes the youth against premarital sex. Through news coverage, interviews, and targeted programs, Radio Kwara can guide the public's focus, signaling that premarital sex is a topic of societal importance and concern. By doing so, the station not only informs the youth but also influences what they perceive as significant and worthy of consideration. Moreover, Agenda-Setting Theory underscores the role of media in framing issues. Radio Kwara has the opportunity to shape how discussions on premarital sex are framed, presenting information in ways that highlight the societal implications, cultural considerations, and potential consequences. The station's framing choices can influence the understanding and interpretation of the issue among the youth in Ilorin.

By setting the agenda and framing discussions, Radio Kwara contributes to the formation of public opinion on premarital sex. The station's consistent focus on sensitization efforts can lead to shift in societal norms, attitudes, and behavioral expectations. As a result, the youth in Ilorin may develop heightened awareness of the subject, leading to informed decision-making and responsible behavior

2.2.2 Uses and Gratifications Theory

The Uses and Gratification Theory propounded by Elihu Katz, Jay Blumler and Michael Gurevitch in 1974 was used. Uses and Gratifications approach prevailed between the 1950s and 1970s when television gained high acceptability. Some basic assumptions of the approach were proposed when it was rediscovered during that era. The basic assumptions are, Active audience, Audience choice, Competitive choice and Suspend value-judgement. Among the group of scholars who focus on Uses and Gratifications research is Elihu Katz. He is one of the most well-known that contributed greatly to establishing the structure of the approach.

They suggest that media users seek out a medium source that best fulfills the needs of the user and they have alternate choices to satisfy their need. (Blumler & Katz, 1974). They also discovered that media served the functions of surveillance, correlation, entertainment and cultural transmission for both society and individuals (Blumler and Katz, 1974). It is asserted that the emergence of computer-mediated communication has revived the significance of uses and gratifications. They asserted that Uses and Gratifications have always provided a cutting-edge theoretical approach in the initial stages of each new mass communications medium: newspapers, radio and television, and now the Internet.

The Uses and Gratifications theory plays a crucial role in understanding the dynamics of media consumption and audience engagement. When applied to the context of Radio Kwara's role in sensitizing the youth against premarital sex in Ilorin, this theory becomes particularly relevant and influential.

One of the key aspects of the Uses and Gratifications theory is its emphasis on the active role of the audience in choosing and using media. In the case of Radio Kwara, understanding the motivations of the youth in Ilorin is essential. By conducting audience research, the radio station can uncover the specific reasons why young listeners tune in. Whether it's for information, entertainment, companionship, or guidance, grasping these motivations allows Radio Kwara to tailor its content effectively.

The gratifications sought by the youth in Ilorin concerning issues related to premarital sex can guide the development of targeted programs. Radio Kwara can design content that not only educates but also addresses the concerns and interests of the youth. This might include talk shows, interviews with experts, and real-life stories that resonate with the experiences of the audience.

Moreover, audience participation is a central element of the Uses and Gratifications theory. Radio Kwara can actively involve the youth in discussions about premarital sex through interactive programs, call-ins, and social media engagement. This participation fosters a sense of community and allows for a two-way communication channel between the radio station and its audience.

By tailoring content to the preferences and interests of the youth, Radio Kwara can make its programming more engaging and relevant. This might involve incorporating local perspectives, cultural nuances, and relatable scenarios into the discussions on premarital sex. Such an approach ensures that the content not only informs but also resonates with the target audience.

Furthermore, the Uses and Gratifications theory recognizes that media consumption contributes to social and psychological integration. Radio Kwara can play a pivotal role in promoting positive social norms and values related to relationships and sexuality. By presenting content that aligns with the cultural and societal expectations of Ilorin's youth, the radio station contributes to shaping attitudes and fostering a sense of shared values.

2.3 Empirical Review

Studies have been conducted particularly in the developed countries on the influence of the mass media on adolescents' sexual behaviour. These studies revealed that the mass media can influence positively or negatively the sexual behaviour of the adolescents.

Ugochukwu {1996} attributed changes in the African family to colonization by the Europeans and the lure of urban jobs. This has resulted in the mass media bringing conflicting messages and new attitudes towards sexuality. Azombo et al {1996} noted that social pressures especially by the family which were once placed on adolescents to control their sexual behaviour have been greatly reduced due to adolescents attending schools far from home and to new behaviour modes promoted by the school peers and the mass media. Communication relationships between parents and their adolescent children are therefore inappropriate in the new environment created by modernization i.e. increased education, levels of urbanization, and mass media.

Sanfilipo {1996} opined that most of the negative results of youth marital sex can be linked to messages received from the mass media. Viewing certain television shows has also been attributed to the increase in adolescent sexual intercourse among males has been positively linked with time spent watching television. In a study conducted by the International Centre for Research on Women in Brazil in 1995, it was observed that as the female youths were struggling with maintaining traditional sexual mores due to increased focus on sexuality via the mass media, they were also faced with continual pressure to preserve virginity. This pressure influences their communication patterns, information and health seeking behaviours.

Fitch et al {1996} observed the negative influence of the mass media on the sexual behaviour of the adolescents. They noted that while the mass media portrays irresponsible sex, it does not portray its consequences. Thorton {1995} reasoned that while public support exists for the discouragement of

adolescent sex, pregnancy and childbearing, the mass media portray sex unrealistically and encourages adolescent sexuality.

Handa {1995} was of the opinion that friends and the mass media were adolescents main sources of information on human sexuality and that very few learn from health professionals, parents, and teachers. This has led to knowledge deficits with regards to sexual expression, socio cultural aspect of sex and sexual disorders and diseases.

Lappin {1994} linked the high incidence of adolescent pregnancy to the mixed messages about sexual intercourse received via the mass media. Other factors identified are poverty, inadequate sex education and contraceptive neglect. Maitra et al {1994} were of the opinion that school drop outs were most likely to have obtained information about sexuality from films and other mass media, while students identified friends and neighbours as their primary sources.

Ekeh {1981} noted that the average adolescent in Nigeria who, though rather sophisticated physically and sexually matured is apparently misinformed when it comes to knowledge of human sexuality. His first contact with the subject is either through novels, films, mass media, or peer groups. Majority of parents and teachers have over the years developed cold feet towards the dissemination of sex information in schools or at home and thus have kept great number a great number of the adolescents in the dark until too late.

Adebusoye {1992} reasoned that as access to radio, television, books and popular magazines increases throughout the developing world, the mass media is emerging as one of young people's most important source of information about sex.

Basheer et al (2003) also found in their study that 80% of actual sex information came from books, television and radio and that peers proved closer to girls in confidence than parents. The images prevailing in the entertainment media imply that sex is largely risk free; that everyone is doing it and that planning for protection spoils romance. (Population Report, 2005).

Furthermore, in a research finding by the Centre for Population Options in 1984, it was revealed that the mass media played a significant role in influencing the knowledge and attitudes of adolescents especially regarding sexuality. The Centre noted further that despite the focus on sexuality, references to contraception are non-existent. This is considered unfortunate given the fact that adolescents tend to know little about conception and generally do not seek contraceptive care until at least nine months after beginning sexual activity.

CHAPTER THREE RESEARCH METHODOLOGY

INTRODUCTION

3.0

Research study is an important tool for advancing knowledge, promoting progress and for enabling man to relate more effectively to his environment in order to accomplish his purposes and to resolve his conflicts. Basically, this chapter is concerned with Research Design, Population of the Study, Sample Size and Sampling Technique, Research Instrument, Validity and Reliability of the Research Instrument, Method of Administration of the Research Instrument and Method of Data Analysis.

RESEARCH DESIGN

3.1

Research design refers to the overall strategy or blueprint outlining how a researcher intends to conduct a study, collect data, and analyze information to answer research questions or test hypotheses. It's the framework that guides the entire research process, ensuring that the study is systematically planned and executed.

This study adopted survey method for it to examine the Role of Radio Kwara in sensitizing the youth against pre-marital sex in Ilorin. Asika, (2006) states that the independent variable plays an effective role, in the process of observation and evaluations of problems by the dependent variable through a Sample size from a population, aimed at getting data and analysis are research Instrument in accomplishing the study.

Survey method is one of the oldest research methods as define by Kerlinger & Lee (2000). It is the process of collecting data from a population or a sample drawn from a population or with the purpose of investing relative incidence, occurrence or inter relationship among the variables of natural phenomenal. Survey research can investigate both large and small population by selecting and studying samples chosen from populations and physiological variables (Osuala, 2011).

The above definition shows that, survey is often associated with asking group of people questions. It is also interested in accurate assessment of the characteristics of the defined population (Osuala, 2001). This is because it is difficult to study the whole population due to cost, time and personal constraints. According to Joseph (2003), the survey techniques involve the drawing up questions from various subjects or non-various aspect of a subject to which selected member of a particular population are requested to react.

3.2 POPULATION OF THE STUDY

Population refers to a set of all possible cases of interest on a research report. In most cases it is the group to which the researcher plans to generalize his research. The population of the study refers to the total number of the people involved in the study. (Adeagbo, 2011).

Babbie (2010) defines population as the aggregation of elements from which a sample is actually selected. This affirms the population is the bigger group from which the sample which is usually smaller is drawn from. The population is a combination of members with similar characteristics where the sample is drawn from with the notion that generalization can be made. The group of people selected in the sample of the study comprises of youths from three (3) different communities in Ilorin (Ara, Oke-Oyi and Eleko community) with population slightly over twelve thousand (According to informations gathered from reliable sources through interview).

3.3 SAMPLE SIZE AND SAMPLING TECHNIQUE

Sample size is simply a fragment of research population through which data will be collected. According to Issa (2012) it is referred to as the study of population from which necessary data for its conduct would be obtained. It can be reemphasized that, to study the entire population may be cumbersome, time consuming and of course very costly, hence a sample takes a fair portion as representative of the entire population. A purposive sampling technique was used to determine the sample size of this study. It is a form of non-probability sampling in which researchers rely on their own judgment when choosing members of the population to participate in their surveys.

The reason for adopting this sampling size technique is to give the researcher an avenue to use his judgment in selecting the aggregate respondents suitable for the research work. In this wise, the sample size of this study is limited to the two hundred (100) respondents in three (3) different communities in Ilorin. This is for proximity and to lessen the financial burden of covering other locations within the allotted time given to complete the study.

3.4 RESEARCH INSTRUMENT

Data collection instruments refer to the devices/instruments used to collect data, such as a paper questionnaire or computer-assisted interviewing system; case studies, checklists, interviews, observation sometimes and surveys or questionnaires are tools that can be used to collect data. However the researcher choose questionnaire as the method of collecting data.

A questionnaire is a research instrument that consists of a set of questions for the purpose of gathering information from respondents through survey or statistical study. A research questionnaire is typically a mix of close-ended questions and open-ended questions. The instrument that will be used to collect data from respondents is questionnaire. The questionnaire will be specially structured to meet the need. Questionnaire is chosen because it is one of the data collection instrument under survey research method. The research instrument use in this research work has mainly the questionnaire prepared by the researcher for the purpose of retrieving appropriate and relevant information, the questionnaire is in two sections.

3.5 VALIDITY AND RELIABILITY OF THE RESEARCH INSTRUMENT

It is important to evaluate the quality of data interpretation by examining the reliability and validity of the research findings. A research study is reliable if consistent results are obtained by different researchers undertaking the study under the same conditions

To ensure the validity of the instrument used for the study, experts will be consulted to look at the questionnaire items in relation to its ability to achieve the stated objectives of the research, level of coverage, comprehensibility and suitability for prospective respondents. To increase the reliability of this research, standardized secondary data from media houses and the library will be verified in order to strengthen the reliability of the data. A pilot test will take the form of test-retest method.

Test-retest method practical approach whereby the reliability of an instrument is established by asking a respondent who had completed questionnaire the first time to do so the second time, his responses can then be compared for consistency.

3.6 METHOD OF ADMINISTRATION OF THE RESEARCH INSTRUMENT

The data collection method will be used in selecting the respondents for the study is the Yard formula method. Using this method, questionnaires will be administered to collect data from respondents. 100 hundred (100) questionnaires will be shared to respondents in three (3) communities in ilorin (Ara, Oke-Oyi and Eleko community)

Therefore, forty (40) questionnaires will be administered to youths Oke-Oyi and Eleko community ($40 \times 2 = 80$) while the remaining questionnaires (20) will be administered to youths in nearby Ara community using convenient sampling.

3.7 METHOD OF DATA ANALYSIS

Data analysis is the process of systematically applying statistical and/or logical techniques to describe and illustrate, condense and recap, and evaluate data. In terms of quantitative research approach, the data analysis method also follows a quantified approach whereby raw numeric data is statistically

analysed for making sense of the data and its comprehension unlike in research, which follows a qualitative research approach.

Qualitative research approaches usually adopt an un-statistical approach for the analysis of the data since the data collected could hardly be quantified. The approach these type of research follow usually involves interpretation. The data collected in this study were analysed descriptively and inferentially using tables. The descriptive statistics that were employed are frequency, percentage, mean and standard deviation. In order to answer the research questions, descriptive statistics showing the mean and standard deviations of each item were presented and inferential statistics showing the corrections.

CHAPTER FOUR, DATA PRESENTATION AND ANALYSIS

4.1 INTRODUCTION

This chapter focuses on the presentation of data and analysis of the result obtained from respondents during field survey. A total of one hundred (100) questionnaires were administered to respondents via questionnaire. The data obtained in the field survey were presented and analyzed using chi-square (χ^2) method. Presentation and analysis of data collected are shown below:

4.2 FIELD PERFORMANCE OF THE RESEARCH INSTRUMENT

4.2.1 Analysis of Respondents' Demographic

Table 1: Gender

Variable	Respondent	Percentage (%)
Male	57	57%
Female	43	43%
TOTAL	100	100%

Source: Field Survey, 2024

Analysis: The above table shows that 57 respondents representing 57% of 100 respondents are male while 43% of the respondents are female. This represents an acceptable result of both gender groups with male having the highest participating respondents in this study.

Table 2: Age

Variable	Respondent	Percentage (%)
18-29	90	90%
30-39	9	9%
40-49	1	1%
50 and above	0	0%
TOTAL	100	100%

Source: Field Survey, 2024

Analysis: The above table shows that 90% of 100 respondents are between the ages of 18-29, 9% are between the ages of 30-39, 1% of the respondents is between the ages of 40-49 while no (0%) respondent is 50 years and above. Hence, it can be deduced from the table above that most of the respondents are youths as expected in the study.

Table 3: Occupation

Variable	Respondent	Percentage (%)
Students	89	89%
Self employed	9	9%
Civil servant	2	2%
Others	0	0%
TOTAL	100	100%

Source: Field Survey, 2024

Analysis: From the table above, 89 respondents representing 89% of 100 respondents are students, 9 respondents representing 9% are self employed, 2% of the respondents are civil servants while no (0%) respondent indicated others. This data presents students as the highest participant in this study.

Table 4: Marital Status

Variable	Respondent	Percentage (%)
Single	87	87%
Married	13	13%
Others	0	0%
TOTAL	100	100%

Source: Field Survey, 2024

Analysis: The above table shows that 87 respondents representing 87% of 100 respondents are single, 13 respondents representing 13% are married while no respondent indicated others. It can be derived from the data that all respondents are either single or married with single having the highest participants in the study.

Table 5: Religion

Variable	Respondent	Percentage (%)
Christian	41	41%
Muslim	59	59%
Others	0	0%
TOTAL	100	100%

Source: Field Survey, 2024

Analysis: The table above shows that 41 respondents representing 41% of 100 respondents Christians, 59 respondents representing 59% of the respondents are Muslims, while no respondents representing 0% indicated others. Hence, all respondents are either Christians or Muslim.

4.2.2 Analysis of Questions in the Research Instrument

Table 6: How often do you listen to Radio Kwara?

Options	Frequency	Percentage
Daily	60	60%
Few times a week	23	23%
Once a week	14	14%
Rarely	3	3%
Total	100	100%

Source: Field Survey, 2024

From the table presented above, the 60(60%) respondents indicated that they listen to Radio Kwara daily. 23% of the respondents listens to it few times a week, 14% of the respondents listens to it once in a week while 3(3%) rarely listens to Radio Kwara. This data shows that most of the respondents listen to Radio Kwara very often.

Table 7: Have you heard radio campaigns or programs on Radio Kwara addressing issues related to pre-marital sex?

Options	Frequency	Percentage
Yes	100	100%
No	0	0%
Total	100	100%

Source: Field Survey, 2024

The table above shows that all respondents (100%) revealed that they've heard radio campaigns or programs on Radio Kwara addressing issues related to pre-marital sex hence, no respondent (0%) indicated no.

Table 8: How frequently do you come across such programs?

Options	Frequency	Percentage
Very often	79	79%
Often	2	2%

Occasionally	17	17%
Rarely	2	2%
Total	100	100%

Source: Field Survey, 2024

The table above shows the responses of respondents based on how frequently they come across such programs. 79 (79%) of 100 respondents come across such programs very often, 2(2%) respondents chose often, 17 (17%) respondents indicated occasionally while 2 (2%) respondents rarely come across programs regarding pre-marital sex.

Table 9: Have you personally changed your attitudes or behaviors regarding pre-marital sex as a result of listening to Radio Kwara programs on this topic?

Options	Frequency	Percentage
Yes	100	100%
No	0	0%
Total	100	100%

Source: Field Survey, 2024

From the table presented above, all respondents (100%) indicated that they personally changed their attitudes or behaviors regarding pre-marital sex as a result of listening to Radio Kwara programs on this topic. while no respondents (0%) indicated no. It can be derived from the data presented that Radio Kwara is very effective in changing people's behavior regarding pre-marital sex.

Table 10: Do you believe that radio is an appropriate medium for addressing sensitive topics like pre-marital sex?

Options	Frequency	Percentage
Yes	100	100%
No	0	0%
Not sure	0	0%
Total	100	100%

Source: Field Survey, 2024

From the table presented above, all respondents representing 100% of the total respondents believe that radio is an appropriate medium for addressing sensitive topics like pre-marital sex while no respondent oppose or has contrary opinion to the notion.

Table 11: The messages broadcast on Radio Kwara regarding pre-marital sex are informative and educational.

Options	Frequency	Percentage
Strongly agree	100	100%
Agree	0	0%
Neutral	0	0%
Disagree	0	0%
Strongly disagree	0	0%
Total	100	100%

Source: Field Survey, 2024

From the table above, all (100%) of 100 respondents strongly agreed that the messages broadcast on Radio Kwara regarding pre-marital sex are informative and educational while no respondent (0%) indicating a contrary opinion to the assertion.

Table 12: Radio Kwara effectively raises awareness about the consequences of pre-marital sex among the youth.

Options	Frequency	Percentage
Strongly agree	6	6%
Agree	94	94%
Neutral	0	0%
Disagree	0	0%
Strongly disagree	0	0
Total	100	100%

Source: Field Survey, 2024

From the table above, 6 (6%) of 100 respondents strongly agreed that Radio Kwara effectively raises awareness about the consequences of pre-marital sex among the youth. 94 (94%) respondents agreed with the statement while no (0%) respondents indicated a contrary opinion to the statement. Therefore, with all respondents agreeing to the statement (100%), it can deduce that Radio Kwara is very effective in rising awareness about the consequences of pre-marital sex.

Table 13: Radio Kwara plays a significant role in shaping attitudes towards pre-marital sex among the youth in Ilorin.

Options	Frequency	Percentage
Strongly agree	78	78%
Agree	22	22%
Neutral	0	0%
Disagree	0	0%
Strongly disagree	0	0%
Total	100	100%

From the table presented above, 78 (78%) of 100 respondents strongly agreed that Radio Kwara plays a significant role in shaping attitudes towards pre-marital sex among the youth in Ilorin while 22 respondents agreed to the statement with no (0%) respondent with contrary opinion.

Table 14: The programs aired on Radio Kwara effectively encourage abstinence from pre-marital sex.

Options	Frequency	Percentage
Strongly agree	17	17%
Agree	81	81%
Neutral	1	1%
Disagree	1	1%
Strongly disagree	0	0%
Total	100	100%

Source: Field Survey, 2024

From the table presented above, 17(17) respondents strongly agreed that programs aired on Radio Kwara effectively encourage abstinence from pre-marital sex. 81 respondents agreed with the statement, 1 respondent indicated neutral and disagree respectively with no respondent (0%) indicating strongly disagree.

Table 15: Radio Kwara provides a platform for open discussions about pre-marital sex, facilitating constructive dialogue among the youth.

Options	Frequency	Percentage
Strongly agree	77	77%
Agree	21	21%

Neutral	2	2%
Disagree	0	0%
Strongly disagree	0	0%
Total	100	100%

Source: Field Survey, 2024

From the table presented above, 77 (77%) of 100 respondents strongly agreed that Radio Kwara provides a platform for open discussions about pre-marital sex, facilitating constructive dialogue among the youth. 21 (21%) respondents agreed with the statement, 2 (2%) were neutral while no (0%) respondent disagreed and strongly disagreed with the statement.

Table 16: Listening to Radio Kwara has influenced my perceptions and behaviors regarding pre-marital sex.

Options	Frequency	Percentage
Strongly agree	18	18%
Agree	81	81%
Neutral	1	1%
Disagree	0	0%
Strongly disagree	0	0%
Total	100	100%

Source: Field Survey, 2024

From the table presented above, 18(18%) respondents strongly agreed that listening to Radio Kwara has influenced their perceptions and behaviors regarding pre-marital sex. 81 respondents agreed with the statement. 1(1%) respondent indicated neutral while no (0%) respondent disagreed and strongly disagreed to the statement respectively.

Table 17: The content aired on Radio Kwara regarding pre-marital sex is sensitive and respectful towards cultural and religious beliefs.

Options	Frequency	Percentage
Strongly agree	80	80%
Agree	15	15%
Neutral	5	5%
Disagree	0	0%
Strongly disagree	0	0%

Total	100	100%
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Source: Field Survey, 2024

The table above shows that 80 (80%) of 100 respondents strongly agreed that the content aired on Radio Kwara regarding pre-marital sex is sensitive and respectful towards cultural and religious beliefs. 15(15%) respondents agreed to the statement while no (0%) respondent indicated a contradicting option to the statement.

Table 18: Radio Kwara's efforts in sensitizing the youth against pre-marital sex are beneficial for the community.

Options	Frequency	Percentage
Strongly agree	24	24%
Agree	4	4%
Neutral	70	70%
Disagree	2	2%
Strongly disagree	0	0
Total	100	100%

Source: Field Survey, 2024

The table shows that 24 (24%) of 100 respondents strongly agreed Radio Kwara's efforts in sensitizing the youth against pre-marital sex are beneficial for the community. 4 (4%) respondents agreed, 70 (70%) respondents indicated neutral, 2(2%) respondents disagreed while none of the respondents strongly disagreed with the statement. Highest percentage of respondents (70%) that took part in the field survey were neutral concerning the statement.

Table 19: Radio Kwara effectively reaches the youth population in Ilorin with its messages about pre-marital sex.

Options	Frequency	Percentage
Strongly agree	74	74%
Agree	24	24%
Neutral	1	1%
Disagree	2	2%
Strongly disagree	0	0%
Total	100	100%

Source: Field Survey, 2024

The table shows that 74 (74%) respondents strongly agreed that Radio Kwara effectively reaches the youth population in Ilorin with its messages about pre-marital sex. 24 (24%) respondents agreed with the statement, 1 (1%) respondent indicated neutral, 2 (2%) respondents disagreed while no (0%) of the total respondents (100) strongly disagreed with the statement. The highest percentage (74%) of respondents that participated in this study strongly agreed with the statement.

Table 20: Radio Kwara should increase the frequency of programs addressing pre-marital sex to further raise awareness among the youth.

Options	Frequency	Percentage
Strongly agree	21	21%
Agree	43	43%
Neutral	9	9%
Disagree	11	11%
Strongly disagree	16	16%
Total	100	100%

Source: Field Survey, 2024

From the table presented above, 21 (21%) respondents strongly agreed Radio Kwara should increase the frequency of programs addressing pre-marital sex to further raise awareness among the youth. 43 (43%) respondents agreed with the statement, 9 (9%) were neutral, 11 (11%) disagreed while 16(16%) of the respondents strongly disagree with the statement. Highest percentage of respondents that participated in the field survey agreed with the assertion.

4.3 ANALYSIS OF RESEARCH QUESTIONS

The analysis of research questions in this study address "Role of public relations in managing crisis between an organization and its host community", While clear and relevant, refining them for specificity and theoretical grounding would enhance the validity of this study.

Research question one: To what extent has Radio Kwara addressed the topic of premarital sex in its programming targeted at the youth in Ilorin?

The research question "To what extent has Radio Kwara addressed the topic of premarital sex in its programming targeted at the youth in Ilorin?" is pivotal in understanding the effectiveness and reach of media interventions on sensitive issues like premarital sex among the youth. To analyze this, we examine responses to two key Likert scale statements from a survey. The first statement in table 19, "Radio Kwara effectively reaches the youth population in Ilorin with its messages about premarital sex," received

overwhelmingly positive feedback, with 74% of respondents strongly agreeing and 24% agreeing. This indicates a high level of perceived effectiveness among the youth regarding Radio Kwara's efforts to address premarital sex. Only 1% indicated neutral, and a mere 2% disagreed, with no respondents strongly disagreeing. These results suggest that Radio Kwara's programming is widely recognized and appreciated by its target audience, suggesting that the station has successfully penetrated the youth demographic in Ilorin with its messages on premarital sex. In contrast, the second statement in table 20, "Radio Kwara should increase the frequency of programs addressing premarital sex to further raise awareness among the youth," reveals a more divided opinion. While 21% strongly agree and 43% agree that there should be more frequent programming, indicating a majority belief in the need for increased coverage, 9% were neutral. More critically, 11% disagreed, and 16% strongly disagreed. This split in opinion may reflect several underlying factors, such as a segment of the youth feeling that the current level of programming is sufficient or even excessive. It could also indicate concerns about the sensitivity of the topic and the potential for over-saturation. Together, these responses suggest that while Radio Kwara is highly effective in reaching and impacting youth with its current programming on premarital sex, there is a notable portion of the audience that is either satisfied with or opposed to increasing the frequency of these programs. This mixed response highlights the complexity of media influence and the need for a balanced approach in addressing such sensitive topics. Radio Kwara might benefit from conducting further qualitative research to understand the reasons behind these differing opinions and to tailor its programming frequency and content to best meet the needs and preferences of its diverse audience.

Research question two: How effective are the information dissemination strategies employed by Radio Kwara in influencing the attitudes and behaviors of the youth towards premarital sex in Ilorin?

The research question "How effective are the information dissemination strategies employed by Radio Kwara in influencing the attitudes and behaviors of the youth towards premarital sex in Ilorin?" aims to evaluate the impact of the radio station's efforts on youth attitudes and behaviors. Analyzing responses to two key Likert scale statements provides valuable insights into this effectiveness. The statement in table 13, "Radio Kwara plays a significant role in shaping attitudes towards premarital sex among the youth in Ilorin," shows that the station's influence is overwhelmingly acknowledged. With 78% of respondents strongly agreeing and 22% agreeing, there is unanimous recognition of Radio Kwara's significant role in shaping youth attitudes towards premarital sex. No respondents were neutral, disagreed, or strongly disagreed, indicating a strong consensus on the station's impact. Also the statement in table 14, "The

programs aired on Radio Kwara effectively encourage abstinence from premarital sex," received positive feedback as well, though with slightly more variation. Here, 17% of respondents strongly agreed and 81% agreed, demonstrating that the majority find the programs effective in promoting abstinence. However, 1% indicated neutral, and 1% disagreed, indicating that while the effectiveness is broadly recognized, there is a small minority with reservations or less conviction about the impact of these programs. Together, these responses highlight that Radio Kwara's information dissemination strategies are highly effective in shaping attitudes and promoting behavioral change among the youth in Ilorin regarding premarital sex. The near-universal agreement on the station's role and effectiveness underscores the importance and success of Radio Kwara's targeted programming in addressing this sensitive issue.

Research question three: Are there notable shifts in youth perceptions and behaviors regarding premarital sex that can be attributed to Radio Kwara's sensitization efforts?

The research question "Are there notable shifts in youth perceptions and behaviors regarding premarital sex that can be attributed to Radio Kwara's sensitization efforts?" seeks to determine the direct impact of the station's programming on the youth's attitudes and actions. Analysis of the survey responses provides a clear picture of this influence. The question in table 9 "Have you personally changed your attitudes or behaviors regarding premarital sex as a result of listening to Radio Kwara programs on this topic?" yielded a definitive result: 100% of respondents answered "Yes." This unanimous response indicates that Radio Kwara's efforts have been completely effective in prompting changes in attitudes and behaviors among the youth concerning premarital sex. Supporting this finding, the Likert scale statement in table 16 "Listening to Radio Kwara has influenced my perceptions and behaviors regarding premarital sex" also garnered highly positive feedback. Here, 18% of respondents strongly agreed and 81% agreed, showing that virtually all participants acknowledged the influence of Radio Kwara. Only 1% remained neutral, and none disagreed or strongly disagreed, further confirming the station's impact. Together, these responses highlight the profound effect of Radio Kwara's sensitization efforts. The fact that every respondent reported a change in attitudes or behaviors underscores the significant role of the station in shaping youth perceptions and actions regarding premarital sex. The strong agreement levels reflect the credibility and effectiveness of the programming, suggesting that Radio Kwara's strategies are successfully fostering positive behavioral changes and influencing youth perspectives in Ilorin. This comprehensive influence illustrates the critical role media can play in public health and social awareness campaigns.

4.4 DISCUSSION OF FINDINGS

The study on the role of Radio Kwara in sensitizing the youth against premarital sex in Ilorin provides valuable insights into the effectiveness of media interventions in influencing youth behavior and attitudes towards sensitive social issues. This discussion synthesizes the findings from the survey responses to understand the extent of Radio Kwara's impact and its implications for future programming and public health strategies.

One of the primary findings of the study is the overwhelming agreement among respondents that Radio Kwara effectively reaches the youth population in Ilorin with its messages about premarital sex. With 74% strongly agreeing and 24% agreeing, it is evident that the station has successfully penetrated its target demographic. This broad recognition suggests that Radio Kwara's programming is well-tailored to the interests and preferences of the youth, utilizing effective communication strategies to engage them on a topic that is often considered sensitive and challenging to address.

Moreover, the survey results indicate that Radio Kwara plays a significant role in shaping attitudes towards premarital sex. An impressive 78% of respondents strongly agreed, and 22% agreed that the station significantly influences youth attitudes. This unanimous recognition underscores the station's credibility and the persuasive power of its programming.

The study further explores the direct impact of Radio Kwara's sensitization efforts on youth behaviors and attitudes. The question "Have you personally changed your attitudes or behaviors regarding premarital sex as a result of listening to Radio Kwara programs on this topic?" received a 100% affirmative response. This unequivocal result highlights the profound effect of the station's programming on the youth. Such a unanimous response is rare and indicates that Radio Kwara's messages resonate deeply, leading to actual behavioral and attitudinal changes.

Additionally, the Likert scale statement "Listening to Radio Kwara has influenced my perceptions and behaviors regarding premarital sex" garnered 18% strongly agreeing and 81% agreeing. This further confirms the station's influence, with only a negligible 1% remaining neutral and none disagreeing. The consistency between these responses solidifies the conclusion that Radio Kwara's programming effectively drives positive change among the youth in Ilorin. Despite the evident success, there is a nuanced perspective on the frequency and content of the programming. While a majority believe that Radio Kwara should increase the frequency of programs addressing premarital sex (21% strongly agree, 43% agree), a significant minority (11% disagree, 16% strongly disagree) indicates some resistance to increasing program frequency. This mixed response suggests a need for balance in programming to avoid over-saturation and potential listener fatigue.

However, the reasons behind this resistance could vary. Some youth might feel that the current frequency is adequate and additional programs might not add value, or they might perceive an overemphasis on premarital sex at the expense of other important topics. Understanding these nuances is crucial for Radio Kwara to optimize its programming strategy, ensuring it remains engaging and effective without overwhelming its audience.

The findings from this study also provide several recommendations for Radio Kwara and similar media interventions. First, maintaining and potentially enhancing the quality and relevance of current programs is essential to sustain the high levels of engagement and effectiveness. Since the station's credibility and influence are well-established, continued investment in content development that resonates with the youth is critical.

Second, diversifying the topics covered in youth programs while maintaining a focus on premarital sex could address concerns about over-saturation. Integrating discussions on related issues such as healthy relationships, consent, and sexual health could provide a more holistic approach, keeping the audience engaged and informed.

Third, conducting periodic audience feedback and qualitative research could help Radio Kwara fine-tune its strategies. Understanding the reasons behind the minority resistance to increased program frequency can guide adjustments to ensure the station meets the diverse needs of its listeners.

The study confirms that Radio Kwara plays a crucial role in sensitizing the youth in Ilorin against premarital sex, effectively reaching and influencing their attitudes and behaviors. The station's programming is highly regarded and has led to notable positive changes. However, the mixed responses regarding program frequency highlight the importance of balance and audience feedback in shaping future strategies. By continuing to adapt and evolve its content, Radio Kwara can sustain its impact and contribute significantly to public health and social awareness in Ilorin.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 SUMMARY

This study investigated the Role of Radio Kwara in sensitizing the youth against premarital sex in Ilorin. The study was sectionalized into five chapters. Chapter one of the study covered the introduction, statement of the problem, scope of the study, research question, objectives of the study, significant of the study, scope of the study and definition of terms used. Chapter two of the study covers the review of related literature discussed under theoretical framework, conceptual framework and Empirical Review. Chapter three of the study covered the methodology used for gathering of information used and its analysis. Chapter four of the study covered the presentation of data and its analysis while chapter five of the study entailed the summary, conclusion and recommendation.

However, the study examines Radio Kwara's role in educating and influencing the youth in Ilorin on the topic of premarital sex. Findings indicate that the station effectively reaches its target audience and significantly impacts their attitudes and behaviors. Youth listeners generally acknowledge the positive influence of the programming, though there are varied opinions on the need for more frequent broadcasts on this topic. The results underscore Radio Kwara's success in using media to address sensitive social issues, highlighting the importance of balanced and engaging content to maintain its effectiveness.

5.2 CONCLUSION

The study aimed to evaluate the effectiveness of Radio Kwara's programming in influencing the attitudes and behaviors of youth in Ilorin regarding premarital sex. Through a comprehensive analysis of survey responses, the study provides significant insights into the station's impact and offers guidance for future media interventions on similar social issues.

The overwhelming consensus among respondents is that Radio Kwara has been highly effective in reaching and influencing the youth. The fact that all respondents acknowledged changes in their attitudes or behaviors due to the station's programming underscores the powerful role that targeted media can play in shaping youth perspectives. This finding is particularly noteworthy, as it highlights the potential for radio to act as a catalyst for social change in contexts where traditional forms of education and communication may face barriers.

The survey results show that Radio Kwara's efforts are well-recognized and appreciated by its audience. The unanimous agreement on the station's role in shaping attitudes towards premarital sex indicates that its messaging is both resonant and impactful. This high level of effectiveness can be

attributed to several factors, including the relevance of the content, the credibility of the presenters, and the strategic use of engaging formats that appeal to the youth.

While the effectiveness of the existing programs is clear, there is a nuanced response regarding the frequency of broadcasts on premarital sex. A significant majority support increasing the frequency of such programs, suggesting a perceived need for more extensive coverage and continuous engagement on the topic. However, a notable minority expresses resistance to this idea, highlighting concerns about potential over-saturation and the need for a balanced approach. These mixed responses point to the importance of maintaining a diverse programming schedule that addresses a wide range of topics relevant to the youth. By doing so, Radio Kwara can prevent listener fatigue and ensure that its audience remains engaged and receptive to its messages. Integrating related topics such as healthy relationships, consent, and sexual health could provide a more holistic approach and cater to the varied interests of the youth.

The study also suggests several implications for Radio Kwara and similar media interventions. First, it is crucial to continue delivering high-quality, relevant content that resonates with the youth. Maintaining the credibility and appeal of the programming is essential for sustaining its impact. Second, diversifying the topics covered in youth programs can help address concerns about over-saturation and keep the audience engaged. Topics related to overall well-being, life skills, and other aspects of personal development could complement the focus on premarital sex and provide a broader educational experience. To enhance the effectiveness of its programming, Radio Kwara should consider conducting regular audience feedback sessions and qualitative research. Understanding the specific reasons behind the resistance to increased program frequency can guide the station in fine-tuning its strategies. Engaging with the youth directly to gather insights and suggestions can also foster a sense of ownership and involvement among listeners, further enhancing the station's impact.

However, the study confirms that Radio Kwara plays a crucial role in sensitizing the youth in Ilorin against premarital sex. The station's programming is highly effective in reaching and influencing its target audience, leading to positive changes in attitudes and behaviors. However, the mixed responses regarding program frequency highlight the need for a balanced approach that considers the diverse needs and preferences of the youth. By continuing to adapt and evolve its content based on audience feedback, Radio Kwara can sustain its impact and contribute significantly to public health and social awareness in Ilorin.

The success of Radio Kwara's efforts demonstrates the powerful role that media can play in addressing sensitive social issues. It provides a valuable model for other media organizations seeking to

implement similar interventions, emphasizing the importance of relevance, engagement, and continuous improvement in programming.

5.3 RECOMMENDATIONS

Based on the study's findings, several recommendations can be made to enhance the Role of Radio Kwara in sensitizing the youth against pre marital sex in ilorin.

1. Maintain and Enhance Content Quality

- **Consistency in Messaging:** Continue delivering high-quality and relevant content that addresses premarital sex effectively. Ensuring that the messaging remains consistent and credible is crucial for maintaining the trust and engagement of the youth.
- **Engaging and Innovative Formats:** Utilize a variety of engaging formats such as talk shows, dramas, and interactive segments. These formats can make the content more relatable and easier to understand for the youth.

2. Diversify Programming Topics

- **Comprehensive Education:** Broaden the scope of the programming to include related topics such as healthy relationships, consent, sexual health, and personal development. This holistic approach can provide a more rounded education for the youth.
- **Balanced Programming:** Develop a balanced programming schedule that prevents over-saturation of a single topic. Mixing in various relevant topics can help maintain listener interest and avoid fatigue.

3. Increase Audience Engagement

- **Regular Feedback Collection:** Implement regular feedback mechanisms such as surveys, focus groups, and interactive segments during programs. This will help gather insights directly from the youth and tailor the content to better meet their needs.
- **Youth Involvement:** Encourage the involvement of the youth in content creation and program planning. This participatory approach can increase the relevance of the content and foster a sense of ownership and connection with the audience.

4. Leverage Digital Platforms

- **Social Media Utilization:** Use social media platforms to complement radio programming. Social media can serve as an additional channel for engagement, discussion, and dissemination of information.

- **Podcast Availability:** Make recorded programs available as podcasts. This allows youth to access the content at their convenience and increases the reach of the programming.
5. **Foster Partnerships and Collaborations**
 - **Collaborate with Stakeholders:** Partner with local schools, NGOs, and health organizations to enhance the reach and impact of the programming. Collaborations can provide additional resources and credibility.
 - **Expert Contributions:** Involve experts in sexual health and education in the creation of content. This ensures that the information provided is accurate, reliable, and impactful.
 6. **Address Resistance and Neutral Responses**
 - **Understanding Concerns:** Investigate the reasons behind the resistance to increased program frequency and the neutral responses. Understanding these concerns can help in developing strategies to address them.
 - **Tailored Interventions:** Create targeted interventions to address the specific concerns of those who are neutral or resistant. This might involve more personalized content or different modes of engagement.
 7. **Monitor and Evaluate Impact**
 - **Continuous Assessment:** Implement a system for ongoing monitoring and evaluation of the programming's impact on youth attitudes and behaviors. This can help in making timely adjustments to improve effectiveness.
 - **Longitudinal Studies:** Conduct longitudinal studies to assess the long-term impact of the programming. This can provide deeper insights into how sustained engagement with the content influences behavior over time.
 8. **Expand Research and Insights**
 - **Demographic Analysis:** Perform detailed demographic analyses to understand how different groups within the youth population respond to the programming. Tailored strategies can then be developed to address the needs of various demographic segments.
 - **Qualitative Research:** Conduct qualitative research, such as in-depth interviews and focus groups, to gather more nuanced insights into youth perceptions and experiences with the programming.

By implementing these recommendations, Radio Kwara can enhance the effectiveness of its sensitization efforts, ensure sustained engagement with the youth, and continue to play a pivotal role in educating and influencing positive behaviors regarding premarital sex.

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APPENDIX

QUESTIONNAIRE

SECTION A

Demographic Profile of Respondents

Instruction: Please do not write your name on the questionnaire copy. Tick appropriately options in the space boxes provided.

1. Gender: (a) Male ☐ (b) Female ☐
2. Age: (a) 18-29 ☐ (b) 30-39 ☐ (c) 40-49 ☐ (d) 50 and above ☐
3. Occupation: (a) Student ☐ (b) Civil servant ☐ (c) Self employed ☐ (d) Unemployed ☐ (e) Others ☐
4. Marital status: (a) Single ☐ (b) Married ☐ (c) Others ☐
5. Religion: (a) Christian ☐ (b) Muslim ☐ (c) Others ☐

SECTION B

Questions on the Research Study

1. How often do you listen to Radio Kwara? (a) Daily ☐ (b) Few times a week ☐ (c) Once a week ☐ (d) Rarely ☐
2. Have you heard radio campaigns or programs on Radio Kwara addressing issues related to pre-marital sex? (a) Yes ☐ (b) No ☐
3. How frequently do you come across such programs? (a) Very often ☐ (b) Often ☐ (c) Occasionally ☐ (d) Rarely ☐
4. Have you personally changed your attitudes or behaviors regarding pre-marital sex as a result of listening to Radio Kwara programs on this topic? (a) Yes ☐ (b) No ☐ (c) Not sure ☐
5. Do you believe that radio is an appropriate medium for addressing sensitive topics like pre-marital sex? (a) Yes ☐ (b) No ☐ (c) Not sure ☐

Likert Scale Statements

Keywords: Strongly agree [SA] - Agree [A] - Neutral [N] - Disagree [D] - Strongly disagree [SD]

S/N	STATEMENTS	OPTIONS				
		SA	A	N	D	SD
1.	The messages broadcast on Radio Kwara regarding pre-marital sex are informative and educational.					
2.	Radio Kwara effectively raises awareness about the consequences of pre-marital sex among the youth.					
3.	Radio Kwara plays a significant role in shaping attitudes towards pre-marital sex among the youth in Ilorin.					
4.	The programs aired on Radio Kwara effectively encourage abstinence from pre-marital sex.					
5.	Radio Kwara provides a platform for open discussions about pre-marital sex, facilitating constructive dialogue among the youth.					
6.	Listening to Radio Kwara has influenced my perceptions and behaviors regarding pre-marital sex.					
7.	The content aired on Radio Kwara regarding pre-marital sex is sensitive and respectful towards cultural and religious beliefs.					
8.	Radio Kwara's efforts in sensitizing the youth against pre-marital sex are beneficial for the community.					
9.	Radio Kwara effectively reaches the youth population in Ilorin with its messages about pre-marital sex.					
10.	Radio Kwara should increase the frequency of programs addressing pre-marital sex to further raise awareness among the youth.					