

**THE ROLE OF COMMUNITY RADIO IN ANTI-FEMALE
GENITAL MUTILATION AWARENESS: A STUDY OF
TOGOTANE FM, MIGORI COUNTY, KENYA**

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DECLARATION

Declaration by Candidate

This thesis is my original work and has not been presented for any award in any University or any other institution. The work reported herein is my own and all sources of information have been duly cited and acknowledged.

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DEDICATION

I dedicate this work to all local-led initiatives against Female Genital Mutilation.



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ABSTRACT

Community radio is acknowledged as an effective tool for awareness creation and social action and has been employed worldwide to change behaviour. It is however insightful that in the case of female genital mutilation (FGM), there appears to be no evidence on the effectiveness of community radio, considering that the practice continues unabated even in communities with community radios, such as the Kuria, in which Togotane FM, a popular community radio operates. This study, therefore, sought to establish the role of community radio in anti-FGM awareness, with a specific focus on Togotane FM. The specific objectives were to: examine the role of program content, assess the role of audience segmentation; and to evaluate the role of audience participation with respect to anti-FGM awareness on Togotane FM. The literature review took a thematic approach, guided by the study objectives. The study was anchored on the democratic participant theory of communication. The study adopted a mixed research approach, whereby both qualitative and quantitative data were collected using the survey design and content analysis of Togotane FM's programs. The target population were 305,385 listeners of Togotane FM in the Kuria region, with a sample of 399 respondents that was arrived at using Yamane's formula. Main respondents were selected through multi-stage clustering and then random sampling, while key informants who included Togotane FM staff and community resource persons were selected purposively. Data was collected from main respondents using a semi-structured questionnaire and focus group discussions, and from key informants using interviews. Quantitative data were analysed via descriptive statistics and presented in Tables, graphs, and charts, while qualitative data were analyzed thematically and presented in narrative form. All ethical principles were observed. The study found that although three programs - *Ikihita*, *Tabataba* and *Omogeka* - occasionally carry anti-FGM content, there are no programs dedicated specifically to anti-FGM on Togotane FM. Furthermore, the station does not have a clear segmentation strategy, which could be contributing to the exclusion of younger listeners from anti-FGM discussions. Finally, the study reveals that the audience participates in feedback only, but not in the production process. Based on the aforementioned, the study recommends that community radio should dedicate specific programs to anti-FGM content, and conduct audience surveys to establish the best options for timing and content delivery strategy. It is also important to develop a scheduling policy to guide market segmentation, based on the results of audience surveys. Finally, community radio should involve audiences in all aspects of programming, including content creation, hosting of radio shows, and providing feedback while programs are being aired.

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LIST OF ABBREVIATIONS AND ACRONYMS

AMARC	World Association of Community Broadcasters
AMREF	African Medical and Research Foundation
CR	Community Radio
FGD	Focus Group Discussion
FGM	Female Genital Mutilation
FM	Frequency Modulation
ICT	Information and Communications Technology
KDHS	Kenya Demographic and Health Survey
KII	Key Informant Interview
KNCHR	Kenya National Commission of Human Rights
SPRING	Strengthening Partnerships, Results and Innovation in Nutrition Globally
NGO	Non-Governmental Organization
UNESCO	United Nations Education Scientific and Cultural Organizations
UNICEF	United Nations Children's Fund
UNDP	United Nations Development Program

CHAPTER ONE: INTRODUCTION

1.1. Background of the Study

Community radio generally refers to radio stations that are independent from government; and which are owned and operated by and/or in a community (Amadu & Amin, 2017). Nirmala (2015), suggests that Community radio may also refer to media that serve and belong to a community, and which produce content with and for that specific community. Community radio programs often resonate with the pulse of the community since they are a true reflection of their fears, concerns, values and aspirations (Amadu & Amin, 2017; Nirmala, 2015). Several studies have demonstrated that community radio has been applied to raise awareness (Nimral, 2015; KCOMNET, 2019; WaeberI & Orengo, 2018)

Awareness has been defined as the state of being conscious of something and how it may influence behaviour (Chalmers, 2017). Awareness is a state wherein a subject is conscious of some information, when that information is directly available to bring to bear in the direction of a wide range of behavioural actions (Chalmers, 2017). The author avers that awareness could be self, sensory, or peripheral. This study focuses on peripheral awareness, and identifies three aspects of community radio in relation to awareness creation: content, audience segmentation and audience participation. These three aspects have been identified by several studies as being crucial to the effectiveness of radio as an awareness creation tool (Amadu & Amin, 2018; Backhouse, 2019; Bhaskar & Sukmaya, 2017; Macklin, 2018; Shahzalal & Azizul, 2019).

Regarding content, there is general consensus that local content provides community radio with a unique opportunity to connect with listeners in a meaningful and significant way (Amadu & Amin, 2017; see also Bridget, 2019; Macklin, 2018; Nirmala, 2015). This therefore, puts community radio in a unique position of advantage in terms of reaching

its audience, considering that the content tends to be largely local (Amadu & Amin, 2017; Bhaskar & Sukmaya, 2017; Smith, 2017).

Radio content typically falls into seven categories. The first category is news, which is arguably the oldest form of radio content (Encyclopaedia Britannica, 2018), together with radio dramas, which are programs that rely on dialogue and sound effects to tell a story (Lewis, 1981). Another form of radio content is entertainment, where programs may employ stand-up comedy, funny reviews, call-in quizzes, and fun competitions among others. Radio content may also be delivered in the form of live shows such as talk shows, live interviews, live call-ins, or live coverage of events. Other types of radio content include music shows, sports shows and speciality shows that focus on a specific issues such as health, technology, history and travel among others. Farm Radio International (2016) suggests that live shows tend to have a greater impact on awareness creation and behaviour change. This, therefore, implies that community radio is more likely to be effective in awareness creation and behaviour change if the subject matter is delivered in the right form.

Other than content, the needs of specific individual listeners are important building blocks of audiences (Amadu & Amin, 2017). According to Atkin and Freimuth (1989), radio can effectively focus on individuals through audience segmentation, which is the classification of audiences into largely homogenous sub-groups. The author avers that audience segmentation is essential in conducting communication campaigns intended to influence health and other forms of social change. In this regard, audience segmentation looks beyond normative factors such as age, gender and geographical area, and also considers behavioural and psychographic aspects, which could greatly enhance the chance of a lasting social change. According to Gomez, Loar, and Kramear (2018), audience segmentation is key in social change communication because it acknowledges

the multi-dimensional differences between people, and also allows service providers, implementers, policymakers, and government officials to target initiatives, resulting in a greater likelihood of lasting change. The use of audience segmentation, therefore, creates an avenue for audiences in the different segments to participate and interact with the Program content.

Similarly, the effectiveness of community radio as a social change communication tool is enhanced by audience participation. Amadu and Amin (2017) and Nkana and Duruson (2016) argue that community radio's efficacy as a behaviour change communication tool is enhanced by audience participation in content creation, and also in giving feedback on programs. The authors found that audience feedback is very important because in as much as the community may participate in content creation for community radio, the actual content delivery is in the purview of the radio station. Thus, feedback provides community radio with an opportunity to assess the effectiveness of the message, and helps to modify the message or delivery style.

There is evidence that community radio has been applied in various contexts, to bring about awareness resulting in social change (Bridget, 2019; Macklin, 2018; Nirmala, 2015). Community radio has been identified as an effective entry point and awareness tool for social change and development (Zamawe, Banda, & Dube, 2018). Indeed, community radio has been used to create awareness on: sustainable development goals in Bangladesh (Khan, Khan, Hassan, Firoz, & Haque, 2017); child health in Nigeria (Anthony & Toluhi, 2017); family planning in Madagascar (WaeberI & Orengo, 2018); peace relations and peaceful co-existence as well as drug abuse in Kenya (Maweu, 2019; KCOMNET, 2019; Oxfam, 2016).

Nonetheless, there is not sufficient evidence to demonstrate the effectiveness of community radio in creating awareness on retrogressive cultural practices, such as Female Genital Mutilation (FGM). FGM may be defined as any procedure that involves the partial or total removal of the external female genitalia, as well as injury to the female genital organs for non-medical reasons (Abdulcadir et al., 2017). According to WHO (2018), there are four general forms of FGM: 1) Clitoridectomy, which is the excision of the prepuce – the covering of the clitoris – as well as the clitoris itself; 2) Partial Excision, which involves the excision of the prepuce, clitoris and often the labia minora; 3) Complete Excision and infibulation, where all external genitalia are removed and subsequently stitched together with the vulva, leaving only a small opening at the base of the vagina; and 4) all other harmful procedures to the female genitalia for non-medical reasons, such as pricking, piercing, incising, scraping and cauterization.

FGM was first discovered in Egyptian mummies dating back to around 200 BC and is believed to have been practised in all continents of the world (Andro & Lesclingand, 2016). The practice is found in Europe, Australia and North America among immigrant communities (Ross, Strimling, Erickson, Lindenfors, & Mulder, 2016). It is also common in Latin America, the Middle East, Asia and in some countries in Africa (Andro & Lesclingand, 2016). It is estimated that globally, more than 200 million girls and women have been subjected to the practice, and in many instances, the procedure has been completed before the girls had reached the age of five (UNFPA-UNICEF, 2018).

FGM has been found to have several negative consequences on women and girls who have undergone the practice, such as chronic pain, keloid formation, reproductive tract and sexually transmitted infections, poor quality of sexual life, birth-related complications, psychological disorders, unintended labial fusion, psychological trauma

and even death caused by excessive haemorrhage or infections (Klein, et al., 2018). Given all the consequences highlighted above, FGM has been identified as a human rights violation in several international legal instruments. Among these are the Convention on the Rights of the Child (CRC), the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), the European Convention on Human Rights, the African Charter on the Rights and Welfare of the Child, and the African Charter on Human and People's Rights. As a result of the aforementioned legal framework, FGM has been outlawed in all countries, including Kenya, where these instruments have been domesticated into the Constitution of Kenya, Prohibition of the Sexual Offenses Act (2006), Children's Act (2010, revised 2012) and Female Genital Mutilation Act (2011).

Nevertheless, FGM continues to be practised in many countries in Africa and Asia as a deeply-rooted socio-cultural and religious requirement for girls and women. It is also found in Europe, the US and Canada among immigrant communities that usually fly their daughters back home to Africa and Asia to be circumcised (WHO, 2020). According to WHO (2018), FGM is so deeply embedded in communities that practice it, that many women and their families fear their daughters will not be marriageable if they have not undergone this practice. It is thought to be the only way to preserve family honour, a girl's virginity and her marriageability. In communities where it is practised, FGM is believed to help eliminate diseases, protect against infertility and even prevent birth-related complications (WHO, 2011; UNFPA, 2014; and WHO, 2020).

Kenya is one of the countries where several communities practise FGM. Some of these communities include the Kikuyu, Kamba, Turkana, Mijikenda, Somali, Kisii, Meru, Maasai, Taita, Taveta, Kalenjin, Embu and Kuria (Kenya National Bureau of Statistics, 2014). Nonetheless, as earlier mentioned, Kenya is one of the countries that have

outlawed FGM, through the Prohibition of FGM Act (2011), which prohibits FGM on women of any age, and criminalizes aiding, abetting or counselling a person who performs FGM (Republic of Kenya, 2011). It also criminalizes procurement of FGM; allowing the use of one's premises for performing FGM; failing to report cases of FGM; and the use of abusive or derogatory language against someone who has not undergone FGM. In addition, the Prohibition of FGM Act (2011) contains an extraterritoriality clause, banning any resident or citizen of Kenya from performing FGM outside the country. Violation of the law carries a penalty of imprisonment for up to seven years or a fine of KES 500,000.

To complement the legal measures, several alternative strategies have been implemented in Kenya to combat the vice. In 1999, the Ministry of Health launched the National Plan of Action for the Elimination of FGM. In the plan of action, a government-led commission, bringing together all partners involved in the fight against FGM at national and regional levels, was set up to coordinate activities for the elimination of the practice. Following the enactment of the Prohibition of FGM Act (2011), the commission was replaced in 2013 by the Anti-FGM Board, which coordinates all anti-FGM activities and interventions in Kenya (Anti-FGM Board, 2017). Similarly, several non-governmental organizations have implemented anti-FGM interventions such as alternative rites of passage (ARP), and awareness creation (Oloo, Wanjiru, & Newell-Jones, 2011), among other strategies.

Despite the aforementioned tough legal measures, as well as alternative eradication strategies, FGM continues to persist in Kenya. Indeed, the criminalization of FGM appears to have driven the practice underground, compounding the efforts to eliminate it. Although national data shows a substantial decline in the prevalence of FGM among

women aged 15-49 years between 1998 (38%) and 2014 (21%), prevalence has remained high among the Kenyan Somali (94%), Abagusii (86%), and Kuria (86%) (KNBS & ICF Macro, 2015).

Probably the biggest hindrance to eradicating FGM is the cultural sensitivity surrounding the practice, necessitating the need for appropriate entry strategies into communities' communication channels. One such entry strategy could be community radio, which has proven successful elsewhere, as earlier indicated.

Given the aforementioned, the study sought to establish the role of community radio in advancing anti-FGM awareness. Towards this end, the study focused on Togotane FM, the only community radio that broadcasts among the Kuria community of Migori County, Kenya. The Kuria happen to be one of the three communities where the prevalence of FGM has remained persistently and consistently high, at 86% (KNBS & ICF Macro, 2015).

Togotane FM, which started airing in 2018, is based in Kehancha town, in Kuria East Sub-County, Migori County, in Kenya. It broadcasts in Kuria and Swahili languages, with a frequency of 88.3FM and a geographical reach of 50 kilometres radius. The radio station covers Migori County, parts of Kisii County, as well as parts of neighbouring Tanzania. It targets a diverse audience residing in its coverage area with the aim of fostering holistic development among the Kuria people. Programmes broadcast at the radio station cover various issues, including, but not limited to, agriculture, health, education, political, economic, social and religious matters.

The role of community radio in creating anti-FGM awareness was established by analysing the anti-FGM content programming, audience segmentation and extent of community participation.

1.2. Statement of the Problem

Community radio has been identified as one of the most effective community entry strategy and awareness creation medium for behaviour change communication, because of its participatory approach to programming. One such community radio is Togotane FM, which broadcasts in the Kuria and Swahili languages among the Kuria community in Migori County. Kuria is one of few communities in Kenya where FGM remains rampant, despite a progressive decline of the practice at the national level. Among the Kuria, seven out of every ten girls aged between 15 and 19 years self-reported that they have undergone FGM (Kenya National Bureau of Statistics, 2015). In 2020, it was estimated that alongside the Abagusii, the Kuria have the second-highest prevalence of FGM in Kenya, at 86%, after the Kenyan Somali at 94% (UNFPA, 2020; United Nations Children's Fund, 2020; United Nations, Department of Economic and Social Affairs, Population Division, 2019).

Considering the general consensus on the effectiveness of community radio as an awareness creation and behaviour change tool, it would follow that the presence of Togotane FM in Kuria would present an important shift in the anti-FGM communication paradigm in the region. However, despite the fact that community radio is acknowledged as having the potential for awareness creation and behaviour change, and despite Togotane FM's intended purpose of facilitating holistic development in the Kuria region, the presence of the community radio appears not to have led to a decrease in the prevalence of FGM.

Given the aforementioned, this study sought to interrogate the role of community radio in anti-FGM awareness creation with respect to the content, the use of audience segmentation and how the community accesses, interacts and participates with the content before, during and after the production. The study aimed at investigating the role of community radio as a participatory platform that supports social action against a retrogressive cultural practice such as FGM.

1.3. Purpose of the Study

The study aimed at establishing the role of community radio in anti-FGM awareness, with specific reference to audience participation in media production in terms of program content, audience and audience interaction with the programming process.

1.4. General Objective

The main objective of the study was to establish the role of community radio in anti-FGM awareness campaigns, with a specific focus on Togotane FM.

1.4.1 Specific Objectives

The study sought to realize the following specific objectives:

1. To examine the role of Togotane FM's program content in relation to anti-FGM awareness in the study area;
2. To assess the role of Togotane FM audience segmentation in anti-FGM in the study area;
3. To evaluate the role of Togotane FM; audience participation on anti-FGM awareness in the study area.

1.4.2 Research Questions

The study sought to answer the following questions:

1. How does Togotane FM program content influence anti-FGM awareness in the study area?
2. What is the role of Togotane FM audience segmentation on anti-FGM in the study area?
3. How does Togotane FM audience participate in anti-FGM programmes in the study area?

1.5. Scope of the Study

The study focused on the role of community radio in creating awareness on anti-FGM in relation to program content; pre-production and production processes that take place in the community or the studio; scheduling and frequency of shows; audience segmentation strategy used in dividing audiences into sub-groups with similar characteristics; and audience participation while interacting with media content through listenership and feedback channels with respect to anti-FGM radio programs.

Geographically, the study was confined to Kuria West and Kuria East, and adopted the survey design using mixed-method approach, with a sample size of 399 respondents. Methodologically, the study was scoped within the descriptive cross-sectional survey design and content analysis. This allowed for collection of large amounts of data from a fairly large sample at one point in time.

1.6. Limitations of the Study

The study relied on self-reporting, which could result in information being distorted especially since the subject matter is a sensitive cultural topic. This limitation was mitigated through the use of triangulation, whereby the study applied different methods to collect information from respondents, including questionnaires, Focus Group Discussions (FGD), Key Informants and secondary data. Lastly FGM being a sensitive topic require well-shaped questions that were not offensive or intrusive.

Finally, this study was conducted at a time when the government of Kenya had imposed restrictions on public gatherings, as one of the measures to counter the spread of coronavirus 2019. Among many other restrictions, all gatherings in public halls were restricted, unless they involved only a handful of people, and only if these people wore masks and kept a distance of one and a half meters between each other. To comply with these restrictions, FGDs had to be conducted with six participants, as opposed to the anticipated eight to twelve. However, according to Kothari (2004), a focus group with six participants is adequate for social research.

1.7. Justification of the Study

The furthering of the practice of FGM across the world poses an insurmountable barrier to the achievement of sustainable development goal (SDG) 5. Which includes Target 5.3 to “eliminate all harmful practices, such as child, early and forced marriage and FGM.” Furthermore, as a severe barrier to women’s and girls’ right to education, independence and empowerment, FGM’s consequences go far beyond the victims themselves and also negatively impact their communities as a whole by reducing their potential for development, growth and reduced inequalities. (Action aid, 2015)

So far, the present strategies do not appear to be bearing fruit in some communities. The first step in promoting the abandonment of FGM is to break the silence on the subject, especially in communities where FGM is surrounded by many taboos (La Iniciativa de Comunicación, 2010). Community radio remains the most effective community awareness medium, especially in rural communities, where it is often the primary, most accessible medium of information for residents. Community radio provides a forum for participation and public dialogue, which is essential for social change.

Nonetheless, in the Kuria community, community radio does not appear to be realizing the desired outcome, even though one of the stated objectives of Togotane FM is to facilitate holistic development in the Kuria region. It was therefore necessary to conduct this study so as to identify the possible shortcomings that might be hampering the effectiveness of community radio in the Kuria region and among similar community settings.

1.8. Significance of the Study

It is hoped that the findings of the study will be important to various groups. Anti-FGM campaigners may benefit from the study as they may identify the weaknesses and strengths of different anti-FGM programs content, and how different levels of audience participation contribute to anti-FGM awareness. Secondly, the study addresses knowledge gaps in the effectiveness of community radio as a tool of social change. Thirdly, the findings may benefit all stakeholders including international community, Kenyan government, journalists and policymakers with the needed information on FGM awareness. Fourthly, the findings will be important to other scholars and researchers and may form a reference point for any scholar who may be interested in this topic. The study will bring out scholarly gaps, which will add to the pool of knowledge on community

radio as an awareness creation tool. The findings of the study will shed light on how the democratic participant theory of communication relates to social action in retrogressive cultures that can lead to cumulative social change.

1.9. Operational Definition of Terms

Anti-FGM content: In this study, the phrase has been used to refer to any messages in the form of news, interviews, talk shows, songs, reports, and feature stories among others, which contain anti-FGM information.

Audience segmentation: This phrase refers to the process of grouping audiences based on certain criteria such as demographic characteristics, then scheduling programs that specifically target the said groups.

Audience participation: In this study, this phrase has been used to refer to the access to, and interaction with, the entire radio production process, including program scheduling, content creation, hosting/presenting shows, as well as providing feedback on the aired programs.

Awareness: This term refers to knowledge of, or informed interest in FGM, in relation to its effects, as well as legal consequences of indulging in it.

Community: The term has been used to refer to a social unit with commonalities such as language, norms, religion, values, customs, and ethnic identity.

Community radio: Refers to a radio station operating within a community, typically broadcasting mostly in the local language within the geographical scope of the target community.

Content programming: This term refers to the practice of organizing or ordering (**scheduling**) radio shows in a daily, weekly, monthly, quarterly or season-long schedule.

Radio content: Refers to all radio programmes, including interviews, news, dramas, and music among others.

CHAPTER TWO: LITERATURE REVIEW

2.1. Introduction

This chapter presents a review of empirical literature on the study topic. The review begins with an overview of the role of community radio in awareness creation, and then takes a thematic approach, guided by the study objectives. The review brings out the literature gap that will be filled by the study. This chapter also presents the theoretical and conceptual frameworks that guided the study.

2.2. Community Radio and Awareness Creation

A community is a social unit with commonalities such as norms, religion, values, customs, or identity (Barzilai, 2013). Communities may share a common residence in a geographical area, such as country, village, town, or neighbourhood, or may share a virtual space through communication platforms. The definition of community may also extend beyond immediate genealogical ties to also define a sense of oneness, or shared identity, practice, and roles in social institutions. Community may also refer to large group affiliations such as national communities, international communities, and virtual communities.

One of the important elements of community is communication, which is facilitated through various tools, including radio. Various studies show that radio is still the most dominant mass medium in Africa, with the widest geographical coverage and highest audience base (Fombad & Jiyane, 2019; Manyozo, 2017; Saidou, 2018). In many parts of Africa, radio has been used as an effective tool to fight extreme poverty (Sahn & Stifel, 2003); share development information (Africanews, 2017); enhance public accountability (Amadu & Amin, 2018); and increase household exposure to information about government (Barzilai, 2013). Over the years, radio has proven itself as an important

developmental tool, particularly with the rise of community radio that broadcasts content that is popular and relevant to the listeners.

Community radio (CR) has been identified as a significant tool for spreading information and raising awareness. Awareness has been defined as the state of being conscious of something, the ability to directly know and perceive, to feel, or to be cognizant of events (Hussain, et al., 2018). Another definition describes awareness as a state wherein a subject is conscious of some information when that information is directly available to bring to bear in the direction of a wide range of behavioural actions (Chalmers, 2017). There are various forms of awareness, such as sensory awareness which refers to information gathered through stimuli, self-awareness which is existential (Hussain, et al., 2018) and peripheral awareness which is the ability to take in what is happening around oneself (Chalmers, 2017). This study focuses on peripheral awareness and argues that community radio plays a vital role in influencing the same.

Community radio has been known to facilitate behaviour change and influence changes in public opinion on a wide array of issues. Examples abound worldwide of successful behaviour change and opinion-shaping CR campaigns. For instance, a CR in Bangladesh known as Bangladesh NGOs Network for Radio and Communication (BNNRC) was used to successfully create awareness on issues of Sustainable Development Goals (Khan, Khan, Hassan, Firoz, & Haque, 2017). In India, CR creates awareness through providing information education, and skills, and on the whole, promoting social, cultural, political and economic development or empowerment of women (Nimral, 2015).

Elsewhere in West Africa, an assessment of the role of Radio in preventing infant mortality in North-Central Nigeria revealed that CR is effective in raising awareness on the prevention of infant mortality (Anthony & Toluhi, 2017). In Madagascar, a study

found that women from villages with good radio reception were more knowledgeable about all types of family planning methods than those from villages with poor radio reception, and therefore, low radio listening (WaeberI & Orengo, 2018). The authors also revealed that women from villages with good radio reception and high radio listening had vaccinated their children, compared to those from villages with low radio reception and listening.

Similarly, in Kenya, CRs such as Amani FM in Tana River County and Ata Nayache FM in Kakuma, Turkana County, have effectively supported peace-building initiatives through awareness campaigns. (Maweu, 2019; Oxfam, 2016). In the latter example, Ata Nayache FM in Kakuma has played an important role in promoting good relations between refugee and host communities, in addition to educating youths on various issues including drug abuse and pre-marital sex (KCOMNET, 2019). CR has also been an effective platform for information sharing, education and communication in Kenya. As a good example, a study found that Koch FM, which is located in the Capital City of Nairobi's Korogocho slums, has promoted social, political and economic well-being of the Korogocho community by facilitating community conversations on health, sanitation, HIV and AIDS, alcohol and drug abuse and insecurity (BBC, 2015). CRs have also been used to raise awareness on environmental issues in Kenya. For instance, Kangema FM, which operates in Murang'a County, has successfully applied pre-crisis communication to help the local community to avoid being caught up by land and mudslides which are common in the area, especially during heavy rains seasons (KCOMNET, 2019). The authors found that the CR also provides the local community with accurate and reliable weather information, which has improved their agricultural yields courtesy of the link between the CR and the Kenya Meteorological Department.

From the literature above, it's evident that community radios engage the communities they serve by creating awareness on the different scopes that they cover. Available literature also suggests that the effectiveness of CR depends on effective content programming, audience segmentation and audience participation.

2.3. Radio Content Programming

Available literature shows that radio content is usually in the form of news, radio dramas, live shows, music shows, sports shows and speciality shows. The popularity of these types of content however tends to vary. For instance, a study conducted in nine sub-Saharan countries found that most audiences listen to radio for music and news, with smaller proportions of audiences preferring sports and talk shows (UNESCO, 2013). Balancing Act (2008) found that 58% of audiences listened to radio daily for music, and 57% tune into radio for news, while only 29% preferred sports, 20% tuned in for religious programs, 18% for call-ins, 13% for general information and 9% for talk shows. According to the study therefore, music on radio is the most popular content.

In contrasting results, a study conducted in Ghana found that interactive programs had a greater impact as far as awareness creation is concerned. The study in Ghana, which analyzed Purchase for Progress (P4P), a community radio, found that one of the interactive programs resulted in improved agricultural productivity in the Ejura Sekyeredumase district (Fiafor, 2014). Similarly, another study in Somalia revealed that interactive radio programs driven by input from listeners through short message services (SMS) were put into effective use in engaging citizens on issues of concern to them, such as security, and the role of government, among other issues (Gallup, 2013). Although interactive radio content may be seen to be effective where the majority of the population own mobile phones, Fiafor (2014) avers that even where the audience has little or no

access to information communication technologies (ICTs), the effectiveness of community radio is enhanced by the fact that its content can be consumed in local languages. The author noted that in Ghana, where 70% of rural households rely on radio, the World Food Program (WFP) had effectively used community radio broadcasting in local languages to increase agricultural productivity.

Live shows, which may take the form of mixing interviews with actuality and comments, or studio discussion programmes, are also considered to have a big impact. For instance, a study by the United Kingdom's Department for International Development (DFID) found that Search for Common Ground's radio magazine by and for children in the Great Lakes area, called Sisi Wa Toto attracted a regular Swahili audience estimated at roughly 30 million across the great lakes region (DFID, 2008).

Political talk programs are the flagship genre of political learning on community radio. They are produced in local languages, and have become popular in several African countries (Mwesige, 2009; Tettey, 2011). Since community radio is about giving voice to the voiceless, it begins with talk: talk about the everyday issues shared among community members, talk about the decisions and actions giving rise to these issues, and talk about how to tackle the issues, and whose responsibility it is to do so. Mwesige (2009) describes political talk as a forum for robust political debates, finding solutions and determining development inputs that truly meet local needs. According to Mwesige, live exchanges on talk programs open new opportunities for citizens to directly engage public officials in unique ways that traditional power relations seldom allow.

Educational programmes have also been used to instigate behaviour change that can result in healthier lifestyles and environmental sustainability (Metcalf et al., 2007). For instance, In Ethiopia, the use of radio is achieving considerable success in changing and

enhancing knowledge and attitudes on topics including HIV/Aids, family planning, mother and child health, environmental issues, social and administrative issues and gender equality (Yalala, 2015; Kuyucu, 2016) Radio is also shown to have had a positive impact on uptake of health services, enrolment in literacy classes, construction of environmentally friendly wood stoves, tree-planting, agricultural yields and awareness of strategies for poverty reduction through income generation and community associations (Metcalf et al., 2007).

Khan et al. (2017) argue that entertainment is amongst the basic function of mass media. In Pakistan, FM channels can be described as medium of entertainment. Most of the FM radio channels have the motto of infotainment but it is commonly observed that these FM channels lean more heavily toward entertainment than information. The most important and popular function of FM radio channels is live calls. A study found that 83.65 percent of the radio listeners attach importance to the entertainment function more than other functions (Pinto, 2018).

News is very important to everybody because it keeps people informed as to what is happening in their community and other communities (Kuyucu, 2016). News satisfies people's curiosity and concerns, and provides basic facts, which enable people to make up their minds and so join the general discussion that leads to community discussions (Macklin, 2018). In most radio stations, presenters double up as reporters. Most stations use newspapers, television stations and other radio stations as sources of international, national and even local news (Bridget, 2019).

According to Khan et al. (2017), in Bangladesh CRs are helpful to communities because of the content that is being aired, these programs address economic, social, cultural, educational, health, water and sanitation and disaster-related issues more effectively and

strategically. CRs focus on the voices of vulnerable and marginalized populations of their community; facilitate rural development and agricultural promotion.

From the available literature, it is clear that there is a lack of consensus on the form of radio content that is most effective for awareness creation. It is also apparent that community radio appears not to have been applied to create awareness on retrogressive cultures such as FGM.

2.4. Influence of Audience Segmentation

Audience segmentation has been identified as one of the key components of effective radio communication. Audience segmentation, which Rimal, Brown, Mkandawire, Folda and Bose (2017) define as a process of categorizing listeners into homogenous groups, based on a predetermined criteria such as socio-demographic, socioeconomic and psychographic characteristics, as well as media usage or communication behaviour.

While there is no general consensus on the need for segmentation, some studies, such as Rimal et al. (2017); and Smith et al. (2017), have found a close relationship between audience segmentation and the success of radio campaigns for behaviour change. The aforementioned studies aver that targeted messages are more likely to be effective in facilitating behaviour change, especially in relation to knowledge, perceptions and practices, than general messages that target the entire population.

According to Smith et al. (2017), an effective media campaign must first define those who need to be reached, and then intelligently group them based on a set of variables in order to identify groups with similar needs. The authors found that audiences with similar needs tend to respond in a similar manner to a particular persuasive strategy. On the other hand however, Rimal et al. (2017) found that audience segmentation is likely to be more effective when it is based on demographics such as age, sex, level of education and

ethnicity, among others. These findings are however not congruent with those of Atkin and Freimuth (2018), who revealed that audience segments that are derived exclusively from demographics constitute very large groups that may still have very divergent values, beliefs and behaviours, and may therefore not be homogenous. Citing the examples of demographic segments such as sex and race that are very broad groups, the authors argue that a more complex and sophisticated segmentation strategy that includes psychographics is more effective.

The idea of applying a more complex and sophisticated criterion for segmenting audiences was presented by Grunig (1989). Grunig's model of segmentation proposed a theory-based model of segmentation, which comprises a series of inner and outer nests. The inner nests contain: individuals (individual communication behaviours and effects) and publics (groups of people sharing common interests and issues); the outer nests consist of communities, psychographics, lifestyles and social relationships, geo-demographic, demographics, social categories and mass audiences. The nests display increasing specificity instead of generality as they move towards the inner centre; more specificity provides more audience details and insights that allow communication campaigns to create more precise messages for the target audience. (Grunig, 1989)

Audience segmentation has been found to be especially effective in public relations and health promotion radio campaigns. Douglas, Thomas, and Favatas (2019) found that whenever communication campaigns are directed at specific target populations, they bring about some change in knowledge, attitudes and behaviours in those populations. However, Cannon and Williams (2013) raised an important point that developing taxonomies of media usage may facilitate the media decision process. This statement seems very valid in the changing media environment in that a traditional segment study

poses a limitation, in that it is mostly focused on ‘whom’ to approach, disregarding ‘how’ to approach.

Audience segmentation strategies have been used in several community radios. For instance, in the Democratic Republic of the Congo, a youth show on Moanda FM, a community radio, has received multiple accolades because it targets youths and is hosted by young presenters, (Wilkinson, 2015). The show’s listeners choose the theme of each edition, with specialists being invited to the studio to debate with the young audience, who also make their opinions heard. Messages to raise awareness about important issues are passed in a creative way, using music and jingles to attract the attention of the young audience. Similar results were reported in Zambia, where UNESCO (2013) found that audiences with similar needs tend to respond in a similar manner, as seen in Mkushi FM, where a youth show had a large listenership because the young presenters appealed to their audience with shared vocabulary. The show’s choice of music, interviews with specialists, as well as opinions and shared experiences also attracted the young audience. Listeners were also invited to send their comments and questions via SMS on social media.

Similarly, the establishment of radio educational programs in the Lake Chad basin region was informed by the realization that more than 1.3 million children were out of school as a result of violent conflict in the Lake Chad basin (UNIEF, 2017). Consequently, radio educational programmes, delivered through community radios, were introduced to offer an alternative platform for the children in crisis-affected areas who were unable to access schools in the far North of Cameroon and the Diffa region of Niger. (UNICEF, 2017)

Nirmala (2015) also avers that effective communication can be facilitated by using an audience segmentation strategy, as seen in India, where CR programs targeted at women

have resulted in greater economic empowerment for rural women. These programs have women both as producers and listeners, which has started to reflect on their abilities and aspirations and other women's lives; their capabilities to produce programs and interact with audiences have grown since they began. In Northern Kenya, Hezron & Ochola (2015) state that a CR can develop programs that are aimed at women in the community as is seen by Serian radio, a CR in Samburu. This CR has worked to improve awareness and knowledge on challenges faced by women in particular.

2.5. Audience Level of Participation in Radio

Mhagama (2015) suggests that participation has different forms, which makes it difficult to define and implement in development initiatives. Carpentier (2011) classified ordinary people's involvement in media into two interrelated forms: - participation in media and participation through media. Participation in media deals with participation in the production of media output and also participation in media organizational decision-making processes consisting of structural or managerial participation. On the other hand, participation through the media deals with the opportunities for mediated participation in public debate and for self-representation in a variety of public spaces.

Carpentier (2011) further distinguishes between minimalist and maximalist forms of participation. According to him, the minimalist form of participation is considered when media professionals retain strong control over process and outcome, restricting participation to access and interaction. This concept of participation by Carpentier is similar in character to Arnstein's 'manipulation' and 'therapy' stages of the ladder of participation. While beneficiaries of development interventions at this stage are seen taking part in discussions on interventions that impact on them, the interventionists are not considering their opinion of the intervention. Participants are only made to feel they

matter in the scheme of things that affect them but in reality, their concerns do not impact on the development intervention (Arnstein, 1969).

In Carpentier's maximalist form of participation however, "the consensus-oriented models of democracy (and participation) emphasize the importance of dialogue and deliberation and focus on collective decision-making based on rational arguments in a public sphere" (Carpentier, 2011). This is linked to Arnstein's description of 'citizen power' where partnership, delegated power and citizen control are key stages in participatory decision-making processes. At these stages, decision-making power is redistributed through dialogue and participants tend to retain essential influence over development processes (Arnstein, 1969).

According to Amadu and Amin (2017) assessing levels of community participation using Arnstein's 1969 ladder of citizen participation in community, radio can be done using three indicators. First is the pre-production stage, during which communities can participate in deciding the types of programmes, broadcasting schedule, language and the delivery to use. Secondly is the programme production stage, where communities participate in the actual production of broadcast messages. It involves collection of content, editing and hosting. Third is the programme listening stage, in which communities should be actively involved in not only listening to broadcast messages but also participating through calls or as part of a radio listener group that discusses topics raised during broadcast.

Guo (2017) proposed that audience interaction and participation should be considered as normative goals of alternative media. In his study that examined community radio listeners, the author shed light on the link between community radio and community members based on eight unique programs from two community radio stations in Texas.

The study showed that community radio encourages civic expression and participation at the local level. However, the study also demonstrated that such expression and participation is limited in various ways, considering that the overall civic health index in Texas shows that minority groups such as Latinos/Hispanics and other immigrants are significantly less likely to participate in civic activities (Lawrence et al., 2013). The study reports that the two community radio stations barely challenge the status quo.

According to Nkana and Duruson (2016), producers of current affairs should clearly bear in mind the significance of audience participation in programmes, by beginning to educate the audience on the importance of active participation and contribution to issues raised. The importance of audience participation in broadcasting should be emphasized and encouraged. Communities should be encouraged to speak out while ensuring that their suggestions and contributions are taken seriously and directed to appropriate authorities. Once audiences observe that their contributions are appreciated, they will make concerted efforts to participate in programme development and delivery.

2.6. The Knowledge Gap

Available literature indicates that most studies have tended to concentrate on the role of community radio as a tool for awareness, which forms the foundation of social change. This is especially so for issues related to governance, civic engagement and community development interventions such as agricultural production and other forms of economic empowerment. However, while literature shows that many studies have been conducted on health and health-seeking behaviour, such studies have focused on common public health concerns such as hand-washing, maternal and child health, among others. There is no evidence of studies on CR as a behaviour change communication strategy for deep-rooted culturally embedded practices such as FGM, which also affect health. This study,

therefore, intended to fill this gap by analysing the role of CR in awareness creation for such practices.

2.7. Theoretical Framework

This study is underpinned by the democratic participant theory of communication, propounded by Denis McQuail (McQuail, 1987: see also McQuail, 2010). It considers local information, feedback and social action as being the roles of media. It discourages uniform, monopolized and commercialized media culture. Rather, it advocates for local non-institutionalized media to provide information.

This theory supports a horizontal interaction approach between the media and audiences, instead of a top to bottom approach. It encourages audience participation in media production, which should be reflected in community involvement in content programming. The theory proposes that communities should participate in scheduling, timing, duration, and deciding on the language of delivery. Communities should also participate in actual delivery of broadcast messages, such as co-hosting live shows. This theory supports active involvement of audiences not only in listening to broadcast messages but also participating through feedback.

The democratic participant theory of communication therefore cuts across all three objectives of this study. In relation to content, the theory avers that audiences should be involved in content creation and delivery, including determining timing and mode of delivery of radio content. Regarding segmentation and participation, the theory posits that radio content must be targeted at specific audiences, which must also participate through various forms of feedback.

2.8. Conceptual Framework

Deriving from the review of literature, and guided by the theoretical framework, the study

was guided by the conceptual framework presented in Figure 2.1

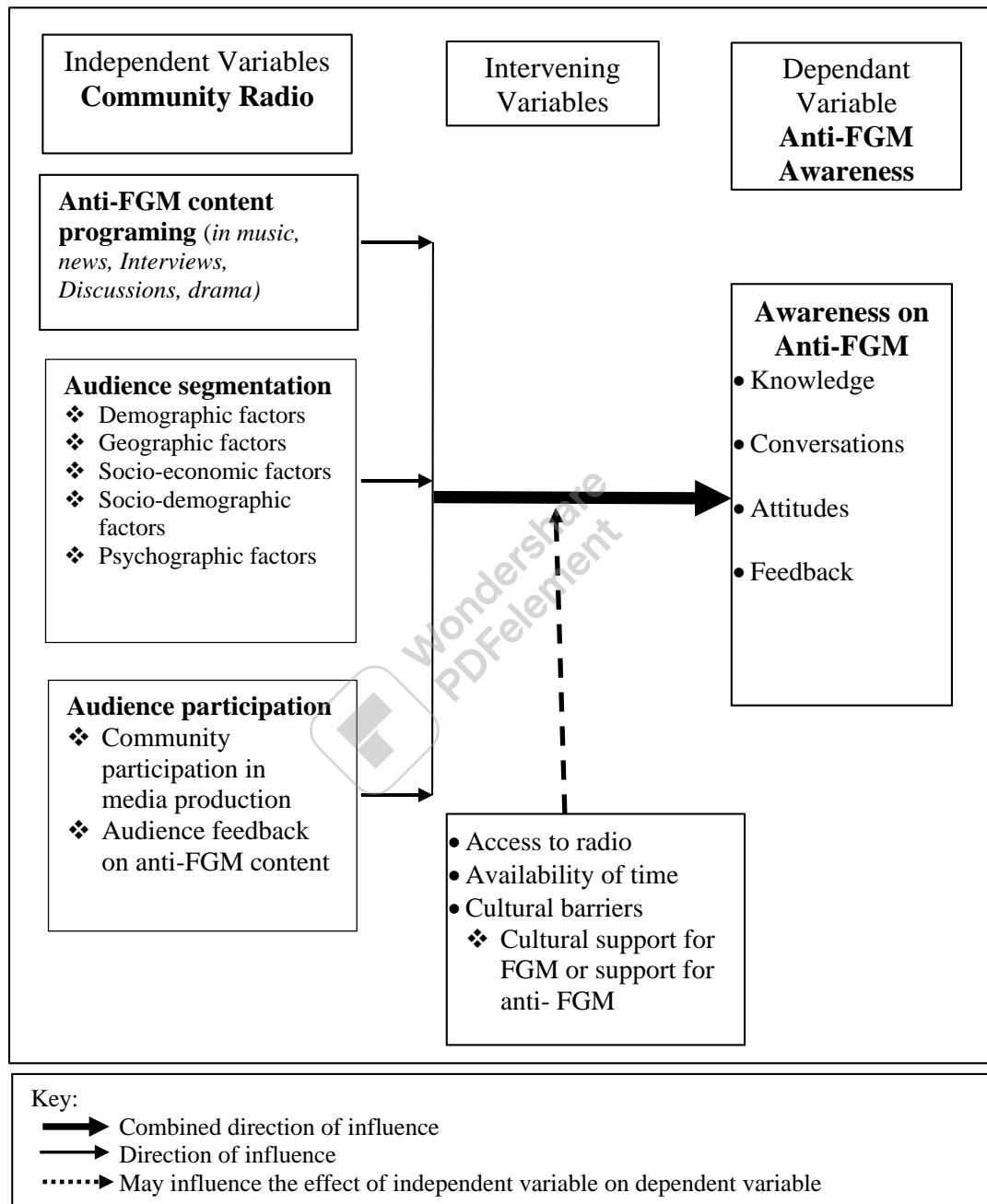


Figure 2.1: Conceptual framework of the study

The conceptual framework in Figure 2.1 shows the relationship between the audience and radio content, in this case anti-FGM content, which can take several forms such as music,

news, interviews, discussions and drama. In a community radio production process the community members are allowed to access, interact and participate in content creation, production and the broadcasting process. Audience segmentation is applied during the production process, as these programs are created with the audience in mind. Increased awareness through anti-FGM messages brings continuity which is necessary to achieve social change. This horizontal interaction approach between the media and the audience is the foundation of democratic participant theory of communication

The audiences are segmented into different sub-groups according to demographic, geographic, socioeconomic and psychographic factors. Demographic factors are the different structures of audience population ranging from gender to age, geographic factors like location and population density; socioeconomic factors such as age, gender, family size income, education; psychographic factors such as lifestyle, activities interests and opinions, values attitudes and lifestyle and Social class.

The democratic participant theory of communication encourages audience participation in media production followed by audience feedback on anti-FGM issues. Feedback during the programs can be done through available channels laid out by the radio station. This can include text messages, call- ins or social media platforms. Participation extends past content creation and audience feedback to members of the community interacting with the media content in their different spaces therefore triggering community conversations facilitated by the community radio.

Access to radio, availability of time, cultural barriers and community control can be a hindrance to awareness of anti- FGM messages therefore deterring behaviour change in the social conventions and norms that underpin the practices of FGM. However, the intervening variables as depicted in Figure 2.1 were not investigated in this study.

CHAPTER THREE: RESEARCH METHODOLOGY

3.1. Introduction

This chapter outlines the areas of study, research design, population, sample size and sampling procedures, data collection tools and methods. The chapter also outlines the data analysis procedures and highlights the ethical issues that will be considered in the study.

3.2. Research Approach

The study employed the mixed methods approach, which involves collecting and analysing both quantitative and qualitative data using various techniques. According to Vogt (2011), the mixed-method approach provides a more complete understanding of the research problem.

3.3. Research Design

The study adopted the survey research design, complemented by a content analysis of Togotane FM's programs. The survey was selected because it allowed for analysis of the state of content programming, audience segmentation and audience level of participation as it existed in Togatane FM at the time of data collection. According to Mugenda and Mugenda (2003); Kothari (2004) and Abutabenjeh & Jaradat (2018), a survey provides a snapshot of a phenomenon at a given point in time.

The content analysis, on the other hand, allows a researcher to identify, quantify and analyze the presence, meanings and relationships of certain words, themes, or concepts (Abutabenjeh & Jaradat, 2018; Kothari, 2004). Using content analysis, the study was able to establish the presence of anti-FGM content and to evaluate the language used within the same. The study was then able to make inferences about the messages within the programs, through cross-referencing with qualitative data from FGDs and interviews.

3.4. Study Area

The study was conducted in the Kuria region of Migori County in Kenya. The Kuria region comprises four sub-counties - Kuria East, Kuria West, Mabera and Ntimaru - which form part of the ten sub-counties in Migori County. The other six are Rongo, Awendo, Uriri, Suna-East, Suna-West, and Nyatike. Migori County is one of the forty-seven counties in Kenya, and is situated in the South-Western part of Kenya. It borders Homa Bay County to the North, Kisii and Narok Counties to the East and the Republic of Tanzania to the South. It also borders Lake Victoria to the West (see map in appendix 5).

The Kuria region was purposively selected for this study because it is predominantly inhabited by the Kuria community, which is one of the communities that continues to practice FGM in Kenya. The Kuria community is made up of 13 clans spread across the South-Eastern parts of Migori County in Kenya and the North-Western tip of Tanzania. A larger proportion of the Kuria community is found in Tanzania, with only four clans found in Kenya. The four clans in Kenya are the Bwirege, Nyabasi, Bugumbe and the Bukira, and are estimated to number 305,385 individuals, comprising of 148,059 males and 157,311 females (KNBS, 2019).

According to United Nations Department of Economic and Social Affairs, Population Division (2019); UNFPA (2020); and United Nations Children's Fund (2020); the Kuria community is one of the communities with the highest prevalence of FGM in Kenya, at 86%. The region was also selected because it is home to a community radio, Togotane FM, whose radius of operation extensively covers the entire region, and even some parts of Tanzania.

3.5. Population and Sampling

This section describes the study population, sample size and sampling procedure.

3.5.1. Target Population

The study population were members of the Kuria community, who number 305,385 (KNBS, 2019). In addition, the study also collected qualitative data from nine key informants who included the manager, the head of programs, and one radio presenter at Togotane FM; two chiefs (one from each sub-county), and four community own resource persons (CORPs) - one from each of the sub-counties. The CORPs included community leaders.

3.5.2. Sample Size and Sampling Procedure

Sampling was done for both qualitative and quantitative data. For qualitative data the sample size was determined purposively. For quantitative data the sample size for the study was 399 respondents, which was arrived at using the formula $n = N / 1 + N (e)^2$ (Yamane, 1967)

where: n is the desired sample size

N is the total population, in this case 305,385

e is the marginal error, which is 0.05

$$n = \frac{305,385}{1+305,385(0.05)^2}$$

$$n = \frac{305,385}{764.46}$$

$$n = 399.47$$

The sample for main respondents was selected through multi-stage clustering and then systematic random sampling as described below.

In the first step, the study area was clustered into the four sub-counties in the Kuria region – Mabera, Ntimaru, Kuria West and Kuria East. Out of these Kuria West and Kuria East were purposively selected because they both have diverse populations, with both urban and rural dynamics. Kuria West is home to Kehancha town, which is the social, cultural and political headquarters of the Kuria community. On the other hand, Isibania town, on the Kenya-Tanzania border, is located in Kuria East. Unlike Kehancha, Isbania has a more cosmopolitan population due to its location. Both sub-counties also have rural and remote locations, where the perspectives could be different from those in the urban areas.

In the second step, the selected sub-counties were clustered into locations, from which Isebania, Masaba and Komotobo locations were purposively selected from Kuria West while Kehancha, Kegonga, Kugitimo and Masangora were selected from Kuria East. The selection was deliberately done in such a way as to capture a diverse representation of the population dynamics in the Kuria region.

In the third step, data collection sites were identified for each of the selected locations. The data collection sites were identified in consultation with chiefs and assistant chiefs. For each of the identified data collection sites, a sampling frame was drawn in consultation with assistant chiefs and village elders. A proportionate quota was assigned to each of the data collection sites based on the site's population in proportion to the total population.

In the fourth step, respondents for each data collection site were randomly selected from the sampling frames using the systematic sampling method, where every K^{th} member was

selected using the formula $k = N/n$, where K was the interval; N the total population, and n the sample size. In the event that the selected member did not consent to participate or was otherwise unavailable, then the next member was picked.

Table 3: Total target population per division and proportion criteria

Geographical Location		Target Pop	Sample %	Sample size
Kuria-West	Masaba	22,194	15.01	51
	Isebania	57,044	22.22	83
	Komotobo	27,537	18.11	73
Kuria-East	Kehancha	39,846	26.12	96
	Kegonga	21,688	11.21	58
	Kugitimo	25,706	11.10	69
	Masangora	20,044	10.23	55
Total		149,808	100%.	399

3.5.3. Inclusion and Exclusion Criteria

For main respondents, only members of the Abakuria speaking community were included in the study. In each household, the first adult to be encountered was included.

3.6. Data Collection Tools and Techniques

The study collected primary data using a questionnaire, focus group discussions (FGDs), key informant interviews (KIIs) and content analysis, as described in the following section.

3.6.1. The Questionnaire

A questionnaire was developed for the study (see appendix 1), to collect data from the main respondents. The questionnaire was selected because it allows for data collection from a large population conveniently and quickly (Mugenda & Mugenda, 2003). The questionnaire also allowed for collection of quantitative data, which availed measurable results. The questionnaire was divided into four sections: section A collected data on the demographic characteristics of respondents; section B collected information on how anti-

FGM content programming is done in relation to Togotane FM; section C collected information on audience segmentation and section D collected information on audience participation in respect to anti-FGM programs on Togotane FM.

Before commencing data collection, a research permit was obtained from the National Commission for Science, Technology and Innovation (NACOSTI), after getting a letter of introduction from Rongo University to proceed to the field. Permissions were also sought and verbally obtained from the Migori County Commissioner's and County Education offices. Furthermore, consent was sought and graciously granted by Togotane FM verbally.

The questionnaire was prepared in English and translated into the Swahili language, then administered to selected households. In order to facilitate quick distribution and collection of filled-up copies of the questionnaire, three research assistants (RAs) were hired by the principal investigator (PI). RAs were trained by the PI on basic communication skills such as clarity, audibility and inter-personal skills as well as the importance of observing research ethics while interacting with respondents. They were also trained on data handling, with particular emphasis on confidentiality and integrity of data. After the training, RAs were dispatched to the field, under the close supervision of the PI. RAs distributed copies of the questionnaire and waited for them to be filled-up before collecting and handing them over the PI for proofreading and further processing. All copies of the filled-up questionnaire were kept in safe custody by the researcher, who ensured that no one else accessed the raw data.

3.6.2. Focus Group Discussions (FGDs)

An FGD guide was developed for this study. The FGD was deemed appropriate for this study because it gives participants an opportunity to reflect on and react to the viewpoints of others (Kothari, 2004). FGDs are also appropriate for collecting qualitative data from main respondents. Similarly, the technique afforded the researcher an opportunity to triangulate data by comparing quantitative data obtained from the questionnaire to the qualitative data from FGDs.

The FGD guide comprised of a list of six discussion topics touching on program content, audience segmentation and audience participation in terms of content development, delivery, perceptions, opinions and feedback channels (see appendix II). The study used FGDs to collect qualitative data from main respondents who had filled-up and returned the questionnaire. Each FGD was intended to be comprised of groups of between eight and twelve persons. Seven FGDs were conducted, one in each of the seven study sites. Main respondents who participated in the questionnaire survey were randomly selected to participate in FGDs.

All FGDs were moderated by the researcher with the aid of a research assistant who recorded proceedings. The researcher endeavoured to ensure that the atmosphere of the FGDs was informal, according each participant an opportunity to contribute to the discussion. All participants were assured of their anonymity and confidentiality, and encouraged to air their views without any fear.

3.6.3. Key Informant Interviews (KIIss)

A KII guide was used for this study because interviews are a suitable technique for collecting qualitative data on the subject of the study. Interviews afford an opportunity to clarify ideas and information acquired using the other two techniques (Kothari, 2004; Mugenda & Mugenda, 2003). It is also appropriate for obtaining information from a bird's-eye-view perspective of an expert on a community phenomenon. In this study, key informant interviews were used to obtain opinions on the role of community radio in creating awareness on anti-FGM, and radio's perceived effectiveness in the same. The PI posed open-ended questions, which provided key informants with an opportunity to share their knowledge on the pertinent issues. The PI used interviewing skills such as probing and polite challenging to obtain more detailed information for responses that appeared ambiguous.

Nine key informant interviews were conducted for the study. Each interview was conducted at the convenience of the interviewee and lasted for approximately one hour. Permissions were sought from interviewees to record the interview sessions. All interviews were conducted by the researcher in conducive environments.

3.7. Validity and Reliability

To ensure that the items in the instruments for data collection actually measured the variables and constructs that they were intended to measure, the study undertook a number of measures. For face validity, the study ensured that on the face, the questions in all data collection instruments were specific to the objectives. For content validity, the study ensured that all variables in the study were covered in data collection instruments according to how the study defined and operationalized them. This was done in consultation with University supervisors.

In order to ensure that the instruments for collecting primary data produced consistent results over time, across respondents and across items in the instruments, the study undertook the test-retest method to determine the reliability of the questionnaire. Ntimaru location was identified as a suitable site, which was not part of the selected study sites, but which had similar ecological, cultural and socioeconomic conditions as the selected sites. Thirty households were selected and the questionnaire administered. After two weeks the same questionnaire was administered to the same households and responses analysed. Slight adjustments were made to the tool considering that a Cronbach Alpha analysis returned an r of 0.7892.

3.8. Data Analysis and Presentation

All copies of the filled-up questionnaire were processed and coded to make them amenable to quantitative analysis using the Statistical Package for Social Sciences (SPSS) version 25. The study utilized descriptive statistics to classify, tabulate and summarize primary data. Qualitative data were grouped into themes, from which meanings were drawn. The influence of community radio's content programming, audience segmentation and their level of participation in anti-FGM were measured to determine their statistical significance. Quantitative data were presented in Tables, graphs and charts, while qualitative data were presented in narrative form.

3.9. Ethical Considerations

The study was guided by the principles of informed consent, doing no harm to study respondents as well as anonymity and confidentiality. Before commencing any primary data collection in the households, selected respondents were given an elaborate description about the scope of the study, its purpose and their role. At the end of each introduction, they were given an opportunity to ask for clarifications concerning any

aspect of the study. After exhausting any concerns raised, they then decided whether to participate or not. Those that chose to participate did so knowingly and voluntarily.

All respondents were assured that all information they provided would be treated with confidentiality, that no one would have access to it, other than the researcher. They were also assured that during reporting, all effort would be made to ensure anonymity, so that no information would be attributed directly to any respondent.



CHAPTER FOUR: DATA PRESENTATION, ANALYSIS, AND DISCUSSION

4.1. Introduction

This chapter presents results and discussions on the role of community radio in anti-FGM awareness. It comprises details of data as captured from main respondents and key informants. Quantitative data has been summarized and presented in the form of tables and charts. The data contained therein has been analyzed and corresponding discussions are included. Qualitative data are presented in narrative form since they were analyzed thematically.

4.2. Study Return and Response Rate

A total of 399 copies of the questionnaire were administered, out of which 357 were duly filled and returned. This constitutes a return rate of 89.47%. However, 11 of the returned copies were however not fully filled, resulting in a completion rate of 86.72%, as shown in Table 4.1.

Table 4. 1: Study Response Patterns

Category of participation	Frequency	Percentage
Not consenting	42	1.25
Partially filled questionnaires	11	2.76
Fully Filled questionnaires	346	86.72
Total	399	100.00

As seen in Table 4.1, the response rate for this study was very good, based on Saunders, Saunders, Lewis & Thornhill (2007) and Fincham (2008), who aver that for a survey, a response rate of 50% is adequate, 60% good and 70% and above, very good. The very high response rate could be attributed to the data collection strategy, whereby the researcher, with the aid of research assistants, issued the questionnaire and waited for

respondents to fill them up, instead of leaving respondents with the questionnaire to be collected at a later date.

Furthermore, all the anticipated seven FGDs were conducted as proposed. However, because data were collected at a time when the government of Kenya had not yet fully eased restrictions on public gatherings that were imposed to contain the outbreak of coronavirus-19 (covid-19) in Kenya, the FGDs had fewer discussants than anticipated. Each of the seven FGDs had between six and eight participants, instead of eight to twelve as proposed. However, according to Kothari (2004), a minimum of six FGD participants is adequate for social surveys. In addition, interviews were conducted with all the key informants as anticipated in the proposal, resulting in a 100% response rate for the interviews.

4.3. Socio-demographic Characteristics of Respondents

The study sought to establish the socio-demographic characteristics of respondents. Respondents were asked about their area of residence, gender, age, level of educational attainment and occupation. The findings on socio-demographic characteristics of respondents are presented in Table 4.2.

Table 4. 2 Respondents' Socio-Demographic Characteristics

Socio-demographic Variable		Frequency	Percentage	Cumulative %
Residence	Masaba	40	11.56	11.56
	Isebania	64	18.50	30.06
	Kegonga	47	13.58	43.64
	Kehancha	51	14.74	58.38
	Komotobo	52	15.03	73.41
	Kugitimo	44	12.72	86.13
	Masangora	48	13.87	100.00
	Total	346	100	
Gender	Male	175	50.58	50.58
	Female	171	49.42	100
	Total	346	100	
Age of Participant	15-19 years	38	10.98	11.56
	20-24 years	48	13.87	24.86
	25-29 years	41	11.85	36.71
	30-34 years	43	12.43	49.13
	35-39 years	37	10.69	59.83
	40-44 years	31	8.96	68.79
	45-49 years	28	8.09	76.88
	50-54 years	25	7.23	84.10
	55-59 years	20	5.78	89.88
	60-64 years	19	5.49	95.38
	65-70 years	11	3.18	98.55
	Above 70 years	5	1.45	100.00
	Total	346	100	
Level of Educational Attainment	Some Primary school	68	19.65	19.65
	Completed primary school	98	28.32	47.98
	Some secondary school	64	18.50	66.47
	Completed secondary school	48	13.87	80.35
	College (Certificate/Diploma)	44	12.72	93.06
	University degree	18	5.20	98.27
	Postgraduate degree	6	1.73	100
	Total	346	100	
Occupation	Formal Employment	97	28.03	28.03
	Clergy	20	5.78	33.82
	Peasant Farmer	111	32.08	65.90
	Student	28	8.09	73.99
	Petty Trading	74	21.39	95.38
	Others	16	4.62	100
	Total	346	100	

Regarding residence, the urban or peri-urban areas had slightly more respondents than rural areas. This is a true reflection of population trends whereby urban areas tend to be more densely populated than rural areas (World bank, 2016). Table 4.2 reveals some

interesting information about the age distribution of household heads in the study area. Almost half (49.13%) of the respondents were aged below 35 years, thereby falling within Kenya's categorization of youths (Republic of Kenya, 2010; Mnistry of Public Service, Youth and Gender Affairs, 2019) It is instructive that a significant proportion of them - approximately a quarter (24.86) - were aged below 25 years. Indeed, only a small proportion (8.67%) of the respondents were aged above 60 years, while the largest proportion (48.84%) of the respondents were in the 21 to 39 years' age bracket. This data could be an indication of changing trends in the population structure in the Kuria community, and could potentially contribute to changes in cultural practices such as FGM.

This study found that the level of educational attainment in the study area is lower than the national average in Kenya. As can be gleaned from Table 4.2, only approximately one fifth (19.65%) had some primary school education, but had not completed that level. Slightly less than one third 28.32% had completed primary school only, without proceeding to secondary school, with just slightly more than one tenth (13.87%) having completed secondary school. Furthermore, only approximately two fifths (19.65%) had post-secondary school education. Data on respondents' level of educational attainment is graphically presented in Figure 4.1.

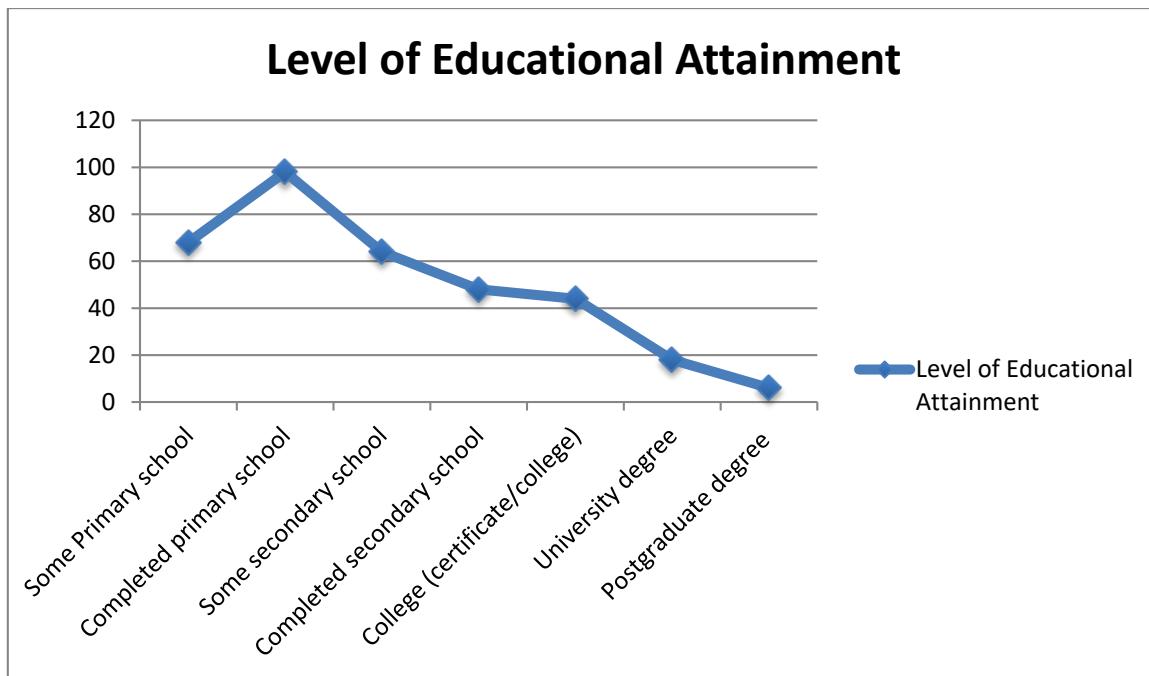


Figure 4. 1 Respondents' Highest Level of Educational Attainment

The information in Figure 4.1 clearly illustrates that the level of educational attainment is low, compared to other regions of the country. For instance, in neighbouring Suna East and Suna West sub-counties in the same County in which the study area is located, more than 75% of the population have completed secondary school (County Government of Migori, 2018). The low levels of educational attainment in the study area could be one of the factors contributing to the prevalence of FGM, since according to International Center for Research on Women (2016), and Gajaa, Wakgari, Kebede, and Derseh (2016), the level of educational attainment is one of the drivers of retrogressive cultural practices like FGM. According to the authors, FGM is more common in communities with lower literacy levels than it is in those with higher levels of literacy.

4.4. Role of Program Content on anti-FGM Awareness

The first objective of the study was to examine the role of Togotane FM's Program content on anti-FGM awareness. In this objective, the study sought to establish the extent to which Togotane FM programs carry anti-FGM content, in addition to the type of content. The study also sought to find out respondents' rating of Togotane FM's anti FGM programs' content, as well as their perceptions of the program content appropriateness and the extent to which the programs' content influenced their behaviour in relation to FGM. The results are presented, analyzed and interpreted in this section.

4.4.1. Anti-FGM content in Togotane FM programmes

A detailed content analysis was carried out on Togotane FM programs content. The program content analysis was based on data obtained from multiple sources, which included the questionnaire, FGDs and KIIs with Togotane FM management. In addition to the aforementioned data sources, the researcher listened to programs on the radio station for two weeks, with the aid of an interpreter. Based on all these data sources, the program lineup of Togotane FM is presented in Table 4.3.

Table 4. 3: Program Line-up at Togotane FM

Day	Time	Program	Content	Language of Delivery
WEEKDAYS	5-9am	Ikihita (the gate)	Politics, newspaper reviews, latest happenings	Predominantly Kuria, with a little Kiswahili
	9am-12:45pm	Tabataba	Social issues affecting society, live debates	Predominantly Kuria, with a little Kiswahili
	12:45pm-1pm	Esegere	News	Kuria
	1pm-4pm	The Wire	Bongo music	Predominantly Kiswahili, with some Kuria
	4pm-8pm	Reggae Blast	Social issues with music interludes (reggae music)	Predominantly Kuria, with a little Kiswahili
	8pm-12am	Omogeka	Marriage issues	Predominantly Kuria, with a little Kiswahili
SATURDAYS	5am-9am	Esabato	Gospel songs and preaching	Kuria
	9am-11am	Sauti ya Watoto	Children's program	Kiswahili
	11am-2pm	Agakare	Kuria culture/heritage (past and present)	Kuria
	2pm-4pm		Traditional Kuria songs	Kuria
	4pm-7pm	Michezo	Sports	Kuria
SUNDAYS	7pm-9pm	Gospel	Teachings and songs in Kuria	Kuria
	9pm – 5am		Music	
	5am-10am	Amaitagirio	Preaching	Kuria
	10am-1pm	Radio Blast	Rhumba music	Predominantly Kuria, with a little Kiswahili
	1pm-4pm	Sports	Sports	Predominantly Kuria, with a little Kiswahili
	4pm-7pm	Gospel Mix	Catholic songs	Predominantly Kuria, with a little Kiswahili
	7pm-10pm	Gospel Drive	Gospel music	Swahili
	10pm-12pm	Top 20	Music and entertainment	Kuria
	12pm-5am		Music	

As can be seen in Table 4.3, Togotane FM has six fixed programs during weekdays, which remain unchanged throughout the week. It is however instructive to note that while the radio station has only six programs during weekdays, the content is quite diverse, as confirmed by the multiple data sources. From Table 4.3, it is also clear that Togotane FM does not have any program dedicated specifically to anti-FGM. However, there was general consensus among respondents that some of the programs occasionally have anti-

FGM content. This was supported by qualitative data from FGD

“Yes there are discussions on anti –FGM usually in Tabataba programs. Most of the time there are guests who come to the studio....” (Female FGD Discussant F06 Kehancha)

“Yes sometimes we get to hear news on FGM in the community.” (Male FGD Discussant F01 Isebania)

“Yes discussion on disadvantages of FGM are there in Togotane FM. Especially when the season is ripe...” (Female FGD Discussant F03 Masaba)

Some of the programs that were identified as occasionally having anti-FGM content were *Ikihita*, *Tabataba*, and *Omogeka*. The *Ikihita* program actually contains diverse content, ranging from current affairs or news, to political commentaries and a newspapers review. In addition, the program also has call-in sessions during which listeners make live calls and participate in discussions on whatever topic is under discussion. The study established that the topics of discussion during the *Ikihita* program range from politics to social issues. The study noted that while the topic of FGM featured occasionally during the *Ikihita* show, the discussion was not detailed and tended to be very brief, limited to news items about incidents associated with the FGM season that the study established was underway during the period of data collection.

The *Tabataba* program on the other hand is more of a live-debates show, during which the presenter hosts individuals or groups to discuss topical issues. When asked the criteria for inviting guests to the show, the station manager responded thus:

“We always strive to invite experts who can address the specific issues that are

trending in public spaces at any particular time. We therefore try very much to invite people who are knowledgeable on the specific trending issue, so that they can not only shed more light to our listeners, but also be engaged in candid discussions by our audience. For instance, we invite lawyers to discuss BBI. Regarding FGM, we usually invite anti-FGM advocates from different organizations.” (Togotane FM staffer 03)

In confirmation of the response above, the radio station invited an expert to discuss FGM on two different occasions in the two weeks during which the researcher listened in. As was confirmed by qualitative data, the period of data collection coincided with the season during which young girls are usually taken into isolation for FGM. In confirmation of the response by the station manager, the station invited experts from a locally based non-governmental organization (NGO) and a local women’s group to discuss FGM on the *Tabataba* and *Reggae* shows. Qualitative data revealed that the said NGO has anti-FGM programs in the study area, which include periodic campaigns.

“We do have guests from anti-FGM Board, these radio programs support the different anti-FGM campaigns that they carrying on in the community. This is a platform that brings the whole community together”. (Togotane FM staffer 02)

It was further established that the NGOs have on several occasions secured time during the *Tabataba*, *Reggae* and *Omogeka* shows to convey anti-FGM messages, especially during such campaigns.

“During the FGM season in Kuria, the campaign is intensified by UNICEF, ADDRA, Anti-FGM board, World vision among others, The studio sessions are booked by hosts twice or even thrice a week to provide a way out for girls who don’t

want to go through the tradition.”(Togotane Fm staff 02)

On the two occasions during which the station hosted anti-FGM experts, the audience participated in the discussions on FGM. Listeners called in live, and asked questions ranging from the physical dangers of FGM, to the legal implications of engaging in the practice. During the times at which the experts were in the show, there were detailed discussions on FGM, with the experts giving factual information on the dangers of the practice, and details of how girls can access rescue services.

“Any time you come to our offices for help you will be assisted; no one will turn you away, we will protect you because it is your right, you can also walk into a police station or come to the radio station and we will reach out to you. FGM causes complications in a woman’s health reproduction system and it comes with a lot of negative impact on the girl child.....”(Invited guest on Togotane FM’s Tabataba show, 01)

Another program which featured anti-FGM content during the period of content analysis was the *Omogeka* show, which as indicated in Table 4.3, airs from 8pm to midnight. However, it is noteworthy that anti-FGM content in the *Omogeka* show is quite minimal, compared to the *Tabataba* show. This is somewhat of a contradiction, considering that the *Omogeka* show airs late in the evening. Considering that FGM is a sensitive topic, it was expected that Togotane FM’s anti-FGM content would be more pronounced in the late-evening show, in line with the findings of previous studies, which show a tendency for sensitive topics to be featured more prominently in the late-evening shows. This finding therefore contradicts previous studies. For instance, Rodgers, Vaughan, & Swalehe (2019), argue that radio stations traditionally discuss intimate issues during their

late-evening shows. According to the authors, discussions touching sexual and reproductive matters are sensitive, and even considered taboo in some communities, and tend to make some listeners uncomfortable. Similar results were reported from a study in South Africa, which found that most radio stations schedule reproductive health programs late in the evening, when it is expected that the audience will be comprised predominantly of adult listeners (Fitzgerald, Zuma, & Zogt, 2019).

With the aid of an interpreter, content analysis was conducted for the four programs that carry any mention of FGM—*Ikihita*, *Tabataba*, and *Omogeka*. An analysis of the content of the three programs revealed that *Ikihita* is dominated by discussions, while music takes up the biggest proportion of time allocated to *Tabataba* and *Omogeka*, as illustrated in Figure 4.2.

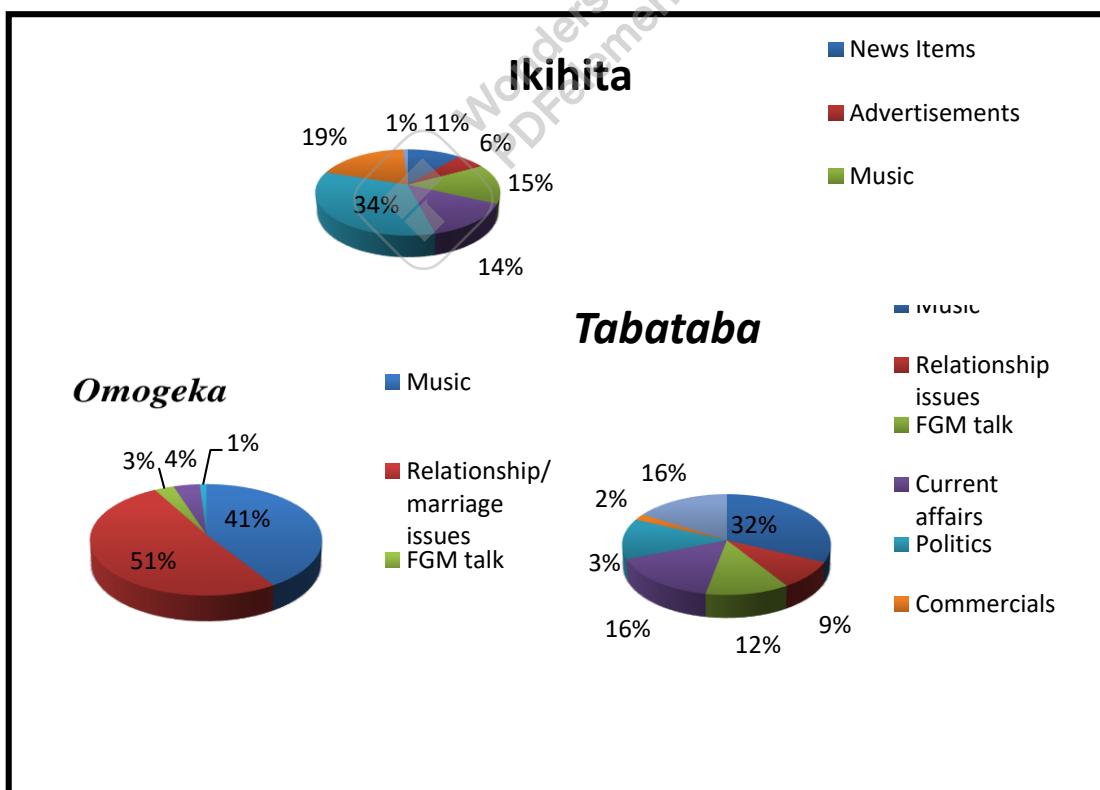


Figure 4. 2: Content analysis of *Ikihita*, *Omogeka* and *Tabataba* shows

Data in Figure 4.2 reveals that the number of times FGM was discussed in Togotane FM is too short, compared to other issues. For instance, in the *Ikihita* show, which covers current affairs and social issues, a paltry 1% of the time was allocated to FGM talk. This in itself appears to be out of sync with the prevailing situation at the time of data collection. As mentioned in the discussion after Table 4.3, the period of data collection coincided with the season during which young girls are taken into isolation for FGM. This would therefore make FGM one of the current affairs that would warrant prominent mention in the *Ikihita* show which deals with current affairs and social issues. Qualitative data from the hosts of the *Ikihita* show shed some light on why little time is allocated to anti-FGM talk. According to the hosts, events related to FGM activities are usually not reported in the show because this could imply publicizing of FGM. In the words of one of the hosts:

“During this season, there are many festivities and celebrations associated with FGM. We cannot report these as news because if we do, it could look like we are giving them publicity, which is wrong. The station has an unwritten policy of carrying anti-FGM information. Reporting about FGM activities does not constitute anti-FGM information” (Togotane FM staffer, 03)

The response of the *Ikihita* show hosts was echoed by the radio station’s manager, who informed the study that the station usually does not convey information about the festivities related to FGM since this could translate to publicity for FGM.

“As much as FGM is still taking place in our community and its culturally embedded, we do report News events around consequences of engaging in FGM. The station also reports anti-FGM news stories, such as successful rescue

operations, and success stories of girls who have been rescued from FGM". (KII Togotane Staffer 01)

This approach to FGM information could explain the very limited mention of FGM in the *Ikihita* show, and could also be the reason for the fact that there was more time devoted to FGM in the *Tabataba* show.

As can be seen in Figure 4.2, FGM content was allocated 12% of the time in *Tabataba* show, which was the highest proportion of time dedicated to FGM in any of Togotane FM's programs. This could be attributed to the fact that the *Tabataba* show included time allocated specifically to anti-FGM talks, complete with experts invited specifically for that purpose. However, the time dedicated to FGM reduces drastically in the *Omogeka* show, to only 3% as seen in Figure 4.2. Furthermore, in the *Tabataba* show, FGM discussions attracted high levels of interest and enthusiasm, as evidenced by the high number of listeners who participated in the show through live call-ins and text messages sent through short message services (SMSs).

Data collected during the two weeks of content analysis, and confirmed by qualitative data from KIIs with Togotane FM staff and FGDs, identified several key issues that are typically handled in anti-FGM programs. Some of the key points of discussions are the biological and socio-economic impacts of the practice on the girls. This particular topic appeared to be the most prominent, with most of the callers expressing interest in knowing more about the same.

"I have learnt many things from these radio sessions. Could it be that when girls get circumcised, their attitude towards pre-marital sex changes? Is this what leads to rampant teenage pregnancies and school dropouts?" (Caller 06).

“To some of us, it is a big deal giving birth once you have the cut. I know someone who developed complications during child birth, is there a way to rectify some of these effects?” (Caller 10)

Another issue that was tackled, especially by the experts during the *Tabataba* show, was related to the legal implications of FGM.

However, the study noted that many of the callers were concerned about the cultural implications of discarding FGM. One particular caller said:

“We the Kuria people have been conducting this practice since time immemorial. The main purpose of the practice is to train our young girls to be responsible and respectable members of our society. This is why Kuria girls are very disciplined and make very good wives. Now, if we discard the practice, what are we replacing it with? How are we going to ensure that our girls are brought up well, as our culture demands?” (Caller 004)

This concern with the cultural implications of doing away with FGM kept emerging in discussions, especially in the *Omogeka* show, which was more in-house because the discussions did not involve any experts. It was noted that whenever this concern was raised, it elicited a heated discussion, which tended to take a gendered angle. On all occasions during which the cultural debate emerged, elderly female callers tended to favor retaining the practice for the purpose of preserving Kuria culture, while male callers were more concerned about the biological and socio-economic effects of FGM.

“.... This is our heritage and it has been passed down from generation to generation... it will always be with us... ”(Female Caller)

“.... times have changed and our culture is evolving, it’s not a good thing to hang on to a practice that does not add much value to our girls. Girls should go to school and get an education instead of running to early marriages..... ”(Male Caller)

The matter of language also emerged prominently during the content analysis. It was noted that some of the experts who were invited to discuss FGM on the *Tabataba* show were not speakers of the local Kuria language. The study noted that whenever such a speaker was in the show, the level of participation was remarkably lower, than when the expert was a speaker of the local Kuria language. In this regard therefore, this study concurs with Catterson (2018) Mwendwa, Mutea, Kaimuri, Brun, & Kroll (2020), that communities tend to identify more strongly with information if it is conveyed in their local language.

Furthermore, the content analysis revealed that FGM also occasionally featured in the news. It was noted that the FGM items that featured in the news comprised mainly of stories related to successful rescue missions, and on one occasion, there was a news feature about a planned joint operation by the Kenya police and ministry of Interior officers.

“Ten chiefs and their assistants were interdicted in a move fight FGM. This was done shortly after County Commissioner held a security meeting with administrators from Kuria East and Kuria West sub-counties. The interdictions came in the wake of increased cases of FGM among members of Kuria community. This came after it was reported that some chiefs were privy to the cutting of girls but were not reporting the perpetrators to the relevant authorities. The County Commissioner noted that his office has identified a handful of police officers who

have been lined up for promotion due to their excellent work in rescuing girls from the cut” (News feature 20th October 2020)

Other than this specific action plan, the other news items related to FGM were mostly warnings by different government officials, promising dire consequences to any persons who participated in FGM in the Kuria region.

4.4.2. Togotane FM’s Program Content Suitability

Respondents were asked to rate the programs content on Togotane FM, starting with the most to the least favourite. The responses revealed a pattern in which preferences are differentiated by age, as shown in Table 4.4.

Table 4. 4: Respondents’ preferred programs on Togotane FM

Radio Program	Age in Years								Total	
	Below 35		35-49		50-64		Above 64			
	F	%	F	%	F	%	F	%	F	%
Ikihita	15	8.82	31	32.29	15	23.44	6	37.50	67	19.36
Tabataba	16	9.41	16	16.67	9	14.06	2	12.50	43	12.43
Eseger	4	2.35	11	11.46	13	20.31	3	18.75	31	8.96
The Wire	68	40.00	7	7.29	5	7.81	--	--	80	23.12
The Reggae	51	30.00	3	3.13	2	3.13	--	--	56	16.18
Omogeka	13	7.65	28	29.17	20	31.25	5	31.25	69	19.94
Total	170	100	96	100	64	100	16	100	346	100

As indicated in Table 4.4, most of the listeners aged below 35 years named either *the wire* or “*the reggae*” as their preferred program on Togotane FM. Indeed, close to three quarters (70%) of the respondents aged below 35 years identified either of the two programs as their favourite show. Qualitative data from KIIs and FGDs revealed that these two programs are preferred by the younger generation because they have longer music interludes than the other programs such as *Ikihita*, *Tabataba* and *Omogeka*. In relation to the music, qualitative data further revealed that the music played in these two programs resonate better with the younger generation, as opposed to the music played in

the other programs.

This revelation concurs with the results of previous studies by Wekesa (2016) and Ojwang (2017) Mogambi (2018) in Nairobi County, Kenya; Mwangi, Biwott, & Gichuhi (2018) in Nyeri County, Kenya; Agyapong & Turkson (2018) in Ghana; and Mhlanga (2016) in South Africa, that the younger generations prefer commercial radio stations to community radio because the former have longer music interludes in their programs, compared to the latter.

Instructively, only 9.41% and 7.65% of the respondents aged below 35 years mentioned *Tabataba* and *Omogeka*, respectively, as their most preferred program. This is important information because the two programs were singled out as the ones that contain FGM content, as indicated in Figure 4.2 and the subsequent discussion. The implication of this revelation is that Togotane FM's anti-FGM content may not be reaching most of the community members in this age bracket, yet it is the age at which girls are subjected to FGM, making this age bracket the potential primary target audience for anti-FGM content. It is also important to point out that as seen in Table 4.4, only a negligible proportion of respondents (2.35%) aged below 35 years mentioned *Esegere* – the news – as their favourite program. This is also worrying because the news was also identified as conveying anti-FGM content in the form of warnings of dire consequences for participating in FGM, as elaborated in the discussions in the preceding section.

The *Itihika* show emerged as the post popular show among respondents aged between 35 and 49 years, with 32.29% of them mentioning it as their favourite. The program was equally popular among respondents aged above 65 years, 37.5% of whom identified it as their favourite. Similarly, approximately a quarter (23.44%) of respondents aged between

50 and 64 years identified *Itihika* as their most favourite program. This constituted the second largest proportion of the population, making *Itihika* the second most preferred program for the 50-64-age bracket. For this age bracket, the *Omogeka* program was the most popular, with 31.25% of respondents in this age bracket mentioning it as their number one program. *Omogeka* was similarly popular among respondents aged between 35 and 49 years, as well as those aged above 64 years. In both age brackets, *Omogeka* was the second most favourite program.

Qualitative data extracted from FGDs revealed the major reasons for the popularity of the *Itihika* and *Omogeka* shows among respondents aged 35 years and above.

“It’s important to be updated on what is happening around the community but also what is happening in the county and in Kenya at Large from a radio station that broadcasts in our language” (Male FGD Discussant F06, Isebania)

“...since the pandemic, things have changed so in a time of uncertainties like the one we are experiencing right now concerning the pandemic, I tune in everyday to this program to get updated...” (Female FGD Discussant F04, Kegonga)

I love following the proceedings on BBI, the different perspectives that we get from the discussions enlightens me on the details in the document, I for one I have not read the document so I depend on the radio for guidance. Besides the politics that steers BBI is very interesting.” (Male FGD Discussant M03, Kugitimo)

The popularity of *Itihika* was related largely to the fact that the program dwells on current affairs, especially relating to politics. Qualitative data established that politics was a topic of great interest to most of the older respondents. This could be related to the fact that at

the time of data collection, the debate on the merits and demerits of a referendum on the constitution of Kenya was beginning to gain momentum. The content analysis revealed that debate on this particular topic was particularly heated during the *Itihika* show, eliciting great interest from the audience. According to one discussant at an FGD:

"Right now this matter of BBI is all over the news in Kenya. It is important for us to keep abreast with the national discussion so that we are not left behind. The Itihika program allows us to ventilate on this, and express our opinions on BBI. It also enables us to know what other people are thinking about it, especially politicians" (47-year-old Male FGD discussant M02 Komotobo).

Qualitative data further revealed that the newspaper review component is especially popular among listeners aged above 35 years. This is especially so because while most of the community members would like to read newspapers, they are not able to access them in the rural areas. In the words of one FG discussant:

"You see, here in the village, we cannot get newspapers. But when we listen to Itihika, we are able to know what the newspapers contain. It is a shortcut for reading newspapers" (54-year-old Male FGD discussant M05 Kugitimo)

This particular explanation is backed by the findings of Kumbhare, Padaria, Singh, & kumar (2018) and Guo (2016) who aver that older generations tend to be attracted to radio and television programs with political content.

On the other hand, the popularity of the *Omogeka* program was associated to the fact that the discussions therein are largely uncensored. Qualitative data from FGDs and KIIs, in addition to data from content analysis, showed that although both *Itihika* and *Tabataba*

bear discussions on social issues, discussions on *Omogeka* tend to take a more no-holds-barred approach, with limited restrictions on the topics and depths of discussions. According to one FGD participant, “..... *the Omogeka is a show for adults like us.*” (39-year-old FGD discussant at Kegonga).

The aforementioned response lends credence to the observations in the preceding section, in which the study revealed that discussions on FGM in the *Omogeka* show tend to elicit more heated debate than the sessions involving experts in the *Tabataba* show. As revealed by qualitative data from Togotane FM management, the *Tabataba* program is more of a family show, because it airs early in the day. For this reason, the topics and language of discussion tend to be more moderated.

This study further established through interviews with the radio station staff that Togotane FM had never done an audience survey to establish if the programs they broadcast resonated well with their target audiences.

4.4.3. Appropriateness of Togotane FM’s anti-FGM content in relation to awareness

The study sought to determine the appropriateness of Togotane FM’s anti-FGM content. To realize this, respondents were asked to rate three key indicators on a scale of 1-5, where 1 was equivalent to very poor; 2 was poor; 3 neutral; 4 good; and 5 represented excellent. The indicators of appropriateness included timing of programs with anti-FGM content; themes/topics covered in the programs with anti-FGM content; and the depth and delivery of the content. Findings on each of these were as presented in Table 4.5.

Table 4. 5: Respondents' rating of appropriateness of Togotane FM's anti-FGM content

Indicators of Appropriateness	N	Min	Max	Mean	Std. Deviation
The timing of programs with anti-FGM content is appropriate	346	1	5	2.4148	.83497
Togotane FM's anti-FGM content covers all the relevant topics related to FGM	346	2	5	3.8097	.76498
The presenters demonstrate knowledge of the subject matter	346	2	5	3.4192	.76827
The delivery of the anti-FGM content is done in an interesting and captivating manner	346	1	5	2.9271	.67341

Data in Table 4.5 shows that in all the indicators, perceptions towards the appropriateness of Togotane FM's anti-FGM content were rated moderately, with a mean ranging from

2.4 to 3.8, with closer concentration of individual observations (standard deviation ≤ 1).

As can be seen in Table 4.5, a majority of the respondents remained neutral on whether the timing of Togotane FM's anti FGM content is appropriate. Qualitative data further revealed a lack of consensus among respondents on the most appropriate timing of FGM content.

“... I feel that the timing is good” (Female FGD Discussant F02 Masangora)

“... this matter should be discussed by grownups” (Female FGD Discussant F03 Kehancha)

“...it should be at a time when everyone is at home during peak hours” (Male FGD Discussant M04, Komotobo)

Further probing in FGDs showed that some respondents felt strongly that sensitive FGM-related matters should be aired late in the evening. However, other respondents felt, equally strongly, that FGM is a matter of concern to the entire family, since it affects even

very young girls, and should be featured in family shows that are aired much earlier in the day. Nevertheless, data from key informants unveiled greater consensus, with all of them arguing that FGM is a family matter, and should be discussed openly in family shows.

“FGM is not a secret in the Kuria community, it’s something that is celebrated. Talking about it on air is just creating a space for all perspectives to be heard by every audience....”(Togotane Staffer 03)

“The sensitive details on the practice should be discussed at a time when the children are not listening, most of the sexual teachings surrounding the practice is considered a private affair” (Female FGD Discussant F06, Masangora)

“I don’t mind the timing, I find the programs very educative and they are delivered in a good language it’s good for every audience....” (Male FGD Discussant M03, Komotobo)

This study therefore reveals the existence of divergent opinions on the matter of timing of FGM content. On the one hand, the bearers of FGM messages, being radio presenters and experts in FGM, strongly believe that the content is universal and should be aired to the general population, during family shows. On the other hand, there is lack of consensus among the listeners, with the latter being divided almost in the middle on the matter.

Regarding the delivery of the content, the aggregate mean score was 2.9271, with a standard deviation of 0.67341. This implies that respondents could neither agree nor disagree that FGM content was delivered in an interesting and captivating manner. This could be related to the fact that, as confirmed by qualitative data, respondents were rating

the experts who are usually invited to discuss anti-FGM matters, and not Togotane FM radio presenters. Qualitative data obtained from key informants further confirmed that indeed, the experts were not trained in media, and might therefore not have the technique necessary for such presentations.

“Yes most of the time we get hosts from different organizations as I said earlier, they come with experts who sometimes are not conversant on how to keep the audience engaged or interested in the discussant. They have the content but delivering it sometimes is tricky.” (Togotane FM Staffer 01)

Qualitative data however revealed greater consensus on the actual content of FGM messages. For instance, there was general agreement that the content covers all topics related to FGM; and that the presenters demonstrate a good depth of knowledge of FGM matters. In this respect, qualitative data clarified that respondents were referring specifically to the experts invited to the station, especially the *Tabataba* show.

“The programs are very informative and they do paint the pictures as it is, they shade more light on issues that never used to be discussed such as the side effects of the procedure” (Female FGD Discussant F01, Masaba)

In this regard, qualitative data confirmed the data in Table 4.5, which shows that more than half the respondents (mean 3.8097, with a standard Deviation of 0.76498) felt that the content covers all the relevant topics. Similarly, as shown in Table 4.5, more than half of the respondents (mean of 3.4192 with a standard deviation of .76827) were in agreement that the presenters are knowledgeable on FGM.

4.4.4. Role of Togotane FM's Program Content in anti-FGM awareness

The study sought to establish if Togotane FM's anti-FGM programs could influence the audience to take action against FGM. For this reason, respondents were asked if Togotane FM's anti-FGM programs had influenced them to take some form of action regarding FGM. Their responses are presented in Figure 4.3

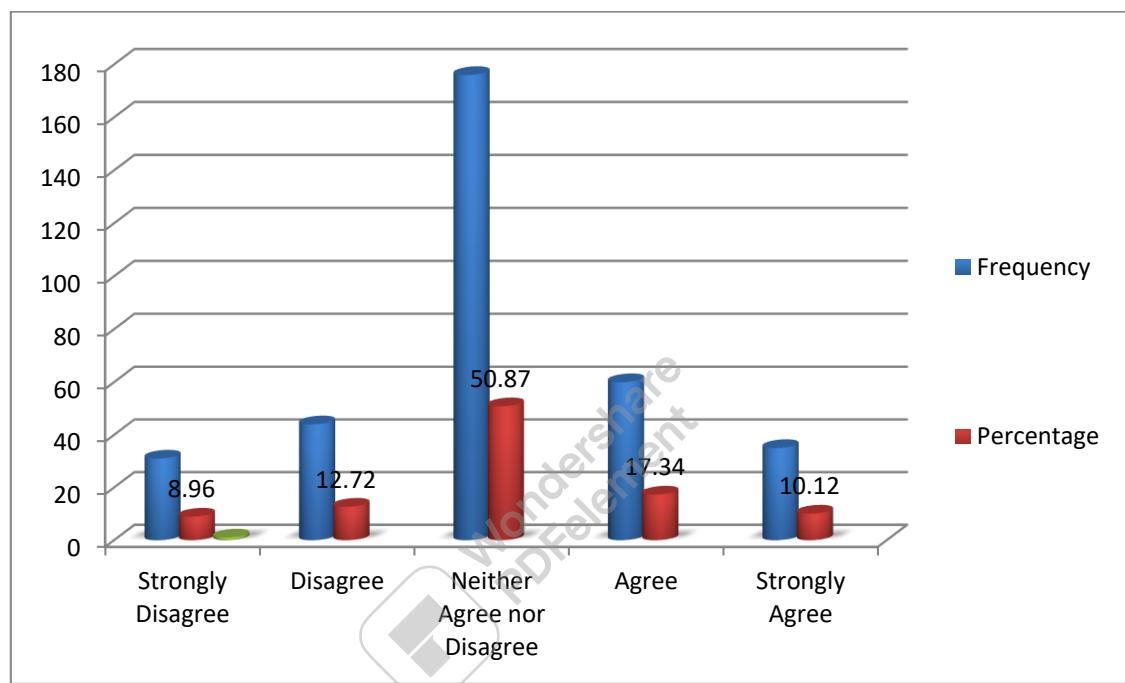


Figure 4. 3: Togotane FM's anti-FGM Programs have made me take action about FGM

Data in Figure 4.3 presents somewhat of a paradox. As was earlier shown in Table 4.8, more than half of the respondents (mean of 3.8097, with a standard Deviation of 0.76498) were in agreement that Togotane FM's FGM content covers all the relevant topics, and that the station's hosts of the show are knowledgeable on FGM. However, Figure 4.3 shows that half of the respondents could neither agree nor disagree that the programs had influenced them to take any action on FGM. As seen in Figure 4.3, only one tenth (10.12%) strongly agreed that the station's anti-FGM content had influenced them to take

some action on FGM. Furthermore, slightly less than one fifth agreed that the station's anti-FGM content had influenced them to take action on FGM.

While the information in Figure 4.3 does not conclusively say that Togotane FM's anti-FGM programs did not influence respondents to take action on FGM, it also does not say that respondents were influenced to take action. This finding contradicts previous results from studies such as Khan et al. (2017); Backhouse (2019); and Sarrassat, et al. (2018) all of which found that community-based radio strongly influence listeners to take positive action regarding targeted behavior. The results of this study as presented in Figure 4.3 therefore, neither agree nor disagree with the aforementioned studies that community radio is an influential agent for behavior change. It is likely that the inconclusive results to this study could be related to the amount of time allocated to anti-FGM content in Togotane FM, as seen in the discussion succeeding Table 4.3. It is equally likely that the inconclusive results could be related to the general lack of audience segmentation, as seen in the following section.

4.5. The Role of Audience Segmentation in Anti-FGM Awareness

Objective Two of this study was to assess the role of audience segmentation in anti-FGM awareness. Although qualitative data obtained from Togotane FM's management and staff suggested that their programs are not audience specific, and are generally targeted at all audiences, the content analysis of the station's programs revealed otherwise. An analysis of the content revealed that some of the programs were targeted at specific audiences, as indicated in Table 4.6.

Table 4. 6: Audience segmentation for Togotane FM's programs

Day & Time	Program	Language	Content	Target Audience
Weekdays	5am-9am	Ikihita	Kuria	Politics, newspaper review, current affairs
	9am-12:45pm	Tabataba	Kuria	Social issues affecting society, live debates
	12:45pm-1pm	Esegere	Kuria	News
	1pm-4pm	The Wire	Swahili	Bongo music
	4pm-8pm	Reggae Blast	Kuria	Social issues with music interludes (reggae music)
	8pm-12am	Omogeka	Kuria	Marriage issues
	5am-9am	Esabato	Kuria	Gospel songs and preaching
Saturdays	9am-11am	Sauti ya Watoto	Swahili	Children's program
	11am-2pm	Agakare	Kuria	Kuria culture/heritage (past and present)
	2pm-4pm	Music	Music	Traditional Kuria songs
	4pm-7pm	Michezo	Kuria	Sports
	7pm-9pm	Gospel	Kuria	Teachings and songs in Kuria
	9pm – 5am		Kuria	Music
	5am-10am	Amaitagirio	Kuria	Preaching
Sundays	10am-1pm		Kuria	Rhumba music
	1pm-4pm	Michezo	Kuria	Sports
	4pm-7pm	Gospel Mix	Music	Catholic songs
	7pm-10pm	Gospel Drive	Swahili	Gospel music
	10pm-12pm	Top 20	Kuria	Music and entertainment
	12pm-5am		Kuria	Music
				General Audience

Data in Table 4.6 reveal that most of the programs in Togotane FM's schedule are not audience specific. As shown in Table 4.6, all the programs scheduled from 5am to 1pm during weekdays are not audience specific, since they target all audiences. Qualitative data from the station's management and other key informants did not reveal any possible rationale for this. Indeed, qualitative data from the station's management disclosed that their general approach is to target all audiences. As explained by one key informant.

“Our programs target all audiences because as a media house, we have only one radio station. We therefore have to squeeze in everyone, as opposed to other media

houses that have many stations and can therefore reach many different audiences with different content at the same time.” (Togotane FM Staffer 01)

The response raised by the key informant mirror the findings of studies by Ngugi & Kinyua (2014); Mwangi, Biwott, & Gichuhi (2018); and Amadu & Amin (2018) who aver that community radios in Africa tend to target the general population. The broad approach to segmentation could be attributed to the fact that community radios tend to be centered around development communication, which affects the general population.

4.5.1. Togotane FM’s approach to segmentation

As earlier mentioned, even though Togotane FM staff averred that the station does not segment its audiences, data from the content analysis revealed otherwise, as shown in Table 4.6. From Table 4.6, it is evident that the station has adopted two approaches to segmentation.

In the first instance, the station appears to have adopted the blocking approach to programming, especially during weekdays. During weekdays, the station has grouped complementary programs together. In this case, the blocking is based on the target audience, whereby programs targeting all audiences are lumped together in the earlier part of the day, then those targeting specific populations are scheduled for later in the day.

Furthermore, evidence of blocking can be seen in the general theme, wherein all the programs in the earlier part of the day have a common theme - which is socio-political issues and trending stories or news. However, the segmentation approach differs markedly for the weekend schedule, wherein blocking by age group seems to take precedence.

As can be seen in Table 4.6, Togotane FM's second approach to segmentation appears to be based on socio-demographic characteristics of its audiences. The socio-demographic approach appears to have adopted two variables – age and religious affiliation.

a) Audience segmentation by age

As can be seen in Table 4.6, some of the programs have been segmented along the lines of age. For instance, all programs running through weekdays from 5:00am to 01:00pm are for all audiences, and include *Ikihita*, *Tabataba* and *Esegere* but from 01:00pm to 08:00pm. *The Wire* and *Reggae Blast* were segmented for youth audiences, whereas Omogeka that runs from 8pm to 12:00 am is meant for an older audience. Similarly, over the weekend, some of the programs such as *Sauti ya Watoto* running from 09:00am to 11:00am and *Michezo* 01:00pm to 04:00pm on Saturdays are for children and youth respectively.

The targeting of children during weekends mirrors the practice in many other radio stations, both commercial and community, because school days in Kenya run from Mondays to Fridays. Furthermore, the practice could be as a result of a government of Kenya requirement that all broadcasters should ensure that a minimum of five hours of their radio or TV station programming per week is devoted to programmes dedicated to children (Communications Authority of Kenya, 2018). However, as can be seen in Table 4.6, Togotane FM falls short of this requirement, considering that the children's programme, *Sauti ya Watoto*, runs for only two hours on Saturdays.

b) Audience Segmentation by religious affiliation

Another Socio-demographic variable on which Togotane FM appears to have based its audience segmentation is religious affiliation, as can be seen in Table 4.6. For instance,

on Saturday morning, *Esabato*, running from 05:00am to 09:00 am comprises of songs and preaching for Seventh Day Adventists, while on Sundays, running from 04:00pm to 07:00pm are songs targeted at listeners who are adherents of the Catholic faith.

The contradiction between the station's staffers' position on segmentation and the findings of content analysis could be caused by a lack of understanding, on the part of the station's staff, of what constitutes audience segmentation. This response was confirmed when it was revealed that the station does not have a scheduling strategy. When asked if they have a scheduling strategy, the station's management responded to the negative, and revealed that their programs schedule was informed by observing the practice in other stations in Kenya. When asked which strategy they applied in scheduling their programs, the manager had this to say:

"When we were deciding on what to schedule when, we studied what other stations are doing, then tried as much as possible to adopt a similar, but not exactly the same, strategy. This is because we are essentially targeting the same audience as other local and national radio stations. We therefore cannot afford to be different as this might make us loose our listenership."

The absence of a clear scheduling strategy could be related to the fact that Togotane FM did not have a scheduling policy. According to Paul, Dihlon, and Bagga (2017), scheduling strategies and policies are typically informed by proper audience surveys. This study however noted that Togotane FM does not conduct proper audience surveys, due to what the station's management referred to as resource limitations.

Based on the aforementioned, the implication of Togotane FM's audience segmentation strategy on anti-FGM content is that the latter will not explicitly take into consideration

the target audience's needs. This study arrives at this supposition based on the fact that the station does not conduct proper market surveys to establish audience needs and preferences. For this reason, the station might not have a clear understanding of the demographic characteristics of their audiences, their precise socio-economic situations, program preferences, and listening habits. This might be a challenge that might affect their effectiveness in designing and delivering anti-FGM messages, since according to Eastman & Ferguson (2013), it is important to find out from the audience what they want, so as to tailor programs to those needs. Furthermore, a clearer understanding of the listening habits of different target audiences might better inform the station's scheduling strategy.

4.5.2. Influence of Togotane FM's audience segmentation on FGM awareness

As mentioned in the preceding discussion, this study found that Togotane FM does have audience segmentation practices. The study therefore also sought to establish if the station's segmentation approach influenced FGM awareness. In so doing, respondents were asked to state if Togotane FM's anti FGM content had helped them acquire new knowledge and if this had changed their perception about FGM. In order to capture the segmentation approach that runs through most of the week, the responses were desegregated on the basis of age, which is the main segmentation approach of the station. The responses were captured on a likert scale of 1 – 5, and are as presented in Table 4.7.

Table 4. 7: Influence of Togotane FM's Anti FGM programs

Age Group	SD		D		N/A/D		A		SA		T
	F	%	F	%	F	%	F	%	F	%	
Togotane FM's anti-FGM content has helped me acquire new knowledge on FGM											
15-19 years	11	28.95	17	44.74	06	15.79	03	7.89	01	2.63	38
20-24 years	15	31.25	19	39.58	05	10.42	05	10.42	04	8.33	48
25-29 years	08	19.51	16	39.02	07	17.07	05	12.20	05	12.20	41
30-34 years	05	11.63	15	34.88	15	34.88	06	13.95	02	4.65	43
35-39 years	03	8.11	03	8.11	07	18.92	15	40.54	09	24.32	37
40-44 years	02	6.45	04	12.90	08	25.81	10	32.26	07	22.58	31
45-49 years	03	10.71	03	10.71	08	28.57	08	28.57	06	21.43	28
50-54 years	03	12.00	02	8.00	07	28.00	09	36.00	04	16.00	25
55-59 years	02	10.00	03	15.00	09	45.00	04	20.00	02	10.00	20
60-64 years	02	10.53	02	10.53	09	47.37	03	15.79	03	15.79	19
65-70 years	03	27.27	01	9.09	05	45.45	01	9.09	01	9.09	11
Above 70 years	00	0.00	01	20.00	03	60.00	01	20.00	00	0.00	05
Totals	57	16.47	86	24.86	89	25.72	70	20.23	44	12.72	346
Togotane FM's anti FGM content has changed my perception about FGM											
15-19 years	10	26.32	16	42.10	8	21.05	02	5.26	02	5.26	38
20-24 years	16	33.33	17	35.42	9	18.75	03	6.25	03	6.25	48
25-29 years	08	19.51	14	34.15	11	26.83	04	9.76	04	9.76	41
30-34 years	04	9.30	13	30.23	19	44.19	03	6.98	04	9.30	43
35-39 years	03	8.11	08	21.62	17	45.94	05	13.51	04	10.81	37
40-44 years	01	3.23	07	22.58	14	45.16	06	19.35	03	9.68	31
45-49 years	02	7.14	03	10.71	16	57.14	04	14.29	03	10.71	28
50-54 years	02	8.00	04	16.00	11	44.00	04	16.00	04	16.00	25
55-59 years	04	20.00	05	25.00	08	40.00	02	10.00	01	5.00	20
60-64 years	03	15.79	07	36.84	07	36.84	02	10.53	00	0.00	19
65-70 years	01	9.09	06	54.54	04	36.36	00	0.00	00	0.00	11
Above 70 years	02	40.00	02	40.00	01	20.00	00	0.00	00	0.0	5
Totals	56	16.18	102	29.48	125	36.13	35	10.16	28	8.10	346

KEY

SD = Strongly Disagree D = Disagree NA/D = Neither Agree nor Disagree
 A = Agree SA = Strongly Agree F = Frequency T = Total

As can be seen in Table 4.7, approximately one third (32.95%) of the respondents either agreed or strongly agreed that the anti-FGM content on Togotane FM had helped them acquire new knowledge on FGM, while slightly more than two fifths (41.33%) either disagreed or strongly disagreed with the statement (24.86% and 16.47% respectively). Interestingly, a large proportion of those who disagreed or strongly disagreed were respondents aged below 35 years. Cumulatively, close to two fifths (39.41) of respondents

aged below 35 years disagreed, and more than one fifth (22.94%) strongly disagreed, that Togotane FM’s anti-FGM content had helped them acquire new knowledge on FGM. This implies that approximately two thirds (62.35%) of the respondents either disagreed or strongly disagreed with the statement.

In contrast, only two fifths of respondents aged between 35 and 64 years either disagreed or strongly disagreed (9.38 and 10.63% respectively) that Togotane FM’s anti-FGM content had helped them acquire new knowledge on FGM. Furthermore, half of the respondents in this age bracket (35-64 years) either agreed or strongly agreed (30.63% and 19.38% respectively) with this statement. Interestingly, half (50%) of the respondents aged above 65 years neither agreed nor disagreed with the statement that Togotane FM’s anti-FGM content had helped them acquire new knowledge on FGM.

Similar results are seen in relation to the statement “Togotane FM’s anti FGM content has changed my perception about FGM”. Cumulatively, more than half (57.64) of the respondents aged below 35 years and disagreed (35.29%) or strongly disagreed (22.35%) with this statement. Only a small proportion (14.70%) of the respondents in this age group either agreed or strongly agreed with the statement. In contrast, only one third (30.62%) of respondents aged between 35 and 64 years either disagreed (21.25%) or strongly disagreed (9.38%) with the statement, compared to 23.76% who agreed or strongly agreed. Interestingly however, close to half (45.62%) of respondents in this 35-64 years’ age bracket neither agreed nor disagreed with this statement. Similarly, among the respondents aged 65 years and above, a majority (68.75%) either disagreed (50%) or strongly disagreed (18.75%) with the statement, with the remaining 31.25% neither agreeing nor disagreeing with the statement. In this age bracket (65 years and above), none of the respondents agreed in any way with the statement.

Data in Table 4.7 is in tandem with the information in Table 4.4, which shows that respondents below the age of 35 years did not mention *Tabataba* and *Omogeka* as their most favorite program. This is very instructive, considering that Togotane FM's anti-FGM content is mainly broadcasted in the two aforementioned two programs. While the station considers the programs to be targeting the general audience, it is clear that the programs predominantly attract listeners aged 35 years and above.

The results of Table 4.7, seen together with those in Table 4.4, confirm that community radio does contribute to awareness creation. This is because a significant proportion of the category of respondents who mentioned *Tabataba* and *Omogeka* as their most favourite programs (the 35-64 years' age bracket), as seen in Table 4.4 on page 55, also said that they had gained knowledge on FGM from the station's anti-FGM content.

This finding is in tandem with the results of previous studies by Tsegyu and Asemah (2018), who found that in Ethiopia, audience segmentation resulted in community radio contributing to a change in attitude among local farmers. Similarly, Agyapong and Turkson (2018) found that in Ghana, community radio programs that were audience specific helped to create awareness on new farming technology.

However, in somewhat contrasting results, Table 4.7 shows that even though 50% of the respondents in the 35-64 years age bracket had agreed or strongly agreed that they had gained new insights on FGM, only 23.76% agreed or strongly agreed that Togotane FM's anti-FGM content had changed their perceptions about FGM. More than half of the respondents (58.09%) remained non-committal, neither agreeing nor disagreeing that Togotane FM's anti-FGM programs had changed their perception about FGM. This is interesting considering that half of them asserted that they had learned something new

about FGM from Togotane FM. Cumulatively, only 18.26% of all the respondents agreed or strongly agreed that Togotane FM's anti-FGM content had changed their perceptions regarding FGM. Close to half (45.66%) of all respondents either disagreed or strongly disagreed with the statement, with 36.13% neither agreeing nor disagreeing.

As seen in the discussion after Figure 4.1, most of the anti-FGM content on Togotane FM sensitizes the audience on the dangers and disadvantages of the practice. This being the case, and considering that a fair proportion of the respondents have learnt something new about the dangers and disadvantages of FGM, it would be expected that a corresponding proportion of them would have changed their perceptions about FGM after exposure to the content.

Data in Table 4.7 therefore confirms the argument subsequent to Figure 4.3, in which it is averred that this study did find that the connection between awareness creation and behavior change is inconclusive. This finding contradicts the results of previous studies by Khan et al. (2017); Backhouse (2019); and Sarrassat et al. (2018), which found a strong link between awareness creation and behavior change in relation to community radio.

4.6. The Role of Audience Participation in Awareness Creation

Objective Three of this study was to evaluate the role of audience participation in relation to Togotane FM's anti-FGM programme. The study sought information on community's access to Togotane FM's community radio programs.

4.6.1. Respondents' access to radio

To establish respondents' participation in Togotane FM's anti-FGM programmes, the study first sought to find out their access to radio. The study established that 98.4 percent of the respondents indeed had access to radio, as shown in Table 4.8.

Table 4. 8 Respondents' Access to Radio

Access to Radio	Frequency	Percentage	Cumulative Percentage
Yes	189	98.4	98.4
No	3	1.6	100.0
Total	192	100.0	

While almost all the respondents had access to radio as seen in Table 4.8, qualitative data from FGDs clarified that not all respondents owned radio sets, and that many of them had radios in their mobile phones.

“I tune in to Togotane FM through the phone, it's very convenient. I listen in while running my daily errands.”(Male FGD discussant M01 at Komotobo)

“I am yet to own a radio set but that doesn't stop me from listening to Radio. I spend most of the time in the farm. I tune in to Togotane FM through my mobile phone, that way I stay informed on what is happening in my community as I also get entertained.” (Female FGD discussant F05 at Masaba)

“I tune into Togotane FM through my phone especially when am in the farm very early in the morning.....” (Male FGD discussant M03 at Isebania)

FGDs further revealed that most of those who had radios in their mobile phones tended to tune in during the day as they went about their usual duties. This has direct implications for radio, since it signifies new frontiers for radio listenership, with many listeners tuning in on the go while attending to other matters. Furthermore, the data in Table 4.8 concurs with Shahzalal and Azizul (2019), who argue that despite the global digitization and the shift towards alternative infotainment media, radio is still an important medium of communication, especially in rural settings such as the study area.

4.6.2. Listenership of Togotane FM

The study also sought to find out how many of the respondents listened to Togotane FM. Respondents were asked to list the radio stations that they usually listen to, starting with the most listened to the least favorite. The most listened to was Togotane FM with 27 percent and the least was KBC radio with 10 percent listenership. The data generated in the listing is presented in Table 4.9.

Table 4. 9: Respondents' Preferred Radio Stations

Data Collection Site	Radio Stations																		
	TFM		RC		MFM		RJ		RM		KFM		KBC		OT		TO		
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%	
Kuria	Masaba	14	4	09	3	06	2	06	2	03	1	--	-	01	0	01	0	40	12
West	Isebania	12	3	10	3	09	3	07	2	09	3	11	0	03	1	03	1	64	16
	Kehancha	11	3	09	3	06	2	07	2	07	2	07	1	02	1	02	1	51	15
Kuria	Kegonga	13	4	11	3	07	2	06	2	06	2	03	1	01	0	--	-	47	14
East	Komotobo	18	5	07	2	06	2	09	3	08	2	02	0	--	-	02	1	52	15
	Kugitimo	12	3	08	2	09	3	08	2	05	1	--	-	01	0	01	0	44	11
	Masangora	13	4	09	3	10	3	05	1	07	2	01	0	02	1	01	0	48	14
	TOTALS	93	2	63	1	53	1	48	1	45	1	24	7	10	3	10	3	34	10

KEY

TFM: Togotane FM

RJ: Radio Jambo

KBC: KBC Radio

RC: Radio Citizen

RM: Radio Maisha

OT: Others

MFM: Milele FM

KFM: KISS FM

TO: Total

As can be seen in table 4.9, Togotane FM is the most preferred radio station in the study area, followed by radio citizen, Milele FM, Radio Jambo, Radio Maisha, KISS FM and KBC Radio in that order. This finding was confirmed by qualitative data from FGDs and KIIs, in which all informants were in agreement that Togotane FM is the most preferred radio station in the study area. As was explained by one discussant during an FGD for women:

"most people like listening to Togotane FM because it belongs to us, and has programs that are relevant to us" (Female FGD discussant F02 at Kegonga)

Qualitative data further revealed that even those respondents who selected other radio stations as their most preferred still listened to Togotane FM from time to time. Indeed,

as revealed by a male discussant at an FGD:

“For us Kurias, listening to Togotane FM is like going home. Even when you live away from your home because of work, you must visit your home from time to time. Most of the members of the Kuria community who prefer other radio stations still tune in to Togotane FM occasionally, to touch base with their home” (Male FGD MO2 Discussant at Kugitimo)

The perceived sense of ownership is further accentuated by the use of the local language by Togotane FM in all its broadcasts. Qualitative data revealed that Kiswahili is a predominant language in the study area, probably due to the close proximity to Tanzania where Swahili is the main language. Nevertheless, despite the predominance of Kiswahili in the study area, this study found that most of Togotane FM programs are delivered in the local Kuria language, as will be seen later in this document. The use of the local Kuria language could be one of the contributory factors to the station’s popularity in the study area. As explained by one of the key informants:

“Togotane FM broadcasts in the local Kuria language, which the local community identifies with. The use of the local language gives community members a sense of ownership, because they can identify with the station.” (Togotane FM’s member of staff 02)

This argument resonates well with evidence from previous studies, which have found that local communities tend to associate more with information that is conveyed in their local language. For instance, in a study on the influence of language in communicating information about FGM in Meru County, Kaunga and Ndati (2017) found that the use of the local language was more effective in passing information about FGM. Elsewhere, a

study in Somaliland revealed that local communities identify more strongly with information if it is conveyed in their local language (Catterson, 2018). A similar study among several rural communities in Kenya also found a close association between use of local languages and receptiveness to anti FGM information (Mwendwa, Mutea, Kaimuri, Brun, & Kroll, 2020)

Furthermore, the apparent popularity of Togotane FM could be associated with the fact that the station carries local content, as will be elaborated later in this document. Qualitative data from Togotane FM management revealed that the station gives prominence to local content. In the words of one of the key respondents:

“Most of our content is local. Indeed, even in the news, we give a lot of prominence to local news. We also carry very many local interest stories, ensuring that we cover matters that are of immediate interest to the local community. Many of the stories and issues that we cover cannot find any airtime in national radio, and that is what makes Togotane FM very popular in this region.” (Togotane FM member of staff 01)

The information highlighted above confirms the findings of previous studies by Khan et al. (2017) and Kaunga and Ndati (2017), who all found that community based radio stations have gained prominence in recent years, because they contain programs that are relevant to the community. According to the authors, community based radio stations carry local voices and promote local, community-specific issues, which resonate well with audiences.

The study also sought to find out the times during which respondents usually tune in to Togotane FM’s programs. The results are presented in Table 4.10.

Table 4. 10 Times During Which Respondents Usually Tune into Togotane FM

Time of Day	Frequency	Percentage
Between 5am and 8am	241	69.65
Between 8am and 11am	183	52.89
Between 11am and 2pm	141	40.75
Between 2pm and 5pm	136	39.31
Between 5pm and 8pm	197	56.94
Between 8pm and 10pm	152	43.93
Between 10pm and midnight	96	27.75

Data in Table 4.10 shows that the largest proportion of listeners tune-in during the early hours of the day, and in the early evenings. This listening pattern could be attributed to the fact that many of the listeners tune-in when they are at home, while a smaller proportion tune-in during the day. Qualitative data further revealed that a majority of those who listen to Togotane FM during the day do so at social places including the local markets, where radios are often tuned on at very high volumes. This revelation has programing implications, since such a listener may not listen to an entire program, or an entire discussion during a program.

4.6.3. Community participation in media production

The study sought information on three processes of audience participation: design and development of anti-FGM content; hosting anti-FGM shows and providing feedback for anti-FGM shows. Respondents who listen to Togotane FM were asked the extent to which they participated in each of these three processes, and their responses are presented in Figure 4.4.

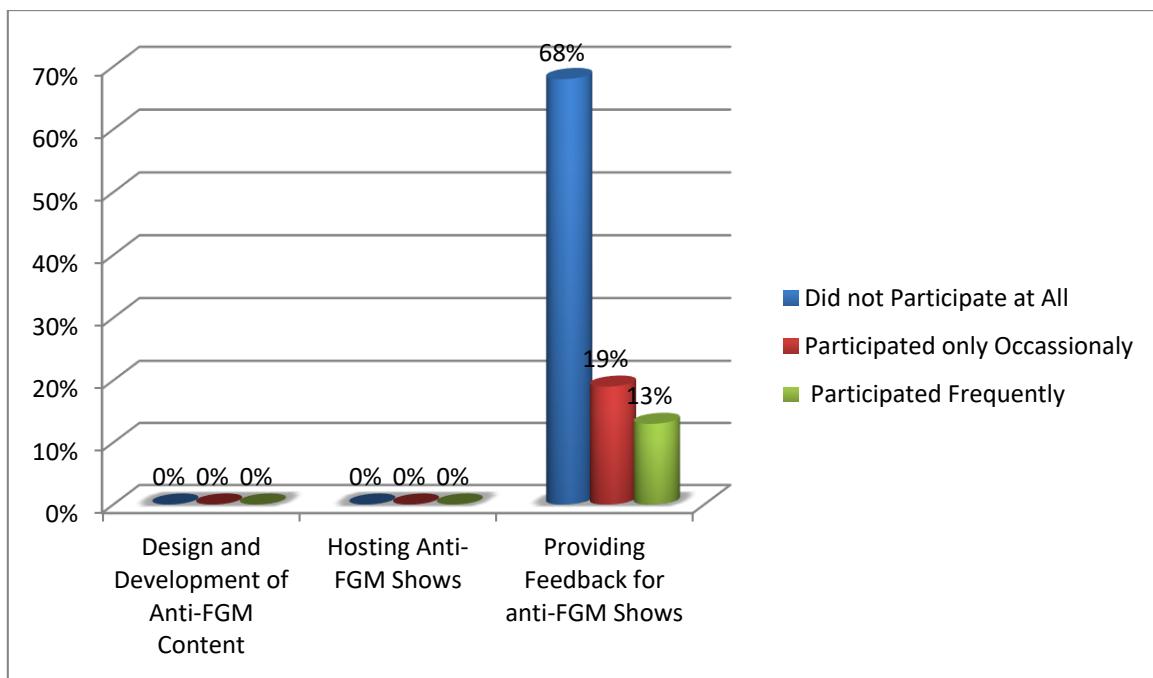


Figure 4. 4: Respondents participation in the programming process

As illustrated in Figure 4.4, none of the respondents participated in content design and development, as well as hosting of the radio shows. Data in Figure 4.4 was confirmed by staff and management of the radio station, who said that they did not involve the audience in content development and delivery.

“The only time we incorporate the community in the programs is when we use the information they have provided through the calls and text. But the production is done by Togotane Fm staff only” (Togotane FM Staffer 03)

From KIIs, it emerged that the station considers program design and delivery to be technical undertakings, which can only be performed by well-trained personnel.

“It had not occurred to us that we need to involve the community in program design and development. Even then, program design and development is a technical endeavour, which most of the community members may not be well versed in.

Involving them could therefore compromise the quality of our programs.”

(Togotane FM Staffer 01)

Corroborating with the station manager’s response, one radio presenter confirmed that they only invite experts from organizations involved in anti-FGM activities such as Action Aid, World Vision, Goseso Women Network, ADRA Kenya, Nyanza Initiative for Girls Education and Empowerment (NIGEA), and Msichana Initiative, among others.

In the words of the radio presenter:

“I am not able to remember ever inviting anyone who is not an expert to a show. We usually invite people who can share their expertise in their respective fields, to enrich our listeners lives and experiences”.

Clearly, the station’s staff and management were only looking at the technical aspects of program production, without considering the fact that content development and delivery could involve ideas development and presentation, as well as the technical bit.

4.6.4. Audience feedback on anti-FGM content

As can be seen in Figure 4.4, the only process in which respondents participated was providing feedback to the radio station. Even then, close to two thirds of the respondents who listen to Togotane FM said they did not participate at all in providing feedback, with only 32% saying that they participated either occasionally or frequently. The proportion of respondents who participate in providing feedback to Togotane FM is comparatively lower than that reported for all the other radio stations in the study area, save for the national radio, KBC, as can be seen in Figure 4.5.

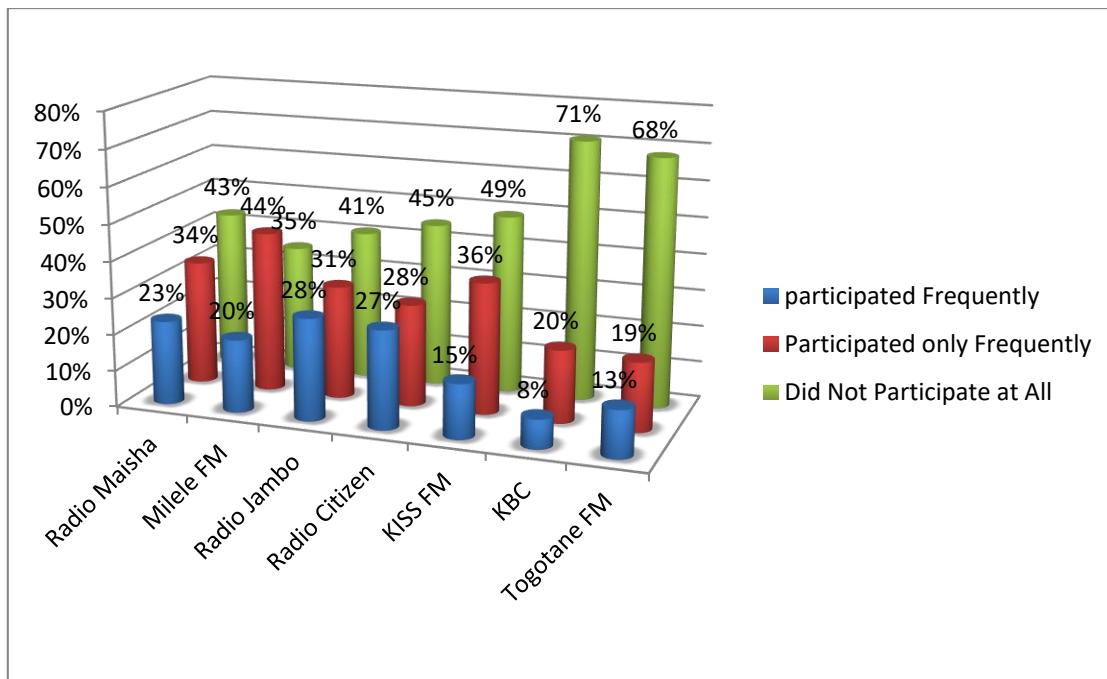


Figure 4.5: Respondents participation in feedback communication for various radio stations

As illustrated in Figure 4.5, the commercial radio stations, such as Radio Maisha, Milele FM, Radio Jambo, Radio Citizen and KISS FM had higher feedback rate than Togotane FM. Even though the study did not venture into finding out the reasons for the higher feedback rates for the commercial radio stations, the lower rates for Togotane FM could be related to the fact that the station has very few strategies for monitoring audience expectations.

The station has adopted only three strategies to keep abreast with audience expectations. The first, as earlier highlighted, is to monitor the practice in other stations that have a reach in the Kuria region. The second strategy is to rely on feedback from live call-ins from listeners, while the third is to gather information during road shows and outreach initiatives.

In the second strategy, the station encourages listeners to call in during live shows and send text messages to express their views about programs. The content analysis of the

station's programs disclosed that during such calls, radio presenters sometimes asked callers to comment about specific features of Togotane FM's programs, such as what they like most about the program, duration and timing of the program, as well as signal strength. However, available literature suggests that this strategy must be complimented by proper surveys. According to Alabi (2014), more attention should be given to feedback from audience and incorporating audiences' feedbacks into their programs is an efficient way of enhancing and building the audiences' confidence.

The third strategy is similarly limited in terms of representability of the general population. According to Statistics Canada (2017) collecting data during live event from attendees is similar to accidental sampling, whereby information will only be collected from those who will happen to have attended the event.

Despite the highlighted strategies of obtaining feedback from their target audience, the study established that the radio station did not have a data capture tool to record the feedback from live calls. It was not clearly discernible if the feedback obtained from the calls that came in during live shows or road shows were escalated to the station's management for action. It was similarly not clear if there was any mechanism for addressing the feedback obtained from the two strategies.

A further analysis of the listeners who said that they participate revealed that approximately half are frequent participants, as displayed in Figure 4.5.

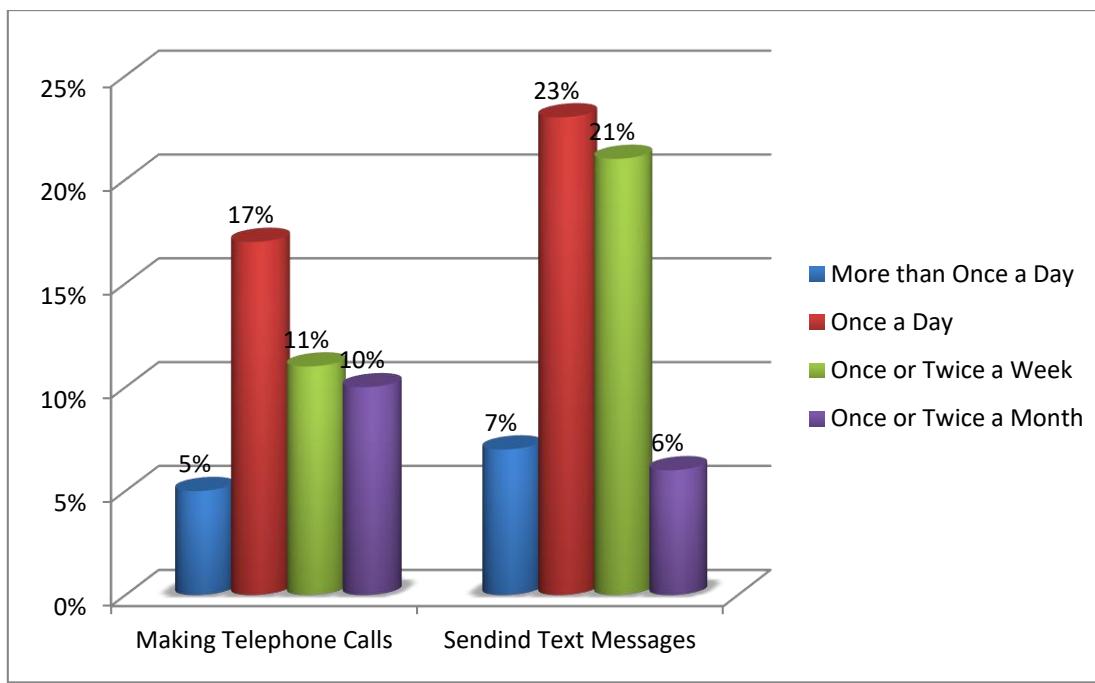


Figure 4. 6: Frequency of calls by respondents who give regular feedback to Togotane FM

As illustrated in Figure 4.6, slightly more than half (52%) of the respondents communicated frequently with Togotane FM, either sending text messages or making telephone calls one or more times every day. This is an indication that the radio station receives feedback from the same individual's time over time. Considering that the listeners who provide regular feedback constitute only a small proportion of all audiences as illustrated in Figure 4.4, the implication is that the feedback may not be representative of all audiences.

Figure 4.6 further reveals that there are only two forums through which Togotane FM's audience provides feedback: telephone calls; and text messages sent through the short message service of telephone service providers. This finding was corroborated by qualitative data from the radio station's staff and management, who confirmed that those are the only two platforms available for feedback communication. In the words of the station manager:

“We are still new, having started only in 2018. We are yet to set up social media platforms that will allow our audiences to communicate with us.”

This study supposes that this could be a contributory factor for the relatively low feedback rates from the radio station’s audiences, especially the youth.

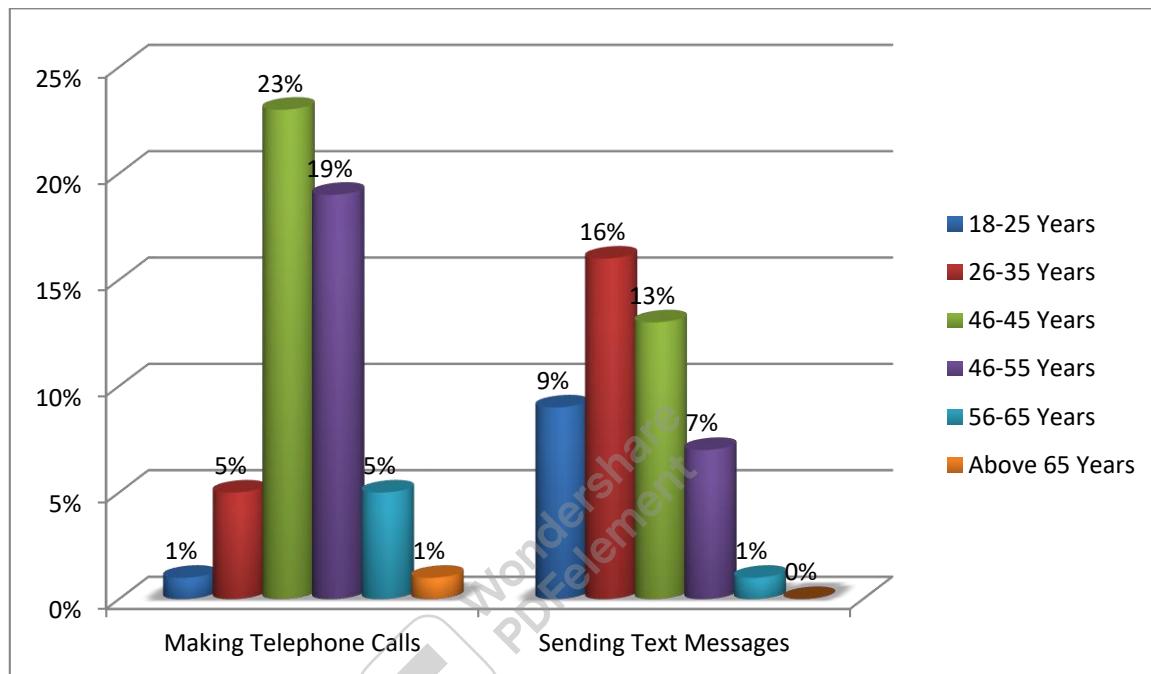


Figure 4. 7: Age Distribution of Respondents who Give Feedback To Togotane FM

As can be seen in Figure 4.7, only 10% of the respondents who sent feedback to Togotane FM were aged 25 years and below. A further scrutiny of Figure 4.7 reveals that an overwhelming majority of the respondents aged 25 years and below, who gave feedback, did so by sending text messages. Sending text messages was also the feedback channel of choice for respondents in the 26-35 years age bracket. On the other hand however, most of the respondents aged above 35 years made telephone calls.

Qualitative data obtained from FGDs revealed two possible explanations for the data in Figure 4.7. The first reason is related to costs. Most of the younger respondents averred that they found the cost of making telephone calls to be prohibitive, and that is why they

preferred sending text messages which were cheaper. As espoused by one of the FGD discussants in Kegonga:

“Most of us young people have subscribed to SMS packages, whereby we pay as low as ten bob for up-to 200 SMSs per day. We therefore find it cheaper to send SMS, compared to making telephone calls which are very expensive. (Male FGD Discussant M05, Komotobo)

“I have subscribed to a package where I am entitled to 200 SMSs per day. I am not able to exhaust these, and therefore sending a text message to Togotane FM is one way of trying to use up all my messages”. (Female FGD Discussant F01, Masaba)

The cost consideration appears to be weighty for the younger listeners, who are likely not to have a stable income, compared to the respondents aged above 35 years, who are likely to have a source of income. Indeed, qualitative data shows that respondents above the age of 35 are more concerned about convenience, than cost. When asked about the cost implications of making telephone calls, one FGD discussant said:

“All good things come at a cost. For me, getting instant feedback is very important, even if it means spending a little more money on airtime.” (Male FGD Discussant M06, Isebania)

The second explanation for the data in Figure 4.7 is related to the different perceptions of convenience, as seen by the different age groups. The study reveals that the younger respondents perceive the text message to be a very convenient channel of communication, while the older generation find making telephone calls to be a more convenient channel

than the former. There appears to be no consensus in previous studies regarding the preferred channel of communication in relation to age.

The aforementioned findings therefore reinforce the need for audience surveys, which can reveal such unique differences in perceptions. For instance, based on the aforementioned, this study avers that the lower feedback rates for the younger listeners could be related to the confinement of feedback forums to telephone calls and text messages. This study posits that if the available channels of feedback were expanded to include social media platforms, which are largely SMS-based, then Togotane FM could possibly receive more feedback from the younger generation, who are key targets for anti-FGM programming.

Qualitative data obtained from FGDs with young girls confirmed that there is indeed an association between the lack of social media platforms and the lower feedback rates from younger listeners.

“Making phone calls is very expensive, yet communicating by WhatsApp or Facebook is very cheap because of the various bundle packages that one can subscribe to.” (Male FGD Discussant M06, Kegonga)

Figure 4.6 further reveals that a majority (62%) of the respondents who said they made telephone calls or sent text messages to Togotane FM were between the ages of 36 and 55 years. Only approximately one third (31%) of the respondents who gave feedback were aged below 35 years, while only 7% were aged above 65 years. This is a clear indication that Togotane FM’s younger and older listeners participate less in giving feedback, than their middle-aged counterparts.

Overall, the study established that Togotane FM developed their programs schedule with very little input from the local community. For instance, the study observed that the station did not undertake an environmental scan in order to determine the key issues that affect their target audience.

Thus, Togotane FM's current design shows a top-down approach whereby the programs only become participatory during the live broadcasts, mainly through SMS and live call-ins. The study further established that Togotane FM did not seek the input of their target audience before deciding on the radio content but rather engaged listeners during the broadcast of the programs via SMS and the telephone call-ins

“We do not have a structure in place that allows our audiences to participate in the pre-production and production stages of broadcast. We only have their participation when it comes to feedback in the different programs” (Togotane Staffer 01)

A clear illustration of this can be seen in the discrepancy between what the station airs, and what the listeners would like to listen to, in relation to anti FGM content. Respondents were asked to freely list the topics or themes that they would like Togotane FM to cover regarding anti-FGM content. These were compared to the topics that are usually covered, as obtained from content analysis and qualitative data from multiple sources. The comparison revealed that while there was general agreement between listener expectations and actual content, there were six points of departure, where actual content was different from listener expectations, as shown in Table 4.11

Table 4. 11: A Comparison of what Listeners would like to listen to, vis-a-vis what is usually aired.

What is Usually Aired	What Listeners would Prefer
Anti-FGM content is more pronounced during the FGM season	Anti-FGM content should be broadcast throughout the year, and not only during FGM season
Most of the content is propagated by NGO's and other pressure groups	Anti-FGM content should feature more stories from local opinion leaders
Many anti-FGM programs by experts are delivered in Kiswahili	Anti-FGM content should be delivered in the local Kikuria language
Limited time for discussions during anti-FGM programs, most of the time taken up by experts	Need for more time for discussions
Presentations by experts focus only on the medical aspects of FGM, ignoring social issues	More holistic discussions, touching on social and cultural matters
Anti-FGM content delivered only in the form of discussions	More creative content like drama episodes, poems and music

As can be seen in Table 4.11, there are six points of departure between what is actually aired and what listeners would prefer. The first point of departure is the perception among listeners that anti-FGM programs only gain prominence during FGM seasons, yet they would prefer that they run throughout the year. That anti-FGM programs are more pronounced during FGM seasons was confirmed by qualitative data obtained from personnel in anti-FGM agencies in the study area. In the words of a program manager at one of the NGOs:

“We are constrained by budget limitations, and for this reason we are not able to sponsor a program that runs throughout the year. Sponsoring a program does not come cheap” (KII06)

This study suggests that the lack of a program dedicated to FGM could be the main contributor to the sporadic airing of anti-FGM content. Since the radio station invites

experts to discuss trending issues, inviting an expert to discuss FGM outside the FGM season may not be an attractive prospect for the station.

The second and third points of departure are interrelated, and concern the perception that most of the anti-FGM content appears to be propagated by NGOs and persons considered to be outsiders. Indeed, this finding concurs with the results in Figure 4.4, which show that the local community does not participate in program design and delivery. As can be seen in Table 4.11, the local community would be more receptive to anti-FGM content if it included local voices and experiences.

In the fourth point of departure, the audience perceives the time allocated for discussion as being too short. As espoused by one FGD participant:

“Whenever these experts are in the studio, they spend too much time talking, making it more of a lecture instead of a discussion. By the time they open it up for discussion, the program is about to end, therefore limiting the number of people who can call in.” (Female FGD discussant F05 at Kegonga)

The aforementioned response is in line with Amadu and Amin (2017), as well as Khan, Khan, Hassan, Firoz, and Haque (2017), who argue that social change tends to be more effective if it is more participatory, rather than directional.

In the fifth point of departure, respondents felt that the discussions tend to focus more on the medical aspects of FGM, yet they perceive the practice to be more holistic. This is reinforced even further by the perception that many of the respondents said most community members already know the medical repercussions of FGM, but the practice

persists because it is strongly intertwined with culture. According to one of the FGD participants:

“Most people already know that FGM has harmful health and medical repercussions. They also know that it is illegal and that one can be jailed for participating. That message has been passed many times, but the practice persists. Therefore, discussion on radio should focus on those things that drive the practice, despite the health and medical consequences.” (Female FGD discussant F02 at Kehancha)

The sixth and final point of departure is related to the mode of delivery. As indicated in Table 4.11, FGM content is delivered exclusively in the form of discussions. According to the respondents, the mode of delivery can be made more interesting and exciting if it is more diverse, and embraces other forms of delivery such as drama.

The study also sought to find out if there was a difference in participation, between anti-FGM programs and other programs. Respondents who usually participate in anti-FM programs were asked if they also participate in other discussions. This information was then compared and is presented in Figure 4.7.

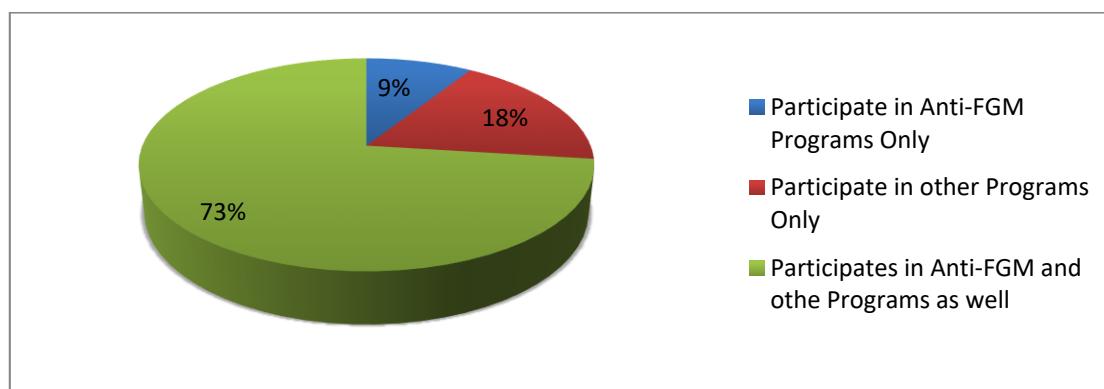


Figure 4. 8: Respondents' participation in programs

As can be seen in Figure 4.8, close to three quarters (73%) of respondents who usually give feedback do so for all programs, with only 9% reporting that they participate in anti-FGM programs only. This is an indication that most of the listeners who provide feedback through the available channels are serial participants, and implies that Togotane FM may not be benefitting from new insights.

Based on the aforementioned, it is apparent that the role of the audience in the design and delivery of anti-FGM content on Togotane FM is minimal. The findings are in contrast with recommended practice for effective community-based radio programming. Johnson-Turges, Hall, Kamalu and Zavahir (2010) state that when a radio message is developed, the target audiences need to be considered. Jallo (2012) argues that for community based radio to achieve its developmental objectives, its programs should be well researched, produced and presented in a manner that is comprehensible, with the audience's active participation. Considering the democratic participant theory of communication, community based radio stations need to organize and present their ideas and topics they cover by first being able to understand their target audience characteristics, beliefs, attitudes, values, skills, their environment, and what matters to them (HEC,2008; Calabrese, 2016).

CHAPTER FIVE: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1. Introduction

This chapter presents a summary of all the findings, as per the objectives. Furthermore, the conclusions, drawn from the findings, are presented for each objective. Finally, the Chapter also presents the recommendations as guided by the findings and conclusions.

5.2. Summary of Findings

This section presents a summary of the findings. The summary is presented in line with the objectives of the study.

Objective One of the study was to examine the role of program content in relation to anti-FGM awareness on Togotane FM. In this objective, the study sought to establish the extent to which Togotane FM programs carries anti-FGM content, program content suitability, content appropriateness as well as if the programs influenced them to take action.

The study revealed that Togotane FM is the most preferred radio station in the study area. Qualitative data revealed that the popularity of the radio station is attributable to a sense of ownership by the community. This sense of ownership is largely due to the use of the local language by Togotane FM in all its broadcasts. Although Kiswahili is commonly spoken by most people in the study area due to a shared heritage with Tanzania, most of Togotane FM programs are delivered in the local Kuria language. Togotane FM's popularity is also associated with the fact that the station carries local content.

The study also found that the largest proportion of Togotane FM listeners tune-in during the early hours of the day, and in the early evenings. This listening pattern could be attributed to the fact that many of the listeners tune-in when they are at home, while a

smaller proportion tune-in during the day.

The content analysis revealed that while Togotane FM does not have any program dedicated specifically to anti-FGM content, some of the programs occasionally carry anti-FGM content. Some of the programs that were identified as occasionally carrying FGM content were *Ikihita*, *Tabataba* and *Omogeka*. The three programs actually contain diverse content, ranging from current affairs or news, to politics and social issues. The three programs also have call in sessions during which listeners make live calls and participate in discussions on whatever topic is under discussion. The study noted that while anti-FGM content featured occasionally during the *Ikihita* show, the discussion was not detailed and tended to be very brief, limited to news items about incidents associated to the FGM season that was underway during data collection. The *Tabataba* program on the other hand is more of a live-debates show, during which the presenter hosts individuals or groups to discuss topical issues. The study established that among the experts who get invited to the show include experts on FGM. Most of the experts who are routinely invited to discuss anti-FGM issues on the *Tabataba* show include experts from locally based non-governmental organizations (NGOs) that are involved in anti-FGM activities in the region. It was further established that these NGOs also occasionally secure time during the *Tabataba* show to convey anti-FGM messages, especially during anti-FGM campaigns. The study established that the audience actively participated in such discussions, through live call-ins during the show. The study further found that while the *Omogeka* show airs some anti-FGM content, it is very minimal, compared to the *Tabataba* show.

The content analysis also revealed that the number of times anti-FGM was mentioned in the three programs is too short compared to other issues. The *Ikihita* show, which covers

current affairs and social issues, only had 1% allocated to anti-FGM content. FGM content was allocated 12% of the time in *Tabataba* show, and only 3% on the *Omogeka* show.

A content analysis of the three programs further revealed that FGM is generally a key topic of discussion in the study area, as seen in the fact that the matter kept coming up without any prompts, especially during live calls, even when it was not scheduled for discussion. Furthermore, in the *Tabataba* show, FM discussions attracted high levels of interest and enthusiasm, as evidenced by the high number of callers who participated in the show.

The study identified several key issues that are typically handled during anti-FGM discussions. These included the biological and physical dangers of the practice to the girls, the legal implications of FGM, and the cultural implications of discarding FGM.

The study also revealed that language is a key influencer of anti-FGM discussions. It was noted that whenever the experts who were invited to discuss anti-FGM were not speakers of the local Kuria language, the level of participation was remarkably lower, than when the expert was a speaker of the local Kuria language.

The study revealed that preference for Togotane FM's programs was differentiated by age, as shown in Table 4.7. Most (70%) of the listeners aged below 35 years named either *the wire* or “*the reggae*” as their most favourite program on Togotane FM. Only 9.41% and 7.65% of the respondents aged below 35 years mentioned *Tabataba* and *Omogeka*, respectively, as their most preferred program. The implication of this revelation is that Togotane FM's anti-FGM content may not be reaching most of the community members in this age bracket, yet it is the age at which girls are subjected to FGM, making this age

bracket the potential primary target audience for anti-FGM content. The three programs that were identified as carrying anti-FGM content were popular among respondents aged above 35 years.

The study found that the appropriateness of Togotane FM's anti-FGM content were rated moderately, with a mean ranging from 2.4 to 3.8, with closer concentration of individual observations (standard deviation ≤ 1).

Regarding timing of anti-FGM content, this study reveals the existence of divergent opinions on the matter of timing of FGM content. On the one hand, the bearers of FGM messages, being radio presenters and experts in FGM, strongly believe that the content is universal and should be aired to the general population, during family shows. On the other hand, there is lack of consensus among the listeners, with the latter being divided almost in the middle on the matter.

Regarding the delivery of the content, the aggregate mean score was 2.9271, with a standard deviation of 0.67341. This implies that respondents could neither agree nor disagree that FGM content was delivered in an interesting and captivating manner. This could be related to the fact that, as confirmed by qualitative data, respondents were rating the experts who are usually invited to discuss anti-FGM matters, and not Togotane FM radio presenters. Qualitative data obtained from key informants further confirmed that indeed, the experts were not trained in media, and might therefore not have the technique necessary for such presentations.

Qualitative data however revealed greater consensus on the actual content of FGM messages. There was general agreement that the content covers all topics related to FGM; and that the presenters demonstrate a good depth of knowledge of FGM matters.

The study shows that half of the respondents could neither agree nor disagree that the programs had influenced them to take any action on FGM, only one tenth (10.12%) strongly agreed that the station's Anti-FGM content had influenced them to take some action on FGM. Similar inconclusive results in relation to behaviour change were further noted regarding acquisition of knowledge on FGM and whether this had changed their perception about FGM. More than half (53.75%) of the respondents either agreed or strongly agreed that the anti-FGM content on Togotane FM had helped them acquire new knowledge on FGM. However, in somewhat contrasting results, (15.6%) of the respondents either agreed or strongly agreed that Togotane anti-FGM's content had changed their perceptions about FGM. This study therefore did not find any connection between awareness creation and being influence to take action.

Objective Two of this study was to assess Togotane FM's audience segmentation in relation to anti-FGM. Qualitative data obtained from Togotane FM's management and staff suggested that their programs are not audience specific, and are generally targeted at all audiences. However, a content analysis of the stations programs revealed that some of the programs were targeted at specific audiences. The study found that all the programs scheduled from 5am to 1pm during weekdays are not audience specific, while all the afternoon and evening programs on weekdays are audience specific. Similarly, some of the programs such as *Esabato*, *Sauti ya Watoto* and *Michezo* on Saturdays, as well as *Amaitagirio* and *Gospel Mix* on Sundays, are all audience specific.

The study also found that Togotane FM adopts the socio-demographics approach to segmentation. The audience for some of the programs have been segmented along the lines of age and religious affiliation. Furthermore, the segmentation approach differs markedly between the weekdays schedule and the weekend schedule. During weekdays,

the station appears to have adopted the blocking approach to programming, in which a group of complementary programs are grouped together. Further to this, the station appears to target mostly the adult population during weekdays. On Saturdays and Sundays, the station adopts a different approach, in which there is a mixing and switching of theme and target audience. This approach closely mirrors the general practice in some commercial radio stations in Kenya.

The study established that Togotane FM does not have a clear scheduling strategy and policy. This study also noted that Togotane FM does not conduct proper audience surveys, due to what the station's management referred to as resource limitations.

The study established that the station's segmentation approach does influence awareness on FGM. This is due to the fact that even though the programs that carry anti-FGM content are targeted at the general population, they tend to attract the listenership of persons aged above 35 years. The study found that most of the listeners aged below 35 years tend to prefer programs with longer music interludes, especially so for the music that they like. For this reason, most listeners below the age of 35 years did not prefer to listen to the programs that carried anti-FGM content. The study established that the listeners in the 35-64 years age bracket, who listen to the programs that carry anti-FGM content, agreed that they gained some knowledge from the station's anti FGM content.

However, the study returned inconclusive results in relation to the influence of Togotane FM's anti-FGM content on behavior change. Based on the aforementioned, the implication of Togotane FM's audience segmentation approach on anti-FGM content is that the station does not reach the younger population with anti-FGM content.

Objective Three of the study was to evaluate the role of audiences' participation in relation to Togotane FM's anti-FGM programme. The study sought information on three processes of audience participation: design and development of anti-FGM content; hosting anti-FGM shows and providing feedback for anti-FGM shows.

The study established that almost all respondents indeed had access to radio. While almost all the respondents had access to radio. Qualitative data from FGDs clarified that not all respondents owned radio sets, and that many of them had radios in their mobile phones. The study further revealed that most of those who had radios in their mobile phones tended to tune in during the day as they went about their usual duties. This has direct implications for radio, since it signifies new frontiers for radio listenership, with many listeners tuning in on the go while attending to other matters.

The study noted that none of the respondents participated in content design and development, as well as hosting of the radio shows. It emerged that the station considers program design and delivery to be technical undertakings, which can only be performed by well-trained personnel.

The only process in which respondents participated was providing feedback to the radio station while programs were being aired. Even then, the rates of feedback were lower than those reported for Radio Maisha, Milele FM, Radio Jambo, Radio Maisha, KISS FM and KBC, with feedback patterns revealing that respondents aged 35 years and below participated less frequently than their counterparts aged above 35 years. The skewed patterns of participation were also seen in the preferred channel of communication, whereby respondents aged below 35 years preferred to send text messages while their counterparts aged above 35 years preferred making telephone calls.

Based on the aforementioned, the study finds that Togotane FM adopts a top-down approach whereby the programs only become participatory during the live broadcasts, mainly through SMS and live call-ins. The study further established that Togotane FM did not seek the input of their target audience before deciding on the radio content but rather engaged listeners during the broadcast of the programs via sms and the telephone call-ins.

5.3. Conclusions

Based on the findings, the study conclusions are presented as follows.

For Objective One, the study concludes that whereas Togotane FM does not have any program dedicated specifically to anti-FGM, some of the programs occasionally carry anti-FGM content. The study further found that Togotane FM's programs that carry anti-FGM content are not popular among the youth, who are a key target audience for anti-FGM content. While the bearers of anti FGM messages (radio presenters and anti-FGM crusaders) strongly believe that the content is universal and should be aired to the general population during family shows, there is lack of consensus among the listeners, on the most appropriate time for airing the same.

Although there is general agreement that the Togotane FM's anti-FGM content covers all topics related to FGM, there is lack of consensus among respondents on whether anti-FGM content is delivered in an interesting and captivating manner. The study further concludes that the use of the Kuria language in delivery of anti-FGM content plays an important role in achieving community buy-in. In view of the aforementioned, the study concludes that Togotane FM's program content does not contribute to anti-FGM awareness in the study area.

For Objective Two, the study concludes that Togotane FM's programs are generally targeted at the general audience, with some attempt at segmentation based on socio-demographic characteristics of audiences. It is however noteworthy that the station does not have a scheduling policy. In this regard therefore, Togotane FM's audience segmentation does not influence anti-FGM awareness.

For Objective Three, the study concludes that Togotane FM adopts a top-down approach whereby the audience only participates in providing feedback to the radio station while programs were being aired, but does not participate in content creation and hosting of radio shows. Further to this, the study concludes that Togotane FM does not conduct audience surveys due to resource limitations.

The level of participation is lower than that reported in commercial radio stations, probably because there are only two channels of communication available to listeners; Listeners aged 35 years and below participate less frequently than their counterparts aged above 35 years. Therefore, this study concludes that Togotane FM's audience participation does not contribute to anti-FGM awareness in the study area.

5.4. Recommendations

Based on the findings and conclusions, the study makes the following recommendations.

Because of the importance of FGM as a health concern, Community radios such as Togotane FM that are based in societies where FGM is practised should dedicate specific programs to anti-FGM content.

Community radios such as Togotane FM that are based in societies where FGM is practised should conduct market surveys to establish when to air programs with anti-FGM content, which topics to cover and how to deliver audience-specific content.

Community radios such as Togotane FM that are based in societies where FGM is practised should develop a scheduling policy to guide market segmentation, based on the results of audience surveys.

Community radios such as Togotane FM that are based in societies where FGM is practised should involve audiences in all aspects of programming, including content creation, hosting of radio shows, and providing feedback while programs were being aired.

5.6 Recommendations for Further Research

1. There is need for further research to establish the influence of radio on behaviour change in relation to FGM.
2. There is need to study the place of culture in communication for social change.
3. There is need for the same study could be conducted through an ethnography.

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APPENDIX I: THE QUESTIONNAIRE

Section A: Introduction

Dear Respondent

My name is Isabel Zattu Ziz, a Master of Science in Communication Studies student at Rongo University. One of the requirements of the program is that I undertake a research study and write a thesis on a relevant topic. To fulfil this, I am currently conducting a study titled "*The role of community radio in anti-FGM awareness: The case of Togotane FM in Migori County, Kenya*". I have selected you to participate in the study by providing some information. I therefore kindly request you to spare a few minutes and fill this questionnaire. All the information you provide will be kept confidential and is for academic purposes only. Please note that you are free to opt out of the study at any moment.

Yours sincerely,

Isabel Zattu Ziz

PARTICIPANT'S CONSENT

I understand the purpose of the study and willingly agree to fill the questionnaire.

Name (*optional*)..... Tel:

Sign: Date:

Section B: Demographic Information

1. Name (Optional): _____ Tel. number (optional)_____
2. Residence:
Village: _____ Location: _____ Sub-County: _____
3. Gender (*Please Pick One*): a) Male [] b) Female []
4. Age (*Please Tick One*):
 - a) 15 – 19 Years []
 - b) 20 – 24 Years []
 - c) 25 – 29 Years []
 - d) 30 – 34 Years []
 - e) 35 – 39 Years []
 - f) 40 – 44 Years []
 - g) 45 – 49 Years []
 - h) 50 – 54 Years []
 - i) 55 – 59 Years []
 - j) 60 – 64 Years []
 - k) 65 – 69 Years []
 - l) 70 years and Above []
5. Level of educational attainment:
 - a) Some primary school []
 - b) Completed primary school []
 - c) Some secondary school []
 - d) Completed secondary school []
 - e) Completed college (Certificate or Diploma)
 - f) University Degree []

- g) Postgraduate degree []
6. Occupation
- Formal employment
 - Clergy
 - Peasant farmer
 - Student
 - Petty trading
 - Others (*Please specify*): _____

Section C: Role of Content Programming on anti-FGM Awareness

- 7.
- Do you know any programs on Togotane FM? i) Yes [] ii) No []
 - If Yes, please list the programs known to you, and their timings, in Table 1. (*List as many as possible*)

Table 1: List of Togotane FM programs and their timings

Program	Day	Time	Main Content	Language of Delivery

- c)
- Does any of the programs in Table 1 contain any information on FGM? (*Name all of them*): i) Yes [] ii) No []
 - If Yes, name them _____

d)

i. Which of the programs in Table 1 do you like most?

ii. Explain why you like it most

8. On a scale of 1-5, please rate the extent to which you agree with the statements in Table 2..

Please Use this to guide you as you rate: 1 = Strongly Disagree; 2 = Disagree; 3 = Neither Agree nor Disagree; 4 = Agree; 5 = Strongly Agree.

Table 2: Appropriateness of Togotane FM's anti-FGM content

Statement	Rating (Please Tick Only One)				
	1	2	3	4	5
The timing of programs with anti-FGM content is appropriate					
Togotane FM's anti-FGM content covers all the relevant topics related to FGM					
The presenters demonstrate knowledge of the subject matter					
The delivery of the anti-FGM content is done in an interesting and captivating manner					
Togotane FM's anti-FGM programs have made me take action about FGM					
Togotane FM's anti-FGM content has helped me acquire new knowledge about FGM					
Togotane FM's anti-FGM content has changed my perceptions about FGM					

Section D: The Role of Audience Segmentation in anti-FGM Awareness

9. In Table 3, please indicate Togotane FM's programs which you feel are dedicated to a specific group of listeners.

Table 3: Togotane FM's audience segmentation

Program	Group of Listeners Program is Dedicated to

Section C: The Role of Audience Participation in Awareness Creation

10. Do you own a radio set? (*Please Tick One*): a) Yes [] b) No []

11.

- a) Which radio station do most you prefer listening to? (*Please mention only One*). _____
- b) Please explain why you prefer the radio station you have mentioned in 14(a) above _____

12. At what times do you usually tune into your radio? (*Please Tick as many as may apply*)

- a) Between 5am and 8am []
- b) Between 8am and 11am []
- c) Between 11am and 2pm []
- d) Between 2pm and 5pm []

- e) Between 5pm and 8pm []
- f) Between 8pm and 10pm []
- g) Between 10pm and midnight []
- h) Throughout the day []
- i) Other time (*Please Specify*) _____

13.

- a) Have you ever participated in making radio programs on Togotane FM?
(*Please Tick One*). i) Yes [] ii) No []
- b) If Yes, which program or programs have participated in making?

- c) If Yes, please describe how you participated.

14.

- a) Have you ever participated in presenting radio programs on Togotane FM?
(*Please Tick One*). i) Yes [] ii) No []
- b) If Yes, which program or programs have you ever presented?

- c) If Yes, please describe how you participated.

15.

- a) Have you ever participated in giving feedback to Togotane FM's radio programs? (*Please Tick One*). i) Yes [] ii) No []

b) Please explain the reasons for your answer in question 18 (a) above? _____

c) If Yes, please describe how you gave feedback.

c) If Yes, in which programs do you usually give feedback?

d) If Yes, which of the following methods did you use to give feedback?

(Please Tick as many as may apply)

- i. Through sending SMS during the show []
- ii. Through sending SMS after the show []
- iii. Through calling the station during the show []
- iv. Through calling the station after the show []
- v. Through Facebook messages []
- vi. Through WhatsApp []
- vii. Through other means (Please Specify) _____

e) If Yes, how frequently do you use the methods in 18 (d) above? (Fill your

response in Table 4 below. Tack as appropriate).

Table 4. Frequency of giving feedback to Togotane FM

Means of giving Feedback	Once or Twice a Month	Once or Twice a Week	Once a Day	More than Once a Day
Sending SMS during the show				
Sending SMS after the show				
Calling the station during the show				
Calling the station after the show				
Sending Facebook messages				
WhatsApp				

16.

a) Have you ever participated in giving feedback to other radio stations?

(Please Tick One). i) Yes [] ii) No []

b) If Yes, please mention the radio you give feedback to, the most.

c) If Yes, which of the following methods did you use to give feedback?

(Please Tick as many as may apply)

i. Through sending SMS during the show []

ii. Through sending SMS after the show []

iii. Through calling the station during the show []

iv. Through calling the station after the show []

v. Through Facebook messages []

vi. Through WhatsApp []

vii. Through other means (Please Specify)

17. Please list the issues you would like to see Togotane FM addressing in the anti-FGM programs. _____

18. In your opinion, has Togotane FM's anti-FGM programs helped in creating awareness on FGM?

Thank you very much for taking time to fill the questionnaire!

ORODHA YA MASWALI YA UCHUNGUZI

Sehemu ya Kwanza: Utangulizi

Mpendwa Mdaiwa

Jina langu ni Isabel Zattu Ziz, Mwalimu wa Sayansi katika mwanafunzi wa Masomo ya Mawasiliano katika Chuo Kikuu cha Rongo. Moja ya mahitaji ya programu ni kwamba nifanye utafiti wa utafiti na kuandika thesis juu ya mada husika. Ili kutimiza hili, hivi sasa ninafanya utafiti uliopewa jina “*The role of community radio in anti-FGM awareness: The case of Togotane FM in Migori County, Kenya*”. Nimekuchagua kushiriki katika utafiti kwa kutoa habari. Kwa hivyo nakuomba upole dakika chache na ujaze dodoso hili. Habari yote unayotoa itahifadhiwa kwa siri na ni kwa madhumuni ya kitaaluma tu. Tafadhali kumbuka kuwa uko huru kuchagua masomo wakati wowote.

Wako mwaminifu,

Isabel Zattu Ziz

UKUBALI WA MSHIRIKI

Ninalewa madhumuni ya utafiti na nakubali kukubali kujaza dodoso.

Jina (hiari) Simu:

Ishara: Tarehe:.....

Sehemu ya Pili: Habari ya Idadi ya Watu

1. Jina (Hiari): _____ Simu. nambari (hiari) _____
2. Makazi: Kijiji: _____ Mahali: _____ Kaunti Ndogo: _____
3. Jinsia (Tafadhali Chagua Moja): a) Mwanaume [] b) Mwanamke []
4. Umri (Tafadhali Tiki Moja):
 - a) Miaka 15 - 19 []
 - b) Miaka 20 - 24 []
 - c) Miaka 25 - 29 []
 - d) Miaka 30 - 34 []
 - e) Miaka 35 - 39 []
 - f) Miaka 40 - 44 []
 - g) Miaka 45 - 49 []
 - h) Miaka 50 - 54 []
 - i) Miaka 55 - 59 []
 - j) Miaka 60 - 64 []
 - k) Miaka 65 - 69 []
 - l) miaka 70 na Juu []

5. Kiwango cha kufikia elimu:

- a) Baadhi ya shule za msingi []
- b) Shule ya msingi iliyokamilishwa []
- c) Baadhi ya shule za sekondari []
- d) Shule ya sekondari iliyokamilika []
- e) Chuo kilichomalizika (Cheti au Stashahada)
- f) Shahada ya Chuo Kikuu []
- g) Shahada ya Uzamili []

6. Kazi

- a) Ajira rasmi
- b) Makleri
- c) Mkulima mdogo
- d) Mwanafunzi
- e) Biashara ndogo
- f) Wengine (Tafadhali taja): _____

Sehemu ya Tatu: Wajibu wa Upangaji wa Yaliyomo juu ya Uhamasishaji dhidi ya Ukeketaji

7.

- a) Je! unajua programu zozote kwenye Togotane FM? i) Ndio [] ii) Hapana []
- b) Ikiwa Ndio, tafadhali orodhesha programu zinazojulikana kwako, na nyakati zao, katika Jedwali 1. (Orodhesha wengi iwezekanavyo)

Jedwali 1: Orodha ya vipindi vya Togotane FM na nyakati zao

Programu	Siku	Wakati	Yaliyomo Kuu	Lughaya Uwasilishaji

c)

- i. Je! Kuna programu yoyote katika Jedwali 1 ina habari yoyote juu ya ukeketaji? (Taja zote): i) Ndio [] ii) Hapana []

ii. Ikiwa Ndio, wape jina _____

d)

i. Ni programu ipi kati ya Jedwali 1 unavyopenda zaidi? _____

ii. Fafanua kwanini unapenda zaidi _____

8. Katika kiwango cha 1-5, tafadhali pima kiwango ambacho unakubaliana na taarifa zilizo katika Jedwali 2 ..

Tafadhali Tumia hii kukuongoza kadri unavyopima: 1 = Haukubaliani kabisa; 2 = Kutokubaliana; 3 = Sikubaliani wala Sikubaliani; 4 = Kukubaliana; 5 = Kubali kabisa.

Jedwali 2: Usahihi wa maudhui ya Togotane FM ya kupinga ukeketaji

Statement	Ukadirliaji (Tafadhali Tiki Moja tu)				
	1	2	3	4	5
Togotane FM's anti-FGM content covers all the relevant topics related to FGM					
Yaliyomo ya anti-FGM ya Togotane FM inashughulikia mada zote muhimu zinazohusiana na ukeketaji					
Wawasilishaji wanaonyesha ujuzi wa mada hiyo					
Uwasilishaji wa yaliyomo ya kupambana na ukeketaji hufanywa kwa njia ya kuvutia na ya kuvutia					

Vipindi nya Togotane FM nya kupinga ukeketaji vimenifanya kuchukua hatua kuhusu ukeketaji					
Yaliyomo ya kupambana na ukeketaji wa Togotane FM yamenisaidia kupata ujuzi mpya kuhusu ukeketaji					
Maudhui ya Togotane FM ya kupinga ukeketaji yamebadilisha maoni yangu kuhusu ukeketaji					

Sehemu ya D: Jukumu la Ugawaji wa Watazamaji katika Uhamasishaji wa Kupambana na Ukeketaji

9. Katika Jedwali 3, tafadhali onyesha vipindi nya Togotane FM ambavyo unahisi vimetengwa kwa kikundi maalum cha wasikilizaji.

Jedwali 3: Sehemu ya watazamaji wa Togotane FM

Program	Group of Listeners Program is Dedicated to

Sehemu ya C: Jukumu la Ushiriki wa Watazamaji katika Uundaji wa Uhamasishaji

10. Je! Unamiliki seti ya redio? (Tafadhali Tikie Moja): a) Ndio [] b) Hapana []

11.

a) Ni kituo kipi cha redio ambacho unapendelea zaidi kusikiliza? (Tafadhali taja Moja tu). _____

b) Tafadhali eleza kwa nini unapendelea kituo cha redio ulichotaja katika 14 (a) hapo juu

12. Je! Ni mara ngapi wewe huingia kwenye redio yako? (Tafadhali Tia alama kwa kadri itakavyoweza kutumika)

a) Kati ya saa 5 asubuhi na 8 asubuhi []

b) Kati ya saa 8 na 11 asubuhi []

c) Kati ya saa 11 asubuhi na saa 2 jioni []

d) Kati ya saa 2 usiku na saa 5 []

e) Kati ya saa 5 jioni na saa nane []

f) Kati ya saa 8 mchana na 10 jioni []

g) Kati ya saa 10 jioni na usiku wa manane []

h) Siku nzima []

i) Wakati mwingine (Tafadhali Taja) _____

13.

- a) Je! umewahi kushiriki kutengeneza vipindi vyatia redio kwenye Togotane FM?
(Tafadhali Tikie Moja). i) Ndio [] ii) Hapana []

- b) Ikiwa Ndio, ni mpango gani au mipango gani imeshiriki kutengeneza?

- c) Ikiwa Ndio, tafadhali eleza jinsi ulivyoshiriki. _____

14.

- a) Je! umewahi kushiriki katika kuwasilisha vipindi vyatia redio kwenye Togotane FM?
(Tafadhali Tikie Moja). i) Ndio [] ii) Hapana []

- b) Ikiwa Ndio, ni programu au programu gani umewahi kuwasilisha? _____

- c) Ikiwa Ndio, tafadhali eleza jinsi ulivyoshiriki. _____

15.

a) Je! umewahi kushiriki kutoa majibu kwa vipindi vyta redio vya Togotane FM? (Tafadhali Tikie Moja). i) Ndio [] ii) Hapana []

b) Tafadhali fafanua sababu za jibu lako katika swali la 18 (a) hapo juu? _____

c) Ikiwa Ndio, tafadhali eleza jinsi ulivyota maoni. _____

d) Ikiwa Ndio, ni programu zipy kawa hutoa maoni?

e) Ikiwa Ndio, ni ipi kati ya njia zifuatazo ulizotumia kutoa maoni? (Tafadhali Tia alama kwa kadri itakavyoweza kutumika)

i. Kupitia kutuma SMS wakati wa onyesho []

ii. Kupitia kutuma SMS baada ya kipindi []

iii. Kupitia kupiga simu kituo wakati wa onyesho []

iv. Kupitia kupiga kituo baada ya onyesho []

v. Kupitia ujumbe wa Facebook []

vi. Kupitia WhatsApp []

vii. Kupitia njia zingine (Tafadhali Taja) _____

f) Ikiwa Ndio, unatumia njia ngapi katika 18 (d) hapo juu? (Jaza jibu lako katika Jedwali 4 hapa chini. Chukua kadri inavyofaa).

Jedwali 4. Mzunguko wa kutoa maoni kwa Togotane FM

Means of giving Feedback	Once or Twice a Month	Once or Twice a Week	Once a Day	More than Once a Day
Kutuma SMS wakati wa onyesho				
Kutuma SMS baada ya kipindi				
Kuita kituo wakati wa onyesho				
Kuita kituo baada ya onyesho				
Kutuma ujumbe wa Facebook				
WhatsApp				

16.

a) Je! umewahi kushiriki kutoa majibu kwa redio zingine? (Tafadhali Tikie Moja). i) Ndio [] ii) Hapana []

b) Ikiwa Ndio, tafadhali taja redio unayotoa maoni, zaidi.

c) Ikiwa Ndio, ni ipi kati ya njia zifuatazo ulizotumia kutoa maoni? (Tafadhali Tia alama kwa kadri itakavyoweza kutumika)

viii. Kupitia kutuma SMS wakati wa onyesho []

ix. Kupitia kutuma SMS baada ya kipindi []

x. Kupitia kupiga simu kituo wakati wa onyesho []

Xi. Kupitia kupiga kituo baada ya onyesho []

xii. Kupitia ujumbe wa Facebook []

xiii. Kupitia WhatsApp []

xiv. Kupitia njia zingine (Tafadhali Taja) _____

17. Tafadhali orodhesha maswala ambayo ungependa kuona Togotane FM ikizungumzia katika programu za kupinga ukeketaji.

18. Kwa maoni yako, mipango ya Togotane FM ya kupinga ukeketaji imesaidia katika kujenga uelewa juu ya ukeketaji?

Asante sana kwa kuchukua muda kujaza dodoso!

APPENDIX II: FOCUS GROUP DISCUSSION GUIDE

Name of Facilitator: Sign:.....

Date:..... Venue:..... No. of Participants: (*attach list*):.....

Duration: Start:..... End:.....

Instructions

The facilitator shall oversee introductions of all participants, and setting of ground rules. Participants shall be assured of their confidentiality and anonymity. The facilitator shall moderate the discussions to ensure that ALL participants get an opportunity to air their views freely

Discussion Topics

1. Does Togotane FM have anti-FGM content? (*probe for types of programmes, timing and frequency*)
2. Do anti-FGM programs on Togotane FM segment the audience? (*Probe for children, youth, men, women*)
3. How have you participated in anti-FGM production on Togotane FM?
4. Do you give feedback to Togotane FM on their anti-FGM programs? (*probe for details*)
5. What are the barriers to effective community participation in Togotane FM's anti-FGM programs?
6. Have FGM programs on Togotane FM changed your perception about FGM?

APPENDIX III: INTERVIEW GUIDE FOR TOGOTANE FM'S STAFF

Name of Interviewer: Sign:..... Date:.....

Interviewee:..... Designation:..... Contact:

Venue:..... Duration: Start:..... End:.....

SECTION A: CONSENT

Dear Sir/Madam

My name is Isabel Zattu Ziz, a Masters of Science in Communication Studies student at Rongo University. One of the requirements of the program is that I undertake a research study and write a thesis on a relevant topic. To fulfil this, I am currently conducting a study titled "***The role of community radio in anti-FGM awareness: The case of Togotane FM in Migori County, Kenya***". I have selected you to participate in the study by providing some information. I therefore kindly request you to spare a few minutes and fill this questionnaire. All the information you provide will be kept confidential and is for academic purposes only. Please note that you are free to opt out of the study at any moment.

Yours sincerely,

Isabel Zattu Ziz

KEY INFORMANT'S CONSENT

I understand the purpose of the study and willingly agree to be interviewed.

Name (*optional*):..... Tel:

Sign: Date:.....

SECTION B: DISCUSSION QUESTIONS

1. Please provide a brief introduction and the mandate of Togotane FM
2. What type of programs does Togotane FM broadcast?
3. Does Togotane FM have anti-FM themed programs?
4. What are the delivery strategies employed by Togotane FM to reach its audience with anti-FGM content?
5. Which audience segmentation strategies does Togotane FM employ?
6. Do community members participate in the creation and delivery of anti-FGM programs?
7. Are community members educated in the importance of active participation?
8. Are community members encouraged to participate?
9. Do community members give feedback on Togotane FM's anti-FGM programs?
10. How would you rate the effectiveness of anti-FGM content to the community?



APPENDIX IV: INTERVIEW GUIDE FOR OTHER KEY INFORMANTS

Name of Interviewer: Sign:..... Date:.....

Interviewee:..... Occupation:..... Contact:

Venue:..... Duration: Start:..... End:.....

SECTION A: CONSENT

Dear Sir/Madam

My name is Isabel Zattu Ziz, a Masters of Science in Communication Studies student at Rongo University. One of the requirements of the program is that I undertake a research study and write a thesis on a relevant topic. To fulfil this, I am currently conducting a study titled "*The role of community radio in anti-FGM awareness: The case of Togotane FM in Migori County, Kenya*". I have selected you to participate in the study by providing some information. I therefore kindly request you to spare a few minutes and fill this questionnaire. All the information you provide will be kept confidential and is for academic purposes only. Please note that you are free to opt out of the study at any moment.

Yours sincerely,

Isabel Zattu Ziz

KEY INFORMANT'S CONSENT

I understand the purpose of the study and willingly agree to be interviewed.

Name (*optional*):..... Tel:

Sign: Date:.....

SECTION B: DISCUSSION QUESTIONS

1. Does Togotane FM have anti-FM themed programs?
2. Are Togotane FM's anti-FGM programs sufficient in terms of content and timing?
3. In your opinion, how effective is Togotane FM's audience segmentation strategy?
4. Do community members participate in the creation and delivery of anti-FGM programs?
5. Do community members give feedback on Togotane FM's anti-FGM programs?
6. How would you rate the effectiveness of anti-FGM content to the community

APPENDIX V: RESEARCH PERMIT

 <p>RONGO UNIVERSITY</p> <p>Office of Knowledge and Innovation</p>	<p>OFFICE OF THE DEAN SCHOOL OF GRADUATE STUDIES</p> <hr/> <p>Email address: graduatestudies@rongovarsity.ac.ke P.O. Box 103 - 40404 RONGO</p> <p>Our Ref: MSC/6002/2018 Date: Monday, June 15, 2020</p> <p>The Chief Executive Officer, National Commission for Science, Technology & Innovation, off Waiyaki Way, Upper Kabete, P.O Box 30623-00100 Nairobi-KENYA.</p> <p>Dear Sir,</p> <p>RE: RESEARCH PERMIT FOR MS. ISABEL ZATTU ZIZ-MCS/6002/2018</p> <p>We wish to inform you that the above person is a bona fide graduate student of Rongo University in the School of Information, Communication and Media Studies pursuing a Master of Science in Communication Studies. She has been authorized by the University to undertake research titled; "The Role of Community Radio in Anti-GFM awareness. A Study Of Togotane FM, Migori County".</p> <p>This is, therefore, to request the commission to issue her with a research permit to enable her proceed for field work.</p> <p>Your assistance is highly appreciated.</p> <p>Thank you.</p> <p>Dr. Edward Anino DEAN, SCHOOL OF GRADUATE STUDIES</p> <p>Copy to: Vice Chancellor Deputy Vice Chancellor (Academic and Student Affairs). Dean, Information, Communication and Media Studies HoD, Communication, Journalism and Media Studies</p>
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RONGO UNIVERSITY
THE DEAN
15 JUN 2020
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APPENDIX VI: MAP OF MIGORI COUNTY

