

Public Broadcasting For Nation Building: The Radio Nigeria Example

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Abstract

With the proliferation of private radio stations across Nigeria, and the rise of commercial radio transmission across the country, there are now over six hundred radio stations in the country. While this is a welcoming development, most of the radio stations were largely established for commercial purposes while others were established for the needs of a particular group in the society. This trend leaves many with great concern as there is need for fair, balanced and professional radio broadcasting in the country to cater for the general well-being of Nigerians. This paper beams a searchlight into the area of professionalism, balanced and fair radio broadcasting of the Radio Nigeria programmes, which has created additional entertainment radio stations across the country for community development purposes. The researchers applied the content analysis method to x-ray the kinds of programmes Radio Nigeria is broadcasting, and examine their impact in the society. The study uses a descriptive content analysis to discuss the variables of awareness, education, enlightenment and empowerment programmes. The paper is underpinned by the development media theory, and recommends that commercial radio stations should emulate the programme pattern of radio Nigeria, in the area of inclusive programming.

Keywords: Community Development, Deregulation, Monopoly, Public Service, Radio Programme

INTRODUCTION

Radio is one of the most important traditional mass media that has remained a valuable medium since its inception till date. While television, film, newspaper and the internet are often talked about, radio remains the only medium of mass communication that is used in every type of community be it urban or rural; advanced or developing; literate or illiterate. For example, where the internet, and other mass media are

dominated with entertainment contents for profit, radio is the only medium that is widely used for socioeconomic and development needs of many marginalized communities (Fraser & Restrep-Estrada, 2002). Fraser and Restrep-Estrada (2002:70) argued that while most mass media provide irrelevant entertainment, radio deals with local issues in the languages and cultural context of the people. Radio retains the popularity of being a means of communication diffusion in developing societies as it obviates the need for a literate audience with pro-social messages (Communication, n.d.; Ajisafe, 2021). The flexibility of preparing radio programmes, the affordability of radio receiver gadgets, and its ubiquitous nature makes radio a favourable option for concerned groups and governments to employ it as a suitable medium for development programmes. Since its inception till date, radio remains the most popular mass media use for development journalism in developing societies, due to its easy and wide reach in the largely rural areas, and most ubiquitous in areas where literacy remains a challenge to communities (Roy, 2018). Radio became a popular means of development communication as its programmes or messages are easily received by many people in their homes, in the office, on the farm, in the kitchen, on the road while driving or traveling and in other places where its signal can reach. Adegbola and Oyedele (2013) argue that radio broadcasting touches lives by providing people with up-to-date information, serves as a stimulant and boosts their morale.

Radio broadcasting was first introduced in Nigeria by the British colonial government through a programme called radio redistribution service (later known as radio diffusion service) in 1935. It was easy for the colonial government to monopolise the medium during that time as they consider it a veritable platform for reaching the larger Nigerian populace (Oboh, 2014; Adesemoye & Acheme, 2021). From that time till 1992 when the Babangida regime deregulated broadcasting, the Nigerian governments (federal and state governments) maintained control over all radio broadcasting while newspapers and magazines were largely operated by individuals and groups (Okeowo & Acheme, 2019). Although the Nigerian broadcasting service was established in the 1950s, the Murtala-Obasanjo-Danjuma triumvirate established a unified radio and television broadcasting known as the Radio Nigeria and the Nigerian Television Authority (NTA) (Kuforiji, 2022). The military triumvirate of Murtala-Obasanjo-Danjuma cited the possibility of using private radio to cause religious, ethnic and social crises among the people (Alumuku, 2007). Adegbola and Oyedele (2013: 286) stated that the ownership and orientation of commercial radio stations show that apart from economic motives, they are also and mostly established by wealthy politicians and influential figures to boost political image, wield influence, ensure that they enjoy maximum support from the public and fight the opposition. This happened at the expense of radio functioning as a people-oriented medium and instrument for development communication.

Then the Ibrahim Babangida administration/regime, in its effort to expand income bracket, deregulated Nigerian broadcasting in 1992 (Okeowo & Acheme, 2019; Akashoro, Okidu & Ajaga, 2013; Akeem, Oyeyinka, Qasim, Lateef, Omolayo & Onyinyechi, 2013), this move ushered in a new policy that allow private individuals and groups to own radio station in Nigeria. Within months, many private radio stations including Raypower FM took over the Nigerian air-space, and in just a few years later there are many radio stations almost equal the number of government-owned radio stations in the country. The resultant effect of this market-driven economy is where private radio houses put profit motive above all other functions of radio in the society. Ojebode (2009) described the situation vividly when he wrote that private radio stations were defined by overload of commercials and private paid announcement, programmes bankrolled by industries, politicians, and private individuals, flood the Nigerian air-space to the point of making it difficult for development programmes to feature in the broadcast agenda. As of August 2025, there are over 307 radio stations in Nigeria, with private radio stations totaling more than 60% (Oluchi, 2025). While state governments have at least one radio station in all states, the federal government maintains

strong national broadcasting through the state-owned media Radio Nigeria. Government-owned radio stations like Radio Nigeria are meant to be people-inclusive and people-centred. It is expected to extend the reach of people's voices, promote development and ensure that people participate to enable them to make informed contributions to governance through media engagement (Akingbolu, 2006). This paper therefore, takes a critical look at the activities of Radio Nigeria, by examining its functions through the kind of programmes it airs. Is the state-owned radio carrying out its mandate as a people-centred and promoting development in this time of commercial-driven broadcast contents in Nigeria.

Research Objectives

The following objectives have been set to guide the study:

1. To assess the use of radio Nigeria as a means of development communication in Nigeria
2. To examine the kind of programmes aired by radio Nigeria (developmental or commercial programmes)

An Outline History of Radio Nigeria (FRCN)

The history of radio Nigeria is traced to 1933 when the British colonial government established the Radio Distribution System (RDS). The RDS was a British Broadcasting Corporation's foreign radio service which allows Nigerians to receive radio broadcast in certain locations where wired loud speakers are installed (Media Nigeria, 2018). As narrated by Philips (2023), the radio distribution system was a department under the control of the colonial department of post and telegraph, a system designed to function as a reception base for the BBC in colonial Nigeria. A few years later, its name was changed to the radio diffusion system. Some believe that the RDS was primarily a propaganda tool for colonial administration (Olatinwo, 2025). According to Babawale (2018), a Turner Byron Committee was set up to reappraise radio broadcasting objectives in colonial Nigeria, in 1949. The committee report led to the establishment of the national broadcasting service. In addition to the Lagos station, new stations including Kaduna (1952), Enugu (1952) and Ibadan (1954) were established. The Nigeria broadcasting service began airing local and indigenous languages with programming ranging from educational, news, music, and drama. Nigerian dramatists, musicians and storytellers emerged as they use radio for cultural expression. Eniola (2025) wrote that while the NBS paved the way for local radio content, the tone reflected the British government's perspectives. Through the act of parliament April 1, 1957, it was restructured into Nigerian broadcasting corporation, NBC. Though modeled after the BBC, the NBC serve as a Nigerian national broadcaster by focusing on programming with the aim of uniting the country ahead of independence (Olatinwo, 2025; Eniola, 2025). The NBC had greater autonomy and was mandated to reflect Nigerian heritage while respecting regional diversity. It became decentralised and served as a platform for a multi-ethnic Nigeria where music, folk songs, educational programmes, history, and health programmes were aired to foster cultural pride. The three dominant regions in the then colonial Nigeria began establishing radio stations to cater for their local needs. The Western Nigerian Broadcasting Service (WNBS), Eastern Nigeria Corporation (ENBC) and Northern Nigeria Broadcasting Corporation (NNBC). Radio became a major sociocultural and political tool for Nigerian politicians and the regional government after independence from colonial rule. This trend peaked during the civil war (1967-1970) as the federal government propagated its programmes while the secessionist eastern region established its official mouthpiece, Radio Biafra as its official mouthpiece (Eniola, 2025). After the civil war, during the Murtala-Obasanjo-Danjuma regime, Decree 8 of 1978 merged the Ibadan, Kaduna, Lagos and Enugu stations into one entity called Federal Radio Corporation of Nigeria, FRCN. This restructured national radio corporation was launched with six zonal stations and 32 FM (frequency modulation) operating on short and medium wave bands. In 1988 the Decree was amended to enable the FRCN generate revenue

(Radio Nigeria, n.d.). The FRCN became the sole broadcaster under government control in Nigeria, having stations across all states and providing programming in multiple languages for the rural and urban populace. The FRCN created an arm which serves external radio service to international audiences and it is called Voice of Nigeria (VON) in 1990. Two years later, General Ibrahim Babangida, through the Decree No. 38 of 1992, deregulated broadcasting in Nigeria. This paved the way for private ownership of radio and television stations in the country. In 1994, Ray Power FM became the first private radio station to commence broadcasting in Nigeria. The Voice of Nigeria strengthened its transmission by installing 3 high power transmitters at its Ikorodu site to boost worldwide transmission (Media Nigeria, 2018). Today, FRCN operates the domestic (Radio Nigeria) and international (Voice of Nigeria) radios and its vision reflects the primary function of the state-owned radio: "To be an impartial credible creative and digitalised media in the forefront of Nigeria's national development, unity, and progress."

REVIEW OF EMPIRICAL STUDIES

Being a popular medium of mass communication, radio has attracted attention of government and scholars alike. There are several empirical inquiries conducted into radio broadcasting in Nigeria, ranging from audience listenership to audience perception of programmes. In this study, some of the studies relating to radio Nigeria and development are briefly reviewed with the view of identifying areas that current studies contribute to the discourse. In one of the relevant studies, Ojebuyi and Ogunkunle (2019) conducted a study titled "Private radio stations fare better: Audience perception of adherence to social responsibilities by public and private radio stations in Oyo State, Nigeria." Their goal was to study how public and private radio stations fared in their social responsibilities to the public in Oyo State. This comparative study between public and private radio performance used content analysis and survey, and anchored on social responsibility theory. Findings revealed that programme contents of the selected radio stations fairly meet up with the social responsibilities expected of the mass media as they have more non-sponsored programmes than sponsored programmes in the stations' programme schedules. Omale and Kunle (2024), embarked on a study titled "Public perception of radio Nigeria programmes" with the aim of finding out how the audience perceives Radio Nigeria programme Radio Link as a tool for creating awareness on national issues. Underpinned by the development media theory, the author surveyed 100 respondents randomly selected from Kaduna North Local Government area of Kaduna State. Findings revealed that most of the respondents believe that Radio Link on Radio Nigeria creates awareness on national issues and provides avenues for government policies. It was recommended that the radio Nigeria management give more financial support to programme producers, and work towards preventing failure in transmission.

Sabo and Kente in a 2024 study titled "The role of radio in shaping political awareness: A public perception study," investigated the relationship between radio programme preference and political awareness and participation. Hinged on the agenda setting theory, 382 respondents were surveyed across Lafia, Akwanga and Keffi communities. Findings reveal that political commentaries, debate and interview programmes wield substantial influence on respondents as 56.3% and 77.1% exhibit high political awareness and participation. Another major revelation in the study is that cultural and traditional programmes, despite their non-political focus, moderately contributed to political awareness and participation (32.5%). Also, news programmes significantly attract listeners to political engagements. In addition, it was revealed that health and folk cultures programmes demonstrated relatively high political awareness and participation (55.6% and 66.7%, respectively). This findings reinforces popular claims that radio plays a critical role in shaping political awareness in culturally diverse societies. Strengthening the argument that radio's accessibility and affordability and ability to convey content in local language made it a popular tool for political communication and civic engagement.

In 2021, Ngonso and Nworisa published a study "Broadcasting to rural audience: Assessment of social

responsibility of Radio Nigeria, Abuja,” where they assessed the FRCN social responsibility to rural audience. Underpinned by the social responsibility theory, the study used interviews and selected 5 of the 43 faculty members of the Faculty of arts, management and social science, of the Edo University, Uzairue. Findings reveal that radio Nigeria (FRCN) has poor social responsibility towards rural audiences, as boring news programmes, language barrier, and power problems, among others, hinder rural audiences from enjoying radio Nigeria programmes. Santas and Asemah (2013) carried out a study “Public perception of the role of rural broadcasting in rural development in Nigeria,” using surveys, the residents of Lapai Local Government are of Niger State, Nigeria. Findings reveal that rural broadcasting provides information on health, education, agriculture, and government programmes. However, the study also shows how rural broadcasting has not been fully embraced in Nigeria. They attributed this problem to the lack of viable communication, poverty, commercialism, and non-inclusion of the rural people in the conceptualisation and execution of development programmes, lack of establishment of community media systems by the government, and corruption among government officials and development communication agents. While the study identified the problem of rural broadcasting not receiving due attention, they urged government and the private sector to both tackle the challenges of rural broadcasting in Nigeria. This current study, therefore, focuses on examining Radio Nigeria (FRCN) role in the face of rising tide of private radio stations driven by commercialism.

THEORETICAL FRAMEWORK: DEVELOPMENT MEDIA THEORY

The primary use of theory is to provide an empirical explanation of the way things work. This empirical explanation provides a basic guide to understanding the process of a concept, idea or situation (Bassey, 2019). In this study, the development media theory is selected for its power to clarify the relationship of mass media to development of a society. Development media theory is one of the six normative press theories with concern for development in the global south (underdeveloped countries). Normative press theory is a communication philosophical principle which explains what the media ought to be doing in society rather than what they actually do (Raza, 12). While the original four press theories (Libertarian theory, Authoritarian theory, Social responsibility theory, and Soviet Socialist theory) explain how the mass media serves political structures in societies, the additional two normative press theories (democratic-participant theory and development media theory) encourage media practitioners to support governments on development issues, especially in underdeveloped societies. These recent two press theories consider advanced societies to have different communication needs when compared to underdeveloped societies. This is due to the fact that governments in underdeveloped countries are up against difficult situations like poverty and shortage of essential resources, hence, the government needs media support to spread development stories (Bassey, 2019). The theory proposes that until a nation is established with good economic development, the media must support the government by propagating and promoting development stories on infrastructural projects, development policies, skills development in areas of health, education, civil service, business, agriculture etc. (Muller, 2021; Raza, 2012). The development media theory is widely credited to Dennis McQuail who in 1987 formulated its core principles. However, the theory is rooted in the Sean McBride report published in 1979 titled *One World; One Voice* (Asemah, 2011; Adesemoye & Acheme, 2021). As explained by Anaeto, Onabajo and Osifeso (2008), the core assumption of the theory states that media must accept and carry out development tasks in line with national established policies.

In addition, the freedom of the media should be open to economic priorities and development needs of the society. And, in the interest of developmental ends, the government can regulate media operations for the common good. This concept was propounded, given to the fact that societies undergoing transition from underdevelopment and colonialism often lack the infrastructure and mechanisms to sustain media

institutions like advanced societies have. Though the United States journalists condemned this theory as they call it an updated version of authoritarian press perspective (Baran & Davis, 2012). Nigerian scholar Okunna (1999) as cited in Asemah, Nwaoma and Nkwam-Uwaoma (2017) argued that economic development and nation building, for the underdeveloped society, should take precedence over freedom of the press and of individuals.

Therefore, the media need to subordinate themselves to political, economic, social, and cultural needs. That is, while the media is carrying out its primary duties, it should function as a government instrument for achieving economic growth and development. Against this backdrop, this paper examines the function of Radio Nigeria on development in the country. Looking at the functions the state-owned radio station is carrying out, it is obvious that Radio Nigeria is playing a critical role by acting as a government instrument of growth and development. Nigeria is a developing nation that is in the process of transformation from foreign imperial and neocolonialism control to an independent African country with prospects. The nation needs a communication agent like Radio Nigeria to help broadcast developmental stories. The next section examines the role Radio Nigeria (FRCN) plays in national development.

METHODOLOGY: DESCRIPTIVE CONTENT ANALYSIS

This study adopts a qualitative approach to critically examine the role Radio Nigeria is playing in line with government development policies. The specific qualitative method adopted is descriptive content analysis while it employs media discourse analysis. Irrespective of how scholars define content analysis, it is used as a research method to explore the purpose, messages and effects of media contents. Content analysis is a popular research tool used by media scholars to examine the presence and frequency of media contents such as texts, images, audio, and audiovisuals (Journalism.University, 2026a; Luo, 2024). Researchers usually gather data through this method by reading or observing media texts (videos, speeches, articles, audios, news, etc.), using codes to make meaning of the media content. It is used to systematically organise and interpret textual content to gain deeper understanding of underlying themes and patterns (Williams, 2024; Nicmanis, 2024; Journalism.University, 2026b). Data could be gathered quantitatively and qualitatively. Given the nature of this study as reflected in the research objectives, this paper adopts qualitative content analysis. To understand the kind of programmes and to help make meaning of what the programmes represent, media descriptive content analysis were used as tools to examine the programmes aired by Radio Nigeria. The programmes aired from March 2025 to August 2025 were discussed, using a reflexive thematic analysis with the aim of finding out whether the programmes aired are developmental or they are for commercial purposes. Using a deductive method, codes of awareness, enlightenment, empowerment and education were developed from the select Radio Nigeria programmes.

Data Presentation and Analysis

Media thematic/discourse analysis of Radio Nigeria Programmes

Programme	Theme		Code	Remark
	Sub-theme	Theme		
Common Ground Matters	An inter-faith programme aimed at building religious tolerance and respect among Nigerians	Religious tolerance	Tolerance	This aligns with the Development media theory. It attempts to resolve one of Nigeria's biggest problems-religious bigotry.

Ni Hao China	A programme that helps Nigerians explore festivals, traditions, education, trade and diplomacy	Improve international relations	Education	This helps in a crucial way as it makes Nigerians understand the cultural norms and opportunities in a rising global economic power- China.
Global Space	A programme on environmental and natural issues around the world and the Nigerian perspectives, aired Wednesday 12:30-1:00pm	Environmental awareness	Awareness	Environmental issue is a global menace that is drastically changing human society, this programme makes Nigerians conscious and aware of developments and the realities of global/environmental conditions.
Public Compliant Hours	A live programme where listeners call in to discuss public issues and public officials respond to some of the issues raised	Social awareness	Enlightenment	The programmes help educate Nigerians about public issues that happen on a daily basis by bringing them in contact with concerned public officials.
Police Diary	A programme on policemen's experience while discharging their duties. Police and the Nigerian public: How their relationship should be, aired Thursday 2:30pm-3:00pm	Social awareness	Enlightenment	This programme helps Nigerians hear directly from police officials and fosters a forum for public dialogue on policing the society.
Every Woman	A programme where various women and girl-child rights societal issues are discussed by experienced people. Aired Thursdays 7:30pm-08:00pm	Women empowerment	Empowerment	This programme helps promote the case for women empowerment in Nigeria. The people are made aware of the various challenges women and the girl-child are facing, and foster dialogue on solutions.
Health Track	A public health programme where personal and	Health awareness	Awareness	This programme helps promote public and private health awareness on many

	collective health issues and health institutions are discussed. Aird 5:30pm-6:00pm			health challenges around the world. Listeners get helpful preventive tips on common health challenges in the society.
Electricity Spotlight	A programme designed to help Nigerians understand electricity issues in the country	Public enlightenment	Education	Electricity remains the centre of socioeconomic challenges in Nigeria and both urban and rural people suffer from the erratic power supply that characterizes the country. The programme provides an avenue for the general public to learn about the developments in the power sector.
Consumer Speak	A programme organised for the general public to bring up issues regarding product and service satisfaction.	Public awareness	Empowerment	This programme helps provide an open forum for Nigerians to air their concern about the products and services they pay for. Consumer rights and protection are discussed in relation to every commercial aspect of the society.
Nigerian Pride	A sociocultural programme that promotes Nigerian tradition, culture and festivals across the country	Sociocultural awareness	Enlightenment	The programme promotes confidence among the Nigerian tribes and their unique way of life.
The Senate	A programme for the discussion of legislative issues in the upper chamber of the National Assembly	Political awareness	Awareness	The programme helps Nigerians understand proceedings and behind the scene development in the National Assembly.
The Advocate	Legal education and human rights programme airs on Wednesday 2:30pm to	Social awareness	Education	The programme educates Nigerians by exposing them to the rudiments of legal framework on everyday matters in the

	3pm			country.
Eagle on Radio	EFCC programme focused on educating Nigerians on the dangers of fraud, aired on Fridays 08:30am - 09:00 am	Social awareness	Enlightenment	The programme helps Nigerians become aware of the complexities of criminal justice in the country.
Politics Nationwide	A programme on politics aired Tuesdays and Thursdays 08:00am-09:00am	Fostering public debate on political issues.	Awareness	The programme provides a platform for public discussion.

Source: Field content analysis, 2025. Table 1 showing a reflexive analysis of popular Radio Nigeria programmes aired within the period of study.

DISCUSSION AND POSITION

The epistemology of media development theory helps define and project the cause of vulnerable nations that are yet to attain material development like their advanced counterparts. The theory was designed to harness the media as a tool for national development and this has been applied in Nigeria for obvious reasons (Kachikwu, 2025; Johnson & Johnson, 2013). While Radio Nigeria has history dated to colonial Nigeria, it was refocused in 1978, marking its rebirth as a state-owned national media for serving the collective needs of the Nigerian people. For a multi-ethnic nation like Nigeria, which faces tribal, religious and several other conflicts, there is a need for the establishment of platforms that will unite the people and help foster national development. Radio Nigeria, a subsidiary of FRCN, is one major platform that provides a common medium of development communication in Nigeria.

With stations across the 36 states and reception in foreign countries, Radio Nigeria airs programmes in 15 languages, including English, Hausa, Yoruba, Igbo, pidgin and other notable Nigerian languages (FMradio Nigeria, n.d.). The station has a mandate to provide public service in the interest of Nigeria for general reception across the country (Radio Nigeria, 2025). Today, the station programmes like magazines (Do it Right), documentary (New Order), interview (Score Card), Talkshow (Kontri Mata) and news broadcast four times daily (7am, 12pm, 4pm, and 10pm), have kept Nigerians adequately informed.

Most interestingly, as the focus of this paper dictates, attention is on Radio Nigeria programmes and how they contribute to development of the nation. Therefore, codes of awareness, enlightenment, education, and tolerance were drawn using deductive thematic methods. 14 current programmes were analysed under the codes mentioned above. Programmes like Politics Nationwide and The Senate are designed to create political awareness to Nigerians. These programmes keep listeners abreast of development in the upper chamber of Nigeria's legislative arm and foster debate on political matters in the public domain. The Advocate and Eagle on Radio are other critical programmes by Radio Nigeria. The Advocate is a programme that helps educate Nigerians on the rudiments of Nigeria's legal framework as regards everyday matters. Why Eagle on Radio is centered around the work of the EFCC (Economic and Financial Crimes Commission) on the crusade against corruption and other financially-related crimes. Corruption and financial crimes have caused setbacks to the Nigerian government and people, and programmes like these help keep the people enlightened and educated on the dangers corruption poses to national development. Programs like Consumer Speak and Electricity Spotlight are addressing development issues

in Nigeria. Electricity has remained one major challenge of the power sector affecting corporate organisations and the common Nigerian.

This programme by Radio Nigeria helps to educate Nigerians about the challenges of the power sector and keep them abreast of government efforts on this critical sector. Consumer rights and other related concerns are common issues the common Nigerian experiences on a daily basis. Radio Nigeria attempts to empower the people with requisite information with programmes like Health Track. Radio Nigeria is using the programme as a platform to reach millions of Nigerians with tips and vital information on how best to stay healthy. The global campaign for women and the girl-child is echoed by Radio Nigeria, as it promotes women empowerment in Nigeria. Police Diary and Public Compliant Hours are two critical programmes by Radio Nigeria designed to enlighten Nigerians. It is a call-in programme that gives Nigerians a public forum to discuss urgent issues that affect the people.

Through the programme Public Complaint Hours- Nigerians can call-in on a live broadcast to express their views and experiences on topical issues. Police are an integral part of modern society and their relationship with the people is always dicey. Radio Nigeria created a platform for the general public to hear directly from police officials about the complicated ways their constitutional responsibilities are designed. Through the programme Global Space, Radio Nigeria presents a forum for public discourse on the environmental issues in our society. Religion has been a major threat to peaceful coexistence in the country. Damilola (2021) noted that religion has caused many to hate others and carry out heinous acts against humanity in Nigeria.

This claims was supported by Anene (2023) who wrote that religious bigots have caused so much damage to the Nigerian people and the state, as modern jihadists who branded themselves Boko Haram and ISWAP (Islamic State of West Africa Province) have made life unbearable for people in the country. Christian-Muslim clashes in the country is a recurring issue that has continued to pose danger to the peaceful coexistence among Nigerians (Nkwuda & Nwosu, 2025). Any attempt at uniting the feuding faithful in Nigeria, is a major service that has socioeconomic advantage to the country. Radio Nigeria promotes religious tolerance and peaceful coexistence among religious faithful through its programme called Common Ground Matters. Considering the human lives and economic resources lost to religious crises in Nigeria, Common Ground Matters can be considered a development programme. In addition, programmes like Ni Hao China helps educate Nigerians on the importance of China to our nation-Nigeria. These selected programmes all, directly and indirectly, contribute to development in Nigeria. The programmes of Radio Nigeria, as seen in the data analysed, are development based and they are not commercially driven.

CONCLUSION

The study began by not only outlining the salient importance of radio as a development medium in the society, but also by outlining the many instances, and outlined the history of radio in the country. The discussion mutated into the abridged historical development of radio broadcasting in Nigeria. Some relevant studies were reviewed and how this current study aims to complement their findings was detailed. Most importantly, the normative press theory that appeals to the topic of discussion was applied, providing the rhetorical underpinning and philosophy of this study. Hence, the media development theory was discussed. Its epistemology, that is its core philosophy, advocates for media collaboration with government development programmes. Thus, Radio Nigeria is justified as a state-owned broadcast media that is helping in propagating government development programmes in Nigeria. A qualitative method of hermeneutical analysis was adopted as a tool for the study. 14 current programmes of Radio Nigeria were selected at random, and codes of awareness, education, enlightenment and tolerance were drawn. Results

show that Radio Nigeria has many pro-development programmes that complement efforts of the Nigerian government.

RECOMMENDATIONS

From the review of Radio Nigeria programmes selected in a space of six months, the following recommendations are put forward:

1. The management of Radio Nigeria should find ways of wooing contemporary youths with entertaining programmes like urban musics, talk shows and drama. These will strike a balance in audience representation and attract more listenership. Statistics have shown that young people made up over 60% of Nigeria's population, they should be wooed by Radio Nigeria through the aforementioned entertainment programmes.
2. The management should also consider preparing and airing children programmes, since its mandate is for the entire Nigerian people. Contemporary Nigerian children are growing up fast in the digital age where they are constantly exposed to lewd and adult programmes in the digital space. Preparing interesting and development programmes for people of their age range would be another great service to the nation.
3. Commercial radio stations in Nigeria should be encouraged to emulate the development-based programmes aired by Radio Nigeria. Though, this policy is enshrined in the national broadcasting policies, many commercial radio stations barely adhere to it. Government officials at the broadcasting services, ministries of youth, culture and development should join the campaign of encouraging commercial radio stations to prioritise development programmes.

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