THE EFFECTS OF EXPPLICIT RADIO TALK SHOWS ON
CHILDREN'S BEHAVIOUR AND ATTITUDE: CASE OF CLASSIC 105 FM
IN KENYA

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K50/65353/2010

A research project submitted to the School of Journalism and Mass Communication in
partial fulfillment of the requirements for the Degree of Master of Arts in Communication
Studies of the University of Nairobi.

October 2012
**Declaration**

I declare that this research project is entirely my own work and any works by others in this study is clearly cited and acknowledged within the frame of my work. The work has not been presented for a degree or any other academic award in any other University.

Orina Denis Ogato
K50/65353/2010

Signature: [Signature] Date: 14/11/12

**Supervisor**

This research project has been submitted with my approval as a University supervisor

Signature: [Signature] Date: 14/11/12

Dr. Hezron Mogambi
Dedication

Pat and Elsie,
Two little known and too lately known
Whom I began to think and call my own.
For sure our souls nearly allied, and thine.
Cast in the same flesh as mine
To the same goal did both our studies drive.
Patrick Robert!
Thou shouldst be living at this hour
Well, the promised hour is come at last
All this and more endearing still than all
Yobensia Boyani!
You never turned your back but marched your breast forward,
What could advancing age have added more?
Thy generous fruits, though gather’d ere their prime,
Found death in life, may you find life in death!
How sweet! Does any heart now share in my emotion.
Acknowledgement

While I regrettably recognize my limitation to mention the names of all the people who have in one way or the other contributed to the success of this project, I may begin by praying that God of Abraham, Isaac and Jacob bless you abundantly.

First and foremost I am most thankful to God Almighty who made all things possible. I also would like to thank Dr. Hezron Mogambi my able supervisor whose vital intellectual input, lessons as well as ever inspiring pieces of advice gave me the impetus to take this study. My Wife Joy for the many sacrifices, encouragement, joy and guidance she offered me throughout my study. Special gratitude to whom I owe this realization, mum Salome Kwamboka for her unmatched constant flow of love and reminders as well as much needed motivation whenever I was heartbroken. My appreciation also goes to Nobert Basweti who wholeheartedly encouraged me to undertake this study as well as his inspiring pieces of advice. Faraj Nyanchoga et al. for the inspiration and motivation extended to me during the evening get-togethers.

I thank my brothers, sisters and the entire Orina family for their selfless support, prayers and encouragement. God bless you all. My appreciation goes to my teachers in the School of Journalism who wholeheartedly took me through my academic journey. All members of the school of Journalism and Mass Communication University of Nairobi for their readiness to respond to emerging issues during the study. Finally, my classmates (class of 2010), without you, the two year period would have been a thing to regret. My heart will always be grateful for the scholarly support and the family atmosphere that held us together throughout our study. You were all a blessing. Thank you all for your inestimable sacrifice and patience. I wish you well. May God bless you.
**List of acronyms and abbreviations**

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<thead>
<tr>
<th>Acronym</th>
<th>Description</th>
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<tr>
<td>SPR&amp;R</td>
<td>Strategic PR and Research</td>
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<tr>
<td>CSA</td>
<td>Child Sexual Abuse</td>
</tr>
<tr>
<td>CRIN</td>
<td>Child Rights Information Network</td>
</tr>
<tr>
<td>HIV</td>
<td>Human Immunodeficiency Virus</td>
</tr>
<tr>
<td>AIDS</td>
<td>Acquired Immune Deficiency Syndrome</td>
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<tr>
<td>FM</td>
<td>Frequency Modulation</td>
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<td>SOA</td>
<td>Sexual Offences Act Kenya 2006</td>
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<td>STD</td>
<td>Sexually Transmitted Disease</td>
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<td>GBV</td>
<td>Gender Based Violence</td>
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<tr>
<td>UNICEF</td>
<td>United Nations Children’s Fund</td>
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<td>NCPD</td>
<td>National Council for Population and Development</td>
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ABSTRACT

Media research from Kenya reveals that radio is still the preferred media according to latest statistics from media Research Company (Synovate 2010). In Kenya, the Ministry of Information and Broadcasting through CCK (Communications Commission of Kenya) has expressed concern over the proliferation of “pornographic” talk shows aired at inappropriate time slots (Daily Nation, Tuesday April 17, 2012). In spite of this, the FM stations have continued to air the sexualized talk shows on a regular basis.

The overall objective of this research was to investigate whether the perceptions, behavior and attitudes of children about sexuality are influenced by continued exposure to the sexualized talk shows aired on radio particularly the Classic 105 FM’s Maina and King'Ang'i in the morning talk show that airs between 6am and 10am every week day. The study also investigated feelings and perceptions that parents and other listeners have towards the Classic 105 FM breakfast show. This study aimed to address the possible effects caused by the explicit FM radio talk shows in children. This research was guided by Agenda setting and social learning theories.

As was observed in the findings, majority of the respondents have negative attitude and perception towards the show. 98% of the respondents agreed that the show is not suitable for children under the age of 15 years. The show also is said to encourage moral degradation especially to young people and children because of the explicit content aired.

The show discusses mainly sexual experiences, escapades and adventures. Other respondents believed exposure of children to sex or sexual talk show will affect them negatively in their lives. The show will make them want to experiment what they hear in radio over and over.

The show therefore is met with negative perceptions as men are portrayed to be bad and exploit women. On a largescale the young people may develop negative feelings towards either gender as well as be discouraged from getting into relationships in future.
CHAPTER ONE: INTRODUCTION

1.0 Background to the study

The United Nations Universal Declaration of Human Rights (1948), the Geneva Declaration on human rights (1924), the Declaration of the rights of the child (1959), the United Nations convention on the rights of the child (UNCRC) (1989), Millennium Development Goals and the Kenya Children Act (2001), all state that every child is entitled to basic rights, among which include the rights to care and nurturing as well as the cultural rights of minorities and indigenous people.

Children from all over the world have ever continued being exposed to various ills in society. (UN secretary general, 2006). These children have become increasingly marginalized as they are exposed to such ills as child labor, child trafficking, child prostitution, use of children in war and child sexual abuse.

This paper explores child sexual abuse from the media (FM radio). The study shall concentrate on Classic 105 FM in Kenya. Other issues affecting children's rights include the child prostitution and pornography. (Vienna Declaration 1993). The field of children's rights spans the fields of law, politics, religion, and morality. Children have the right to protection from abuse, neglect, exploitation and discrimination. (CRC Article 19). This includes the right to safe places for children to play, constructive child rearing behavior, and acknowledgment of the evolving capacities of children (CRIN). The children rights have been grossly violated in the recent past (UNESCO January 1999) especially on the internet and television.
There is a growing trend of the CSA on many English FM radio talk shows in Kenya today. Radio airwaves are the current media for numerous proliferations of obscenities and sexualized talks.

The problem of child sexual abuse (CSA) has attracted much interest across the continent (Africa), owing to a number of factors. Principal among these factors is the nascent concept of reproductive health. The reproductive health movement, especially since the landmark International Conference on Population and Development (ICPD) in Cairo in 1994, succeeded in drawing attention to the hitherto neglected critical elements of sexual and reproductive rights; including sexual exploitation of children and adolescents. The ICPD's program of action urges countries to "take full measures to eliminate all forms of exploitation, abuse, harassment and violence against women, adolescents and girls".

Similarly, paragraph 135 of the Beijing Platform of Action of the Fourth World Conference on Women (1995) condemns "sexual slavery, rape, sexual abuse and forced pregnancy". Several other international, regional and national documents recognize the need to protect children and guarantee their right to life and survival, including their sexual health. For instance, article 10 (3) of the International Convention on Economic, Social and Cultural Rights, article 5(b) of the Convention on the Elimination of all forms of Discrimination Against Women (CEDAW), article 34 of the Convention on the Rights of the Child (CRC), and article 18 (3) of the African Charter on Human and Peoples' Rights all provide solid foundations for the Cairo's Program and the Beijing's Platform. In particular, the CRC states that "States shall protect children from sexual exploitation and abuse, including prostitution and pornography".
The African Charter declares in part "the State shall ensure the protection of the rights of the woman and the child as stipulated in international declarations and conventions" (Geneva 1924, Vienna 1993). And, against this background, the Kenyan population policy calls for appropriate legislation to discourage and punish men who violate the rights of children and women. Notwithstanding the existence of various instruments and institutions that condemn sexual exploitation and abuse of children and women, available evidence worldwide indicates that CSA is not only widespread, but is possibly on the increase.

1.1 Conceptual Framework

Child sexual abuse (CSA) is a violation perpetrated against someone below 20 years old. Such abuse may have physical, verbal and emotional components. It includes incidents like rape, sexual assault, sexual harassment, incest, and sexual molestation. (SOA, 2006). Some other socio-cultural practices that compromise children's sexual and reproductive health, such as teenage marriage, gender based violence (GBV) as well as female genital mutilation (FGM), have also been classified among CSA.

Three issues are critical to the understanding of CSA. These are the betrayal of trust and responsibility, abuse of power, and inability of victim to make informed consent, devoid of threat, wants or deprivation (Sexual Offences Act-SOA). Stewart et al identified the psychological effects of CSA as feelings of vulnerability, unworthiness, and powerless difficulty in distinguishing sexual from affectionate behavior; difficulty in maintaining personal physical boundaries; inability to refuse unwanted sexual advances; mistrust, shame, guilt, or fear about sexual activities; and mental health problems. The behavioral consequences identified in the
researcher's analysis are involvement in unprotected sex, earlier sexual initiation, multiple sex partners, unwanted pregnancy and increased risk of infection with STDs (including HIV/AIDS). CSA therefore negatively impacts on reproductive health, which is defined in Cairo's Program (Para 7.2) as "a state of complete physical, mental and social well-being ... in all matters relating to the reproductive system and to its functions and processes". Perhaps until recently, studies of human sexuality have been narrowly conceived.

Dixon Mueller however provides a broad-based model for analyzing human sexuality with implications for understanding the context of CSA. The model states four interrelated elements of sexuality that impact human sexual and reproductive health as sexual partnerships, sexual acts, sexual meanings, and sexual drives and enjoyments. The relationship between these elements and reproductive health is further mediated by social organization of gender differences. Dixon-Mueller's model provides a useful framework for conceptualizing sexual assault and exploitation of children within the gender perspective as conceived in this study. Investigations into CSA demand a multidisciplinary approach as issues involved could be examined from a broad spectrum of disciplinary backgrounds. From the psychosocial viewpoint (e.g., McMillen et al), CSA has been associated with personality maladjustment in the perpetrators leading to behavioral disorders for victims.

Socioeconomic analysts (Omoridion) identify people from the low-income bracket as the leading initiators and sufferers of CSA while medico-legal researchers (Cook) explain it with reference to lack of respect for the rights of girls. To feminist scholars, CSA is a variant of male violence against the womenfolk and it is given leverage by the prevalent patriarchal culture. Any
meaningful research on CSA must therefore be cognizant of these divergent perspectives and the need for a broad frame of reference.

Media research from Kenya reveals that radio is still the preferred media. According to latest statistics from media Research Company, Synovate conducted under the Kenya Audience Research Foundation (KARF) radio leads in overall media consumption followed by the mobile phone, television, newspapers, and the internet respectively. (Synovate 2011). In Kenya, the Ministry of Information and Broadcasting through CCK (Communications Commission of Kenya) has expressed concern over the proliferation of “pornographic” talk shows aired at inappropriate time slots (Daily Nation, Tuesday April 17, 2012). In spite of this, the FM stations have continued to air the sexualized talk shows on a regular basis.

1.2 Classic 105 FM

Classic 105 FM is a privately owned (Radio Africa group) commercial radio in Kenya. According to SPR&R research (2008). For the purposes of this thesis we will feature a popular sexualized morning talk show dubbed, ‘Maina and King’ang’i in the morning’. The weekdays morning show on Classic 105 attracts big ratings because of its no-holds-barred content (CCK 2011). Recently, a male caller confided on air of fantasies involving his own children (Sunday August, 7, 2011). Many radio listeners were outraged that the sentiments were allowed over the airwaves. The popular radio talk show is said to have gone beyond the bounds of entertainment and is now airing obscenities as well as pornographic information to the general public (Daily Nation Thursday March 29, 2012).
The show is said to target an over 25 years age group yet it infiltrates to children more especially because of its prime timing. The sexualized talk show airs between 6am and 10am every weekday during which time children are fully awake at home or going to school via matatus where it is popularly broadcast. A repeat of the recorded version of the popular talk show also airs in the evening of every weekday. Callers are encouraged to discuss sexual problems such as cheating or impotence, sexual escapades, prostitution, infidelity popularly known as 'mpango wa kando'. The show host Maina Kageni and his co-host Mwalimu King'ang'i have also brought out such weird sexual behavior as wife/husband swapping, sex in church among others.

1.3 Statement of the Problem

The content of Kenyan English FM radio especially in Nairobi has become highly sexualized in recent years (Media Council of Kenya 2011). Some FM radio stations like Easy FM and Classic 105 FM, regularly broadcast explicit talk shows. This research therefore seeks to find out the effects of such popular (Media Council of Kenya 2011) sexualized talk shows on radio audiences; in this case young people between 10-20 years in the informal settlements as well as the high end estates in Nairobi otherwise referred to as children in this study. The research was conducted in Kibera and Westlands areas.

Child sex abuse is becoming a grave problem in Kenya with parents identified as major culprits (CRIN 2011). Recently (August, 7, 2011), a male caller confided on air (Classic 105 FM) of fantasies involving his own children. Exposure to pornography at an early age poses serious public health consequences, such as sexually transmitted diseases, breakdown in family relations and pre-marital pregnancies and disintegration in social cultural practices that result from such
sexual exposure (Baron and Straus 1983). Government reaction towards this violation of media ethics is yet to be seen.

1.4 Justification of the Study

Most existing research on the topic of pornography is mainly on television and Internet. Therefore this study is going to be one of the first of its kind among others in adding to the body of knowledge on the effects of verbal pornography on audiences especially young people between 10 and 20 years in Kenya in particular and Nairobi specifically. The relevance of this study lies in the fact that explicit talk shows dominate most English FM radio stations in Kenya (Media Council of Kenya).

Most young people prefer and have access to radio and prefer participating in call in shows to air their sexual fantasies or adventures (Wamoyi J, 2006). These sexualized shows have effects on the listeners and society in general.

1.5 Objectives

The overall objective of this research is to investigate whether the perceptions, behavior and attitudes of children about sexuality are influenced by continued exposure to the sexualized talk shows aired on radio particularly the Classic 105 FM’s Maina and King’ang’i in the morning talk show. The study will also investigate feelings and perceptions that parents and other listeners have towards the Classic 105 FM breakfast show:
1.5.1 Specific Objectives

1. Find out whether children pay attention or participate in the sexualized talk show on Classic 105 FM.

2. Establish attitudes children have towards Classic 105 FM morning talk show.

3. Establish attitudes that Parents, religious leaders have towards the FM radio explicit talk shows especially Classic 105 FM breakfast show.

4. Find out attitudes and perceptions that people who live in informal settlements (Kibera) have towards explicit FM radio talk shows compared to those in high-end areas (Westlands)

1.5.2 Research Questions

1. Do children listen to sexualized talk shows?

2. What are the effects of sexualized talk shows on children’s attitudes and perceptions?

3. What are parents’ feelings and perceptions towards the sexualized talk shows on Classic 105 FM?

4. Does exposure to sexualized FM radio talk shows has any effect on the behavior and attitudes of children?

1.6 Hypotheses of the Study

The following hypotheses were made:

1. The sexualized talk shows influence behavior and attitude among young listeners.

2. The explicit language and sexual escapades illustrated on FM radio talk shows influence children’s language negatively.
3. The sexualized talk shows influence young listeners into engaging in premarital sex which brings about early marriages and other related effects.

1.7 Significance of the Study

This study aims to address the possible effects caused by the explicit FM radio talk shows in children. Children constitute a better segment of the Kenya population (0-14 years, 42.3% 2011) (CIA World fact book), there is need to ensure that they are brought up with morals as well as good education for their future. It is therefore on this premise that this research thesis is based. The findings of this study will be an important source of information for strategic decision-making for stakeholders in the fight against Child Sexual Abuse in Kenya as well as Media regulation and will form a strong foundation for research on the long-term effects of explicit FM talk shows in Kenya. This will also be one of the first studies that will look at the proliferation of explicit talk shows in FM stations from an academic angle in Kenya.

1.8 Scope and Limitations of the Study

This study will be limited to Classic 105 FM morning talk show ‘Maina and King’ang’i in the morning’ which airs between 6am and 10am every weekday (Monday to Friday). It will target the children population between 10 and 20 years living in Kibera and Westlands areas of Nairobi. The aforementioned areas are cosmopolitan as they comprise populations from diverse multilingual as well as multi-cultural backgrounds. The study is also limited on the attitudes and perceptions of Parents and Religious leaders on the explicit talk show on Classic 105 FM. The study will be between August 2011 and February 2012.
1.9 Definition of Terms

Matatu - A popular means of public transport used in Kenya.

Sexualize- To sexualize is to make or become sexual or sexually aware/to give or acquire sexual associations/ make sexual, endow with sex, attribute sex to (Thesaurus).

Pornography- Pornography is sexually explicit material (verbal or pictorial) that is primarily designed to produce sexual arousal in viewers and listeners. (Stanford Encyclopedia of Philosophy.)

A child- A child is any human being below the age of eighteen years, unless under the law applicable to the child. According to Cornell University, a child is a person, not a sub person, the term "child" does not necessarily mean minor but can include adult children as well as adult nondependent children. However for the purposes of this study a child will comprise human beings between ages 10-20 years.

Obscenity- Behavior, appearance, or expression (such as films and books) that violate accepted standards of sexual morality. (Dictionary.com)

Inuit - a group of culturally similar indigenous people inhabiting the Arctic regions of Greenland, Canada, the United States, and Russia. (Dictionary.com)

Navajo - is a semi-autonomous Native American-governed territory, occupying portions of northeastern Arizona, southeastern Utah, and northwestern New Mexico. It is the largest land area assigned primarily to a Native American jurisdiction within the United States. (Dictionary.com)
CHAPTER TWO: LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Child sexual abuse

Child sexual abuse (CSA) is a violation perpetrated against someone below 20 years old. Such abuse may have physical, verbal and emotional components. It includes incidents like rape, sexual assault, sexual harassment, incest, and sexual molestation. Some other socio-cultural practices that compromise children's sexual and reproductive health, such as teenage marriage and female genital mutilation (FGM), have also been classified among CSA. Three issues are critical to the understanding of CSA. These are the betrayal of trust and responsibility, abuse of power, and inability of victim to make informed consent, devoid of threat, wants or deprivation.

(Stewart et al) identified the psychological effects of CSA as feelings of vulnerability, unworthiness, and powerless difficulty in distinguishing sexual from affectionate behavior; difficulty in maintaining personal physical boundaries; inability to refuse unwanted sexual advances; mistrust, shame, guilt, or fear about sexual activities; and mental health problems.

The problem of child sexual abuse (CSA) has attracted interest across the globe and Africa in particular, owing to a number of factors. Principal among these factors is the nascent concept of reproductive health. The reproductive health movement, especially since the landmark International Conference on Population and Development (ICPD) in Cairo in 1994, has succeeded in drawing attention to the hitherto neglected critical elements of sexual and reproductive rights; including sexual exploitation of children and adolescents. Indeed, the ICPD's program of action urges countries to "take full measures to eliminate all forms of exploitation,
abuse, harassment and violence against women, adolescents and girls”. Similarly, paragraph 135 of the Beijing Platform of Action of the Fourth World Conference on Women (1995) condemns "sexual slavery, rape, sexual abuse and forced pregnancy".

Several other international, regional and national documents recognize the need to protect children and guarantee their right to life and survival, including their sexual health. For instance, article 10 (3) of the International Convention on Economic, Social and Cultural Rights, article 5(b) of the Convention on the Elimination of all forms of Discrimination Against Women (CEDAW), article 34 of the Convention on the Rights of the Child (CRC), and article 18 (3) of the African Charter on Human and Peoples' Rights all provide solid foundations for the Cairo's Program and the Beijing's Platform. In particular, the CRC states that: the States shall protect children from sexual exploitation and abuse, including prostitution and pornography". The African Charter, in fact, declares in part that "the State shall ensure the protection of the rights of the woman and the child as stipulated in international declarations and conventions". And, against this background, the Kenyan population policy calls for appropriate legislation to discourage and punish men who put underage females in the family way.

Notwithstanding the existence of various instruments and institutions that condemn sexual exploitation and abuse of children and women, available evidence worldwide indicates that CSA is not only widespread, but is possibly on the increase. The behavioral consequences identified in the researcher's analysis are involvement in unprotected sex, earlier sexual initiation, multiple sex partners, unwanted pregnancy and increased risk of infection with STDs (including HIV/AIDS). CSA therefore negatively impacts on reproductive health, which is defined in
Cairo's Program (Para 7.2) as "a state of complete physical, mental and social well-being, in all matters relating to the reproductive system and to its functions and processes". Studies of human sexuality have been narrowly conceived.

(Dixon-Mueller) however provides a broad-based model for analyzing human sexuality with implications for understanding the context of CSA. The model states four interrelated elements of sexuality that impact human sexual and reproductive health as sexual partnerships, sexual acts, sexual meanings, and sexual drives and enjoyments. The relationship between these elements and reproductive health is further mediated by social organization of gender differences. Dixon-Mueller's model provides a useful framework for conceptualizing sexual assault and exploitation of children within the gender perspective as conceived in this study.

Investigations into CSA demand a multidisciplinary approach as issues involved could be examined from a broad spectrum of disciplinary backgrounds. From the psychosocial viewpoint (e.g., McMillen et al), CSA has been associated with personality maladjustment in the perpetrators leading to behavioral disorders for victims. Socioeconomic analysts (Omoridion) identify people from the low-income bracket as the leading initiators and sufferers of CSA while medico-legal researchers (Cook) explain it with reference to lack of respect for the rights of girls. To feminist scholars, CSA is a variant of male violence against the womenfolk and it is given leverage by the prevalent patriarchal culture. Any meaningful research on CSA must therefore be cognizant of these divergent perspectives and the need for a broad frame of reference.
2.2 Children, Childhood and Violence

This review highlights several issues at the intersection of childhood and violence that demand a synthesis and reformulation in anthropology. There is a growing consciousness of children at risk as well as a growing sense of children themselves as the risk. (Stephens 1995)

Literature on children and violence has been constrained by similar considerations that have limited an anthropology of childhood more generally (e.g., Christensen & James 2000, James et al. 1998, Mayall 2000), and by difficulties in conceptualizing children both as victims of violence and as violent themselves (Boyden 1990; Ennew 1998; Korbin 1981; Scheper-Hughes 1987, 1992; Scheper Hughes & Sargent 1998; Stephens 1995).

Increased interest in children over the past several decades has led to an awareness of the multiple harms experienced by children and the "unacceptably poor condition" of childhood itself (Mayall 2000.). The International Year of the Child in 1979 posed an international wake-up call to the deplorable state of children in many parts of the world (James & Prout 1997, Stephens 1995). In contrast to the idealized Western view of childhood as a life stage filled with play, school, friends, and family, attention turned to children devastated by famine, warfare, and preventable diseases as documented by publications from organizations such as UNICEF and Save the Children. Following the cornerstone article on child abuse and neglect in the United States (Kempe et al. 1962), the First International Congress on Child Abuse and Neglect held in Geneva in 1976, and the founding of the International Society for the Prevention of Child Abuse and Neglect, attention also focused on abused and neglected children around the world (Donnelly 2002).
The United Nations' Convention on the Rights of the Child in 1989 represented concerted international efforts to apply basic human rights to children, who, as it had become increasingly apparent, had not necessarily been the beneficiaries of such considerations. The Convention on the Rights of the Child has, at this date, been ratified by all but two nations (one of which is the United States). The Convention, with its 54 articles, has 3 guiding principles. The first principle is the provision of necessary resources for children's survival and wellbeing. The second principle, protection, holds that children should be shielded from harm. The third provision, participation, mandates that children and youth should be involved in decisions concerning their lives and welfare insofar as their age and maturity allow. These considerations are relevant to an understanding of children and violence.

The intersection of childhood and violence raises several problematic issues that demand a synthesis and reformulation. Although it is perhaps simplistic to say that both childhood and violence are culturally constructed categories, it is nevertheless the case that violence is not a unitary phenomenon nor is childhood experienced similarly everywhere (e.g., James & Prout 1997). It is therefore, impossible to understand the variability of experience involving children and violence. This review considers both violence directed toward children and violence exhibited by children.

2.3 Violence directed toward Children

Violence directed at children had to overcome two major barriers. First, conventional wisdom holds that children are to be treated with solicitousness and care, to be nurtured and protected. Increasing evidence of children suffering from a range of harms forced the recognition that
children indeed were not immune from violence. Second, the role of sociocultural anthropology has traditionally been to explain and make comprehensible behavior and beliefs different from one's own, with a reliance on cultural relativism as a hallmark of anthropology. Confrontations with issues of human rights, however, precipitated a reexamination of the basic tenets of an unquestioned adherence to cultural relativism. A review of the anthropological literature on children and violence reveals a litany of violence to which children may be subjected. There are multiple ways to organize a discussion of the anthropological literature on children and violence. First, children and violence can be organized by the setting in which violence occurs. Children experience violence in situations of war, in dangerous neighborhoods, on the streets, in factories, and in settings that conventional wisdom, but not empirical evidence, suggests would be havens of safety such as the home, school, and playground. Second, violence can be categorized based on whether the perpetrator is a parent, stranger, another child, the child himself/herself, or a larger political entity. Third, violence can be organized by type and severity.

Violence toward and by children can be physical, sexual, verbal, and emotional and can range from being relatively mild to serious and life threatening. Fourth, one can take an approach that links violence to categories of age and/or gender. Fifth, discussions can be organized by definitions of culture and violence that may vary within and across cultural contexts. Thus, violence toward children can be categorized by setting, perpetrator, type and severity, age and gender, and cultural context.

Violence toward children may be individually perpetrated as in child maltreatment; collective as in culturally sanctioned rites (FGM and GBV) or disciplinary practices; or structural as in the
harms that befall children as a result of poverty, inequality, lack of opportunity, and local, national, and global hostilities. In addition to categories of violence, there is an important source of variability in that some children are at greater risk of experiencing violence than their peers in similar circumstances. Regardless of how appealing categorizations of violence as individualized, collective, or structural might be, such distinctions have permeable boundaries. Individual violence directed at children is rooted both in individual pathology and in structural inequalities that compromise parents' abilities to care for their children. Child abuse and neglect, for example, have been linked with poverty, but not all poor families abuse or neglect their children.

Structural or collective violence is differentially distributed. Not all families are affected, and not all children in a single family have similar experiences. Thus, we need to reconceptualize the relationships across types of violence directed at children as potentially arising at multiple levels. The settings in which violence occurs also are not neatly bounded. Children may experience violence at home, in school, on the playground, in the streets and community, or in conditions of war and hostility. The permeability of boundaries argues against a neat framework. Warfare, for example, is obviously not limited to a battlefield. More than this, however, settings that should be bastions of safety from larger hostilities become embroiled in the violence. Approximately two thirds of "the disappeared" in Argentina were abducted from their homes. Some were children, and some witnessed their parents or older relatives and siblings being taken. (Robben 2000).
Cross-cultural and international attention to child abuse and neglect has tended to lump together harms that come to children. The following brief discussions of child maltreatment, physically harsh rites of passage, and structural violence of poverty and warfare can be used as illustrations for moving toward a more comprehensive theoretical perspective on violence toward children.

2.4 Child Abuse and Neglect in Cross Cultural and International Perspectives

As child abuse and neglect come to public and professional attention, questions arise as to whether child maltreatment is limited to North American and Western European nations, where it was first identified, or whether it occurs throughout the world. Debates have ensued as to what, precisely, should be included under the rubric of child maltreatment. To address this issue, three levels of consideration are suggested to organize thinking about child maltreatment cross-culturally (Korbin 1980, 1981, 1997).

First, cultural-level acts, practices, and rites or rituals may be differentially viewed as abusive or neglectful by other societies, but not by the culture in question. This is the level at which cultural conflict is most likely to occur and also the level at which sociocultural anthropology has been the most active in seeking to translate across cultural boundaries. The second level reflects idiosyncratic departure from cultural standards that results in harm to a child or compromises his or her well-being.

The third level encompasses societal abuse and neglect of children, or the structural violence of poverty, inadequate health care, and lack of educational and employment opportunities. These conditions have been implicated as powerfully contributing to the incidence of individually
perpetrated child maltreatment or as abusive and neglectful in their own right. At the first level of consideration, anthropology has displayed ambivalence about culturally sanctioned practices that may cause children pain, suffering, or harm. Charged with the mantle of understanding and explaining cultural diversity, anthropologists have gone to great efforts to explain how such rites, although physically painful and emotionally frightening, fall outside the rubric of "abuse" in that they are collective expressions of cultural values (e.g., Korbin 1981). As such, not only adults who perform and perpetuate the rites, but also children who are subjected to them, view these rites, however painful and terrifying, as having a positive long-term value.

The child's view of his or her experience and treatment has long been recognized as an important consideration in differentiating cultural practices from idiosyncratic abuse (Ennew 1998, Korbin 1977). In the words of Camara Laye, from his autobiographical account of his experience of initiation rites, including circumcision, in an African context: However great the anxiety, however certain the pain, no one would have dreamed of running away from the ordeal and him for his own part, never entertained such thoughts. He wanted to be born, to be born again. He knew perfectly well that he was going to be hurt, but he wanted to be a man, and it seemed to him that nothing could be too painful if, by enduring it, he was to come to man's estate.

(Laye 1954) Not all children, however, necessarily view such rites in the same way; nor do all children view cultural practices designed "for their own good" as necessarily so. Among the Pueblo Indians, whom Benedict portrayed as extraordinarily peaceful and gentle, or "Apollonian," in her best selling Patterns of Culture (1934), another autobiographic account of childhood, this time by Sun Chief, a Hopi, portrayed his view as anything but accepting even
though this was, as above in Laye's description, a collective event: I stood them (the blows) fairly well, without crying and thought my suffering was past; but then the Ho Katchina struck me four more times and cut me to pieces. I struggled, yelled, and urinated. Blood was running down over my body.... (Simmons 1942) Using a framework drawn from Western-based conceptions of child abuse and neglect, anthropology has, in its efforts to show how acts may be differentially defined, in some ways privileged a Western view of "abuse" by cataloguing the harms that children may come to, in a range of cultural contexts, as "abuse." In this light, it is sobering to view many Western child-rearing practices that would be viewed as abusive from the vantage point of other cultures (Korbin 1980, 1981, 1987).

In one of the earliest systematic cross-cultural comparisons of child-rearing practices (Whiting & Child 1953), United States and Western European cultures were more often than not on the far end of the continuum. Isolation for sleep at night, for example, is widely regarded cross-culturally as detrimental to children, yet it is the ideal practice in middle-class families in the United States. Although conceptions of child abuse in North America and Western Europe have had a focus on physical violence, in some societies verbal violence toward children is regarded as much more serious than physical violence (Korbin 1990). Nevertheless, despite an anthropological mandate for translation and explanation across cultural contexts, it is less clear that the collectivity of a painful act removes that act from the discourse of harm and indefensible treatment of children, whether or not the label "abuse" is applied. Initiation rites, for example, may be culturally sanctioned situations for adult expression of hostility toward children. Children who might have misbehaved in the past may be singled out for harsher application of deprivations and violent acts in the context of such rites (Langness 1981). Anthropology has
increasingly come to grips with the possibility that cultural relativity falls short in the effort to reconcile painful acts with understanding other cultures (Edgerton 1992). "But can we ultimately take a stance of cultural relativism to systems that systematically use pain, fear, and deception to dominate boys and subordinate, demean, and oppress women...?" (Keesing 1982). Additionally, anthropology as the purveyor of culture has also been careful to point out that culture can be used as an excuse or justification (Korbin 1987, 1997).

Similar to abusive parents using their own upbringing as justification for their own violent behavior, so too can parents rely on culture as a justification. In its most blatant form, parents or other perpetrators may simply misrepresent their own culture, whether consciously or unconsciously. For example, once a Navajo girl undergoes a puberty ceremony, she traditionally is considered eligible for marriage. This cultural practice has been misused by some men to justify the rape of teenage girls who have undergone this ceremony, but who are not, in reality, considered ready for marriage (Hauswald 1987).

Similarly, leaving children alone and unsupervised is a frequent source of child maltreatment reports among the Navajo. Parents who are reported for child neglect may justify their behavior as traditional Navajo child-rearing patterns of sibling caretaking and the high level of responsibility entrusted to children that is characteristic of that culture, despite interview data that contradict this view (Hauswald 1987). These examples, then, are not cultural patterns but departures from cultural norms and values exacerbated by problems of poverty, unemployment, and alcoholism among some residents of the reservation. At the second level of idiosyncratic abuse and neglect of children, discussion can be directed toward two issues. The cross-cultural
record suggests that certain categories of children are more likely to be maltreated. Scrimshaw's (1978) demographic analysis found that girls, later-born children, and second children of the same gender were less likely to survive owing to selective neglect. The cross-cultural record suggests that there are categories of children at risk that may be identified through, for example, female gender in societies with a strong preference for sons (e.g., Poffenberger 1981), although gender as a risk factor may be mediated by economic factors (Miller 1981, 1987) or improved health care (Minturn 1984). Other categories of children at risk may depend on the cultural context, for example, twins in societies with ambivalent or negative beliefs about multiple births from a single pregnancy (Johnson 1981, Levy 1964).

Despite increasing international awareness, child abuse and neglect are often difficult to recognize or make sense of in small populations. Because child maltreatment is a low base-rate behavior, it may be rare in a small population during a single year of fieldwork. Among the Inuit, for example, anthropologist Graburn observed a few cases of what could be described as the classic battered child. These cases were not only rare, but also contradicted past literature on Inuit people and Graburn's overall impression of nurturing, indulgent, and non-punitive Inuit parenting. Descriptions of these cases were not published for many years after Graburn's fieldwork (Graburn 1987), thereby leaving intact a literature that would lead one to believe that child abuse was virtually nonexistent among Inuit people living in traditional circumstances (Briggs 1970, Graburn 1987).

Similarly, in fieldwork among rural Hawaiian Polynesian Americans, child maltreatment seemed so aberrant from the larger pattern of loving and attentive care of children that the few cases that
came to attention also did not find their way into the literature for many years (Korbin 1990). In addition to categories of children at increased risk (Korbin 1987), attention can reorient to considering protective factors. The discussion by Counts et al. (1992) of wife beating (GBV) cross-culturally suggested that women were protected if there were "sanctions" against wife beating that were enforced, or if there was the possibility of "sanctuary," or networks in place to protect the woman.

Although sanctions against abuse do not protect all children, there is some evidence that embeddedness in strong and protective social networks, or sanctuary, protects children (Fraser & Kilbride 1980, Korbin 1981, LeVine & LeVine 1981, Olson 1981). If child-care tasks and children are shared, rather than considered the property of one or two biological parents, a situation in which "no one needs an invitation to intervene in the case of an overly severe spanking" (Olson 1981) is more likely. Among rural Hawaiian Polynesian Americans, relatives do not hesitate to yell from one house to the next that a spanking has gone on long enough or is too severe a response to the child's misbehavior.

Children are aware of this protection. They often scream or cry more quickly and loudly than spanking warrants as an effective strategy to summon help and disarm an angry parent (Korbin 1987, 1990). At another level, structural violence is at the root of much child suffering (Kleinman et al. 1997). Children absorb more than their fair share of suffering from war and hostilities, as combatants, as civilians, and through forced emigration and displacement, either with their parents or as unaccompanied minors (Janzen & Janzen 2000, Peters & Richards 1998, Povranovic 1997, Quesada 1998, Suarez Orosco & Robben 2000). Parents, guardians, the home
armies, and international aid agencies are too often unable to shield children from injury or death, or to provide for their basic needs of food, water, and shelter.

Children are subject to injury not only from the direct hostilities but also from dangerous armaments left behind in areas where children play or roam (Povranovic 1997). Children as the quintessential noncombatants are targeted in war as a measured strategy: "... [An] obvious reason why children are maimed, molested, and killed in war has to do with the subjugation and humiliation of 'the enemy.' This is part of the symbolic war, fought out using the physical bodies of those least able to protect themselves and least implicated in the war effort" (Nordstrom 1999). Among the most terrifying aspects of the "dirty war" in Argentina was the group torture of families in which parents were unable to protect their children and children had to watch helplessly as their parents were assaulted (Suarez-Orozco 1987).

Suarez-Orozco & Robben (2000) further underline the impact of violence on children, noting the "intergenerational transmission from parents to children to grandchildren" in which "social violence continues to pursue its victims long after the slaughter ends and the peace treaties are signed" (Robben 2000). Another aspect of structural violence is that children are subject to violence simply from the nature of the poor, disinvested, and dangerous urban neighborhoods in which their families live, where they are exposed to drug- and street-related violence (Bourgois 1995, 1998; Garbarino et al. 1992).
2.5 The Influence of Media Violence on the Youth

Researchers have been concerned about the frequent depiction of violence in the mass media and the harm these portrayals might do to youth. Reflecting this concern, several major United States Government investigations and reports have examined the research on the association between youthful media consumers' exposure to television violence and their aggressive behavior—the 1954 Kefauver hearings, the 1969 National Commission on the Causes and Prevention of Violence, the 1972 Surgeon General's report Television and Growing Up (U.S. Surgeon General's Scientific Advisory Committee, 1972), and the 1982 National Institute of Mental Health (NIMH) report Television and Behavior.

In 1972, U.S. Surgeon General Jesse Steinfeld testified before Congress that "the overwhelming consensus and the unanimous Scientific Advisory Committee's report indicates that televised violence, indeed, does have an adverse effect on certain members of our society" (Steinfeld, 1972). The 1982 NIMH report reinforced this conclusion, and professional organizations took a similar position in viewing media violence as a serious threat to public health because it stimulates violent behavior by youth. By the early 1990s, most researchers in the field had arrived at a consensus that the effect of media violence on aggressive and violent behavior was real, causal, and significant.

A number of professional groups have also addressed the state of relevant research on media violence (e.g., Eron, Gentry, & Schlegel's, 1994, report for the American Psychological Association), as have other federal agencies (e.g., Federal Trade Commission, 2000). Six medical and public-health professional organizations held a Congressional Public Health Summit
on July 26, 2000, and issued a Joint Statement on the Impact of Entertainment Violence on Children. This statement noted that "entertainment violence can lead to increases in aggressive attitudes, values, and behavior, particularly in children." The statement also concluded that the research points "overwhelmingly to a causal connection between media violence and aggressive behavior in some children" (Joint Statement, 2000). The six signatory organizations were the American Academy of Pediatrics, American Academy of Child and Adolescent Psychiatry, American Medical Association, American Psychological Association, American Academy of Family Physicians, and American Psychiatric Association. These reports, coupled with mounting public concern, stimulated a search for ways to reduce the adverse effects of media violence, and were responsible, in part, for the passage of the Telecommunications Act of 1996, which mandated that new TV sets be manufactured with a V (for violence)-chip that permits parents to block objectionable content. For a variety of reasons, it is now time for a new assessment of what is known scientifically about how media violence affects young people and what can be done to mitigate these adverse effects.

The body of research on TV violence continues to grow, both in depth and in breadth. In addition, important changes are occurring in the landscape of entertainment-media use, and some of these changes have stimulated new areas of research. The rise of new media particularly interactive media (such as video games and the Internet), has introduced new ways children and youth can be exposed to violence. The roles of these new media in producing youthful violence should be considered in light of existing theory and new research. It is especially advisable to ascertain what contribution media violence makes to serious interpersonal physical violence among older children and adolescents given the current national concern about this problem.
It is also important to present this report because of the disparity between, on one side, the actual research findings and, on the other side, the intransigent assertions made by a number of vocal critics. That is, although research shows the adverse effects of media violence, and there is increasing consensus among researchers in this area about these effects, the critics continue to pronounce that media violence cannot be affecting youth (e.g., Fowles, 1999; Freedman, 1984, 2002; Rhodes, 2000).

Also indicative of this difference in views, a recent statistical analysis of the media-violence research (Bushman & Anderson, 2001) demonstrated that although the scientific evidence has grown considerably stronger over the past three decades, recent news reports imply that the scientific evidence is weaker than did earlier news reports. A number of carefully reasoned essays already point out flaws in the critiques and explain why the proposition that media violence can have adverse effects on its audience is so strongly opposed by various interest groups (Bushman & Anderson, 2001; Hamilton, 1998; Huesmann, Eron, Berkowitz, & Chaffee, 1992; Huesmann & Moise, 1996; Huesmann & Taylor, 2003). Rather, the purpose of this report is to summarize current scientific knowledge about five critical questions:

• what does research say about the relation—both short-term and long-term—between media violence and aggressive and violent behavior?

• How does media violence produce its effects on aggressive and violent behavior?

• What characteristics of media violence are most influential, and who is most susceptible to such influences?
How widespread and accessible is violence in the media (television, radio, movies, music videos, video games, internet)?

How can individuals and society counteract the influence of media violence?

Researchers investigating the impact of media violence on youth have focused mostly on how it affects the viewer's aggression. Aggression is defined by psychologists as any behavior that is intended to harm another person. There are many forms of aggression. For example, verbal aggression usually refers to saying hurtful things to the victim which may subject the other person to emotional and psychological violence. Relational or indirect aggression refers to behavior that is intended to harm the target person but is enacted outside of the target person's view (e.g., behind his or her back), such as telling lies to get the person in trouble or to harm his or her interpersonal relationships.

The aggressive behaviors of greatest concern usually involve physical aggression. Physical aggression may range in severity from less serious acts, such as pushing or shoving, to more serious physical assaults and fighting, extending to violent acts that carry a significant risk of serious injury. There is no clear-cut consensus-based line separating "violence" from milder forms of physical aggression, nor is one needed to understand the research findings on media violence.

The term violence to refer to the more extreme forms of physical aggression that have a significant risk of seriously injuring their victims. Some studies have focused on the impact of media violence on aggressive thinking, including beliefs and attitudes that promote aggression. Other studies have focused on the influence of media violence on aggressive emotions that is, on
emotional reactions, such as anger, that are related to aggressive behavior. It is important to keep these three types of outcome variables (behavior, thoughts, emotions) separate, and to reserve the labels "aggression" and "violence" for behavior intended to harm another person. As it has been frequently noted, the weight of evidence indicates that violent actions seldom result from a single cause; rather, multiple factors converging over time contribute to such behavior.

Accordingly, the influence of the mass media is best viewed as one of the many potential factors that help to shape behavior, including aggression. When we use causal language, we do not mean that exposure to media violence is either a necessary or a sufficient cause of aggressive behavior, let alone both necessary and sufficient (Anderson & Bushman, 2002). A developmental perspective is essential to an adequate understanding of how media violence affects youthful conduct and to the formulation of a coherent public-health response to this problem. Most youth who are aggressive and engage in some forms of antisocial behavior do not go on to become violent teens and adults. However, research has shown that a significant proportion of aggressive children are likely to grow up to be aggressive adults and that seriously violent adolescents and adults often were highly aggressive and even violent as children.

The best single predictor of violent behavior in older adolescents and young adults is aggressive behavior when they were younger (Huesmann & Moise, 1998; Tremblay, 2000). Thus, influences that promote aggressive behavior in young children can contribute to increasingly aggressive and ultimately violent behavior many years later. It is therefore important to identify factors- including media violence that, singly and together, may play a role in these outcomes in
childhood. It is important to avoid the error of assuming that small statistical effects necessarily translate into small practical or public-health effects.

There are many circumstances in which statistically small effects have large practical consequences. Perhaps the most relevant circumstances are when small effects accumulate over time and over large proportions of the relevant population. Similarly, even small statistical effects of media violence on aggressive behavior can have important societal consequences for at least three different reasons.

First, a large portion of the population (almost everyone, in fact) is exposed to this risk factor (accumulation across a large population). Second, the deleterious effects of exposure to media violence are likely to accumulate within the individual with repeated exposure. Third, even short-lived effects of a single exposure (via priming effects) can add significant amounts of aggression and violence to society because at any given waking hour a large portion of the population either is currently being exposed to violent media or has been exposed to such violence within the past 20 min.

Medical scientists and public-health officials seem to have avoided the problem of underestimating the public-health importance of small effects by translating their findings into cancer rates or heart attack rates or death rates for the entire U.S. population, but behavioral scientists have not traditionally done this type of population-rate translation. Thus, people are frequently shocked to learn that many behavioral science effects are considerably larger than key medical science effects that are deemed extremely important (e.g., Bushman & Huesmann, 2001).
Rosenthal (1990) reported that the major study on aspirin's ability to reduce heart attacks was stopped prematurely because the initial results were so strong that it was deemed ethically irresponsible to continue giving placebos to the control group; aspirin's effect accounted for about 0.1% of the variance.

2.6 Mass Media Effects on Violent Behavior

The literature on the effect of exposure to media violence (including exposure to violent pornography) on aggressive behavior is critically reviewed. Evidence and theoretical arguments regarding short-term and long-term effects are discussed.

Exposure to violence in laboratory and field experiments is as likely to affect nonaggressive antisocial behavior as it does aggressive behavior. The pattern is consistent with a sponsor effect rather than a modeling effect: an experimenter who shows violent films creates a permissive atmosphere; the message that is learned from the media about when it is legitimate to use violence is not much different from the message learned from other sources, with the exception that illegitimate violence is more likely to be punished in media presentations; the fact that violent criminals tend to be versatile, they commit nonviolent crimes as well is inconsistent with explanations that emphasize proviolence socialization (from the media or other sources).

Exposure to television violence probably does have a small effect on violent behavior for some viewers, possibly because the media directs viewer's attention to novel forms of violent behavior that they would not otherwise consider. Watching violence is a popular form of entertainment. A crowd of onlookers enjoys a street fight just as the Romans enjoyed the gladiators. Wrestling is a popular spectator sport not only in the United States, but in many countries in the Middle East
and Kenya. People enjoy combat between animals, e.g., cock fights in Indonesia, bull fights in Spain and Western Kenya (Khayega and Shinyalu) and dog fights in other parts of the world. Violence is frequently depicted in folklore, fairy tales, and other literature. Local news shows provide extensive coverage of violent crimes in order to increase their ratings.

Technological advances have dramatically increased the availability of violent entertainment. The introduction of television was critical, particularly in making violent entertainment more available to children. More recently, cable systems, videocassette recorders, and video games have increased exposure. Hand-held cameras and video monitors now permit filming of actual crimes in progress. Economic competition for viewers, particularly young viewers, has placed a premium on media depictions of violence.

Not long after the introduction of television in American households, there occurred a dramatic increase in violent crime (Centerwall 1989). Some scholars and commentators see a causal connection. The most common argument is that children imitate the violence they see on television. The process of imitation is emphasized by social learning theory—a well-established approach in social psychology (Bandura 1983). For both practical and theoretical reasons, then, an interest developed in examining whether exposure to violence in the media affects the incidence of violence.

Violence usually refers to physical aggression. Aggression is usually defined as any behavior involving intent to harm another person. Some studies of media effects, however, examine behaviors that do not involve intent to harm. For example, a common procedure is to see whether
children will hit a "Bobo" doll after observing an adult model do so or after being exposed to media violence. It seems unlikely that hitting a Bobo doll involves intent to do harm (Tedeschi et al. 1974).

Other studies include measures of nonviolent criminal behavior, most of which do not involve intent to do harm. Of course, it depends on what is meant by intent. Tedeschi & Felson (1994) define intent to do harm as a behavior in which the actor expects the target will be harmed and values that harm. Offenders who commit larceny and other nonviolent crimes know that the victim will be harmed, but in most cases they do not value that harm; harm is not their goal. In the first section of this review, the empirical evidence regarding whether media violence has a causal effect on the aggressive behavior of viewers are discussed. In reviewing the classic studies, the meta-analyses, and some more recent research to examine the theoretical processes that might explain short-term effects, should they exist, and discuss relevant evidence are studied.

An alternative definition is that intentional harm involves deliberate harm or expected harm. However, teachers sometimes give low grades with the expectation that it will make their students unhappy, but their behavior should not be defined as aggressive, unless they also value that harm. Tedeschi & Felson (1994) substitute the term coercion for aggression and include coercive actions in which the actor values compliance as well as harm. Attentional processes: Models which attract attention are those which present some attraction to the observer. Television is cited as one very successful source of models which have powerful characteristics which engage the observer.
Retention processes: Often imitation of a model occurs some time after the observation of it, thus there must be some possibility for remembering what has been observed. This is a symbolic process, which occurs through associations among stimuli, which may occur together. Motor reproduction processes: While observation alone enables the possibility for new patterns of response to occur, it is necessary for certain motor skills to be present if the behavior is to be repeated.

Reinforcement and motivational processes: Actual performance of behavior is governed by reinforcement and motivational variables, as well as the vicarious reinforcement, or consequences, perceived by the individual. Imitation, or modeling, will likely occur if an individual attends to the model being presented, has some way of retaining what has been observed and has the necessary motor skills (and appropriate occasion) to reproduce the behavior.

Actual performance of the observed behavior is governed by the reinforcement contingencies present. Modeling is known to occur from symbolic models as well as live models. Radio is one type of symbolic model which presents an intense, concentrated focus for a limited period of time. If the listener engages in the sub-processes of observational learning, and perceives a certain degree of reality associated with what is being observed, and if there is likelihood of an opportunity to display the observed behavior, modeled behavior may occur, as earlier cited studies on broadcast violence have suggested. Thus, the broadcast messages about parenthood which are being received by present and future parents are viewed as having the potential to
significantly affect parental role perception and performance, both positively and negatively. Definitions of parenting behaviors from both sociology and child development were used as the basis for identifying the nature of parenting behaviors portrayed in prime-time radio. The concept of parenting was divided into roles and behaviors. The role was seen within the framework of societal expectations for fathers as instrumental and mothers as expressive.

Using Parsons' and Bales' (1955) original terminology as a basis from which to build an operational definition of instrumentality and expressiveness, the terms were then reformulated to include more contemporary versions of parenthood. Zelditch (1974), and Safilios Rothchild (1977) further describe the societal expectations for both male and female parental roles, the male role was thus examined according to external family tasks, discipline of the children, and leadership roles within the family.

2.7 Premarital Sex, Schoolgirl Pregnancy and Abortion among Children

Given the fluidity of the traditional African marriage process, the onset of sexual relations and childbearing prior to the initiation of a formal union was not uncommon in Kenya in the past (Meekers 1992). Adolescent sexual and reproductive behavior is changing, however, in ways that potentially undermine the physical health and social and economic well-being of young people. Because the environment in which adolescents are currently growing up places a greater premium on the acquisition of skills, the consequences of early sex and pregnancy may be more severe than they were in the past.
These consequences are potentially more problematic for girls, who are especially vulnerable to sexually transmitted diseases (STDs) and HIV/AIDS as teenagers, who shoulder all of the burden of premarital childbearing, and, according to Bledsoe and Cohen (1993), most of the cost and burden of childrearing. Until recently, marriage and childbearing during the adolescent years were not only regarded as normative for girls in sub-Saharan Africa but also were considered desirable (Bledsoe and Cohen 1993).

As education has become more widespread, marriage and, especially, childbearing among teenagers are increasingly mentioned as limiting formal schooling and reducing early training and work opportunities (Caldwell et al. 1992). Although the rising age of marriage has led to an overall decline in adolescent fertility in Kenya, the proportion of births among teenagers that occur before marriage is increasing. Demographic and Health Survey (DHS) data indicate that the fraction of women who have had a premarital birth before age 20 has risen from about 20 percent for older cohorts of women to approximately 30 percent for those aged 20-24 in 1998. Indeed, the data indicate that age at marriage is rising more rapidly than adolescent childbearing is declining. Although about 25 percent of women aged 20-24 in 1998 were married by age 18, compared with 42 percent of those aged 35-39, 46 percent of women aged 20-24 gave birth by age 20, compared with 58 percent of 35-39-year-olds. More than half of teenage childbearing in Kenya now results from a premarital conception (Singh 1998).

A comparison of age at first sexual intercourse with age at first marriage across age cohorts of women, however, reveals an increase in the gap between sexual initiation and marriage in Kenya that is consistent with a rise in premarital sexual activity (Blanc and Way 1998).
Although sexual activity before marriage apparently is increasing among women, contraceptive use remains sporadic among unmarried girls who are sexually active. For example, analysis of the 1998 Kenya DHS indicates that less than 20 percent of single women aged 15-19 who were sexually active reported current use of a modern method of contraception. As for men, despite the absence of time series data on age at first intercourse, the perception exists that, throughout sub-Saharan Africa, a young man "in the past in contrast to the present . . . might have had little opportunity for full sexual expression until his late twenties" (Bledsoe and Cohen 1993). At the same time that premarital sex and childbearing have increased in Kenya, educational participation has expanded considerably, especially for girls. More than 95 percent of males and females aged 15-19 had ever attended school, compared with about 85 percent of males and 60 percent of females aged 40-44 (NCPD et al. 1994).

The high childhood enrollment rates that now exist in Kenya fall off steadily during the teenage years, reaching 57 percent by age 18 (Montgomery and Lloyd 1999). Moreover, although gender equity in school participation is found among 12-13 year olds, a gap in attendance between boys and girls emerges and expands during adolescence such that 5 percent more boys than girls go to school at ages 14-15, 9 percent more at ages 16-17, and 23 percent more at ages 18-19 (Mensch et al. 1998). In light of the nearly universal participation of adolescents in primary school and the evidence for rising rates of sexual activity prior to marriage.

Qualitative studies to date among young people in Africa have offered an important window into the rationales for the often hidden and stigmatized practice of abortion (Barker and Rich 1992, Ombaka et al. 1998, Webb 2000, Varga 2002, Silberschmidt and Rasch 2001). Semi-
Structured inquiries into unwanted pregnancy and abortion in Kenya have helped draw attention to the way stigma, shame and societal pressures drive young people to make unsafe choices (Rogo et al. 1999, Nzioka, 2001, 2004, Ipas 2004).

Prior research suggests that pervasive public discourses on abortion can shape individual experiences (Fielding and Schaff 2004, Nzioka 2004). To explore young people's views on abortion it is therefore necessary to first describe the broader Kenyan social and legal context. The ideas codified in law, presented in the media, and taught in the public school curricula are briefly described to frame the social context of this research.

In Kenya, abortion is legally restricted and permitted only for therapeutic reasons. The way the Penal Code is written leaves it open to interpretation which specific circumstances are decriminalized. A person is not criminally responsible for performing in good faith and with reasonable care and skill a surgical operation upon any person for his benefit, or upon an unborn child for the preservation of the mother's life, if the performance of the operation is reasonable, having regard to the patient's state at the time, and to all the circumstances of the case. (Government of Kenya 1985) Despite the provisions in the law, therapeutic abortions are rarely availed in the public health system.

Many young people in Kenya are under the false impression that the law prohibits abortion entirely. In the study population reported, almost a third of students (29%) believed, incorrectly, that abortion was never permitted in Kenya, and another 14% reported that they did not know whether it was ever legal or not (Mitchell et al. 2003). There is abundant media attention focused
on all matters related to pregnancy and abortion among youth, much of it contradictory. A conservative Christian perspective permeates even the mainstream press (Folke Frederiksen 2000). Nationally, Kenya boasts a number of Christian media outlets (Karanja 2004). Many FM radio stations and popular television stations regularly air stories chronicling the downward spiral of youth into moral depravity, often triggered by innocent curiosity or moral laxity (Ligaga 2005).

These stories reflect not only the influence of colonial religions but also the social proscriptions and stigmatizing terms for sexual activity among young people that are plentiful in many Kenyan youth (Nzioka 2004). These sexual allegories are contrasted starkly by young people's broad exposure to Western media, particularly situation comedies, talk shows and soap operas portraying unfettered and inconsequential sexuality and liberal sexual mores (Folke Frederiksen 2000, Cogan 1992).

2.8 Sexuality and Mass media: Radio and Television

Obscenity on the radio has concerned the government and various segments of the public. Since 1927, the United States government has regulated against indecent language, obscenity, and indecency (Samoriski, Huffman, & Trauth, 1995). Recently, authors who focused on sexuality on the radio have examined specific radio personalities such as Howard Ster, who has been frequently fined by the FCC for obscenity, or Dr. Ruth Westheimer, the sex therapist whose radio show was very popular in the 1980s (Banks, 1990).
There has been a lot more attention focused on television. Although sexuality on television is rarely explicit in comparison to what is available on the Internet, the portrayal of sexuality on television has been of concern since the medium gained popularity. In 1951, the chairman of the Federal Communications Commission (FCC) reported that indecency, profanity, and obscenity were the leading topics of complaints from viewers of the growing medium (Coy, 1951).

In response to a Senate sub-committee on juvenile delinquency, Haines (1955) reported that television potentially led young offenders to commit sex crimes. Because of the high levels of viewership, the sexual content of primetime television has been a focus for some researchers (e.g., Fernandez-Collado, Greenberg, Korezenny, & Atkin, 1978).

Adolescent viewership is of particular concern, as during teenage years people begin to understand many of the sexual innuendos on primetime television that younger children do not (Silverman-Watkins & Sprafkin, 1983). Data from the mid-1970s suggested that, considering the level of public concern, there was surprisingly little explicit sexuality on primetime television (Franzblau, Sprafkin, & Rubinstein, 1977). There appears, however, to have been a considerable swing in the sexual content shortly after. Sprafkin, comparing her earlier data to data collected years later (Sprafkin & Silverman, 1981) found a 10-fold increase in sexual innuendos and a 5-fold increase in references to sexual intercourse.

The trend continues and increased sex is often used to attract viewers (Shidler & Lowry, 1995). A specific genre of television that has garnered a lot of attention from researchers is the soap opera. Researchers since the early 1980s (e.g., Greenberg, Ableman, & Neuendorf, 1981) have
pointed out that each of the major networks show at least three hours of soap operas a day, much of which, they argue, contains a fairly high level of sexual content.

Frequent sampling of the content of soap operas (Buerkel-Rothfuss & Mayes, 1981; Buerkel-Rothfuss & Strouse, 1993; Greenberg et al., 1981; Greenberg, Stanley, et al., 1993) have backed up the claim that soap operas have a higher sexual content than much of the rest of television programming. Greenberg and Busselle (1996) recently reported an average of 6.6 sexual incidents in soap opera episodes. Does watching highly sexualized daytime and primetime television have an effect on people? Buerkel-Rothfuss and her colleagues (Buerkel-Rothfuss & Mayes, 1981; Buerkel-Rothfuss & Strouse, 1993) have consistently reported that soap opera viewers make larger estimates of the prevalence of numerous sexual activities.

Furthermore, Buerkel-Rothfuss and Strouse (1993) report that watching television laden with sexual activity, including soap operas as well as music television and the Playboy Channel, is associated with increases in numerous sexual behaviors in adolescents and adults. Most recently, some attention has shifted to daytime talk shows. Davis and Mares (1998) have found that adolescent viewers of talk shows overestimate the frequency of infidelity, teen sex, and teen pregnancy. Some researchers' concerns go beyond television's promotion of sexual behaviors and misconceptions.

Baran (1976) reported that adolescents' expectations about their first sexual experiences were formed by the unrealistic sexual experiences they viewed on television. Strouse and Fabes (1985) suggested that the distorted and stereotype-laden portrayal of sexuality on television might be a
culprit in the failure of formal sex education for adolescents. Sapolsky and Tabarlet (1991) admonish that between 1979 and 1989, during which the AIDS epidemic came to light, explicit sexuality increased on primetime television. Similarly, Lowry and Towles (1989) accuse the soap operas of promoting promiscuity without attending to issues such as contraception and sexually transmitted diseases.

It is noteworthy that there have been attempts to regulate children's viewing of adult material. In 1996, the United States Congress voted to implement a rating system to help parents decide which television shows are inappropriate for their children. Few parents actually use the rating system, however (Abelman, 1999).

The introduction of VCRs and cable television into homes in the 1980s and 1990s has greatly changed the nature of what is available through television. With the advent of video rentals, for the first time, people could cheaply and easily obtain films of explicit and aggressive pornography from a legitimate neighborhood shop (Palys, 1986).

In comparison to the meager rental fee for a full-length video tape today, in the 1960s a short, silent, 8mm pornographic movie cost as much as 20 dollars though mail order (Wharton, 1964). Concerns over readily available adult programming in the home still reverberate in the courts, though in May 2000 the United States Supreme Court ruled against restrictions that limited access to sexual programming on cable television (Walsh & Goldstein, 2000).
2.9 Theoretical Framework

This research study shall be guided by two theoretical frameworks namely Agenda setting and Social learning theories.

2.9.1 Agenda-setting theory

This theory describes the ability of the media to influence the salience of topics on the public agenda. Essentially, the theory states that the more salient an issue is - in terms of frequency and prominence of coverage - the more important audiences will regard the issue to be.

Agenda-setting theory was formally developed by Dr. Max McCombs and Dr. Donald Shaw in a study on the 1968 presidential election. By comparing the salience of issues in media content with the public's perceptions of the most important social issue, for instance when Classic 105 FM radio in Kenya broadcasts explicit talk shows every weekday morning (6am-10am) and later in the evening (5pm-7pm), the young listeners, including children find sex the order of the day and therefore their moral growth is impaired.

Walter Lippmann's 1922 classic, Public Opinion in the chapter, "the world outside and the pictures in our heads," posits that the mass media are the principal connection between events in the world and the images of these events in the citizens' minds particularly children and other young listeners.
Social-cognitive theories emphasize that teaching and learning are highly social activities and that interactions with teachers, peers, and instructional materials influence the cognitive and affective development of learners.

When individuals perform intellectual activities, they dynamically interact with other participants, tools, and contexts, which could support improved performance and/or frame individual cognition and intellect. Traditionally, it is presumed that cognition exists inside an individual's mind and that the cognitive process occurs internally. A number of researchers have suggested that the human mind rarely works in solo (Bandura); instead, it is shaped in social contexts while the individual is communicating within physical and social surroundings. One's cognition also evolves through discourse with others. In effective conversation, one makes a statement based on the previous utterance of one's interlocutor.

2.9.2 Empathetic Relations

Affective experience is a natural process of learning (Damasio, 1994; Forgas, 2001). When interacting with environments, a learner may experience a variety of emotional states, such as interest, curiosity, excitement, confusion, frustration, and discouragement (Kort, Reilly, & Picard, 2001), all of which might influence learning and motivation. For instance, Bower and Forgas (2001) found that emotions and moods had an impact on social memories and their reconstruction: when learners' moods in learning tasks were matched with their moods in retrieval, the amount of retrieved information was significantly increased (mood congruency). Ellis, Ottaway, Varner, Becker, and Moore (1997) showed that the affective states of college students influenced their text comprehension.
2.9.2.2 Proxy Agency

Social Modeling/Proxy agency is socially mediated agency, which enables people to get resources or expertise of others to accomplish what they desire. People's appraisals of their own efficacy are influenced through vicarious experience mediated through social models (Bandura, 1997). Learners actively search for competent models and take advantage of time, efforts, and resources of social models that will transmit the knowledge, skills, and strategies they seek. A number of young people and children that are fans of Classic 105 FM admire some presenters and have a huge following purely for entertainment function of the media. Once the children get attracted to the explicit presenters, they end up believing what they air and perhaps put it to practice.
CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Introduction

Methodology refers to the system of explicit rules and procedures upon which research is based and against which claims of knowledge are evaluated. This system of rules and procedures is the "normative component of the scientific methodology". Because they define the 'the rules of the game' scientific norms set the standards followed in scientific research and analysis. According to Nachmias and Nachmias (1996), the major function of methodology is to help the blind person 'see', facilitate communication between researchers who either have shared or want to share a common experience by making the rules of methodology explicit, public and accessible as a framework for replication and constructive criticism is set forth.

3.2 Research Design

The researcher used secondary data to undertake content analysis. The use of the content analysis technique is quite suitable as it is popular with researchers of media. According to Krippendorf (1980), content analysis "is a research technique for making replicable and valid references from data to their context. The assumption is that words and phrases mentioned most often are those reflecting important concerns in every communication. Therefore, quantitative content analysis starts with word frequencies, time counts (for radio and television time) and keyword frequencies. However, content analysis extends far beyond plain word counts, e.g. with keyword in context routines words can be analyzed in their specific context to be disambiguated.
Qualitatively, content analysis can involve any kind of analysis where communication content (speech, written text, interviews, images ...) is categorized and classified. In its beginnings, using the first newspapers at the end of 19th century, analysis was done manually by measuring the number of lines and amount of space given a subject. With the rise of common computing facilities like PCs, computer-based methods of analysis are growing in popularity. Answers to open ended questions, newspaper articles, political party manifestoes, medical records or systematic observations in experiments can all be subject to systematic analysis of textual data. By having contents of communication available in form of machine-readable texts, the input is analyzed for frequencies and coded into categories for building up inferences.

McQuail (1987) further explains that content analysis is a research design for the objective, systematic and quantitative description of the content of communication. The benefits of content analysis is two-fold: it makes it possible for the research to apply both quantitative and qualitative operations and it is unobtrusive method of data gathering and hence the problem of undue influence on the subjects of study and participants is ruled out.

This design entailed analyzing the content of the programme ‘Maina and King’ang’i in the morning on classic 105 FM’. This is the main programme aired on the said FM station every weekday in the morning (6am to 10am) with repeats in the evening (3pm to 7pm). The articles or clips examined were for the period between August 2011 and February 2012.
3.3 Unit of Analysis

According to Schutt (1966) unit of analysis is 'the level of social life which the research question is focused. Stacks and Hocking (1999) define a unit of analysis as what the researcher actually counts and assigns categories, adding that in the area of social life on which research questions focuses. The unit of analysis for this study were audio clips, actual language of the talk show adverts and marketing promotions, opinions, phone calls, commentaries covering explicit language.

3.4 Sample and Sampling Procedure

Wimmer and Dominick (1987), state that determining adequate sample size is one of the most controversial aspects of sampling. The sample size however depends on methodology, cost and time among other factors. Due to limitations of time, funds and resources, it would not have been possible to scrutinize all the clips aired during the period of study. To get the appropriate sample to be studied, there were three major sources of data for this report, namely in-depth interviews (IDIs), focus group discussions (FGDs) and survey questionnaire (SQ). IDIs were conducted with children (male/female), religious leaders (Muslim/Christian), school principals, school counselors (male and female), parents (male and female), occupational representatives (matatu crew and barbers), CCK (communication commission of Kenya) representatives, academic psychologists and Classic 105 FM talk show presenters. The IDI respondents were key informants selected through informal contacts. A total of 10 FGDs were held with different cohorts (male/female) of potential samples for the survey - adolescent apprentices, school adolescents, artisans, traders and unemployed youth. The SQs were administered on a total of 70 respondents in a community survey. The accidental availability sampling technique was adopted.

48
for obtaining samples in a community survey. This technique would involve visits to major markets, schools, barbershops and streets in Kibera and Westlands areas to interview the respondents. The research was on actual visits. It involved systematic random sampling technique, involving every fifth street; this was used where there would be several potential respondents at a sampling site. The SQ respondents were 70.

3.5 Data Analysis

Data analyzing employed both qualitative and quantitative techniques. While qualitative is non-numerical information which is related to qualities, values, such as a person's views and its aim being to gather in-depth understanding of human behavior and reasons behind that behavior, quantitative is systematic scientific numerical information. The data collected through a code sheet was coded and fed to a computer and then analyzed with the help of SPSS to generate frequency tables and percentages. Qualitative data was presented in extensive narrative essays. Data from the open-ended questions was analyzed in descriptive narrative as seen in the next chapter.
The population under study comprised a total of 180 respondents classified as follows: 70 sets for questionnaires, 10 respondents for in-depth interviews as well as two sets of 50 sets for focus group discussions in two regions (Kibera and Westlands) in Nairobi. Qualitative data was presented elaborately in descriptive narrative essays as seen in the...

For quantitative data were computed with SPSS software version 10 for Windows. To determinants of the perceptions and attitudes of children as well as those of parents on Classic 105 FM breakfast programme Maina and King'ang'i in the morning, linear analysis was performed with the dependent variable being the extent of possible Child abuse from the explicit talk show on Classic 105 FM in the six months of the study. Independent variables were derived from:

Demographic characteristics e.g. gender, age, and years of education.

Sosocial characteristics e.g. sexual compulsivity, GBV experience and knowledge, self-esteem and school dropout

History of sexual abuse characteristics.

Frequency and participation in Classic 105 FM breakfast show and

Opinions and attitudes towards Maina and King 'ang' i in the morning show.

Collected was computed and presented in the tables below.

I present highlights of the quantitative data.
Active participation in *(Maina and King'ang'i)* show by gender

<table>
<thead>
<tr>
<th></th>
<th>Active participation</th>
<th></th>
<th>Active participation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>(Male)</td>
<td>(Female)</td>
</tr>
<tr>
<td>Frequency</td>
<td>%</td>
<td></td>
<td>Frequency</td>
</tr>
<tr>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>10</td>
<td>14.3</td>
<td>13</td>
<td>18.6</td>
</tr>
<tr>
<td>11</td>
<td>15.7</td>
<td>15</td>
<td>21.4</td>
</tr>
<tr>
<td>5</td>
<td>7.1</td>
<td>5</td>
<td>7.1</td>
</tr>
<tr>
<td>2</td>
<td>2.9</td>
<td>2</td>
<td>2.9</td>
</tr>
<tr>
<td>4</td>
<td>5.7</td>
<td>3</td>
<td>4.3</td>
</tr>
<tr>
<td>32</td>
<td>45.7</td>
<td>38</td>
<td>54.3</td>
</tr>
</tbody>
</table>

Look at Table 1 above indicates that there may have been no much variations in active participation in the Classic 105 FM. However, there seems to be a slight variation in the number of male participants in the decline. For example, 30% of male and 40% of female respondents cumulatively between ages 11 and 24 actively participate either by listening actively or by participating in call in session to comment on various topics touching on sex or revolving around sexual abuse. Majority of these respondents 40% are female probably because the show portrays the most marginalized in terms of sexual abuse in the hands of men. It is inherent that the show attracts mostly young people and the children as opposed to what some of the posters of the show claim; that the show targets listeners over 25 years. Contrary to the claims in the show, the target group, those belonging to over 25 years according to table 1 above...
In a minority. Therefore the show affects children and young listeners more than its target group.

| Mode of listening to radio (Classic 105FM) by area under study |
|------------------|----------------|----------------|----------------|
|                   |                |                |                |
|                   | frequency | %     | frequency | %     |
| Kibera            |          |        | Westlands |        |
| Home              | 11        | 15.7   | 10        | 14.3   |
| Transistor radio  | 3         | 4.3    | 0         | 0      |
| One radio         | 5         | 7.1    | 5         | 7.1    |
| Matatu           | 50        | 71.4   | 40        | 57.1   |
| Office/restaurant | 0         | 0      | 0         | 0      |
| The office        | 0         | 0      | 0         | 0      |
| Car radio         | 1         | 1.4    | 15        | 21.4   |
|                   | 70        | 100    | 70        | 100    |

Students under study listened to radio and had their favorite stations with favorite songs. Despite this, they still admitted knowledge or listenership of Classic 105 FM’s King’ang’i in the morning show. Table 2 above shows that majority of Classic 105 FM listeners access the show via matatus in the morning and evening. However, some of the
lined that they are compelled to listen to the station because of its monopoly in
the area. They (passengers) have got no control over what station is tuned to while travelling. A
问卷 respondents from Kibera 71.4% listen to the show in a matatu compared to 57.1%
from Westlands. This therefore means that people from around Westlands use private
transport as show in table 4 with access to radio at 21.4 % compared to 1.4 % access to
radio at home in Kibera. An average number of respondents still access radio at home at 15.7 %
in Kibera and Westlands respectively. This indicates that quite a good number of
women about 30% are jobless or housewives.
## Reasons for listening to Classic 105 FM by Gender

<table>
<thead>
<tr>
<th>Reason</th>
<th>Frequency (male)</th>
<th>% (male)</th>
<th>Frequency (female)</th>
<th>% (female)</th>
</tr>
</thead>
<tbody>
<tr>
<td>for fun</td>
<td>3</td>
<td>4.3</td>
<td>2</td>
<td>2.9</td>
</tr>
<tr>
<td>look up</td>
<td>5</td>
<td>7.1</td>
<td>7</td>
<td>10</td>
</tr>
<tr>
<td>relationships</td>
<td>2</td>
<td>2.9</td>
<td>5</td>
<td>7.1</td>
</tr>
<tr>
<td>to marriage issues</td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>4.3</td>
</tr>
<tr>
<td>fashion/business</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>News</td>
<td>13</td>
<td>18.6</td>
<td>17</td>
<td>24.2</td>
</tr>
<tr>
<td>News programme</td>
<td>1</td>
<td>1.4</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Entertainment</td>
<td>10</td>
<td>14.3</td>
<td>2</td>
<td>2.9</td>
</tr>
<tr>
<td>Entertainment for fun</td>
<td>3</td>
<td>4.3</td>
<td>2</td>
<td>2.9</td>
</tr>
<tr>
<td>for fun</td>
<td>5</td>
<td>7.1</td>
<td>7</td>
<td>10</td>
</tr>
<tr>
<td>relationships</td>
<td>2</td>
<td>2.9</td>
<td>5</td>
<td>7.1</td>
</tr>
<tr>
<td>to marriage issues</td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>4.3</td>
</tr>
<tr>
<td>fashion/business</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

From Table 3, it could be inferred that majority of the respondents listened to radio (Classic 105 FM) mainly for entertainment. 18.6% male and 24.2% female respondents said they listen to the station because it is entertaining. A few of the respondents represented by male gender indicated that they listened to the radio station for news more especially the sports updates. Furthermore, it indicates that most women according to the respondents hardly do listen to news.
hooking up was next for the females (10%) and tips (7.1) and solutions in marriages at 4.3%.

<table>
<thead>
<tr>
<th>Statements</th>
<th>Strongly agree</th>
<th>Strongly disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>female</td>
</tr>
<tr>
<td>is unacceptable for children years</td>
<td>37</td>
<td>33</td>
</tr>
<tr>
<td>imparts negative morals in</td>
<td>37</td>
<td>33</td>
</tr>
<tr>
<td>is good for children moral parent</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>exposes children to sex at an early stage</td>
<td>30</td>
<td>32</td>
</tr>
<tr>
<td>portrays men as always liars in tips and marriages</td>
<td>20</td>
<td>55</td>
</tr>
<tr>
<td>encourages women to remain in relationships</td>
<td>5</td>
<td>12</td>
</tr>
<tr>
<td>portrays women as always in relationships/marriages</td>
<td>15</td>
<td>48</td>
</tr>
</tbody>
</table>
be observed in Table 4 above majority of the respondents have negative attitude and
towards the show. 98% the respondents agreed that the show is not suitable for
under the age of 15 years. 25 of the respondents opined that the show is appropriate to
under 15 years because it exposes them to ills in society.

Male respondents believed if the young girls are exposed earlier to life where men are
believed to be liars then it will prepare them or rather harden them for life. Majority
male respondents believe in the portrayal of men as liars and argued that there was no
relationship as all relationships and marriages are not meant to last.

Respondents believed exposure of children to sex or sexual talk show would affect them
in their lives. The show will make them want to experiment what they hear in radio
ever. The show therefore is met with negative perceptions as men are portrayed to be
exploit women. On a large-scale the young people may develop negative feelings
the other gender as well as be discouraged from getting into relationships in future.
A discussion with representatives from the Communications Commission of Kenya indicated that the Commission agrees that what is being aired from Classic 105 FM breakfast show is vulgar as well as obscene especially to children. However, there were no cases of action taken against the FM station. CCK instead passed the buck to the Media Kenya. The Commission admitted that the show was inappropriate to children as it goes against the broadcasters' code of practice. ‘It instills negative values in the child therefore they are likely to assimilate and practice what they gather from such talk show’. (Female CCK)

On cases of prosecution and comment on Classic 105 FM, the Commission remained silent.
groups discussion and Interviews

It is evident from the IDIs and FGDs that children below 15 years are victims of CSA from the Classic 105 FM breakfast show and would hardly want to report their experience to the police or hospital because of social stigma. Many young girls opined that they would rather remain virgin than get married to abusive husbands as portrayed in the programme. On the other hand no husband would marry a lady from campus that is a graduate because college women are in the programme as gold diggers with multi-partners (male) and hence what they look for in a man is financial stability and nothing much. It was observed, for instance, that it is a pride for a man to say "I once had sexual intercourse with a girl or woman but only a fool would come out to say "I slept (voluntarily or otherwise) with a man or group of men in discourse or culture"(Adult female hairdresser)

Information would be aired from Classic 105 FM during prime time (6am to 10am). Respondents also expressed views like: Every man looks at a young lady/woman as if to get married to her, all men are liars, there is no perfect marriage and young women engage in premarital sex regularly for they fear of getting pregnant and not contracting HIV/AIDS. An out-of-school female adolescent) Western civilization has robbed us of the belief that marriage is a bad thing, everyone including young people and children know sex, like and practice sex. (IDI female market leader)
Men often initiate sex sometimes to the displeasure of women/girls, some of the girls said: It is abnormal for a woman to invite a man/boy for sex because the male is to make the first move. (FGD out-of-school female adolescent) It is only loose men and prostitutes that do not first say 'no' to men’s attempt to have affairs with (FDI in-school male adolescent) Men think women/girls only pretend when they say 'no' (FDI out-of-school male adolescent)

The factors identified by respondents during the IDIs and FGDs as facilitating CSA in the community are peer influence, economic difficulties (e.g., hawking to support family well-being, and parental neglect or carelessness. Others include crowded living environment, exposure to pornographic materials, ignorance about human sexuality, lack of education and "provocative dressing". Majority of the respondents tended to be very specific about what action was required. For instance, some said especially religious leaders: make God’s intervention to stop CSA from the media especially the presenters in the show on Classic 105 FM because the government has failed in regulating content.

The Muslim leaders interviewed suggest that the Classic 105 FM license should be canceled for the presenters sacked. (Male Muslim leader). The 'untouchables ' in our media industry, including media owners and some agents at the CCK and the Media Council would make efforts at intervention to stop proliferation of CSA from the media impossible(IDI male leader). The Police would disappoint and frustrate this good initiative. (IDI male auto leader). The fight against explicit talk shows on our media is a collective issue, the
nt, parents and presenters. Sometimes the presenters are not married and do not have
therefore might not care what happens to children. (IDI Male psychologist).

Challenges for Intervention

From this study concurs with some earlier reports that children are the most vulnerable
survivors) of child sexual abuse (CSA) in Kenya. Therefore, the first intervention
for the project is evolving innovative methods of getting this vulnerable group
This requires reaching out to parents/guardians, community leaders, school
ators, occupational groups, government bodies such as the police, CCK and the Media
f Kenya and significant others.

of such intervention initiative would be on how to identify and prevent situations that
CSA at various English FM radio stations in Kenya especially Nairobi. The use of the
ity, the police and government sponsored media programmes reach the youth and adults
help in achieving this objective. The explicit programmes should be slotted at late
as it targets only adults unlike the prime time when most of them are aired. Another
lenge of this report is to address certain stereotypes about sexual relationship in the
munity. These include those beliefs that define the sexual life and rights of the female
appendages to males as well as the perceptions and attitudes that young people have
the opposite gender regarding relationships. For instance, it is pretty difficult to curb
of explicit talk shows to children and incidents of adolescent rape and date rape where
f the people thinks a girl means "yes" when she says "no" to men's sexual advances.
Information and education may therefore be required to create new consciousness about a "yes" being "no". Qualified marriage counselors as well as experienced relationships should be incorporated in the programmes dealing with relationships and marriage. A constitutional expert should also be required to make interpretation on what the says on various forms of violence and other ills committed with regard to the aired from the FM radio stations. A closely related challenge for intervention here is people to talk about sexual matters in ways that could promote children's reproductive relationships and moral development.

sexually, sex-related issues are not discussed openly in many a Kenyan community. The respondents' pessimism about CSA prevention as well as proliferation of sexualized talk radio and control may not be unconnected with "secrecy" surrounding sexual matters, in the study communities. Intervention activities should ultimately lead to children, particularly girls, to be able to report their experiences of CSA. Necessary and rehabilitation protocol should however be put in place to erase the social stigma possibly result from reported cases.

with existing government agencies (welfare units, Ministry of Information and Education, Ministry of Gender and Children, The Communication Commission of Kenya, etc.) as well as non-governmental organisations (NGOs) may help in this Reporting CSA, obscenities, vulgar foul language and pornography experiences for prosecution would, at least, open up avenues for thinking, talking and acting about an
issues that emerged from the study

Issues learnt generally from the show are as follows:

❖ Most women in abusive relationships use the programme as a forum to air out their grievances and hence use it to release stress.

❖ Most women in marriages believe that marriage is hard and full of problems and hence portraying the institution as a no go zone and this discourages the young people from respecting relationships.

❖ Men are portrayed as liars and cheats in relationships. Men are also said to be weak and therefore prone to cheating.

❖ Women are supposed to be financially empowered so as to evade the wrath of men who always subject them to abuse using money.

❖ Most women believe that if they are in abusive relationships they should walk away and therefore encourage young people keen on getting to get into relationships to either avoid them or get into them with predetermined solutions.

❖ Most respondents especially from FGDs believe that media especially Classic 105 FM breaks their families. Most men in FGDs opined that the show spoils their relationships and wives especially.

❖ The show also is said to encourage moral degradation especially to young people and children because of the content aired. The show discusses mainly sexual experiences, escapades and adventures.
The show casts aspersions on relationships and encourages partners in marriage and relationships to always suspect each other as there is not a single marriage that is perfect.

Young girls and women are encouraged to be single and avoid men because they are abusive and would always cheat.

The young people also get to be connected to sexual partners through the programme. The young people participate in call in shows where they give their profiles and describe their perceived partners. The presenters on the other hand share the details to other interested parties and are hence connected a practice usually known as ‘hooking up’ or dating.

Most listeners and participants evidently have issues with their partners in relationships and marriages but do not get solutions from the programme as their experiences are used to discourage other people in relationships.

From the content of the programme evidently gender based violence cases are rampant in Kenya especially in Nairobi and women are portrayed to be the ones on the receiving end that is they suffer more than men.
The chart above shows that Classic 105 FM is widely listened to 70% according to the respondents. It was found out that despite the fact that other respondents have got their favorite radio stations, at least know that Maina and King’ang’i in the morning does and its content and they quit listening to it because of the vulgar and obscene language as well as the unbalanced explicit talks. The talks are said to be unbalanced as they are skewed towards favoring women and portraying men as potential and fraudulent liars. All the respondents in the study admitted awareness of the breakfast show indicating the show is popular especially among the young people. Most adult respondents agreed that they are forced by circumstance to listen to Classic 105 FM
Breakfast show in Matatus being the popular mode of transport in Kenya and the only radio station that is tuned to is Classic 105 FM.

Classic 105 FM listenership in Kibera and Westlands areas of Nairobi county

Above shows that most people in informal settlements listen to radio in this case FM than those that listen to radio in high end areas for instance Westlands. 60% of people from Kibera listen to radio compared to 40% listenership in Westlands. This is because people in high-end areas have got access to many other media for instance Internet, play stations for entertainment. Most respondents from Westlands do not listen to FM. However, the effects of exposure to explicit talk show from FM radio cuts the negative perceptions that they have towards Classic 105 FM.
FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS

Introduction

Despite the foreseen challenges during the entire research study period, it emerged out a success. The overall objective of the research; to investigate whether the perceptions, behavior and attitudes of children about sexuality are influenced by continued exposure to the sexualized talk shows on radio particularly the Classic 105 FM’s Maina and King’ang’i in the morning came out inherently as most children are affected negatively. From the in-depth interviews (IDIs), focus group discussions (FGDs) and survey questionnaire (SQ) it was clear that children’s language has been affected negatively and there is possibility of more long-term effects as would be indicated in the further study segment.

Aligning data to objectives

According to the researcher, the data collected and analyzed corroborated the set objectives and helped in answering the research questions were answered. All the interviewed respondents concurred that much of the content on English FM radio talk shows are sexualized and further argued that ‘sex sells’ hence more listeners especially the young people become more interested when sexuality is discussed in the talk shows. The children’s perceptions and attitudes are affected negatively by the continued exposure, this has changed them gradually and find no problem discussing vulgar topics in public. More children between 10 and 20 years are sexually active because of exposure to sex early in their lives. The Maina and King’ang’i in the morning talk show have contributed to negative attitude among the parents and religious leaders as they attribute it to sexual activity among children. Most children have access to as well as regard the Classic 105 FM talk shows.
their favourite. The children mostly in Nairobi (Westlands and Kibera) listen to the show in buses, pocket radios and mobile phone radios. Some of the children listen to the show in vans. Most children have a positive attitude towards the show claiming it gives them on relationship issues that is they get tips on how to handle their sexual partners.

Recommendations

Based on the findings of the study, the researcher made the following recommendations:

- The show should be rated or censored. The tone, suggestive dialogue and explicit talk should be avoided. The involvement of professionally trained journalists who uphold media ethics to be involved. The journalists should have experiences in marriage for them to address the issue otherwise it should be handled by marriage experts.

- In light of the above, Media council as well as the CCK should come up with the media ethics act and make strict penalties on journalists or media outlets that violate the act. As much as there is the media act, it is not adhered to the latter, therefore stringent measures should be taken against a journalist or media house that violates it.

- The show owners as well as journalists should always be trained on ethics and advertisers should do adverts that adhere to a particular code of conduct. So as the show (Maina and in the morning) to be helpful to all listeners that have got problems in relationships management, professional counselors and marriage experts should be involved to address the issues and offer relevant advice.

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The show should be balanced and target both parties in a relationship to avoid casting blame and making one party feel more aggrieved and hence exposing them to social ridicule.

Nations and testimonies are stage managed to attract listener sympathy. The show should include credible documented data so as to authenticate it.

The show should be moved or slotted to a late night hour because the content aired suits adults. It is aired during the prime time and hence infiltrates to children and young people and influences negatively.

Members of Parliament should legislate laws to mitigate against the high levels of sexual decency, profanity, obscenities and sexual innuendos from radio.

**Conclusion**

The content aired on Classic 105 FM is not checked or regulated because lots of vulgar obscenities and offending or foul information proliferates from the programme. This begs the question. Which institution is charged with the responsibility of regulating the media in Kenya?
All topics discussed are not balanced as they revolve around women and how they are abused and are used by men for sexual gratification without necessarily providing problems inherent in relationships and marriages.

**Further study**

In her study, research findings and recommendations the researcher identified the following areas for further study.

1. The emergency of colloquial sexual language among children due to exposure to sexualized radio talk shows.
2. The psychological effects of the sexualized radio talk shows on children.
4. High cases of violence in the Kenyan schools; the burning of dormitories - Is it arson accidents
5. Does early exposure to sex talk to children help them in future? does it reduce cases of late, abortions are rational behavior.
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APPENDICES: QUESTIONNAIRE AND INTERVIEW QUESTIONS

Appendix 1

Interview Questions for Head of Radio and show hosts

1. What tenets do you consider when selecting or creating programs at your station?

2. What is your take on the *maina and king’ang’I in the morning* talk show? Your personal comment.

3. How do you decide on content that you air?

4. Whom do you target in your morning talk show? How do you regulate content to ensure it doesn’t leak to the children?

5. What role do the advertisers’ play in your programming, do they determine the content you air?

6. What is your ethical code of conduct that regulates your content?

7. What are the minimum qualifications for the presenters?

8. What are your frequencies, your coverage, listernship, whom constitutes the callers or active participants in the talk show... audience demographics, broadcasting structure, any editors?

Appendix 2

Interview Questions for CCK Representatives

1. What is the conventional code of radio, television broadcasting?

2. What is your take on the content being aired in Classic 105 FM?

3. Do you approve of the content aired? If Yes/No- why?

4. Any regulation on the media and children, with regard to pornography, obscenities, offensive and foul language?
Any comment on what Classic 105 FM has been airing of late (attached doc)? HIV status, Muturi and Nicole clip and other topics.

Are there any cases of prosecution with regard to violation of the code of conduct of the media date?

Appendix 3

Interview Questions for Religious leaders, Psychologists, Parents

1. Are you aware of radio Classic 105 FM/Do you listen to Classic 105 FM?
2. Do you listen to the breakfast show - Maina and King 'ang’i in the morning show?
3. Do you approve of the programme/any comments on the programme?
4. Do you think the programme is appropriate for children or young listeners?
5. Any effects you think the programme would have on children?
6. What is your role in ensuring that this programme does not affect the children’s moral development?
7. Do you think the programme will affect children’s psyche or mindset on relations in future?
8. Do you think the programme will affect the children’s attitudes and perceptions on sex, relationships as well as family relationships?
9. How does exposure to explicit talk affect children and young listeners?
10. Any comments or recommendations on Classic 105 FM explicit talk show and children/young listeners?
Appendix 4

Questionnaire

I am Mr. Orina, a master's candidate at THE UNIVERSITY OF NAIROBI school of Journalism and Mass Communication, and I am collecting data for my Thesis. I kindly request for 5 minutes from your busy schedule to fill this questionnaire for me. The voluntary information will be used for academic purposes only.

1. What is your name? ----------------------------------------------- (optional)

2. How old are you? ----------------------------------------------- (age group)

3. Gender Male [ ] Female [ ]

4. Religion Christian [ ] Muslim [ ] Hindu [ ] Other. (Specify)---------------------------

5. What is your year of study/profession/designation/occupation-----------------------------------

6. Do you listen to radio? Yes [ ] No [ ]

If no, briefly explain why---------------------------------------------------------------

7. Which is your favorite FM station? (Tick where applicable)
   a) Kiss 100 FM [ ]
   b) Classic 105 FM [ ]
   c) Easy FM [ ]
   d) Citizen FM [ ]
   e) Other (specify)---------------------------------------------------------------

8. Which is your favorite programme?

Briefly explain why---------------------------------------------------------------
9. What are your general thoughts of the *maina and king'ang'i in the morning* talk show?


10. What lessons do you learn from the programme?

a. 

b. 

c. 

d. 

e. 

10. Do you think *maina and king'ang'i in the morning* show is good for children below 15 Years? (Briefly explain) 

11. What do you think should be done to the programme? 

12. What do you think the government should do with regard to the programme?

13. What mode do you use to listen to your favourite programme on radio? (tick appropriately)

a) Radio at home [ ]

b) Pocket radio [ ]

c) Mobile phone [ ]

d) In a matatu [ ]
e) Restaurant/public place [ ]
f) At the office [ ]
g) Other (specify).

14. Do you listen to and/or participate in Classic 105 FM call-in breakfast show? Yes [ ] No[ ]

15. What do you listen to radio for?
   a) News [ ]
   b) Entertainment [ ]
   c) Development programme [ ]
   d) To pass time [ ]
   e) Other (specify).