ORAL MEDIA AS AN ALTERNATIVE COMMUNICATION STRATEGY IN CAMPAIGNS AGAINST FEMALE CIRCUMCISION AMONG ABAGUSII COMMUNITY OF KISII COUNTY

BY

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DECLARATION

I certify that this thesis entitled **Oral Media as an Alternative Communication Strategy in Campaigns against Female Circumcision among Abagusii Community of Kisii County** is my own original work, that has never been presented to any institution of higher learning for award of a degree certificate and that all the cited sources within the text have been fully acknowledged. This work should not be reproduced in full or part without prior permission from the author and/or Maseno university

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This thesis has been submitted for examination with our guidance and approval as university supervisors.

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ACKNOWLEDGEMENT

DEDICATION

I dedicate this work to my husband Emmanuel, my daughter Rachel and my sons

Philip and the little angel Michael who have inspired me throughout the program.

ABSTRACT

The prevalence rate of female circumcision among the Abagusii community is over 96% whereby the rural areas of Kisii County are largely affected. These statistics are recorded after the use of mainstream media in campaigns against female circumcision in the region spearheaded by both government and non-governmental organizations. Contrary, Oral media, which represent the culture and tradition of people in a community, is perceived as the most effective form of media in the rural areas whereby it sustains information needs of over 70% of the rural population. This presented the need to assess the application of Oral Media as an Alternative Communication Strategy in the Campaigns against Female Circumcision among Abagusii Community of Kisii County. The specific objectives of these study were to establish the various oral media used in addressing female circumcision among the Abagusii community; to examine the extent to which oral media as a form of alternative media can be effectively utilised in campaigns against female circumcision among the Abagusii community as compared to the mass media and to assess the reception and perception formation through dissemination of messages against female circumcision via oral media among the Abagusii community.The tenets of Rogers's diffusion of innovation theory (2003) which states that communication is effective when the social networks comprising of members sharing understanding, language and meaning are used in message dissemination was applied. Descriptive survey design was used and the study was conducted in three rural based administrative sub-locations of three constituencies of the county namely: Gionseri, Nyakorere and Suguta. The target population from the three identified sub-location was: 3,307 female adults, 299 church elders and 93 clan elders. Using the Morgan table for female adults and Gay(1983)'s formula for clan and church elders, a representative sample of 341female adults and 30 church elders and 9 clan elders was obtained respectively . The female adults were randomly selected while the church and clan elders were purposively selected. Questionnaire and interview schedules were used to obtain data from female adults and key informants respectively. The researcher relied on the two supervisors from the School of Arts and Social Sciences of Maseno University in validation of the instruments. The experts gave their views on the relevance, clarity and applicability particularly of both research instruments. The reliability was tested by use of Cronbach's alpha in which all the subscales reached a threshold and were within the range of $\alpha = .9$ maximum and $\alpha = .7$minimum for all the constructs for which they were intended to measure.Both qualitative and quantitative data was collected and analysed by use of narrative analysis and descriptive statistics through computer software SPSS^{TM} version 21.0 respectively. The study found out that oral media has been sparingly used in campaigns against female circumcision with less than 15% of the respondents having received dissuading messages from oral media channels studied. However increased dissemination of dissuading messages through forms of oral media can result to increased message implementation hence abandonment of female circumcision and adoption of alternative rites of passage.

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ACRONYMS AND ABBREVIATION

ARP-   Alternate Rites of Passage

DHS-   Demographic Health Survey

FGM/C-   Female Genital Mutilation/Cutting

GOK-   Government of Kenya

HCCC(HC3)-Health Communication Capacity Collaborative

KNCC-   Kenya National Council of Churches

KNBS-   Kenya National Bureau of Statistics

KNDS-   Kenya National of Demographic Survey

MDG-   Millennium Development Goals

PAG-   Pentecostal Assembly of God

SSWC-   Save Somalia Women and Children

SDA-   Seventh Day Adventist

TAMWA-   Tanzania Media Women's Association

UNICEF-   United Nations International Children's Emergency Fund

WHO-   World Health Organisation

OPERATIONALIZATION OF TERMS

Adoption- The act of embracing and applying of the knowledge disseminated through the use of oral media.

Alternative rite of passage-Refers to all activities that can be used to replace female circumcision such as education and trainings.

Effectiveness-The ability of the media to influence the opinion, attitude, beliefs and the manner in which some targeted audience behave.

Female circumcision (Okwarokia)-Also known as female genital cutting, Among the Abagusii community it involves the chopping of a section of a clitoris of young girls, especially the tip, as a rite of passage into adulthood.

Institutional channels-This refers to leaders of various community groups, who are regarded as important by members of the society, whose major task is to make decisions on behalf of the members of the groups that they represent or lead.

Interpersonal communication-Is a verbal form of communication whereby communicators freely interact by sharing messages at a personal level.

Media- Refers to the physical means through which information is disseminated to an audience.

Masquerade groups- They are symbols of the spiritual forces that validate the acts and the precepts of the elders. They serve as the visible expression of a spiritual force or authority that validates the basic beliefs of a society, and reinforce acceptable social modes of conduct and symbolise the spiritual authority that eradicates social evil.

Oral media- Refers to the traditional channels of communication that use traditional aspects of a community to disseminate both verbal and non-verbal messages to members of a community.

Reception- The act of taking in messages disseminated through the use of oral media and attitude formed by the audience based on those messages.

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CHAPTER ONE

INTRODUCTION

1.1 Background information

The rates reflected on female circumcision by Kenyan communities are on the rise. This is despite the campaigns held by the media, government and non –governmental institutions. According to the Kenya Demographic Health Survey (KDHS, 2008-2009) the Maasai of the North –Eastern region are the leading with a prevalence rate of 97.7% closely followed by the Abagusii community at 96.7%.Compared to other communities in the western part of Kenya, the Abagusii community are the leading in the prevalence rates recorded whereby the Luyha practise it at 0.2% and, Luos 0.1% while the Kurias are noted to have registered a remarkable decline in the practice (Kenya Country Profile, 2013).

On prevalence distribution in rural and urban areas, female circumcision is more rampant in the rural areas as compared to urban areas of the regions in which it's practised. According to Bentzen (2007), in the rural areas female circumcision has a prevalent rate of over 35%while in urban areas the prevalence rate is less than 25%.In addition, KDHS (20008-2009) emphasizes that women in rural areas are more likely to undergo female circumcision than those in urban areas. This shows that women who live in the rural areas of Kisii County are more likely to perform female circumcision on their daughters as opposed to those who live in urban areas.

According to Thomas et.al (1990), male circumcision is performed to reduce chances of acquiring HIV/AIDS and other sexually transmitted infections. On the other hand, female circumcision, according to Nyansera (1994), is performed to fulfill various functions such as: social functions, cultural functions and religious function. Wadi (2012) observes that the practice has dire consequences such as infertility and even death. These consequences have resulted to intensified campaigns against female circumcision in various communities in which the practice has been upheld by both government and non-governmental organizations with the no-governmental institutions taking the lead in these

campaigns as compared to governmental with a rate of 65% and 11% respectively (Nyansera 1994).

In Kenya, various approaches have been used to dissuade the communities practising female circumcision to desist from the practice. These approaches include: interventions employing a health risk approach whereby health complications resulting from Female circumcision are highlighted; addressing female circumcision as a harmful traditional practice; educating traditional circumcisers and offering them alternative income generation programmes; the alternative rites of passage; legal and human rights approach and lastly promotion of girls education (Muteshi et.al 2004, Ingdal et.al 2008). The interventions have reached all stakeholders at individual, interpersonal, community, and national levels through the mainstream media including radio, TV and newspapers (Muteshi et.al 2004) .Despite all these approaches through the mainstream media, Kenyan communities such as Abagusii and Maasai of North-Eastern, have continued register high prevalence rates on female circumcision.

According to Wakefield (2016) the mainstream media also known as the mass media refers to channels of communication that use new technologies and pass messages to large audiences. The large audience means that the mainstream media target general audience who may not be affected by highlighted problem as opposed to specific audience who are directly involved. The vast use of the mainstream media is reflected by UNFPA-UNICEF (2012) report which states that over 10500 media events have been carried out in target countries by 2012. Jacobs (2006), adds that the power of radio, television and film in particular has been harnessed to disseminate, increase awareness and promote advocacy about female circumcision abandonment.

In Tanzania, according to stop female genital mutilation (FGM) website(n.d), the Tanzania media women's association (TAMWA), radio, television, newspapers and other print such as posters have been used to defend and advocate for women and children's rights through mobilisation, education and pressuring for cultural, policy and legal changes in the society. In Kenya, over 13 media events on female circumcision

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were organised by 2010 (UNFPA-UNICEF 2010). In addition, Association of Women in Development (AIDOS) and Kenya Media Network on Population and Development (KEMEP) supported campaigns against female circumcision through the mainstream media by training journalist on reporting on female circumcision and also even launched a journalist award for the best reportage on female circumcision on radio, TV and print media (UNFPA-UNICEF2010).The same report highlights that the youth have also been reached through social media. For instance, Face book has been used as part of youth training sessions in which young men and women were encouraged to share information with their Face book friends. To add onto this, UNICEF hired a media firm to produce spots for radio and TV on the issue for broadcast later 2013(UNFPA-UNICEF 2012).

Among the Abagusii community of Kenya, the mainstream media has been used in female circumcision related campaigns whereby radio is highlighted as the most used form of mass media in these campaigns (Nyansera 1994).In addition, the groups that have organised campaigns against female circumcision among the Abagusii such as Maendeleo ya Wanawake (MYWO), Young Women's Christian Association (YWCA) and Adventist Development and Relief Agency (ADRA) have used various forms of modern media such as: Video/visual, T-shirts and local Fm radio stations (Ingdal et.al 2008) . The forms of media identified above, are types of the mainstream media which have not realised a significant impact in addressing female circumcision because the prevalence rates have remained high. This could be due to the perception that the local community member hold over the mainstream media as being alien because they cannot directly identify with the messages. White (2008) agrees with this assumption by asserting that local people live largely through their local, indigenous knowledge and forms of communication. This means that people targeted can easily be persuaded by messages disseminated through indigenous forms of communication hence oral media. In addition, Pwork (2011) conquers with White that local communication techniques are of significance in meeting the information needs of local communities. He observes that all communication processes based on media which are not created and managed by the rural community themselves, like in the case of radio, video and TV are not perceived as traditional and are considered external to the rural community.

The reach of mainstream media in the Kisii region is also a likely hindrance to reception of dissuading messages on female circumcision as far as the performance of the mainstream media in these campaigns is concerned. According to the Kenya National Bureau of Statistics (KNBS, 2009), over 700,000 persons of Kisii County have no access to TV services while over 200,000 have no access to radio services against the total population of over one million persons residing in Kisii County.This implies that most people in the rural parts of Kisii region do not wholly rely on the mainstream media for information and this triggers a question on what could be the alternative media in such areas. McQuail (1979) answers this question by asserting that in rural areas, where print and electronic media are unreachable, interpersonal channels can serve as alternatives. In addition, apart from the poor reach, lack of impact from the mainstream media in these campaigns can be somehow attributed to the counterproductive effects of the mainstream media. As highlighted in UNFPA-UNICEF (2010) report, the mainstream media can disseminate conflicting messages hence the need to use local means of communication which could provide interpretation of messages disseminated on female circumcision. This formed the basis for this study which sought to investigate on oral media as a probable alternative media used in addressing female circumcision.

The type of media used in a campaign has a direct impact on program outcomes. According to WHO Policy brief (2013) using an appropriate media is an effective tool to bring awareness and create behavior change. Thus, accurate media coverage can desensitize the issues of female circumcision and promote dialogue.This means that if the right media and right messages are disseminated on female circumcision then a positive change could be realised from numerous campaigns targeting the Abagusii community.Various scholars hold various perceptions on the meaning of oral media. According to Wenje (2011) oral media refers to word of mouth and performing techniques utilized to disseminate information to audiences. This definition has only focused on the performed media which include: drama, songs, storytelling, and role playing, drumming and dancing among others. He adds that oral media which is also known as orature or traditional media or folk media is integrated into a specific culture and serves as a channel for dissemination of messages that require the utilization of the

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values, symbols, institutions and ethos of the host culture through their unique qualities and attributes. This implies that this media utilizes the available facilities and facets of a culture to disseminate messages to a given target audience. Wilson (1987) postulates that African media, refers to a mode of control (ownership) and model. Additionally, he states that the channel of communication lies with the society and the clan elders act as custodians of the same. This implies that the channels are owned and utilized by the community thus they can only apply to societies of origin. This means that the meaning attributed to a common cultural artifact vary from one community to another. Wilson (1998) categorizes these communication systems into six groups namely: instrumentals, demonstratives, iconographic, extra-mundane, visual and institutional channels.

Osho (2011) quoting Wilson (1999), defines oral media as indigenous means of communication in various countries of the second largest continent in the world. He explains that they reflect the various talking drums, the folk songs, drama, festivals, town crier, traditional wear, artifacts, art works, paintings, stories among other cultural architecture that are reflected in the palaces, shrines and African cities, towns and villages, among many other channels. All these channels fall into the six categories as summarized by Wilson (1998). Osho (2011) indicates that oral media or traditional media are the local means of communication that remain what essentially sustain the information needs of the population which represents over 70% of the total national population in the rural areas. While it could be perceived that most of the oral media identified above could be inapplicable with the changes in time, Osho(2011) describes this form of media as enduring sustaining and inevitable in the modern world because it represents the culture and traditions of the people. This implies that people would more easily accept messages disseminated through these oral media because it forms part of their culture.

MacBridge (1981) defines oral media as a body of languages and other non-verbal languages being used in the traditional societies for millennia for a variety of purposes such as: mobilizing people at community level towards community development and national consciousness. This shows that this media has passed a test of time because it has been applicable for years now. He, MacBridge, adds that no serious mass-oriented

programme ever-succeeds without the active involvement of the practitioners within the traditional system. Much of the failure that attends government mass-oriented programmes is traceable to the fact that policy makers at the national level fail to utilize this powerful and credible system of communication. Considering that female circumcision campaigns target masses at grass root level, it is probable that organizations spearheading the same programs among the Abagusii have continued to ignore the oral media because this form of media has been effectively used as alternative media of communication in other countries. For example in Iraq, oral media through face to face communication lead to drastic fall in the rate at which female circumcision was practised in villages as opposed to the use of both print and electronic media (Wadi 2012). This shows that this form of media is a major facet in campaigns addressing issues related to culture and tradition.

Wilson (1987) adds that oral media is a source of cultural, political, health and other educational and enlightenment programmes for the masses leading them towards self-actualization and national development. As it has been pointed out earlier, there is no real success for such programmes without the traditional communication systems or oral media being involved. This makes this form of media essential in communicating on cultural issues because it can realise objectives of programmes targeting masses at community level. According to Ogwezzy (1988), the African communication systems or oral media are an admixture of social conventions and practices that have become sharpened and blended into veritable communication modes and systems which have almost become standard practices for society. This implies that despite the changes in time, oral media has been given a special place because it has been standardized based on practices of a society. This shows that they, oral media, are tailored to respective communities and same applies to their messages. This in consequence can result to a positive response by promoting message ownership. In turn, this could solve problem relating to perception created by messages disseminated via the forms of mainstream media which were earlier described as alien by rural communities and which were a focus of this study.

In addition to oral media qualifying as an effective alternative media to rural communities, Osho(2011) observes that the fact that this form of media combines both verbal and non-verbal elements drawn from the cultural aspects of a community makes this form of media more interactive and interpersonal hence more effective. Interaction means that the communicators in these campaigns are provided with a platform through which they can interact on messages shared. McQuail (`1979) observes that the most interactive media allows for continued, motivated choice and approach by it is users. Thus, oral media channels are more likely to yield a favourable response to their messages as opposed to the mainstream media. Moreover, according to the Global Dialogue for Effective Stop Smoking Campaign (GDESSC 2011)for media campaigns to be effective , messages must be seen and heard over time in order to change attitudes, beliefs and behaviour. This factor is unlikely to be met by mainstream media considering that the act of running messages on the mainstream media repeatedly is quite expensive. This leaves most financers of such programmes with no option than to run a few messages on the subject through mainstream media which in turn doesn't cause much impact as far as repetition and change of perception is concerned. In addition, the same report emphasised that an effective media should have refreshed messages and should be cost effective. The mainstream media especially broadcast media has a high tendency of repeating same message which end up becoming monotonous and boring. This presents the need to assess the effectiveness of oral media in campaigns against female circumcision with close reference to Abagusii community of Kisii County.

Apart from being rated as the most effective media by Mehrabian studies of 1981 and Osho (2011), oral media has been described as agents of change. Among the Ameru people of Kenya, the oral media has been successfully used in addressing female circumcision in the area. According to UNFPA (2013), among the Meru people the fight against female circumcision succeeded when the council of elders, who are tasked with making of decisions, were used to reach the community members and family members with messages on female circumcision and also legislated on the ban on female circumcision. In addition, the same report states that church leaders were also used in strategizing on ways of accelerating female circumcision abandonment. However, this

report did not highlight on the factors that necessitated the success of the two forms of media as well as the application of other forms of oral media which this study seeks to find out. In addition the level or extent of their success as well as the perception created was not highlighted on. This forms the basis of this study to assess oral media as an alternative communication tool as far as campaigns against female circumcision among the Abagusii community are concerned. Can the success of a media campaign on female circumcision be attributed to the type of media used? Or is it the frequency of communication? Or other factors such as language used and the targeted persons?

1.2 Statement of the problem

Abagusii community have continued to register high prevalence rate of over 96% on female circumcision. As compared to the other communities living in the Western region of Kenya such as Luo, Luyha among others, the Abagusii are the leading in the practice of female circumcision. The prevalence rate recorded as indicated above is despite that the mainstream media has been used in campaigns against female circumcision spearheaded by both the government and non-governmental institutions. In addition, the area is said to have poor reach of print and broadcast media which are the major means of mainstream media. On the other hand, oral media is described and rated as the most effective media in addressing issues affecting the rural audience. This presents the need to assess the role played by oral media and it is application as an alternative communication tool in realizing changed perception leading to abandonment of female circumcision among the Abagusii community of Kisii County.

1.3 Research questions

i.   What are the oral media channels used in addressing female circumcision among the Abagusii?
ii. Can oral media be effective in addressing female circumcision as an alternative form of media as compared to the mass media?
iii. How are messages against female circumcision disseminated via oral media perceived and received among the Abagusii community?

1.4 Objectives

The overall aim of this study was to assess the application and the role of oral media as an alternative media in the campaigns against female circumcision among the Abagusii community of Kisii County. The specific objectives of this study were to:

i) Establish the various oral media channels used in addressing female circumcision among the Abagusii community;

ii) Examine the extent to which oral media as a form of alternative media can be effectively utilised in campaigns against female circumcision among the Abagusii community as compared to the mass media

iii) Assess the reception and perception formation through dissemination of messages against female circumcision via oral media among the Abagusii community

1.5 Significance of study

Female circumcision has remained a critical issue in Kenya as far as improving female reproductive health is concerned. This is revealed through many programmes that are aimed at 'eradicating' the practice from the affected communities. The Abagusii community is known to have very strong cultural beliefs on the subject of female circumcision. As noted by the Population Council (2004), the practice, female genital cutting, is almost "universal" among the Kisii. The Kenyan government has legislated on female circumcision by developing policies on female reproductive health whereby the current policy framework is contained in the vision 2030. The constitution of Kenya 2010's section 44(3) also provides women and girls a right against any harmful cultural practice. It states that no person shall compel another to undertake cultural practices or rites that are deemed harmful. Further, female circumcision contravenes CAP 141 of the children's act which defines harmful cultural practices such as female circumcision as child abuse. Female circumcision also results to violation of girls' rights as expressed in the Sexual Offences Act 2006 and it is contrary to the Prohibition of Female Genital Mutilation Act 2011. The findings on policy would be used to prepare practical guidelines as well as in implementation of policies and strategic framework relating to reproductive health as highlighted in Vision 2030 programme and the provisions of Constitution of Kenya 2010 as earlier identified.

The findings of this study are expected to address the issue of appropriate media use and media alternatives in addressing this social problem and other challenges in various fields. This will provide an insight to donors and sponsors of various behaviour change campaign programmes on the appropriate media to use to achieve respective program goals.

This study will provide solutions to probable hindrances to effectiveness of oral media in addressing female circumcision as one of the social challenges. This is because various researchers in the field of mass communications have not paid keen interest to the study of oral media as an alternative form of communication alongside mainstream media. Instead they have put more efforts in the study of print and broadcast media, which are the major forms of mainstream media, resulting to availability of little scholarly information on oral media. In consequence, it will lead to utilization of oral media in Kenya especially the institutional channels concerned in behaviour change communication programmes. In addition, this study will also create awareness and sensitization towards oral media as a communication aspect and help the communicators explore the effectiveness of this form of media as an alternative media to be used in various campaigns.

Finally, the findings will also stimulate further research in the area to gain deeper insight on how oral media can be used to communicate health concerns and solve communication related challenges in other communication related disciplines.

1.6 Scope of the study

The study was conducted among the Abagusii community of Kisii County. This was based on high female circumcision prevalence rates of 96% as posted by KDHS (2008-2009) and Kenya Country Profile (2013). The oral media channels studied were the institutional channels. That is leaders of both political and religious institutions. Among the many faith based institutions among the Abagusii, the church elders of the Seventh Day Adventist Church (SDA) and the catechists of the Roman Catholic Church were studied. From the all residents of the region who are comprised of men women, youths and children. Women adults were selected for this study.

This study experienced a shortcoming in relation to the sample size identified. This is because the figures of the population given are not the actual numbers due to natural factors.

1.7 Theoretical framework

This study was guided by the tenets of diffusion of innovation theory as explained below:

1.7.1   Diffusion of innovation theory

Diffusion of innovation theory was first coined by Rogers in 1962; however, it has been revised based on tests conducted on the practicability and application of this theory in communication processes. This theory places emphasis on the agents of behaviour change in cases where new ideas are being advocated for which this study focused on. Rogers (2003), defines innovation as an idea, a practise or object perceived as new. In this study, the abandonment of female circumcision as well as the embracing of the alternative rites of passage for female circumcision are new ideas that are being advocated for in female circumcision abandonment related campaigns. Rogers further observes that an innovation, new idea, has two parts; software and hardware. He defines hardware as a physical object while software is the information base for a new idea advocated for. This study focused on the software part of an innovation which involved messages disseminated advocating for the adoption of the alternative rites of passage as well as abandonment of the female circumcision. In addition, Rogers (2003) adds that the information on new ideas (software) has low rates of adoption because of low levels of abilities of being observed. These aspects were tested in this study by focusing on the perceptions formed through the messages disseminated via oral media.

In the diffusion of innovation process, whereby diffusion is defined as the process in which an innovation is communicated through channels over time among the members of a social system, the key factors that can contribute to adoption or rejection of the idea are the communication channels used (Ismail 2006). This shows that communication channels are a major determinant of the success of any program that relies on communication. Alluding to Rogers (2003), Ismail further explains that there are two types of channels of communication in an adoption process viz: the mass media and interpersonal communication channels. He explains that while the mass media is

important in creating awareness of a new idea, the interpersonal channels are more powerful in creating strong change in attitudes held by individuals. He further observes that diffusion is a social process hence interpersonal communication channels are the most convenient. Borrowing from this theory, this study focused on the contribution of clan and church elders in creating change through dissemination of messages on alternative rites of passages in place of female circumcision among the Abagusii community. The two, clan and church elders can facilitate interpersonal communication processes on the subject considering the position they hold in the community.

Ismail (2006) notes that for a new idea to be adopted, the risks or uncertainty accompanied with the idea either directly or indirectly should be addressed. The uncertainty can possibly be reduced by receiving information on a new idea from the people with whom one shares the social networks as in the case of oral media channels investigated in this study. This is in line with Lobinson (2009) who asserts that only the people that are known and trusted by the population that can give us credible reassurance that our attempts will not result to humiliation and embarrassments. As applied in this study, the likely consequences accompanied with abandoning female circumcision and embracing of the alternative rites is likely to slow down the adoption process especially if other channels of communication used do not share in the social network of the communities in which applied. This challenge can be overcome by use of oral media as an alternative to the fore-mentioned.

According to Health Communications Capacity Collaborative (HC3 n.d) this model is applicable in issues that can be influenced by prominent members of a society or spread through traditional methods of communication. In addition, this theory observes that opinion/community leaders are particularly important in increasing the appeal of the innovation as trusted members of the community. They can serves as guides for adopting a particular behaviour or they can also prevent diffusion of innovation if they reject it. Sherry (1997) as quoted by Ismail (2006) explains that despite that new information can be availed from outside expertise but the targeted audience usually seek it from trusted friend or colleagues whose subjective opinions of a new innovation are more convincing. Ismail (2006) collaborates that audience can be well persuaded if reinforcing information

is received from peers and friends hence affecting individual decisions made about an innovation. The peers and friends talked of by Ismail are interpersonal channels of communication. Ismail(2006)states that interpersonal channels are characterised by homophile, the degree to which two or more individuals interact with those with similar characteristics, and are localite channels thus are very important at the persuasive stage of the innovation process. In this study, the oral media channels focused can provide interpersonal communication through interaction with community members. Considering that they hold positions of influence as leaders of the church and the clan, their opinion on the new idea of abandoning female circumcision and adopting alternative rites of passage is likely to be more convincing and thus adopted by their audience.

In addition to communication channels, the theory explains that the innovation itself can influence the adoption process. Rogers observes that the innovation has to be reinvented for it to be adopted i.e. the more reinvention takes place; the more rapidly an innovation is adopted and institutionalised. This implies that for the alternative rites of passage to be adopted, it needs to be reinvented so as to conform to the values of the community targeted. Ismail (2006) reinforces that innovation should be consistent with the existing values, past experiences and needs of a particular adopter. Hoerup (2001) adds that if innovation is consistent with the individual values, beliefs and needs then the level of uncertainty is lowered and the rate of innovation is increased. But, this is not possible if the right means of communication will not be employed.

In summary, the tenets of this theory relates to this study in a number of ways: Firstly, the theory is applicable in traditional communication methods which in this case is oral media. Secondly, it explains on diffusion agents/opinion leaders who as per this study are the clan and church leaders and lastly it highlights on the message dissemination for perception formation and consequent behaviour influence.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This section contains various scholarly arguments on the variables under observation in this study guided by its objectives which include: oral media in campaigns against female circumcision campaigns; Effectiveness of oral media as an alternative media in campaigns against female circumcision as compared to the mass media; and reception of messages of female circumcision disseminated through oral media by the affected community.

2.2 Oral media in female circumcision campaigns

Oral media involves the dissemination of oral or word of mouth messages through the use of cultural and social structures of a particular community. According to Wenje (2011) Oral media, which is also known as orature or folk media or traditional media, refers to how word of mouth and performing techniques are used to disseminate information to targeted audience. The performed media identified include: drama, songs, storytelling, and role playing among others. He adds that this type of media integrates into a specific culture and serves as a channel for dissemination of messages that require the utilization of the values, symbols, institutions and ethos of the host culture through their unique qualities and attributes. This implies that this media utilizes the available facilities in a culture to disseminate messages to audience. These facilities include: the positions of leadership, symbols, and art work among others.

Osho (2010) quoting Wilson (1999) defines oral media as indigenous means of communication in various countries of the second largest continent in the world, they reflect the various talking drums, the folk songs, drama, festivals, town crier, traditional wear, artifacts, art works, paintings, and stories among other cultural architecture reflected in the palaces, shrines and African cities, towns and villages, among many other channels. Osho (2010)indicates that oral media or traditional media are the local means of communication that remain what essentially sustain the information needs of

the population which represents over 70% of the total national population in the rural areas. He adds that oral media is enduring sustaining and inevitable in the modern world as they represent the culture and tradition of the people. Based on this argument, this type of media forms part and parcel of a community and it can be easily embraced as part of life of members of a community. This provides a need for this study with a keen focus on oral media communications on female circumcision in the rural areas of Kisii County.

In the African communities most institutions especially those of leadership, were used as communication agents. Wandibba (n.d) asserts that in any culture leadership is considered a very important institution because it tends to influence, if not to dictate, all the activities and affairs of that culture. That is, leaders of a given community have a mandate of making decisions regarding all cultural and community activities. Wilson (1996) adds that the most important traditional institutions that are used for communication are marriage and family, chieftaincy/ leadership groups, secret societies, shrines and churches, masks and masquerades and the heads of such institutions are not only administrators of their respective groups but also play communication roles. Thus, all messages that have a direct impact on the lives of the members of their respective group members, are relayed and explained by them. Thus, leaders of various groups and societies in a community should be reached and integrated into communication campaigns for such programs to attain any viable success. MacBride (1981) highlights that oral media is very essential when mobilizing masses to any community based program. Mobilization activities are always first indicators to attainment of any program goals. In relation to this study, both political and religious leaders' contribution to spreading of female circumcision dissuading messages is examined. MaCBride adds that Oral media is a source of cultural, political, health and other educational and enlightenment programs for the masses leading them towards self-actualization and national development. Therefore, it has a wider application as far as community related programs are concerned. For instance, it can not only influence people on matters relating to culture but also on other matters related to politics, health and religion.

Various forms of oral media have been applied in various campaigns and particularly the campaigns against female circumcision. As it has been observed, oral media is practically applicable in almost all intervention carried out at community level. According to the (WHO Policy brief, 2013) the African community is an oral society; storytelling, dramas and poetry are part of the local heritage in each country. The above mentioned comprise of some forms of oral media channels and Abayomi (2014) posits, riddles, oral stories, and other forms of oral media are useful in solving problems in a smaller society composed of undiluted and non-syncretised culture. This means that these forms of media can be applied in addressing issues that have lingered in a community for a period of time despite of the many interventions used. Female circumcision has equally remained prevalent in most Kenyan communities and Abagusii in particular despite the mainstream media communication being used intensely by both governmental and non-governmental institutions. In addition, Aikat (n.d) observes that telling of stories on a given subject can be useful in imparting influence required leading to change especially when dealing with sensitive issues like managing diversity and inclusion. When addressing sensitive issues as those on sexuality and reproductive health, sending messages using plain language can be provocative. Thus, stories and related media with a provision for use of figurative language are considered appropriate.

Despite that oral media is used to address cultural issues that have been termed as sensitive, the fact that it uses local languages to communicate qualifies it to be effective. Ejizu (1990) posits that media that address local interests and concerns in the language and idioms that the audience is familiar with and understands are appropriate communication channels for populations in rural areas. As depicted earlier, rural dwellers are considered to be firmly rooted to their cultural practices and in most cases they use local language in almost all communication processes. This is applicable in this study considering that the two channels, clan and church elders, originate from the community and they use the local language, Ekegusii in all their communication activities.

According to UNFPA (2013), tradition can be well 'fought' by use of tradition itself. Hence, NGOs working towards the eradication of female circumcision work closely with traditional communicators to entertain and educate the general population through

storytelling and theatre. The highlighted traditions form part of oral media. Even though it has been observed that tradition is fading and young people are becoming increasingly disconnected from their culture and in consequence widening gap between the old and the young (Shauri 1998).Oral media is mandatory in all community related activities as Bentzen et.al (2001) posits, oral media is inevitable in dissemination of messages related to the consequences of the practice as well as the practicality of alternative rites of passage being advocated for. Ejizu (1990) argues that oral media encapsulate and expresses to traditional African groups vital information relating to their different areas of awareness; the intuitive, physical, aesthetic, social and normative to various traditional groups. Thus, it is through these means of communication that community members are advised on important matters relating to their culture, norms and values.

In the UNFPA-UNICEF Joint Program(2008 – 2012),It has also been observed that oral channels including elders, teachers, local government authorities and religious leaders are agents of change. This means that they can spearhead change in the members of their respective groups. Therefore, they should be involved in sensitizing community members on the dangers of female circumcision by providing information on the negative physical and psychological effects of female circumcision. They should also clarify existing myths about the supposed benefits of female circumcision and/or its links to religious obligations by highlighting the associated harmful practices such as early marriage, lack of female education and the impacts of these practices on the economic and social well-being of communities. In addition, they should   provide information on Kenyan law and female circumcision. Thus, religious and local community leaders have a role to change the attitudes of people on issues and practices which are harmful as focused on in this study.

According to the Population Legal Frontiers in Reproductive Health (2012) public discussion of female circumcision led by respected community leaders and supported through intensive media campaigns, can help communities openly question and confront this traditional norm (Diop et al. 2004a; Diop et al. 2008).That serves as an acknowledgement that those who hold positions of influence in a society play a key role

in influencing community members on matters relating to female circumcision. In Mali, according to Jacobs et.al (2006), NGOs have complemented their female circumcision eradication efforts with innovative pop music, several albums and music videos featuring well-known Malian artists who sing about the negative effects of female circumcision in local languages in order to promote its abandonment. This means that mass media cannot stand alone in addressing such issues but can be complimented with the local media. In addition, according to the same report, an open air drama has also been created and played in schools and the impact reduction in female circumcision cases has been realized.

This shows that music being one of the oral media channels can be effective in sensitizing the public against female circumcision. Apart from the message carried in such songs, the language in which the songs are done has an impact on message reception. This applies to this study considering that the messages from the clan and church elders to be received well the native and appropriate language has to be used in sharing out such messages. The fact that open air drama has been used in schools to reach students with danger messages reveals that oral media can reach homogeneous or uniform groups. That is, people who share the basic demographics for easy interpretation of messages and influence. This makes it more applicable in community based campaigns as this study sought to find out.

2.3 Effectiveness of oral media as alternative media

Using an appropriate media is an effective tool to bring awareness and create behaviour change (WHO Policy brief, 2013) thus; accurate media coverage can desensitize on issues of FGM and promote dialogue. This means that the success of any program is dependent on the type of media used in dissemination of messages based on program objectives. An effective media has been defined by various scholars in various ways. According to McQuail (1979) an effective media should be able to achieve given objectives, whether attracting large audiences or influencing opinion and behavior. In this case McQuail holds the opinion that program objectives have to be met for the media used in communication processes to be termed to be an effective communication tool. Meeting program goals as in the case of female circumcision means that the audience

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should be able to abandon female circumcision and adopt the alternative rites of passage. Considering that the mass media has been used in these campaigns among the Abagusii community as earlier stated but the prevalence has remained high, then there is need to seek for an alternative communication tool as sought by this study by focusing on oral media as the possible alternative communication media in these campaigns. Adding to this perception the report on G DESSC (2011) observes that an effective media should be able to change beliefs and attitudes. An indication that the channels used in dissemination of messages should be able to convince the targeted audience favorably depending on program objectives by shunning the norm and adopting the alternatives being advocated for. Using this opinion to assess the performance of mass media campaigns against female circumcision among the Abagusii, considering that the prevalence has remained high, it is a clear indication that the mass media used has not been the appropriate or effective media. However, the outcome of any program cannot be attributed wholly on the channel because the packaging of messages to be disseminated via that media selected can also influence the attitude formed and belief adopted and attitude held on female circumcision leading to its abandonment.

While it can be assumed that the mass media is not an effective media, on the other hand oral media has been described as the most effective tool of communication in programs targeting masses at community level. According to Osho (2011), oral media is the most effective form of media because it combines both verbal and non-verbal elements and draws from the cultural aspects of a community hence interactive and interpersonal. The interactive attribute of oral media means that it, oral media, gives it is audience a chance to contribute in messages shared increasing ownership of the messages and hence adoption and the reverse is true. In addition Pwork (2011) posits that all communication processes based on media which are not created and managed by the rural community such as radio, TV, and video are not perceived as traditional and are considered to be external by these communities. This emphasizes on interactivity as a major quality of any effective media. The interactivity can be improved by using the media that is well known by the community members hence ownership and that which can provide an avenue for immediate feedback. Change in attitude and behavior can be realized by a

media if it gives room for audience participation which is more applicable with oral media than mainstream media.

According to the GDESSC (2011), an affective media should have the staying power marked by a high frequency and a longer duration. That is, the messages should be seen or heard over a longer period and for a number of times for it to have a significant impact on individual behavior in terms of   beliefs and attitudes change. This quality is best suited with the oral media considering their proximity to the targeted audience. Jepson et.al (2006) emphasizes that the use of interpersonal communication channels can be an important catalyst in behavior change communication programs. The interpersonal channels are more close to the targeted audience hence can be able to send tailored messages using culturally available materials such as songs and local language. Among the many interpersonal channels, political and church elders are termed effective in stimulating behavior change. According to UNFPA (2013), among the Meru people the fight against female circumcision succeeded when the council of elders, was used to reach the community members and family members with messages on female circumcision. In addition, they legislated on the ban on female circumcision considering that their key role is to make decisions on behalf of the community. The church leaders, though their respective churches, which were not mentioned in the report, were also used in strategizing on the ways in which to accelerate female circumcision abandonment. Asemah et.al (2013), concurs that traditional leaders both political and religious leaders are the custodians of the law and efficient opinion leaders. Thus, they can help in diffusion of the messages on female circumcision and convincing the community members on what decisions and actions are beneficial to them in relation to abandonment of female circumcision. Jacobs et.al (2006), suggests that local advocacy programs on female genital mutilation/cutting should also use religious and political leaders as well as influential elders in increasing their project's impact on the audience. This implies that the two organs, church and clan elders, are key in making decisions on behalf of the community. This applied to this study as the items under focus are the community leaders as well as church leaders.

According to Nwoko and Ozor (2008), local leaders should be used when galvanizing mass participation and adoption of innovation in the rural communities because of their high influence on the people. They add that when extension works hand-in-hand with the local leaders, they can prove more information for rural community development. The fact that oral channels especially local leaders can prove messages for rural audience means that they can be used to clarify messages disseminated. This is in contrast with the mainstream media which is said to be sending conflicting messages. UNFPA- UNICEF (2010) observes that the mainstream media can be counterproductive by sending conflicting message on female circumcision. In addition, the fact that the mainstream media does not provide room for the audience to produce and react to messages shared makes it less effective as Jepson et.al (2006) observes people should have control on when the messages should be aired for a media campaign to be effective. Still on messages, it is not the participation and clarification that matters but the newness in messages. That is, the messages disseminated should meet the communication needs of the target audience for it to be termed effective. GDESSC (2011) emphasizes on this point that effective media should include a variety of refreshed and targeted messages to motivate different groups to change their behavior. In addition, it should be cost effective. This is possible with oral media considering that church and clan elders will disseminate tailored messages guided by overall objectives of the program which is abandonment of female circumcision and adoption of alternative rites of passage as sought in this study.

2.4 Reception of anti-Female Circumcision messages

It has been noted that the affected communities have registered mixed reactions in relation to the anti-female circumcision messages but this is dependent on the messages they receive from the message sources. For instance in Egypt, according to DHS (2000), the religious leaders provided mixed messages on female genital mutilation/cutting. The religious leaders provided antagonist messages directly impacting on how these messages were received. For instance one group was for female genital mutilation/cutting while another was against. This presents a major challenge that can be as a hindrance to abandonment of female circumcision. However, as earlier pointed out, church elders can

be used to clarify messages disseminated. This is likely to clear any doubt increasing the chances of messages being adopted.

In Kenya, authors claim that the National Council of Churches of Kenya has remained a neutral actor in matters relating to female circumcision despite the perception held by the program beneficiaries. Thus, considering that the public, especially a religious group, can only be dissuaded if religious leaders are involved. Then they need to have a unified position on female genital mutilation/cutting (DHS 2000).

According to Kimumwe (2012), the media audience is not homogeneous and passive participants but rather very highly individualised and active. This can result to misunderstanding and misinterpretation of media messages by targeted audience. This can be avoided if a more personalised medium of communication can be used to disseminate messages to the targeted audience. The oral media can provide a solution to this challenge considering its nature of application which is sending and receiving messages verbally. While it may be assumed that media has a direct impact on the adoption of female circumcision, shunning of female circumcision is a personal decision. But, the decision is made when interpersonal channels have reached them out with messages on dangers of female circumcision. For instance, according to UNFPA-UNICEF Joint Programme (2008-2012), members of a village in Tostan made personal decisions to shun female circumcision after being influenced by an Imam. This implies that the oral media may have a more immediate response to their messages as a result of interacting with communicators.

According to McQuail (1979), the most interactive media allow for continued motivated choice and response by it is users. That is oral media is more immediate and audience can identify with the messages. For instance in Tostan, community members employed the use of 'adopt a learner strategy whereby messages on female circumcision were passed by friends and relatives in the neighbouring villages through songs, theatre and inter-village meeting such as markets (Jacobs et.al 2006).This report adds that interaction allowed for discussion and consensus building on ending female circumcision and other related issues. This depicts that the response to messages on some issues can be influenced by the closeness between the communicators. For instance, if a sender and

recipient of a message are close to each other, the more the likelihood of positive response due to direct influence on each other. McQuail (1979) adds that in areas which are unreachable by print and electronic media interpersonal form of communication is efficient. This can be effective when advocating for Alternative Rites of Passage (ARP) which include trainings that are organised by various church officials. Their status in the community could influence the perception created and the action adopted in relation to female circumcision.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This section presents the methods, procedures and tools that were used in the study. It focuses on the research design, area of study, study population, sampling and sample procedures, data collection techniques, data analysis as well as validity and reliability of the study. It also focuses on the ethical issues that guided this study.

3.2 Research design

This study employed a descriptive survey design. According to Kerlinger (2004) and Kothari (2004), the descriptive survey is suitable for studying the conditions or events which have already occurred but still existing in the field. According to Mugenda and Mugenda (1999) surveys are excellent vehicles for the measurement of characteristics of a large population. Orodho and Kombo (2004) compliment Kerlinger by stating that descriptive survey is a method of collecting information by interviewing or administering a questionnaire to a sample of individuals used in conducting opinions, education or social science researches. This was appropriate for this study because the phenomenon under study falls in the category of social sciences and the tools used in data collection were questionnaires and interviews. This design allowed for extensive data collection from a quite large study population which determines how variables influence each other.

3.3 Area of study

The study was conducted in three sub-locations of three rural based wards of three constituencies of the larger Kisii County. The wards included: Boikanga for South Mugirango constituency, Bassi Masige of Bobasi constituency and Masimba of Nyaribari Masaba constituency. The wards identified are inhabited by the Abagusii community and are found within Kisii County. According to the Kenya Country Profile (2013), the Abagusii community are ranked the leading community in the practise of female circumcision with a prevalence rate of 96.1% as compared to other communities living in the western region of Kenya.

The Abagusii community fall under the category of the Bantu speaking community of Western Kenya, they practise agriculture that is crop growing and cattle faming on their densely populated but still fertile land. Socially, the community is organised into families that form clans whose practices are homogeneous. Christianity is a common religion among the Abagusii community with Roman Catholic Church and the SDA churches commanding a large following. Most of its population live in urban areas in the region which include: Kisii, Suneka, Keroka, Tabaka, Ogembo and Mogonga. Kisii town has the highest population of urban residents of over 81000 persons (Kisii County Website 2014)

3.4 The study population

The study was conducted among the female adults of selected wards in the region. Female adults were studied because they are directly affected by the practice. It also focused on the area clan elders (Abatureti) and local church elders for the Roman Catholic Church catechists and Seventh Day Adventist Church's church elders (Abarisia).The clan were selected as participants in this study because according to Kenya information guide website (n.d), Abagusii community are organised into clans which are headed by clans elders who have the mandate to make decisions on behalf of the clan members. The same website further explains that over 80%of the Kisiis are Christians with only a few practising traditional religion. This forms a basis on which the church elders were selected as interviewees. In addition to these reasons, they, church and clan elders, were assumed to be knowledgeable on the matters appertaining female circumcision and are of great influence based on positions they hold. Hence, they formed the key informant.

3.5 Sampling procedure and sample size

This part comprises of the procedure followed in identifying and picking the respondents for the study.

3.5.1   Sampling procedure

Sample technically constitutes items selected to represent the population under study (Kothari 2004). This study employed the use of both probability and non-probability sampling. Under probability sampling, multiple stage sampling was used. According to

Ress and Vaughan (1986) this type of sampling is applicable for the population that is dispersed over a very large geographical area. Considering that the study was carried out in a county this type of sampling was applicable in selecting the areas in the county that can form a representative sample. Three constituencies were selected from the nine constituencies of the county, to form the representative sample. This was done based on Mugenda and Mugenda (1999) who starts that 10% to 30% of the target population is adequate for a research study. Based on Mugenda's formula, three constituencies which formed 30% of the total constituencies were selected for the study. The constituencies identified include: Bobasi Constituency, South Mugirango and Nyaribari Masaba. These constituencies were purposively selected based on their location as compared to that of the county headquarters as well as the number of wards. They are distantly located away from the county headquarters leading to reduced exposure of the people living in some of the wards of these constituencies thus forming the rural of the county. From each of the three constituencies identified, using 10% of Mugenda and Mugenda formula, one administrative ward was purposively selected to form the representative sample. Among those selected include: Bassi Masige (Bobasi constituency), Boikanga (South Mugirango) and Masimba (Nyaribari Masaba). The wards chosen are all found in the rural of the Kisii County based on factors such as the accessibility and modes of transport used. From each ward identified a sub- location with highest number of households as captured by the KNDS (2009) was selected purposively for study, those selected include: Gionseri (Bassi Masige ward), Nyaokorere (Boikanga ward) and Suguta (Masimba ward). From these three sub-locations selected the total numbers of the respondents and interviewees were as follows: 3,307 female adults, 299 church leaders and 93 clan elders.

Non-probability sampling was applied to obtain data from the institutional channels of communication earlier identified; church leaders, and clan elders. The church leaders and clan elders were purposively selected for the study .This is because the two are believed to be reliable enough for the study. According to Mugenda and Mugenda (1999), the researcher uses this technique depending on the objectives of the study. This technique was relevant in this study because it allowed for specific cases to be handpicked because they were informative or they possess the required characteristics. The church elders and clan elders were chosen depending on their accessibility and readiness to cooperate in

providing the information that was sought during the study and the numbers of their congregation whereby those with higher numbers were selected as contrasted to those with low numbers.

3.5.2 Sample size

According to Kothari (2004) a sample size refers to the items that are selected to represent the entire population or universe under study.

Gay (1983) suggests that for descriptive survey research design 10 to 30% of the accessible population is enough to form a sample. Using Gay (1983)'s formula for clan and church elders and the Morgan table 1970 for female adults, from a total population of 3,307 female adults, 299 church leaders and 93 clan elders. A sample size of 380 participants was selected. This sample constituted: 341 female adults, 30 church leaders representing 10% of the total population and 9 clan elders representing 10% of the population under study.

This sample size was appropriate because it increased the chances of collecting accurate data. This is in tandem with Cozby (2000) on participation; who notes that larger sample sizes are likely to yield data that accurately reflect the true population value. In addition, Fowler (2002) adds that various approaches are used to obtain sample sizes for surveys; a sample size should be sufficiently large such that any major sub-group contain at least 100 cases and the minor subgroups contain 20 to 50 cases. This approach was employed in this study being a descriptive survey research. Sample distribution was as shown below:

3.5.2.1 Sample distribution for church elders

30 church leaders were selected to participate in this study comprising of 10 catechists of the Catholic Church and 20 church elders of the Seventh Day Adventist church as shown on the table 3.1 below:

Table 0.1: Sample distribution for religious leaders

Ward	Church	No. Of churches	No of church leaders	No. of church elders selected
Boikanga-Nyakoirere	Catholic	6	32	3
	SDA	12	71	7
BassiMasige-Gionseri	Catholic	9	36	4
	SDA	8	48	5
Masimba-Suguta	Catholic	11	34	3
	SDA	21	78	8
Totals	Catholic	26	102	10
	SDA	41	197	20

(Source: Researcher, 2018)

3.5.2.2 Sample distribution for religious leaders

Using Gay's (1983) formula 9 clan elders representing 10% of the total population were selected to participate in this study. The sample size identified was equally distributed throughout the three wards.

Table 0.2: Sample distribution for clan leaders

Ward	No. Of sub-locations	No. Of clans/clan elders	No. of clan elders selected
Boikanga	3	21	2
Bassi Masige	6	33	3
Masimba	7	39	4
Total		93	9

(Source: Researcher, 2018)

3.5.2.3 Sample distribution for female adults

Using the Morgan table (1970), the following sample was obtained:

Table 0.3: Sample distribution for female adults

Ward	No. Households	No. of female adults	No. Of female selected
Boikanga – nyakoirere	710	918	84
Bassi masige-Gionseri	884	1225	106
Masimba	971	1664	151
Total	2565	3307	341

(Source: KNDS, 2009)

3.6 Data collection techniques

This study relied on primary data and secondary data and it utilised interviews and questionnaires as explained below:

3.6.1   Primary data

The primary data was collected from the respondents who were sampled from the total study population. Primary data basically consists of information from the primary sources. The data was collected using household questionnaires for the female adults and interview schedules for key informants who included: 30 religious/ church leaders and 9 clan leaders.

3.6.1.1 Questionnaire

This was used to collect information from 341 female adults, who comprised of mothers of respective homesteads. The questionnaire was suitable for this study because according to Kasomo (2007), questionnaires apply to a large population of study which is scattered geographically; the confidentiality level of the respondents was highly maintained and the respondents were provided with the opportunity to provide input suggestion because the questions contained were both open-ended and closed-ended questions. The questionnaire had various sections guided by the study objectives, they included: section A; contained demographic information such as age, gender, ward, economic level, education level among others. Section B; consisted of information on female circumcision why and where it's performed. Section C; consisted of measures of media utilization, which kind of media the respondents rely on for information. Section D; had measures on media and female circumcision. Section E; had measures on oral media on female circumcision with a major focus of institutional channels, and section F; consisted of the other applications of oral media.

3.6.1.2 Interviews

Personal Interviews were conducted on religious leaders and clan leaders. An interview schedule was considered appropriate because the sample size was small in this case and this was in line with Kless and Bloomquist (1985) who states that interviews are appropriate for small size samples. Interviews were applicable because they can give the interviewee(s) a chance to put forward opinions and suggestions hence making them part

of the research and this clears panic and resistance and eliminates fears and rumours. They were used to capture information on the study objectives guided by the study area. Open-ended questions which probed the interviewees on their level of involvement, application of other forms of oral media and the mass media were used.

3.6.2   Secondary data

Relevant documents such as research publications, policy reports, government reports and websites of relevant literature among other sources were reviewed as sources of secondary data. This was essential in providing a basis for this study in the background, in identifying the gaps the study sought to fill under the literature review section as well as in the development of the data collection instrument guided by the study objectives.

3.7 Data analysis

After data collection, the data was cleaned, coded and entered into the computer and analysed with the aid of Statistical Package for Social Sciences (SPSS) version 21.0. Descriptive and inferential statistics were performed. Descriptive statistics make use of measures of central tendency such as means, median and mode and measures of dispersion such as range deviation and variance to describe a group of subjects. The qualitative data collected through the use of interview schedules were analysed in narrative forms. This was appropriate because according to Shukla (2014) narrative analysis is used in providing understanding on social and cultural accepted norms in addition to being efficient in analysing data from interviews.

3.8 Validity and Reliability of the Research Instruments

3.8.1   Validity

Validity is the extent to which differences found with a measuring instrument reflect true differences among those being tested (Kothari, 2004). Handley (2008) asserts that it entails the question of whether the measurement process, assessment, or project actually measure what it is intended to measure. According to Joppe (2000), validity determines whether the research truly measures that which it was intended to measure, or how truthful the research results are. Therefore, it is the degree to which the results obtained from data actually represent the phenomenon under study. Kumar (2011) observes that face and content validity is crucial in ensuring that each question or items on a sub-scale

have a logical link with an objective of the study. Amin (2005) portend that the most effective and reliable way of ensuring that a questionnaire meets face and content validity is by relying on expert judgment. Hence, in this study the researcher relied on the validation of the instruments by two supervisors in the department of Communication and Media Technology, and department of Linguistics under the School of Arts and Social Sciences of Maseno University. The experts gave their views on the comprehensibility, relevance, clarity and applicability particularly of the questionnaire scales and generally all the research instruments. This is in line with Mugenda and Mugenda (1999), who say that research instruments should be availed to experienced researchers to determine their validity.

3.8.2 Reliability

The extent to which results are consistent over time and are an accurate representation of the total population under study is referred to as reliability (Joppe, 2000). The question of reliability is whether the results of a study can be reproduced under a similar methodology. Embodied in this citation is the idea of replicability or repeatability of results or observations. Orodho (2009) defines reliability as the ability of an instrument to produce consistent results over a number of repeated trials. Thus Joppe (2000) affirms that variables derived from test instruments are declared to be reliable only when they provide stable and reliable responses over a repeated administration of the test. In this study reliability of the questionnaires for data collection was tested by assessing the scale's internal consistency. Cronbach's alpha, the most popular numerical coefficient of reliability, computed based on the reliability of a test relative to other tests with same number of items, and measuring the same construct of interest, was used in this study. The rule of thumb, as suggested by George and Mallery (2003), classified Cronbach's alpha coefficient values as: > .9 = Excellent; > .8 = Good; > .7 = Acceptable; > .6 = Questionable; > .5 = Poor and < .5 = Unacceptable. In the interpretation of the reliability results, they observed that the closer Cronbach's alpha coefficient is to 1.0, the greater the internal consistency of the items in the scale. They point out that, it is imperative to calculate and report Cronbach's alpha coefficient for internal consistency reliability for any scales or subscales one may be using. The five sub-scales were: Information on

female circumcision, measures of media utilization, measures on media and female circumcision, measures on oral media on female circumcision and applications of oral media. The researcher computed the reliability for multi-item opinion items separately for all the five subscales in the household questionnaires. Table 3.4 below shows the Cronbach's Alpha for questionnaires reveals that the instruments had adequate reliability for the study.

Table 0.4: Internal Consistence: Cronbach's Alpha Results for the Questionnaire

Scale	No. Items	Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items
Information on female circumcision	8	.776	.767
Media utilization	7	.711	.702
Media and female circumcision	14	.719	.709
Oral media on female circumcision	12	.745	.723
Applications of oral media	8	.721	.712

 (Source: Author 2018)

Given that the minimum acceptable value for Cronbach's alpha is 0.70 and a maximum expected value is 0.90, all the subscales reached a threshold and were within the range. For example, the subscale of information on female circumcision scale questionnaire composed of eight items had internal consistency of $\alpha = .776$; all the items of this subscale were retained because none of them exaggeratedly hanged out. It was also noted that all items were correlated with the total scale to a good degree. A correlation with the total scale of above .90 would have meant that there were redundancy and duplication of items. On the same note, it was established that the internal consistent for the other subscales in the questionnaire were adequate enough for the study. The sub-scale which had the least internal consistency Cronbach's Alpha value was media utilization with seven items having alpha value of 0.711, which was still above the threshold of 0.7. These findings show that the questionnaires were generally suitable for data collection; because they adequately measured the constructs for which they were intended to measure.

In addition, a pilot study was conducted in Mwamisoko and Nyamokenye clans of Bogiakumu ward. The two areas selected conformed in features to the areas selected for study. A study sample of 38 respondents comprising of 34 female adults, 3 church elders and 1 clan elder was selected for the pilot study. This sample was appropriate because according to Treece and Treece (1982), Hill (1998) and Connelly (2008), a pilot study, sample size should be 10% of the sample projected for the larger parent study. The 38 respondents represented the 10% of 381 respondents that were involved in the actual study. The fine tuning of the individual items were done after piloting, during which time the inputs of the pilot respondents were also injected in the rewording of particular items, where necessary.

3.9 Ethical issues

The study was undertaken with special considerations of all ethical concerns. The major ethical issues observed by the study include: informed consent, privacy and confidentiality, anonymity and researchers' responsibility (Gatara 2010). Under the informed consent, the respondents were provided with all pertinent information about the study to guide them in making a decision on whether to participate in the study or not. The information provided included: the purpose of the study, the procedures to be followed; and the benefits of this study. The information provided by the respondents was treated with much confidence and anonymity. In the first place, no respondent was required or forced to give his or her official names as they appear in his or her national identification card or supply any information that can be used to identify him or her. This aimed at enabling the respondents to supply the facts as they exist in relation to female circumcision. In addition, the supplied information was not disclosed to any unauthorised person apart from those officially concerned with the outcome of this study.

The respondents conceded to participate in the study by signing the consent form which highlighted all the ethical concerns of this study. In addition, the proposal for this study was reviewed and cleared for execution by Maseno University's Research Ethics Review Committee. Upon which, a research permit was granted to the researcher (**See Appendix E**).The information presented about this study is true and accurate as it was collected

from the respondents. No exaggerations of any kind were allowed. Lastly, the honour and self-esteem of all participants was observed. The decision made regarding this study as far as participation is concerned were upheld and that did not in any manner affect the way in which respondents were treated later.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND DISCUSSION

4.1 Overview

This section presents the findings of this study, interpretation and discussion based on its objectives which included: establishing the various forms of oral media used in addressing female circumcision among the Abagusii community; examining the extent to which oral media as a form of alternative media can be effectively be utilised in campaigns against female circumcision among the Abagusii community as compared to mass media and assessing the reception and perception formation through dissemination of messages against female circumcision oral media among the Abagusii community. Both quantitative and qualitative data was collected and was analysed descriptively and by use of narrative respectively.

4.2 Types of oral media used in addressing female circumcision among the Abagusii community

 In this objective, some selected forms of oral media channels were analysed based on their likelihood to be still in use in the community's communications activities considering that time and cultures have changed. As observed by Abayomi (2014) oral media is suitable in solving problems in smaller, undiluted and non-syncretised culture. This implies that oral media is applicable in communities which have continued to preserve their cultural values and the fact that the Abagusii community have continued to practise female circumcision it can be assumed that they still have a strong attachment to their cultural values, norms, beliefs and practices. The focus was on oral media which integrates the aspects of a culture in communication processes and also is rated as the most successful media of communication (Meherbian 1981) and (Wenje (2011). In this study, the forms of oral media analysed included: songs, poems, riddles proverb and wise saying and institutional channels represented by the church elders for the Seventh Day Adventist Church and the catechists of the Roman Catholic Church. In addition political leaders represented by clan or village elders were also studied. A two index matrix of 'yes' and 'no' was used to ascertain whether the channels under focus have been used in

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disseminating dissuading messages on female circumcision to the community members and the results were as presented shown below.

4.2.1 Song

The table below presents the responses on whether community members have been reached with songs with dissuading messages on female circumcision and the responses were as shown below:

Table 0.1: Use of songs in campaigns against female circumcision

	Frequency	Percent
Yes	37	10.9
No	304	89.1
Total	341	100.0

(Source: Author 2018)

Table 4.1 above reveals that 10.9% representing 37 respondents agreed to have heard a song dissuading the community from practising female circumcision while 89.1% of the respondents have never heard any song(s) with messages against female circumcision.

In separate interviews with clan and church elders on the use of songs to dissuade community members against female circumcision mixed reactions we received as presented below:

Transcript 1

Interviewer: Do you have songs used in dissuading your community members on practise of female circumcision?

Translation: '*Ebitera mbiro ao bigokani Abagusii tibaaroki abana abaiseke'*

Interviewee: *Ebitero mbire ao bigokwanera eng'ana eyio. Buna ekanisa nkoroberia tore amaamereranio na eng'ana yo'o kwarokia abana abaiseke nekerenga ekemo bakoratera igoro yaye.korende aya nio agokorekana mara rimo kera omwaka.*

'*We have a few songs that dissuade our people from performing circumcision on their girls. But they are occasionally presented. For instance, the church organises for music competitions on cultural issues once a year and female circumcision is sometimes highlighted on.'*

Transcript 2

Interviewee*: Ndire nagendete esukuru rituko rio okoegwa ebiegu ,na abana abaiseke barabe ekerasi kwa gatato bagatera ogotera gwe'ekegusii nga' abaibori babae esomo kobua kobaarokwa. Ogotera okwo ingwakwanerete igoro ye obobe bwokwaroki abana abanyaroka buna koyaigorera amarware ande arabase kabasaria obobori bwabo korende obobe obo tibori bwa boene na abana tibabwati nguru chiogwechorera ekere batagete na korwa obosemi ase abaibori babo igoro yaamanyana yekemira'*

'there is a time I attended a prize giving ceremony in our nearby primary school and class three pupils presented a song in Ekegusii imploring their parents to educate them in place of circumcision. They also highlighted on the dangers of female circumcision which included infertility and opportunistic infections. However, the dangers highlighted are unbelievable. In addition, children have no right to advise and make decision on matters of culture.

Transcript3

Interviewee*: inche tinanyakoigwa gotera konde gwensi igoro yokwarokia abana abanyaroka. Kobua nayio itobwate ebitera ebinge bigotogia abaiseke bachire nyangi na abange baito ebio nabio tomanyete.*

I have never heard any song dissuading people from practising female circumcision. On the contrary, we have very many songs that praise girls who have been circumcised and those are the songs that most us are aware of.

The finding on **table 4.1** above as well as **transcript 1 and 2** indicate that songs have been used to send dissuading messages on female circumcision among the Abagusii community. In **transcript 1 and 2** the findings reveal that songs are not only used for education purposes but also for entertainment functions. For instance when the church organises for music competitions, it focuses on entertainment but they also end up educating the public on various cultural issues that form the topical areas of presentation.

The same applies to **transcript 2**, the song presented by the pupils was to serve the entertainment role but, in addition, it educated the audience present. These findings correlate with Pwork (2011) who posits that songs are potent sources of information and entertainment. To emphasise, Oluloye and Ilesamni(1998), explains that songs and other forms of folk media such as chants and drums serve more than entertainment roles, they also perform religious, social and military purposes. However Pworks (2011) cautions that songs used to pass sensitive messages can only be effective if they can be contextualised and be interpreted in relation to time. For instance the act of performing an anti-female circumcision song during a prize giving ceremony should be contextualised so as the recipient may draw meaning from the presentation.

The findings further reveal that songs need to be packed with messages that conform to the values and beliefs of the targeted audience for favourable results to be achieved. In **transcript 2,** the interviewee observed that the dangers associated with female circumcision highlighted in the song presented at a prize giving ceremony were not relating to the community hence unbelievable. This implies that the message was not in conformity with the community's beliefs on female circumcision. According to the diffusion of innovation theory, the adoption process can be effected if the messages disseminated are in conformity with the social customs of the target audience (Rogers 2003). Aligning messages to target audience's social values has a direct impact in reducing uncertainty accompanied with adopting new ideas advocated for. In the context of this study, ensuring that the messages disseminated to Abagusii community highlights on the dangers of the practice based on the type of female circumcision practised as opposed to highlighting on general side effects can stimulate abandonment of the practice and adoption of the alternative rites of passage.

 According to Nwabueze (2007) to mobilize and persuade people towards adopting a given idea, opinion or approach one needs to communicate in a convincing manner by adopting a good communication strategy which includes: the choice of media, time of communication and the communicators. This means that communicators are not only used to pass a message but they also play a reinforcement role on messages they disseminate. The communicators can lead to acceptance or rejection of message relayed.

In this study the use of children to send dissuading messages as shown in **transcript 2** can only be effective in peer communication but not across the age divide. The respondent observed that children play no role in offering advice as well as making decisions on cultural matters. The diffusion of innovation theory emphasises that for messages on an innovation to be accepted, the interpersonal channels guided by opinion leaders should be utilised (Ismail 2006). Thus, community members have high trust in opinion leaders as opposed to any other person and they can easily follow their advice on almost all new matters. This means that the songs should be presented by respected members of the community to increase chances of message uptake. For instance in **transcript 2** in place of children, the song should have been presented by elder members of the society advising their peers to educate their girls in place of circumcision and also address the dangers associated with circumcising girls and women.

In addition, the fact that the songs are presented in the local language, Ekegusii, can increase chances of reception and even implementation. This is in line with assertions by Chapke et.al (2015) who states that communicating messages to a targeted audience in a local language increases the chances of overcoming the difficulties of language and other related communication barriers. Moreover, Osho (2011) emphasises that traditional media are easy to understand because they transmit messages using the language and the traditions that are known to the people. Further, WHO (2006) observes that the act of performing songs in the local language can realise behaviour change among the targeted audience. Thus, transmitting dissuading messages through songs in local language coupled with use of the appropriate communicators can realise results of a program advocating against female circumcision in a target community.

However, **transcript 3** reveals the level of involvement of community members in sharing the messages on female circumcision through songs composed and presented locally. The fact that the interviewee has never heard any female circumcision dissuading song coupled with the high rate of over **89%** of respondents who have not been reached with songs on female circumcision as shown on **table 4.1** above, can be used to justify the high statistics recorded by the community on the prevalence of female circumcision despite the many campaigns against female circumcision involving the media. According

to Osho (2010) those grassroots mobilization activities that have not embraced oral media have failed to achieve their objectives. Abayomi (2014) adds that songs are inevitable tool for mass mobilization and should be used to reach out to rural areas to create awareness and enlightenment. He adds that, songs give members of communities a chance to participate in dissemination of messages causing cultural transformation. This means that female circumcision can be well tackled by involving community members in presenting songs against female circumcision leading to mass mobilization, enlightenment and cultural change through adoption of alternative rites of passage.

The diffusion of innovation theory emphasises that degree of interaction is vital in the communication and persuasive process (Ismail 2006). The more people interact the higher the likelihood to change behaviour and adopt new ideas and the reverse is true. That is, songs can provide a platform through which members of a community can collectively sensitize each other on cultural, political and economical issues affecting them such as female circumcision. Though as per the findings on the interviews above, mere interactions cannot directly result to the desired outcome of any program addressing female circumcision. Favourable results are dependent on the messages disseminated and the manner in which it is communicated.

As per the findings given above, songs have been used in advocating for abandonment of female circumcision among the Abagusii community. However the statistics recorded reveal that the songs have not been widely used with over 89% of the respondents declining to have heard any song dissuading them from practising circumcision on their girls. This shows that there is little interaction among and within people living in Kisii County. According to Ismail (2006) on interaction and its impact on the persuasion process, the community members need to be involved in the sharing   of anti-female circumcision songs in order to increase the message uptake rates. This is because low levels of interaction and low or lack of participatory communication through songs has resulted to little or no effect on female circumcision among the Abagusii.

4.2.2 Stories, proverbs and wise sayings

The respondents answered to whether they have ever heard a story, a proverb or a wise saying dissuading them from practising female circumcision. The results were as shown on the table below:

Table 0.2: Stories, proverbs and wise sayings

	Frequency	**Percent**
Yes	15	4.4
No	326	95.6
Total	341	100.0

(Source: Researcher 2018)

As per the results shown on **table 4.2** above 95.6% have never heard a story, proverb or wise saying on female circumcision while only 4.4% have heard ;a story, proverb or wise saying on female circumcision. To add to the findings on **table 4.2** above, **transcript 4,and 5**reveal more on the use of the fore mentioned by clan and church elders in campaigns against female circumcision.

Transcript 4

Interviewer*: Do you use stories, proverbs or wise saying to dissuade your community members from performing female circumcision?*

Translation*:'Emebayeno,emegano nechimbachero chire ao chigotumeka gokania mwa'mogusii korwa okwarokwa abana abanyaroka na ngochitumeka ore?'*

Interviewee: *Abagusii nabanto nansoni,titokanyara konyaanekera amagana aya ,korende nigo togotumia emegano ne emebayeno kobaorokereria obobe bwo okwarokia abana abaiseke.*

The Abagusii community are very cautious of the moral fabrics .Hence, we cannot openly address the issue of female circumcision but rather, we use figurative language through proverbs, wise sayings and stories to dissuade the community from performing the act.

Transcript 5

Interviewee*: 'titobwati mebayeno erengete eng'ana yokwarokia abana abaiseke korende tobwate emebanyeno ne emegano yogotebia abanto baonchoreri korengana na ingai togokwanera amanga aya.'*

'We don't have specific proverbs, wise sayings or stories to discourage our people from performing female circumcision so we use general warning sayings, proverbs, and stories in relation to the context of our presentations.'

The finding on **table 4.2** and **transcript 4 and 5** reveal that stories, proverbs and wise sayings have been used in campaigns against female circumcision. This portrays that female circumcision forms part of the topics of discussion among the Abagusii community. In **transcript 4,** the Abagusii community are very cautious in selection of the language used in communicating on issues perceived as sensitive under the assessment of the community's moral values. This correlates with Abayomi (2014) who states that proverbs and sayings are used to describe object, events and other issues that can rather be uncomfortably be expressed in actual language forms. This means that the use of plain language when campaigning against female circumcision may attract more resistance as opposed to attitude change because the advocacy can be translated to mean erosion of morals in the community due to use of 'loose' language. In addition Kano (2014) posits that with proverbs, one can reveal a secret or talk on a sensitive issue without being committed to it. Thus, the communicators can use proverbs to send dissuading messages to avoid being assumed to be immoral.

Transcript 5 in which the interviewee is not aware of any specific proverb, wise saying or story used to dissuade the community from practising female circumcision is an indication that the community has not owned up the fight against female circumcision. In addition, the elder members of the community that are filled with the wisdom of the land and rich in language have not fully participated in the campaigns. Hence, there are no relevant stories, proverbs and wise sayings generated on the subject. Especially those intended to dissuade the community member. This can further be attributed to be the

cause of the high statistics as AIkat(n.d) explains, telling of stories on a given subject can be useful when influence is required leading to change especially when dealing with sensitive issues like managing diversity and inclusion. The sensitive issue referred to in this context is female circumcision because it arouses mixed reactions from the target communities. These findings conform to tenets of diffusion of innovation theory which emphasises on observing the social networks in communicating on issues affecting communities. Ismail (2006) asserts that interpersonal communication which ends up creating interpersonal relationships is vital diffusion agents because they use the language that is appropriate in disseminating messages through social networks.

In summary, despite the assumption that behaviour can be changed by use of language that conforms to the cultural values of the target community, the challenge is that the communities have become diluted in their cultures making it hard to apply the oral forms of communication. As Abayomi (2014) posits, riddles, oral stories, and other forms of oral media are useful in solving problems in a smaller society composed of undiluted and non-syncretised culture. However, he notes that African cultures have become more complex hence making this forms of media less effective. Considering that the elder members have failed to come up with specific proverbs and wise sayings to dissuade the community from performing female circumcision is a clear indication that the community's culture is becoming dilute though some cultural aspects such as female circumcision have remained upheld by the community members. In the theory of diffusion of innovation, Ismail (2006) observes that diffusion is a social process that involves interpersonal communication relationships and it is in these communication forums that the figurative language can be used in passing across the intended message on female circumcision. This means that there should be close ties among community member to create an environment in which one can use proverbs, stories and wise sayings to discourage the community members from practising circumcision on their girls.

4.2.3   Poems

The respondents answered to whether they have ever heard a poem with dissuading messages on female circumcision presented to them through face to face forums. The results were as presented below:

Table 0.3: Poems in female circumcision campaigns

	Frequency	Percent
Yes	28	8.2
No	313	91.8
Total	341	100.0

(Source: Researcher 2018)

The poems have been used in addressing female circumcision among the Abagusii community with 8.2% having heard a poem or poems dissuading them from practising female circumcision on their girls. However 91.8% of the respondents have never heard any poem dissuading them from practising female circumcision.

In separate interviews with key informants, clan and church elders, the following responses were recorded:

Transcript 6

Interviewer*: In this community do you have poems that are used to dissuade people against female circumcision?*
Translation*:'Abagusii imbabwate amashairi agokania abagusii tibaroki abana abaiseke?'*
Interviewee*: Amashairi nare ao na ikoirwa are ase chisukuru ne chikani na abana gokania abana abaiseke tibaancha kwarokiwa.*
Poems are presented in churches and schools by children advising girls not to fall victim but rather to say no to female circumcision

Transcript 7
Interviewee*: Amashairi nare ao nonya torikoirwa mono ekiagera banto tibanyakoyaa obororii obwo bwogoochoreria ebikora.*
Poems are used in addressing female circumcision tough they are not commonly used because people do not pay keen attention to their messages but they only listen to such presentations to pass time

Table 4.3 above as well as **transcripts 6** and **7** shown reveal that poems have been used in dissuading the Abagusii community from performing female circumcision. In **table 4.3** the statistics show that the poems have been used in fewer instances (8.2%) while over 91% of the respondents have never heard a poem with dissuading messages on female circumcision. The same is echoed in **transcript 7** whereby the interviewee admits that poems are not commonly used. In **transcript 6,** the findings show that poems are more applicable when dealing with the audience that share a number of demographics. For instance according to the interviewee, the poems are used to discourage girls from undergoing female circumcision. This implies that the messages disseminated via poems only target a specific audience in order to evoke emotions or feelings of liking or dislike towards a subject of presentation. This observation is shared with Hughes (2007) who emphasises that despite that poems use limited space and appeal, they conveys so much and has the ability to evoke feelings and provoke thoughts about complex issues in a society. However, the use of poetry in communicating among and within communities may not be always effective. As observed by Dennis (2013) poetry can pass strong messages across by stimulating social change, though it gives little room for more details. Unlike other channels of communication which explain their messages, poetry does not offer explanation but presents information in a short form with the intention of stimulating feelings of like or dislike.

The theory guiding this study, the diffusion of innovation theory, is projected in these findings that peer to peer communication is effective in behaviour change (Rogers2003). As observed in transcription 6, poems, a channel of oral media, are effective in addressing issues that affect people with same characteristics. For example the poems are used to issue advice to girls not to embrace circumcision. This implies that poems are a major means of conducting peer to peer communication. Though, in some instances they can be used to pass message across the age divide.

In summary, poems are not a common means of communication among the Abagusii community as far as female circumcision is concerned. In addition the channel has a major shortfall of precise use of language which can result to leaving out of pertinent

information on why female circumcision should be abandoned and alternative rites of passage adopted.

4.2.4   Elders

The term elders, as per this study, refer to church and clan elders. According to Wilson (1998) the two, are part of institutional channels of oral media whereby institutional channels are composed of leaders of religious and political institutions of a community. He adds that the decisions made by leaders of various institutions are final. Thus, they have influence over their members. Based on this ideology held by Wilson, this study investigated the application of clan and church elders in the campaigns against female circumcision among the Abagusii community. The respondents answered to whether they have been reached with dissuading messages on female circumcisions by clan and church elders and the findings were as shown on the table below:

Table 0.4: Elders in campaigns against female circumcision

	Frequency	Percent
Yes	54	15.8
No	287	84.2
Total	341	100.0

(Source: Researcher, 2017)

According to the results on **table 4.4** above, only 15.8% of the respondents have been reached with female circumcision dissuading message from church and clan elders while 84.2% have never received any messages on female circumcision from either church or clan elders. In separate interview with clan and church elders to investigate on their participation in campaigns against female circumcision, mixed reactions were registered as recorded below:

Transcript 8

Interviewer: *Have you ever participated in campaigns against female circumcision in the community*?

Translation*:'Kwanyagotumeka   ase   oborari   mamincha   ye'engana yokwaroki abana abaiseke?'*

Interviewee*: 'Nche omonye tinanyagokwanera amanyana yo okwarokwa abana abaiseke okoba ekanisa teratoa ribaga riokonyakwanera amanyana ayio ekiagere namanyana yo'oborito obonene'*

'Personally, I have not participated in crusading against female circumcision because the church has not authorised us to address this issue because it is a weighty matter."

Transcript 9

Interviewee*: Amanyana yokwarikwa abana abanyaroka ikobakani tore buna abagaka ne ekanisa kera engaki. Na abange babo natige eng'ana eyio.'*

We always request our church members not to circumcise young girls and most of them are responding positively by shunned the act.'

Transcript 10

Interviewee: *'nkobatebi tore goetera chibarasa ne emeyega ao ao buna abatureti ng'a kwaarokwa abana abaiseke naamamincha ye richiko ria Kenya na oyo okonyorekana kagokora rimocho erio naboakobogoreriwe egetambokero.*

We usually sensitize our community members through barazas and community gatherings that circumcising girls is against the Kenyan reproductive laws and whoever who is found perpetrating the act, will face the full force of the law

The findings on **table 4.4** above as well as ***transcript 9 and 10***, show that elders both church and clan elders have participated in dissemination of anti-female circumcision messages among the Abagusii community. The results further indicate that the instances in which the elders have been used in dissemination of dissuading messages has borne fruits by realizing behavior change as explained in **Transcript 9.** These results conform to Wilson (1996) who observes that reaching and integrating leaders of various African institutions into any campaign can be of great success. This means that they play a key role in shaping and influencing opinion of the targeted audience.

These findings are emphasized by the theory of diffusion of innovation which explains that opinion leaders are instrumental in ensuring that a new idea, which in this cause is

abandonment of female circumcision as well as the adoption of alternative rites of passage are implemented and institutionalized (Rogers 2003). The fact that the interviewee witnessed that their efforts in message dissemination in anti-female circumcision has attained success shows that community leaders have a direct influence on their community members in championing behavior change programs.

However **transcript 8** shows the little interests the community leaders especially the church elders has paid towards female circumcision. The response that they have not participated in crusading against female circumcision because they consider it a weighty matter reveals laxity of the church in addressing the issue. This stand has a direct impact on the rate at which the practice is performed. In addition, this outcome means that the organizations working in the region spearheading campaigns against female circumcision have failed to demystify the position held by the church which would be a hindrance to appropriate behaviour change. According to Osho (2011) the community mobilizing activities/initiatives that have failed to integrate community leaders or opinion leaders of a community have always failed. This implies that for these campaigns to attain success, the attitude and the position of the church on this matter should be changed for them to in turn change the attitude of their followers respectively.

Community leaders for both religious and political institutions can lead to adoption of any innovation. According to the theory of diffusion of innovation, community leaders are trusted members of a community can led to adoption of an innovation if they like it or prevent it from diffusing if they reject it (HC3 n.d). the leaders can explain both direct and indirect risk that accompanies the innovation, which in consequence can attain the desired consequence .Thus the leadership of Abagusii both political and religious at grass root level has a role in perpetrating the alternative rites of passage or continue advocating for female circumcision depending on their interpretation of the new alternative rites proposed.

Apart from communicating dissuading message, the opinion leaders can influence the community through law enforcement. For instance in **transcript10**, clan elders can coerce community members to abandon the practice of female circumcision by threatening to enforce the law on the perpetrators of female. According to Osho (2010),

community leaders are also law enforcers. Considering that the act of circumcising contravenes the reproductive law as well as the provisions on cultural or customary actions, the clan elders being law enforces, they can arrest the perpetrators. This can in consequence lead to drastic reduction in the statistics earlier cited.

In summary, in this objective, from the above findings, oral media has been used in communicating on female circumcision among the Abagusii community. Among the channels assessed, elders are the widely used at 15.8%, followed by songs at 10.9%, poems at 8.2%, and stories, proverbs wise sayings and riddles at the least used at 4.4%. These findings conform to White (2008) who posits, that local people live largely through their local, indigenous knowledge and forms of communication. However, despite that these channels have been used, they have recorded a below average mark. This shows that organizations dealing with anti-female circumcision campaigns have sparingly used this form of media in these campaigns. And this could be the cause of the high statistics recorded because according to MacBridge (1981), no real success has been attained in programmes targeting communities without the involvement of the traditional communication channels hence, oral media. For any program addressing female circumcision abandonment among the Abagusii to succeed, the oral media channels that are still in existence as identified in this study, should be widely used in reaching out the target audience.

4.3 Examine the extent to which oral media as a form of alternative media can be effectively utilised in campaigns against female circumcision among the Abagusii community as compared to mass media

This objective assessed the extent to which oral media has been used in addressing female circumcision in comparison to the mass media. The conclusion drawn on the findings of this objective was based on the following variables: mass media and messages dissemination on female communication; comparison on level of implementation of messages disseminated via both mass media and institutional channels of oral media; the mass media programs most watched, or listened to and articles most read; and factors that can contribute to success of clan and church elders as alternative media agents in campaigns against female circumcision.

4.3.1 Mass Media messages on Female Circumcision

In health communication, as focused on this study, the mass media has played a major role in dissemination of messages with the aim of providing information to the audience; correcting wrong information; change health attitudes and values as well as establish new health behaviour (Matamoros 2011). The respondents identified one of the three form of mass media channels that is radio, TV, and newspapers that disseminates messages on female circumcision. A six index matrix ranging from; strongly agree to don't know was used to assess the three forms of mass media studied. The results were as shown in table 4.5 below:

Table 0.5: Mass media with most messages on female circumcision

	TV		RADIO		PAPERS	
MATRIX	**FRQCY**	**%ge**	**FRQCY**	**%ge**	**FRQCY**	**%ge**
Strongly agreed	138	40.5	141	41.3	29	8.5
Agreed	115	33.7	124	36.4	83	24.3
somehow agreed	40	11.7	22	6.5	74	21.7
Disagreed	19	5.6	14	4.1	55	16.1
Strongly disagreed	2	.6	13	3.8	25	7.3
Don't know	27	7.9	27	7.9	75	22.0
Total	341	100.0	341	100.0	341	100.0

(Source: Researcher, 2018)

In **table 4.5** above, the study found out that radio disseminates most messages on female circumcision at the high of 36.4% while TV is the second with a rate of 33.7% of those who agreed. Newspapers (papers) recorded the least rate at 24.3%. In addition, they, Newspapers recorded the highest score of 22% on the respondents who lack knowledge on whether the newspapers carry messages on female circumcision.

Despite that all mass media channels analysed registered below average rating, the findings show that the mass media have been used in communicating messages on female circumcision to the Abagusii community. The fact that radio disseminates a lot of messages on the female circumcision means that most people living in the rural areas have access to radio. These findings conform to Nyansera (1994) that radio is the leading

medium of communication among the Abagusii community in dissemination of messages on female circumcision.

However due to the low numbers recorded on those who receive messages from the mass media agrees with the KNBS (2009) Survey which indicated that most of the residents in Kisii County do not own radio and television receiver sets approximated at 200,000 and 700,000respectively. Thus, despite that these programs have been relayed through radio or TV, a good section of the population in the county, especially those in rural areas, are likely to miss them out due to the poor reach. The use of mass media in these campaigns relates to Matamoros (2011) who posits that the mass media are intensively employed in dissemination of health messages to enable learning of correct health information and knowledge, values and attitude change leading to establishing of new health behaviour. Thus, the mass media has played its role of ensuring that the community get to learn the basic information such as the dangers of female circumcision. Creation of awareness is a starting point of any behaviour change program.

According to the diffusion of innovation theory, the mass media are important communication channels in the first stage of behaviour change which involves spreading of knowledge on the dangers and effects of adopting a given innovation (Rogers2003). The fact that the mass media has been used in these campaigns and there is no significant drop in the prevalence rate is an indication that awareness is not an issue that rather how and the means used in spreading knowledge on the possible dangers of female circumcision.

In separate interviews with clan and church elders they showed dissatisfaction over the messages disseminated by the mass media in these campaigns.

> Transcript 11
>
> Interviewer: *Radio, TV, newspapers among other forms of the mass media have been used in addressing this issue of female circumcision in the region and in Kenya at large, what is your opinion on this?*

Translation*: 'chiredio, chiTV na 'amangazeti atumekire as oborari igoro yo'ogotaaroki abana abaseke ase chinsemo echi chia gusii ne ense ya Kenya ase obwaagare. Oborori bwao mborobi igoro yo'oborari obwo?'*

Interviewee*: Chinchera chio oborari chiakorire ameremo emiya ase ogokani omogusii kwarokia abana abaiseke korende obobe obore bagokwanera igoro yokwarokwa abana abwo tibori aiga seto.'*

The media has done very well in addressing the issue of circumcising girls among the Abagusii but most of the side effects highlighted have not been experienced among our girls and women.

Transcript 12

Interviewee: *inkogwa tore amangana ayio korwa ase abarari,ayare amanya ngokorera tore,ayatari gotochia motu buna Abagusii ingoagweta tu.buna gotenwa abana abaiseke babwate ababori babo onye bakobarokia*

We get such information from broadcasters, what makes sense in relation to our values we adopt and that which does not, we ignore. For instance, we don't pay attention to the media when it incites our girls to send us to jail if we circumcise them.

In **transcript 11,**the interviewee greatly acknowledges that the mass media has been used to serve the preliminary role in behaviour change by creating awareness. According to Matamoros (2011) any behaviour change exercise starts with creating awareness about the idea you would like to be adopted. In addition, according to Rogers(2003) in his theory of diffusion of innovation, the mass media is used to create awareness by spreading knowledge on the new idea that is being supported for adoption. Alternatively, the mass media can highlight on the dangers of the existing practice or behaviour that

they seek to be changed. In this context, the media has spread knowledge on the dangers of practising female circumcision on girls with the intention of creating an enabling environment for attitudinal change towards female circumcision as well as the alternative rites of passage advocated for among the Abagusii community members.

However, the interviewee in **transcript 11** reveals that the dangers highlighted by the mass media have not been experience among the Abagusii girls and women. This response shows that the mass media messages do not address the exact consequences that befall or likely to befall community members based on the type of female circumcision performed. According to Rogers (2003) in the theory of diffusion of innovation, the mass media audience is heterogeneous. That is, the mass audience differ in various aspects and hence the mass media experience deficiency in addressing specific aspects that affect specific targeted audience.   This shows that the mass media disseminates general messages which in some cases may not be relevant to the audience reached. Thus, to remain relevant Ismail (2006) proposes that messages disseminated should be reinvented to make them relevant. For instance, messages on the dangers of female circumcision as well as reasons why female circumcision should be abandoned need to be reinvented to suit the Abagusii community's values and belief systems.

Transcript 12 shows that the audience sieve out messages received from the mass media. In addition, it indicates that the mass audience is not only heterogeneous, but are also selective in the uptake of messages. They choose what relates to them and ignore what they do not find to be useful based on their values. This shows that they are not passive receivers of information on the subject but they are actively involved in selecting more appropriate messages from those which they consider senseless as per their cultural values and beliefs. These findings relate to Rogers (2003) assertions that the mass audience are not passive but rather active.   That is before the mass audience adopt any information on new ideas; they interrogate the application and practicality of the innovation.

4.3.2 Programmes most watched, listened to and articles most read

In study sought to gain understand on specific media performance in terms of programs or articles relayed on the subject of female circumcision. The respondents were asked to point out specific programs heard and articles read on female circumcision. The respondents only highlighted editorial stories such us the ones that highlighted on the efforts to end female circumcision among the Kuria and Maasai morans involvement in the fight against female circumcision aired in the local TV stations. For radio, the respondent said that some of the mid-morning call-in programmes aired on the vernacular radio station identified as Egesa sometimes tackled female circumcision as one of the topics.

4.3.3 Level of implementation of oral and mass media messages

This entailed a comparison between the selected forms of mass media; radio and TV as well as newspapers against selected oral media channels; church and clan elders on how their messages are interpreted and implemented. The respondent answered to whether they implement messages from the said channels and four index matrix ranging from strongly agree to disagree was used. The findings were as shown on the table below:

Table 0.6: Implementation of mass media messages versus oral media messages

	Mass media				Oral media			
	Radio &tv		PRINT		CHURCH		CLAN	
VALID MATRIX	FRQCY	%ge	FRQCY	% ge	FRQCY	% ge	FRQCY	% ge
Strongly agree	195	57.2	30	8.8	48	14.1	47	13.8
Agree	100	29.3	47	13.8	204	59.8	178	52.2
Strongly disagreed	35	10.3	145	42.5	40	11.7	66	19.4
Disagreed	11	3.2	119	34.9	49	14.4	50	14.7
Total	341	100	341	100	341	100	341	100.0

(Source: Researcher, 2018)

From table 4.6 above Radio and TV received strong approval of 57.2 % while newspapers representing print media scored 15%. On the other hand, for oral media, 14.1% and 13.8% strongly agreed that they implement messages disseminated by church elders and clan elders respectively. On those who agreed, radio and TV recorded 29.3% while newspapers recorded 13.8%. The newspapers recorded the highest disapproval with 42.5% and 34.9% strongly disagreeing and disagreeing respectively. Comparatively, the two forms of oral media recorded above average in implementation of their messages whereby 59.8% agreed to implement messages from church elders and 52.2% implement messages from clan elders.

In separate interviews with clan and church elders, it was noted that the Abagusii community implement messages from both oral and mass media. In addition, it was realised that while the mass media is one sided, sending messages, the oral media oversees the implementation of these messages and sometimes employees other strategies such as law enforcement in order to attain results as shown in transcriptions 13 to 15 below:

Transcript 13

Interviewer: *How do people respond to mass media messages in this community?*
Translation*: 'Naki abanto bakoira amangana korwa ase chinyumba chio oborari?'*
Interviewee: *Abange babo nkoyaingwera bare na gokora buna abarari bagoteba nonya abande mbabwate omosimamo omong'ao igoro ye'eng'ana eye.*
Most people implement messages that they receive from the mass media even though; others have a different stand on the practice of female circumcision.

Transcript 14

Interviewer: *How do the members of this community interpret and implement messages from church elders?*

Translation*: 'Naki abagusii   bakoira na gotumeka amangana ya abagaka be'ekenasi?'*

Interviewee: *Ngotoigwera bare na gokora buna tokobatebi as amangana amange*

'In most occasions they do what as we advocate for as church elders'

Transcript 15

Interviewer: *How do members of this community interpret and implement messages from clan elders?*

Translation*: 'Naki abagusii bagotumeka amangana korwa ase abagaka ne'ekenyoro?'*

Interviewee:*ngokora bare buna togoteba ekero twaimokirie richiko*

'They implement our messages only when we threaten them that if they continue practising circumcision on our girls, we will enforce the respective law as explained in the Kenyan constitution'

The results on **table 4.6** reveal that the implementation of mass media messages is skewed towards the electronic media at 57.2% while the print media messages are poorly implemented at 13.8%.In comparison, the church elders, form of oral media, recorded the high statistics of those who implement their messages rated at 59.8% and clan elders closely followed at 52.2%.. Considering that the two forms of oral media recorded above average rate of those who could implement their messages implies that they can offer communication services in place of mass media.According to the GDESSC (2011), an effective media should have the staying power by having a high frequency and duration so as to enable implementation of the messages advocated for. This means that the media used in behavior change campaigns should be able to disseminate as many messages as possible and for a long time hence the staying power. While the mass media can be restricted by the cost of purchasing airtime and space to air messages of female circumcision more frequently, oral media can overcome this hindrance because it is cost effective.

In addition, **transcript 13** portrays the widespread nature of the mass media as well as the power of the mass media. Wakefield et.al (2010) explains that the mass media propagates same message to same type of audience repeatedly increasing the chances of

their messages being implemented. Thus, most people implement the mass media messages due to the repeated nature of the mass media.However, according to Rogers (2003) theory of diffusion of innovation, behaviour change requires more than dissemination of messages but rather the interpretation of the message too. This means that while the mass media will only send the same messages repeatedly, oral media has greater impact in influencing behaviour change because it also offers the interpretative function on messages disseminated about the dangers of female circumcision.

Despite that both the mass and oral media messages are implemented, the two perform different communication functions. While the mass media can be used in stimulating discussions as highlighted by Rogers (1999)who states that the mass media creates awareness sparking off discussion on the concerned subject, the oral media, church and clan elders , can be used to reinforce the messages through their positions in the society and their roles as law enforces .For instance, **transcript 15** can be interpreted to mean that the oral media, clan and church elders, in addition to information dissemination role, they also enforce the respective law within the communities in which they function. This has a direct impact on the level and rate of implementation of their messages. This finding is explained by Asemah and colleagues (2013), who agrees that traditional leaders both political and religious leaders are the custodians of the law and efficient opinion leaders. Thus, they can help in diffusion of the messages on female circumcision and convincing the community members on what decisions and actions are beneficial to them in relation to abandonment of female circumcision.

 The findings also reveal that the oral media is used to stimulate discussion leading to widespread knowledge on the issue(s) as well as message implementation. **Transcript 14** shows that church elders have a great influence on the decisions made by the members of the congregation who form members of the community. This is in conformity with Nwoko and Ozor (2008), who states that the local leaders are of high influence on their local communities and hence they should be used when galvanizing mass participation and adoption of innovation in the rural communities .The fact that elders are tasked with the mandate of enforcing the law at grass root level as shown in **transcript 15**, can be

used to coerce community members to adopt an innovation in incidences where persuasion fails.

4.3.4 Factors that can contribute to success of clan and church elders as alternative media

While there are internal factors that can contribute to a successful communication process there are external factors too. This study focused on some of these factors that are likely to influence the success of clan and church elders in dissemination of messages against female circumcision among the Abagusii community. The factors assessed included: respect of clan and church elders by community members considering that they are persons of authority; the frequency of disseminating dissuading messages by church and clan elders; language used in communication; and the proximity or closeness of the communicators to their audience. The following results were realised:

Table 0.7: factors contributing to success of institutional media channels

	Contributing factors							
	Proximity		Language		Often/frequency		Authority/respect	
Matrix	Frqcy	%ge	Frqcy	%ge	Frqcy	%ge	Frqcy	% ge
Too much a reason	105	30.8	118	34.6	135	39.6	99	29.0
Somehow a reason	128	37.5	115	33.7	124	36.4	91	26.7
Not a reason	71	20.8	61	17.9	43	12.6	44	12.9
Not so much a reason	23	6.7	29	8.5	27	7.9	94	27.6
Don't know	14	4.1	18	5.3	12	3.5	13	3.8
Total	341	100.0	341	100.0	341	100.0	341	100.0

(Source: Researcher, 2018)

From **table 4.7** above, frequency of communication is a major factor that can contribute to the success of clan and church elders as alternative media in the campaigns against female circumcision rated at 39.6%. It is closely followed by use of local language at 34.6% and proximity to the audience rated at 30% came third. However, respect for the two institutions indicated the highest disapproval rate of 27.6%. This shows that despite

that the two leaders are perceived to be instruments of authority, they have not commanded respect desired of the two from their juniors.

In separate interview with clan and church elders they highlighted the various factors that can contribute to their success in their involvement in campaigns against female circumcision as explained below:

Transcript 16

Interviewer*: What factors can contribute to your success or failure if involved in campaigns against female circumcision?*

Translation: *moraisa gotumeka ase ogokurera engana eye,mbinto ki birabae obobui gose birabatange korwa ase obobui?*

Interviewee*: Tobwate obomanyi igoro ye engana eye na tomanyete omogusiii monto ki' igo chiriboti chiaito chibe chirengete mono omogusi.*

We have clear understanding of the practice, as well as our people and thus, we will be more relevant in our communication on the same

Transcript 17

Interviewee*: Ekere ekia mohimu no ogonchora amanyana ayare bagotebibwa abanto igoro ye'engana eye na tobatebi oboeene*

First and most importantly, we will change the messages delivered on the subject and give our people the right messages.

Transcript 18

Interviewee*: Titokonyara gokwanera eng'ana eye ase engencho chingaki chiachencirie na abanto nigo nagokora ebinto korengana na oborori bwabo*

We will not be successful because times have changed and our people do things based on their own judgment

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The finding that the frequency of communication is a major contributing factor to the success of the clan and church elders in campaigns against female circumcision as shown on **table 4.7** above means that communication on issues affecting communities should be carried out more often in order to attain desired results. The clan and church elders are more likely to disseminate dissuading messages on female circumcision more often resulting to change of behaviour. According to GDESSC(2011),an effective media should have the staying power by having a high frequency and duration. In addition, Rogers (2003) emphasizes that time of communication has a direct impact of communication. Despite that time can be interpreted to mean a time frame in which the message is communicated, it can also be used to mean the number of times a communicator shares information on female circumcision hence frequency.

Language used in communication can also be a contributing factor to the success of a behavior change campaign. According to this study 34.6% of the respondents identified language as one of the reasons that can contribute to the success of clan and church elders in communication. The two channels will disseminate the messages in the local language Ekegusii hence increasing chances of the message being up taken. In addition, in the earlier findings, in **transcription 4** the language used to address sensitive issues such as female circumcision is not plan language thus the community members are likely to adopt the messages if a suitable language as described as 'language that keeps the moral fabrics' is used. Use of local language and tailored messages is a stimulant for success and attitude change. As explained by GDESSC (2011), an effective media should include a variety of refreshed and targeted messages to motivate different groups to change their behavior as well it should be cost effective. These are possible with oral media considering that community leaders focused on can disseminate audience tailored messages based on existing facts as shown in **transcript 17**.Therefore, considering that the local leaders have full knowledge on the practice, they will repackage the message to suit the probable side effects of the practice as per the type of female circumcision practised by the community. This discards the use of general messages that highlight on general side effects that do not cut across all communities that practice female circumcision.

On proximity of clan and church elders to the target audience registered a success rate of 30.8% as shown in the table 4.7 above.Proximity referred to how close the sender of the message is to the target audience. Moreover, **transcript 16** shows that the local leaders will gain success because of their closeness to the members of the community hence increased knowledge on the practice as well as the community members leading to spreading of appropriate messages phrased in the appropriate language. This is as well explained in **transcript 17**, the clan and church elders will spread the right messages to the target audience to achieve behavior change. These findings are in agreement with Jepson et.al (2006) who posits that means of communication that are close to people referred to as interpersonal communication channels can be a catalyst in behavior change programs. The theory of diffusion of innovation adds that the level of closeness between a channel of communication and the audience of a message has an impact on the efficiency of the channel. Rogers (2003) explains that channels closer to the audience referred as interpersonal channels are characterised by homophile and localite, allowing for a high degree of interaction between two or more individuals which is very important at the persuasive stage of the innovation process.

However, on respect of the two community leaders as a factor that can necessitate their efficiency in communication on the issue, the findings contradicts assertions by the Diop et.al(2004) and Diop et.al(2008)that public discussion of female circumcision led by respected community leaders can help communities openly question and confront this traditional norm. This is because this factor registered the least(27.6%),as shown on table 4.7 above, of those who would listen to their messages on female circumcision because they hold positions of authority hence respectable. However, as shown in **transcript 18** lack of efficacy of the two channels may not be based on lack of respect but due to change in times which has affected the decisions people make. As opposed to the times when people made collective decisions, in the current society, persons make decision based on their personal judgment .Rogers (2003) in the theory of diffusion of innovation explains that behavior change processes entails spreading knowledge, persuading the audience and making a decision. The former and the latter can be realized through

communication channels while the act of making a favorable decision lies with the recipient of the message delivered.

In summary, the findings in this objective revealed that clan and church leaders can serve as alternative channels of communication in the campaigns against female circumcision. But, their effectiveness is dependent not only on the positions they hold but rather how often they disseminate the right and tailored messages to suit their targeted audience. In addition, the powers vested on the local leaders to enforce the laws can be a contributing factor to their efficiency in these campaigns. Further they reveal that while the mass media can be used to sensitize community members on general effects of female circumcision, the oral media can play interpretative roles to realize the intended results as per community issues addressed.

4.4 Assessing the reception and perception formation through dissemination of messages against female circumcision via oral media among the Abagusii community

Changing health behaviour typically requires a shift in perceptions, attitudes and opinions that underlie an individual's health or lifestyle habits. While some behaviour are more responsive to media information, others, especially those targeting women into social fabrics of target audience (Donovan and Carter 2003).This objective was analysed by focusing on the following indicators: trust of messages relayed by selected oral media channels; the perception of Abagusii towards female circumcision messages and the number of messages disseminated by the clan and church elders among the Abagusii community. The findings are presented in **tables 4.8 - 4.10** as shown below:

4.4.1   Trust on forms of oral media by the audience
The respondents chose one from three selected form of oral media which included: clan elders, church elders and friends/relatives, whose messages they trust. The findings were as shown below:

Table 0.8: Trust of community members on selected forms of oral media

	Frequency	Valid Percent
Church elder	158	46.3
Clan elders	141	41.3
Relative/friends	42	12.3
Total	**341**	**100.0**

(Source: Researcher, 2018)

Table 4.8 shows that messages from church elders are more likely to be trusted than messages from clan elders were rated at 46.3% and 41.3% respectively. However, of the three interpersonal forms of oral media assessed scored a below average mark with relatives and friends scoring the least of 12.3%.

In separate interview with clan and church elders, they registered mixed feelings on the likelihood of the target audience trusting their messages.

Transcript 19

Interviewer: *Do you think Abagusii community can trust you as sources of information on female circumcision leading to adoption of the rites of passage?*

Translation : orengeti araisa gotumeka koraria igoro yo obobe bwo okwarokia abaiseke abanto mbakoigwere na gotiga eny'ana eye?

Interviewee: *Richibu ne ee na yaya ekiagera. ritang'ani,tobwate obomanyi bwa'ime igoro yeeng'ana eye . yaya ekiagera titobwati mobwano obwerete gotumia koerezera amang'ana aya.*

The answer to the question can be both yes and no. yes because we are highly knowledgeable on the practice and no because we don't have practical example to illustrate our messages.

Transcript 20

Interviewee: *Nabo baratotwaamini ekere torabatebi abaibori ekerenga ekenene kwio ogotaaroki abana abaiseke kobua gotebia abana abaiseke babwate abaibori babo na kobaa obosemi na tari chiombe. Ekere ogotebia omoibori tarokia omwana na omoe eng'ombe nigo okoreta obwamereranio obonene*

They will only trust us if we talk to the senior members such as parents sharing reasons why they should not circumcise there girls and avoid inciting girls to report their parents to authorities in case they try to circumcise them. Moreover if the girls receive proper training in place of the practice as opposed to incentives such as cows we can be trusted. For now, it is challenging to tell parents that they will receive a cow for not circumcising their girl(s).

The findings on **table4.8** as well as **transcript 19** show that the Abagusii community have trust in church and clan elders and this gives them a chance to change perceptions held by community members on female circumcision and successfully advocate for the alternative rites of passage. According to Oluoch (2013) the sender of message needs to be trusted by target audience and his/her credibility undoubted when sharing risk messages. He adds that, risk messages can be disseminated by localized media approaches which lay emphasis on interaction. This means that the community members can be convinced with messages from church and clan elders even when they lack examples to back their messages due to close and frequent interaction between them and the message recipients establishing trust.

In **transcript 20** the interviewee observes that the messages shared can create trust and vice versa. And he has highlighted that for their messages to be trusted, first they have to reach the right recipient and explain to them why they need to abandon female circumcision. They should avoid threatening the parents but instead be objective on the subject. According to UNFPA (2013), Community dialogues and educational forums for parents should be organized among communities that practice female circumcision so

that the issue can be widely discussed and debated. Therefore, to increase the efficacy of clan and church elders in these campaigns, they should address the parents on the issue because they are the ones who make decisions concerning whether to subject their girls to female circumcision or not. In addition, giving out incentives should not be translated for bribes to stop the practice but should be seen as a reward.

The diffusion of innovation theory's tenets is achieved in the findings that opinion leaders as well as trusted friends and relatives can be used to persuade target audience. Ismail (2006) posits that trusted friends and colleagues can hold subjective opinion on a new innovation which can be more convincing when shared. In this study, the clan and church elders will be more convincing if they disseminate messages on abandonment of female circumcision to their community members based on the level of trust they enjoy from community members.

4.4.2 Perception of audience on female circumcision messages disseminated through oral media

The respondents were asked their take on the messages disseminated through the oral media channel on female circumcision and the following results were recorded:

Table 0.9: Perception on oral media messages on female circumcision

Indicator	Frequency	%ge
Positive	14	4.1
Negative	83	24.3
Serious	70	20.5
Less concern	146	42.8
Don't know	28	8.2
Total	**341**	**100.0**

(Source: Researcher, 2018)

The messages on female circumcision attract less attention reflected by a frequency of 42.8%, and only 20.5% perceive the messages as serious while 24.3% indicated a

negative perception which can be translated to lack of attention at all to messages on female circumcision**.**

In separate Interviews the following responses were received

Transcript 21

> Interviewer: *what perception has the Abagusii community formed on female circumcision based on your messages on the subject*?
> Translation: *kobwatekana ne obomanyi bwa Abagusii igoro yo'okwarokia abaiseke,anaki Abagusii bakoira engana eye?*
> Interviewee: *Amang'ana aya twayakwanera mono mono korende banto mbari koigwa ekwagera obobe obore togwakwanera tiborarorekana ase mwa mogusii.*
> **'***We have talked on this issue but people are reluctant to change because the consequences we highlight on are not experienced by this community.*

The above findings show that the target community have not given the messages against female circumcision a serious treatment this is registered by only 20.5% who interpreted the messages disseminated as serious. In addition the findings in **transcript 21** shows that the community members have not related with the messages communicated by church and clan elders. This is in contrary to Muchie (2013) that both church and clan elders have knowledge and power of speech to monitor and influence grass root opinion and produce necessary and crucial results through their collective institution and this can bring about behavioural and behaviour change. For the impact to be registered on this subject, the right messages which the audience identifies with have to be disseminated.

4.4.3   Number of messages received on female circumcision from oral media

The respondents selected one of the six indicators of the number of dissuading messages they have ever received from oral media.

Table 0.10: oral media messages received on female circumcision

Matrix	Frequency	%ge
Many	59	17.3
Several	97	28.4
Some	74	21.7
Fewer	55	16.1
None	56	16.4
Total	**341**	**100.0**

(Source: Author 2018)

The frequencies reflect variation with none of the five indicators used registering an average frequency. Most respondents had received several messages with a frequency of 28.4% while other had received some messages 21.7%. The frequency of those who had not received any message against female circumcision was higher than those who had received fewer messages with a frequency of 16.4 and 16.1% respectively. This can be attributed to the number of times the clan and church elders have been involved in these campaigns as well as the manner in which they have participated in these campaigns. For instance, most of the catechist declined to have been involved and those who had been involved had done so at individual level. For clan elders, they had undergone trainings and held indoor meeting on female circumcision. The responses from interviews presented below explain this assertion better.

Transcript 22

Interviewer: *How many messages or interventions have you carried out on female circumcision in this community?*

Translation:inkarenga gwakwanere igo ye engana eye aiga gusii?

Interviewee: *twasomiwe korende tindabogori emeremo eyio ye ogokwanera ring'ana eri,ndire twararangereti ebaraza na ase ayare twakwanerete,okwarokwa kwareke ekerenga ekemo kwabo*

"*We have been trained on female circumcision but I have not conducted a lot of communications on the matter, except for the one we organised*

with the chief and female circumcision was one of the items we discussed.'

Transcript 23

Interviewee: *eyio neng'ana intanya gokwanera nonya ase eng'encho ya ebireng'a bibere. Ekemo,amaorokio abana abaiseke bakonyora ekere bare iburu nyuma yokwaroka na'yororito ase kobaarigania koba abakungu abaye. Kabere,abare yagokana eng'a eye mbabwati echera ebwenerete kobua okwaroka.*

I have never communicated anything on such issue because of two reasons; first, the teachings that are given to our girls during the seclusion period are crucial in modelling them to be responsible young women in our community. Second, we do not have an appropriate replacement for the rite

The findings on this study shows that the clan and church elders, who are described as agents of change have not taken the initiative of communicating more messages on the subject to the targeted group with only 45.7% having disseminated many messages. In addition, a good number of the respondents have never received dissuading messages from church and clan elders represent by 16.4% which is higher than those who have received fewer messages represented by 16.1% of the respondents.The number of messages one receives on a subject have a direct impact on the perception created as well as the action taken by the targeted audience. The more the number of messages shared on female circumcision, the higher the likelihood of the subject being treated with seriousness and a subsequent change of behavior. This is explained by the GDESSC (2011), which argues that an affective media should have the staying power by having a high frequency and duration achieved through focusing on members of the community proxy to them. The rare occasions that the elders have participated in communicating these messages as shown in **transcript 22,** oral media have not involved themselves in active dissemination of messages on female circumcision.In addition, the few messages disseminated on the subject may not meet the communication needs of the target audience.

Extract 23 reveal the fear accompanied with replacing female circumcision with other rites of passage. The interviewee observes that there is a likelihood of the teachings and act of modeling young responsible women being eroded with abandonment of female circumcision.Lobinson (2009) observes that only the people that are known and trusted by the population that can give us credible reassurance that our attempts will not result to humiliation and embarrassments. He concludes that face to face communication therefore becomes essential in adoption process. This study examined the face to face type of communication through the forms of oral media

In summary, the institutional channels of mass communication focused on can only change the perception the community members have towards female circumcision if they disseminate many messages on the same repeatedly. In addition, perception is dependent on the type of messages disseminated and received by the target audience. For oral media to realize worthwhile effects, it should focus on the messages that instill confidence in the target audience that the alternative rites of passage will not alter or in any way negatively impact on the values and belief systems of Abagusii community.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter contains the summary of the findings of this study, conclusions drawn from the findings as per the study objectives as well as recommendations guided by challenges identified based on the study findings. In addition, it presents suggestions of related areas for further research

5.2 Summary of the findings

In objective one, oral media has been used in communicating about female circumcision among the Abagusii community. Among the channels assessed, elders are the widely used at 15.8%, followed by songs at 10.9%, poems at 8.2%, and stories, proverbs, wise sayings and riddles at 4.4%. These findings conform to White (2008) who posits, that local people live largely through their local, indigenous knowledge and forms of communication. However, despite that these channels have been used, they recorded a below average mark. This shows that organizations have organised anti-female circumcision campaigns in Kisii county have sparingly used this form of media in these campaigns. And this has contributed to the high statistics recorded in the prevalence rate of female circumcision in the region.

In objective two, the findings revealed that clan and church leaders can serve as alternative channels of communication in the campaigns against female circumcision. But, their effectiveness is not dependent on the positions they hold but rather how often they disseminate the right and tailored messages to suit their targeted audience. It is notable that the powers vested on the local leaders to enforce the laws can be a contributing factor to their efficiency in these campaigns. While the mass media can be used to sensitize a larger section of the community members on general effects of female circumcision, the oral media can play interpretative roles to realize the intended results as per community issues addressed. This can be best achieved considering that the oral media use face to face communication forum which can give room for interaction

between the sender and the recipient on female circumcision providing a chance to clarify any issues that could be unclear concerning female circumcision.

In objective three the efficacy of clan and church elders in these campaigns can be increased by addressing the parents to the girls and not their daughters. This is because according to the culture of the Abagusii, children do not have any mandate of making decisions regarding what needs to be done to them. The act of targeting girls as well as highlighting dangers that are not associated with the type of circumcision practised among the Abagusii could be the probable cause of the little attention that the Abagusii pay to the messages dissuading them against female circumcision .Hence, the poor reception and lack of or little concern given to these message. In addition, giving out incentives to girls to motivate them to say no to female circumcision has been translated for bribes by parents. This means that the programs have lacked proper alternative rites to offer in place of the practise. This in turn has raised anxiety in elder members of the community on the likely consequences of abandoning female circumcision and all the practices that are conducted during this exercise. However, the oral media has a chance to change these perception held by the community members on female circumcision by disseminating many refreshed and tailored messages on the same repeatedly. This will instill confidence in the target audience that the alternative rites of passage will not alter or in any way negatively impact on the values and belief systems of Abagusii community. Moreover the church especially the Catholic Church leaders should change the perception they hold over the issue which in turn can change the overall impact of their messages on the target audience.

5.3 Conclusions

Based on the findings presented above, the following conclusions were drawn on this study:

In objective one, the oral media through the church and clan elders are a crucial part in campaigns against female circumcision. For campaigns against female circumcision targeting Abagusii community to be effective, they should incorporate clan and church

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elders into this program not only as communicators but as law enforcers. The clan elders to be specific can take a law related action on the perpetrators of female circumcision causing a drastic reduction in the statistics earlier cited.

In addition, organisations working in campaigns targeting to dissuade the Abagusii from practising female circumcision, should intensify the creation and use of songs, poems and other related oral media channels in the local language packed with the exact consequences that have been experienced by women and girls who have gone through the practice among the Abagusii. The use of the fore-mentioned can increase the incidences of interaction among the community members which in turn can stimulate dialogue on female circumcision and the direct consequence by increasing message uptake on female circumcision.

In objective two, the oral media can serve as an alternative media in campaigns addressing female circumcision. The local leaders, church and clan elders can stimulate adoption of alternative rites of passage by disseminating the right messages which will be tailored and will communicate on the subject more frequently. Considering that the mass media has been used in creating awareness on female circumcision among the Abagusii, the oral media should be used to establish the need for abandonment of female circumcision among the Abagusii and adoption of the alternative rites. This can be realised with their ability to clarify messages disseminated on the subject increasing trust and adoption. Moreover the two, clan and church elders will apply relevant laws as spelt out in the constitution to any perpetrator of female circumcision. This proves that they can be more relevant in these campaigns at grass root level by taking a direct action on those violating the laws unlike the mass media which does not follow up their messages up to the grass root level.

In objective three, the study found out that female circumcision is not a matter of concern among the Abagusii community whereby a majority of the respondents registered less concern on the subject. This can be as a result of the sparing use of oral media in campaigns against female circumcision that have been spearheaded by various government and non-governmental agencies. However, the perception created in the minds of the targeted audiences is dependent on the messages disseminated and received.

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In addition, the findings reveal that church and clan elders cannot influence the community only because of the positions they hold and their power of speech at grass root level but sharing of rite messages relating to alternative rites of passages as an appropriate replacement for female circumcision. This will in turn instill confidence in the Abagusii community that the alternative rites that are being advocated for will not negatively alter their values and belief systems.

Therefore, in general, in regard to the effectiveness of the two channels under focus as alternative channels of communication, the institutional channels can serve as alternative channels of communication for mass media in campaigns targeting Abagusii community in relation to female circumcision abandonment. This is because as per the study findings the massive use of mass media as well as the great dissatisfaction registered on the dangers or rather consequences of female circumcision shared is an indication that the Abagusii community have full knowledge of what female circumcision is and why it needs to be abandoned. On the other hand, the sparing use of oral media, which can be used in clarifying messages, is the cause of high prevalence statistics registered in the region. Despite that the mainstream media has been widely used, the community's perceptions on female circumcision has not been changed

5.4 Recommendations

Based on the findings of the study presented above, the following recommendations were found to be appropriate:

On the use of oral media as investigated in objective one, the anti-female circumcision crusaders in the region should consider intensifying the use of oral media in order to bring the issue more at home and make the Abagusii to relate well with the messages disseminated on the subject and make a favorable decision. They should integrate the natives who are creative and have a good mastery of Ekegusii to help in coming up with songs, poems, among others on the subject to persuade the community members to abandon female circumcision. In addition, the opinion leaders of the community lead by clan and church elders should not be ignored by program organizers. They should be brought on board and be persuaded to use their positions to champion against female circumcision.

Concerning oral media as an alternative for mass media in these campaigns as focused on in objective two, the campaigners against female circumcision should not focus on mass media as a means of communication in these campaigns because the community's awareness as already been created what is lacking is the act of convincing them to adopt the rites of passage which is possible with opinion leaders of the community(church and clan elders), who will not only share the messages frequently but also refresh the messages to suit their audience and talk to them in the language that they understand, their local language Ekegusii.

In any behavior change program, perceptions of the target audience have to be changed favorably for program goals to be attained. But, the change of perception is dependent on the reception of messages. Based on findings in objective three which sought to understand the reception and perception formation on female circumcision through the oral media, the study recommends that the perception that Abagusii community hold on female circumcision is quite strong and to convince them to adopt the alternative rites of passage, the right messages concerning the alternative rites should be invented and shared. In addition, the anti-female circumcision campaigns should change the perceptions of opinion leaders in Abagusii community on the practicability and suitability of alternative rites and in turn use them as communicators in these campaigns.

5.5 Suggestions for further research

1. Considering that this study did not explore all aspects of oral media in all communication related fields,there is need for other researchers to examine the application and effectiveness of other forms of oral media such as: demonstratives, instrumentals, icographic, visuals and extra- mundane channels, in other fields that are dependent on communication for success of their involvements.

2. Researchers in the field of communication should investigate of the appropriate measures that can be applied in solving problems related to use of oral media in communication processes that targets communities in order to increase their level of effectiveness.

3.   Moreover, the researchers should intensively investigate on rudiments to appropriate messages formulation to increase reception of media messages and adoption of favorable perception on targeted community members.

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A. INFORMED CONSENT FORM

STUDY TITLE: *Oral Media as an Alternative Communication Strategy in the Campaigns against Female Circumcision among Abagusii Community of Kisii County*

INVESTIGATOR: Felister Nyaera Nkangi (MA student Maseno University)

BACKGROUND AND PURPOSE OF STUDY

You are hereby requested to take part in a research project titled as indicated above. The study is being conducted by Ms. Nyaera who is a Masters student at Maseno University in the department of Communication and Media Technology. The overall aim of this study is to assess the application and the role of oral media in the campaigns against female genital cutting among the Abagusii community of Kisii County. The findings of this study through your contribution can be applied in attaining and implementing of vision 2030 on gender equality whose key pillar is abolition of gender violence and discrimination of every kind and form. As a member and a residence of this area you have been randomly (*for female adults*) selected to participate*/ as a clan or church leaders you have been purposively selected to participate in this study*. Your responses to our questionnaire/interview schedule can provide more insight into this study.

FORMAT/PROCEDURE: The questionnaire/interview schedules (*for clan and church elders*) will not take us more than 30 minutes and with your permission I will be filling the questions provided herein/will be noting down main points(*interview schedules*) for the purpose of analysis and compiling the final report. I would also like to take a photograph with you with your permission for documentation purposes and also in presentation of the findings before the university's research panel.

CONFIDENTIALITY AND RISK: To enhance confidentiality and alleviate any risk accompanied with your identity as the bearer of the information. I would use pseudonym or avoid indicating names at all during data presentation. I will also not discuss any information that could make you feel uncomfortable or threatened.

WITHDRAWAL OF PARTICIPATION: You can decide to withdraw at any time during the interview or questioning process that you no longer wish to participate and this will not cost you any prejudice.

COST BENEFITS OF PARTICIPATING IN THE STUDY: the study has no direct cost except for missing the 30minutes of your work time. In relation to benefits, your contribution will help in bringing greater attention to this issue that has continued to affect the Abagusii community and other Kenyan communities that uphold the practice.

REQUEST FOR MORE INFORMATION

You can ask for more information about this study by contacting:

Felister Nyaera on phone no: 0710734177, Email: felisternyaera@gmail.com

       Or

The Secretary Maseno University Ethics Review Commission (MUERC)on phone no:0721543976

 Email : sbonuke@gmail.com-

SIGNATURE

I confirm that the purpose of this study, study procedures, risks as well as benefits of this study have been explained to me and all my questions have been answered and I have hereby agreed or disagreed to participate in the study.

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Respondent's sign   Date

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Research assistant's sign   Date

B. HOUSEHOLD QUESTIONNAIRES
Instructions on filling the questionnaire

- Tick in the brackets using a tick sign where appropriate

- In case the answer given is not among those provided in the given list write it under the others section

- Read instructions provided before or after a question before asking and writing down the relevant answers

  Date ………………………   Serial no…………

a) Demographic information

  Title: Occupation: Constituency: Ward:

  Location: Sex: F   ( ) M ( )

  Residence: rural------------- urban --------------------
  Age: 18-24   (   )25-29   (   )30-34   (   )35-39   (   )Above 40 (   )

  Native (   ) or Immigrant (   )   Ethnicity----------------
  Level of education: Primary ( ) Secondary (   ) Tertiary (   ) any other, specify-----
  Source of income: Business ( ) Salary ( ) Farming (   ) any other, **specify**--------------
  Marital status: Single (   ) Married (   ) Divorced (   ) any other, **specify**-------------
  No of children: Boys (   ) Girls (   ) none (   )

b) Information on Female Circumcision
1. Do you know what female circumcision is? Yes (   ) No ( )

2. Do you know any communities in which female circumcision is practised? Yes ( ) No

    (   )(**if no skip Q3**)

3. Name any three of these communities

4. Is female circumcision practised among the Abagusii community? Yes (   ) No ( )

5. If yes for what reasons is it practised?

6. Do you believe female circumcision has any negative consequences?yes( ) no( )(**If no

    skip Q7)**

7. If yes, what are some of these consequences (**more than one answer acceptable)**

    Excessive bleeding ( ) death (   ) infertility ( ) difficulty when giving birth ( ) open

    wounds (   ) school drop-out (   ) not applicable ( ) any other **specify**--------------

8. Does it have any positive effects? Yes(   ) no(   ) **(If no skip Q9)**

9. If yes what are some of these consequences?(**more than one answer acceptable**)

Self- honour ( ) fidelity in marriage ( ) cultural importance ( ) any other **specify**------

c) **Media utilisation**

10. Which is your **main** source of information?(**choose only one medium**)

Radio (   ) television(   ) newspapers(   ) any other **specify**(   ) (**if radio or Tv is the main source, answer Q11 ,if newspapers Q12)**

11 If radio or TV is your **main** source of information, which programs do you listen to or watch?

	Always	Sometimes	rarely	Not at all
I like watching listening/entertainment shows				
I like watching/listening to educative programs				
I like listening/ watching Informative programs				
Any other,specify				

12. If newspapers are your **main** source of information, which columns do you read?

	Always	Sometimes	Rarely	Not at all
I like reading entertainment columns				
I like reading news articles				
I like reading opinion/editorials				
Any other specify				

13. How many hours do you spend reading newspapers, watch TV or listen to radio in a day?
Less than one hour ( )
Between two to five hours ( )
More than five hours (   )

14. Which is your alternative source of information?
Radio ( ) TV ( ) Newspapers ( ) Friends/relatives ( ) opinion leaders (church elders/clan elders) ( )

d) **Media and female circumcision**

15. Have you ever been given information against female circumcision? Yes(   ) No(   )

16. If yes, from which media sources did you get the message/(s)?
Radio ( ) TV messages ( ) Newspapers ( ) Any other **specify(   )**

17. Have you ever received messages on female circumcision from mass media? Yes( ) No ( )

18. Which media? Radio ( )TV( )Newspaper ( )Posters ( ) others specify(   ) (**more than one answer allowed)**

19. If radio/Tv, which radio /TV station? Regional vernacular broadcasting station( )

    national broadcasting radio ( )

20. If newspapers, which paper? National( )International( )Regional( )

21. How many mass media messages have you received on female circumcision?

    Many ( )   Several ( ) Some ( ) Fewer ( )   None( )

22. Which media disseminates more messages on female circumcision?

	Strongly agree	Agree	Somehow disagree	disa gree	Strongly disagree	Don't know
Radio						
Television						
Newspapers						
Poster						
Any other, specify						

23. Which media can you trust and adopt its messages?

	Strongly agree	Agree	Strongly disagree	Disagree
I trust and implement the messages that are broadcast over the radio/TV				
I trust and implement the messages that are published in newspapers				
I trust and implement the messages that are shared by church leaders				
I trust and implement the messages that are shared by clan elders				

24. Which form of media can you trust and adopt its messages the most?(**tick one choice**

    only)

    Radio ( ) TV( ) Newspaper( ) Clan leaders( ) Church elders( ) Relative or close friend

    ( )

25. Give your reasons for your choice above?

    _____

    _____

e) Oral media and female circumcision

(i) Types of oral media among the Abagusii

26. (I am going to read to you some phrases on Oral media available and commonly used among the Abagusii community and you will answer either yes or no)

	Yes	No
Among the Abagusii community we have songs composed in Ekegusii that dissuade the community members from female circumcision		
I have heard poems composed in Ekegusii on female circumcision		
I have heard riddles and oral stories composed in Ekegusii to dissuade community members from female circumcision		
I have received dissuading message on female circumcision from clan and church elders		
I have attended a community function on which the theme is to eradicate female circumcision among the Abagusii community		
I carry out rock art and use symbols to pass messages on female circumcision		
Any other(specify)		

ii) Utilization of oral media on female circumcision

27. Have you ever received anti-female circumcision messages from the following?

Clan elders   Yes ( )   No ( )

Church elders   Yes ( )   No ( ) **if No for the two move to Q37**

28. If Yes, for any of Q22 above, under what forum was it? Baraza ( ) Church service ( ) Burial ( ) Social community function ( ) Family meetings ( ) organized workshops/seminars () any other(**specify**)_____

29. How many times have you received female circumcision messages from your area/clan leader? Several ( ) Countable ( ) Some ( ) None ( ) don't know ( )

30. How many times have you received dissuading messages from your church elder? Several ( )Some ( ) fewer ( ) none ( )

31. What was the argument for the anti-female circumcision message received? **More than one answer allowed**

	So much a reason	Somehow a reason	Fairly a reason	Not at all	Don't know
Female circumcision is against the law					
Female circumcision has negative consequences					
The NGOs are against female circumcision					
Any other,specify					

32. What was the forum under which the information was communicated?

Organised barazas ( ) during community social function ( ) Others **(specify)**_____

33. How many times have you received messages on female circumcision from the following

	Several	Fewer	Countable	None	Don't know
Religious leaders					
Clan leaders					

34. In a scale of 1-10 how many times have you received female circumcision dissuading messages from the following:

Clan leaders	
Church leaders	

35. Under what forum did you receive messages on female circumcision from church leaders and clan leaders?

	Strongly agree	agree	Somehow disagree	Disagree	Strongly disagree	Don't know
I received messages on female circumcision during a workshop/seminar organised by our church leader/clan leaders						
I receive messages on female circumcision during a community baraza						
I received messages on female circumcision during a church service						
I received messages on female circumcision during a social gathering i.e burial, wedding etc						
Any other, specify						

36. What is the denomination of the religious elder? SDA ( ) Catholic ( ) Pentecostal ()
   others **(specify)**_____

   (iii)Reception of oral media messages

37. What is the take of your community on female circumcision messages? Positive( )
   negative ( ) Serious( ) less concerns ( ) don't know( ) (**only one answer required**)

38. Give reasons for your answer above ---

39. If the above two groups of persons (church, and clan elders) are used in the campaigns
   against female circumcision do you think they can be successful? Yes ( ) no.( )

40. Choose the possible reasons for any of the answer(s) given above

i) Yes

	Too much a reason	Somehow a reason	Not a reason	Not so much a reason	Don't know
Clan and church leaders are institutions that are respected by community members thus their messages can be accepted					
Members of the community need to be communicated to frequently and that is possible with clan and church leaders					
Clan and church leaders use vernacular to communicate to the community members hence efficient					
They are always available to the community members hence increased frequency of communication resulting to adoption of messages on female circumcision					
Any other (specify)					

ii) No

	Too much a reason	Somehow a reason	Not a reason	Not so much a reason	Don't know
Clan and church leaders are institutions will only disseminate information to few audience					
The frequency of communication even though increased has no impact on message reception and adoption					
Clan and church leaders use vernacular to communicate to the community members but language is never a factor in relation to message adoption					
Their availability and proximity has no effect on message adoption and reception					
Any other (specify)					

41. What are some of the hindrances likely to face oral media (the clan elders and church elders) while addressing female circumcision?

42. What are possible solutions to the challenges identified above?

Closing remarks

We have come to the end of this interrogation exercise, thank you for your time and responses.

C. INTERVIEW SCHEDULE FOR RELIGIOUS LEADERS/COMMUNITY LEADERS

SERIAL NO.........

Personal information

Ward................clan/Denomination...................... sex...............age...........................

All **responses should be written in verbatim**

1. Do we have (name one by one; songs, poems, and stories wise sayings and proverbs in Ekegusii that are used to dissuade the community from practising female circumcision?

2. Have you ever participated in campaigns against female circumcision in this community? Yes(   ) No(   ) **if no. move to question 5**
   Where you involved as a group or individual?

3. How many times have you been involved in matters to do with female circumcision?

4. What was their response to anti-female circumcision messages?

5. Why have you not been involved in these campaigns considering your position in this community?(?(**applies only to those who aren't involved in female circumcision campaigns**) If involved, what do you think could be the response of community members to your message? ?(**applies only to those who aren't involved in female circumcision campaigns**)

6. What are some of the factors that can contribute to your success as clan and church elders if involved in campaigns against female circumcision?

7. Do you think the community members will trust you as sources of information on female circumcision?

8. What perception do you people have on female circumcision messages disseminated by local means of communication (oral media)?

9. Radio, TV and newspapers among other forms of the mass media have been used in disseminating dissuading messages on female circumcision in the region and Kenya at large, what is your opinion on the performance of mass media?

10. How do your people respond to mass media messages on female circumcision?

11. In a scale of 1-10, where can you rate your community in relation to female circumcision practise in Kenya?

D. MORGAN TABLE

N	S	N	S	N	S
10	10	220	140	1200	291
15	14	230	144	1300	297
20	19	240	148	1400	302
25	24	250	152	1500	306
30	28	260	155	1600	310
35	32	270	159	1700	313
40	36	280	162	1800	317
45	40	290	165	1900	320
50	44	300	169	2000	322
55	48	320	175	2200	327
60	52	340	181	2400	331
65	56	360	186	2600	335
70	59	380	191	2800	338
75	63	400	196	3000	341
80	66	420	201	3500	346
85	70	440	205	4000	351
90	73	460	210	4500	354
95	76	480	214	5000	357
100	80	500	217	6000	361
110	86	550	226	7000	364
120	92	600	234	8000	367
130	97	650	242	9000	368
140	103	700	248	10000	370
150	108	750	254	15000	375
160	113	800	260	20000	377
170	118	850	265	30000	379
180	123	900	269	40000	380
190	127	950	274	50000	381
200	132	1000	278	75000	382
210	136	1100	285	1000000	384

Note.—*N* is population size.   *S* is sample size.

Source: Krejcie & Morgan, 1970

E. RESEARCH PERMIT

MASENO UNIVERSITY ETHICS REVIEW COMMITTEE

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Private Bag – 40105, Maseno, Kenya
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FROM: Secretary - MUERC

DATE: 25th April, 2017

TO: Felister Nyaera Nkangi
      PG/FA/MA/00141/2013
      Department of Communication and Media Technology
      School of Arts and Social Sciences
      Maseno University
      P. O. Box, Private Bag, Maseno, Kenya

REF: MSU/DRPI/MUERC/00372/17

RE: Effectiveness of Oral Media in Campaigns against Female Circumcision among Abagusii Community of Kisii County. Proposal Reference Number MSU/DRPI/MUERC/00372/17

This is to inform you that the Maseno University Ethics Review Committee (MUERC) determined that the ethics issues raised at the initial review were adequately addressed in the revised proposal. Consequently, the study is granted approval for implementation effective this 25th day of April, 2017 for a period of one (1) year.

Please note that authorization to conduct this study will automatically expire on 24th April, 2018. If you plan to continue with the study beyond this date, please submit an application for continuation approval to the MUERC Secretariat by 25th March, 2018.

Approval for continuation of the study will be subject to successful submission of an annual progress report that is to reach the MUERC Secretariat by 25th March, 2018.

Please note that any unanticipated problems resulting from the conduct of this study must be reported to MUERC. You are required to submit any proposed changes to this study to MUERC for review and approval prior to initiation. Please advice MUERC when the study is completed or discontinued.

Thank you.
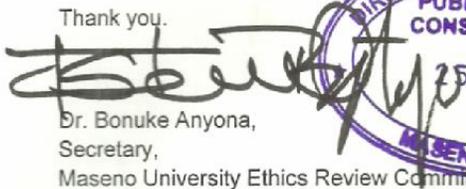
Dr. Bonuke Anyona,
Secretary,
Maseno University Ethics Review Committee.

Cc: Chairman,
Maseno University Ethics Review Committee.

MASENO UNIVERSITY IS ISO 9001:2008 CERTIFIED

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