

**THE INFLUENCE OF RADIO SEXUALITY INFORMATION PROGRAMS
ON ADULT AUDIENCES: THE CASE OF OBUTWAKANI PROGRAM ON
MULEMBE FM**

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DECLARATION

STUDENT’S DECLARATION

This thesis is my original work and in my knowledge it has not been submitted in any other college or institution of higher learning for award of academic credit.

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SUPERVISOR’S DECLARATION

This thesis has been submitted with my approval as the candidate’s University Supervisor.

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DEDICATION

This work is dedicated to my wonderful parents Shem Mudakha and Lonah Mudakha for giving me unconditional acceptance, love and an education. Dedication also goes to my siblings who have been my source of inspiration to achieve excellence in education; may you aim higher in education and use this study as a challenge that you can achieve whatever you want in life. To my husband and children I will always appreciate your prayers and the humble time you gave me as I pursued this study. May the Almighty God be glorified in all that I do, and all that I am.

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I also wish to express my sincere appreciation to my lecturers, workmates, classmates, respondents and any other person who provided input and positive criticism hence the accomplishment of this research thesis.

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ABSTRACT

Sexuality issues pose a great challenge to Kenya's development. Credible information on sexuality is not always easy to come by and sexual matters, though intended to be educational, are still largely considered taboo. Conclusions of a study by Communications Commission of Kenya (CCK) in 2012 and an analysis of the media landscape in Africa in the year 2007 and 2008 concluded that FM radio stations have gone overboard in terms of sexual matters. In line with the above stated problems it is clear that the existing tools and aids for informing and educating the public on sexuality issues could certainly do better and achieve more.

The main objective of this research is to explore the challenges that adult audiences face in their perception of sexuality issues, the appropriate and relevant disclosure of the same, and programming of content that suits their needs. Based on the problems stated, the purpose of this study is to fill this gap by investigating the extent to which the Obutwakani program has met its objectives and also determine its limitations and how it can be improved. The study was fashioned along a descriptive design, and entailed the sampling of 50 adult listeners of Obutwakani program in Mulembe FM who were selected using purposive and convenient sampling. Data was collected from the adult listeners using telephone interviews, while key informants were interviewed face-to-face using questionnaires. The study was guided by the theory of uses and gratification which is concerned with how people use media to gratify their needs. It found that a majority of the respondents who participated in the study largely agree that the content on Obutwakani program is a true reflection of the challenges that they face on sexuality and the material that is aired on Obutwakani adds value to their lives.

The study disapproved the common notion that listeners are only those with little education and knowledge on sexual matters. It suggests that program managers and presenters need advanced information and training to update themselves with the current trends in sexual information programs. By considering that the adults are tuned in and are seeking content on sexuality, it can benefit our government, advertisers and media to provide credible channels for the audiences to access the right information on sensitive issues such as sexuality. The onus is on the maximization of the utilization of radio's power of reach, and engagement not just to entertain the audiences, but also empower them as they seek for relevant and reliable sexual information.

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CHAPTER ONE

INTRODUCTION

1.1 Background of the study

According to sociologist Kornblum (2012), “the basic biological facts of human sexuality create problems that human societies and culture have been addressing for thousands of years” (p.205). However, every society has its own way of addressing sexuality issues among its members. Sociologist Mwanyengela (2013) states that, “in traditional societies in Kenya, members of the community including uncles, aunties, and even grandparents were the custodians of their respective communities’ code concerning sexuality”.

However, in the modern age, mass media has secured a position in the process of socialization alongside agents such as family, peers, schooling and other social institutions. Indeed, sociologist Giddens (2009) considers that media plays a major role in shaping our understanding of the world by offering a myriad of solutions and channels for not only communication, but expression as well.

Nevertheless, sexual content in the media is not a recent phenomenon. According to Sparks (2010), “media dealing with human sexuality in some way are never far from the cultural scene and this is hardly surprising because the sexual appetite is basic to human existence and future survival” (p. 105).

According to Sparks (2010), “researchers have tended to distinguish between pornography, violent sexuality and eroticism as they have studied media impact in this domain”. Dale’s (1998)

analysis of movies in the late 1920s found the following: 75% of the film content he examined could be classified as crime, love or sex.

Sparks (2010) found that, “sexual content in the media and the impact of that content is a highly charged arena that brings on board a number of interest groups including people with religious concerns and advocates for the protection of children”. During the half-time show of the 2004 Super Bowl, singer Justin Timberlake removed a portion of Janet Jackson’s dress, revealing her breast and this sparked off a unique debate about sex in the media. The Parents Television Council as an interest group whose outcry managed to push this incident into the arena of public controversy (p.106).

A report by three scholars Daniel Linz, Neil M. Malamuth, and Katherine Beckett stated that, “Americans are concerned about the problem of pornography where terms such as "violent pornography" and "sexually violent media" are used to refer to media that combine sexual and violent content”. According to their report a total of 73% of Americans said they would ban magazines that show sexual violence, 68% would bar theaters from showing movies that depict sexual violence, and 63% would bar the sale or rental of video cassettes that feature sexual violence (Burton, 1989).

According to a report by Edwards D. (1992), “the 1969 United States Supreme Court decision that held that people could view whatever they wished in the privacy of their own homes caused the United States Congress to fund the President's Commission on Obscenity and Pornography, set up by President Lyndon B. Johnson to study pornography”. The report of the Commission on

Obscenity and Pornography, published in 1970, recommended the following; sex education, funding of research into the effects of pornography and restriction of children's access to pornography, and recommended against any restrictions for adults. The report concluded that obscenity and pornography were not important social problems, that there was no evidence that exposure to such material was harmful to individuals, and that current legal and policy initiatives were more likely to create problems than solve them (Edwards,1992).

Sparks (2010) states that the above report was widely criticized and rejected by both the Congress and President Nixon who succeeded President Johnson in 1969. He further states that, “a subsequent commission called The Meese commission report reversed the conclusion of the first commission report, but for a variety of reasons, it was widely criticized by social scientists”. Nevertheless, according to Sparks (2010) “the broad consensus of the scientific community is that exposure to sexually explicit material is associated with a host of negative perceptual and attitudinal consequences and that negative behaviors might also be more likely following exposure” (p. 106).

Sparks (2010) study found out that religious or moral activists perennially clash with those who seek to protect free expression under the first amendment at all costs regarding sexuality information in the media. He states that, “media want to be free to produce content that will make them the most profit regardless of who might be offended on the grounds of inappropriate or excessive sexual depiction but they fear government censorship” (p.106).

According to a report by three psychology scholars, Monique L. Ward, Kyla M. Day, Marina Epstein, popular media are perceived to play a critical role in the sexual socialization of American youth. Their analyses indicate that popular media are saturated with sexual content and imagery, which appear in 83 percent of programs popular among adolescents, 44 to 76 percent of music videos and 29 percent of the interactions of TV characters (Ward, 2006).

Their report states that, “messages conveyed about sexuality in the media are not always ideal and they are often limited, unrealistic, and stereotypical. Courtship is treated as a competition, a battle of the sexes, characterized by dishonesty, game playing, and manipulation” (Ward, 2006). It further states that sexual roles in these messages are stereotypical, featuring women as sexual objects, whose value is based solely on their physical appearance, and men as sex-driven players looking to “score” at all costs (Ward, 2006).

Locally in Kenya, sexuality information is one of the numerous topics covered by the local media including the Local Language Radios (LLRs) like Mulembe FM. According to Anunda Sakwa, Mulembe FM station manager, there has been a lot of disagreement concerning the relevance, timing, content and the credibility of sexuality information programs amongst the management of Royal Media Service and the listeners. He adds that unless they are planned properly, these kinds of programs often run the risk of sounding ridiculous, inappropriate, sensational and offensive.

Further afield, Maina and King’ang’i show in the morning on Classic 105 is quite popular amongst Nairobians and Kenya at large (KARF, 2012). However this show that airs in the

morning has featured controversially in the media on various occasions regarding its content and relevance.

In 2012, the Media Council of Kenya (MCK) chairman Levi Obonyo said members of the public had complained about the content of a call-in program on Classic 105 on a particular Tuesday morning. The program's hosts had engaged their audience in a discussion on the use of sex for material gain by women and probed the difference between commercial sex workers and married women. The MCK chairman said the station had gone against the code of ethics outlined in the Media Act in which offensive, vulgar or obscene language is prohibited. According to MCK, the topic went against the "core of human moral values" and was abusive to the Kenyan public (www.nation.co.ke/news/media, 2012).

A study conducted by Communications Commission of Kenya (CCK) in 2012 concluded that majority of respondents in the study cited dislike in the media, especially radio on coverage of explicit sexual content. Similarly, an analysis of the media landscape in Africa by the African Media Barometer in 2009 recorded that FM radio stations had gone overboard in terms of sexual matters.

According to Gerbner (1994) cultivation theorists argue that the more time we spend consuming media, the more likely we are to accept its fictional images as reality. This therefore implies that it is likely that people who frequently listen to radio's repeated testimonials of sensational, casual, risk-free extramarital sex by irresponsible men and women will gradually come to adopt similar beliefs about sex in the real world.

Evidence accumulated from multiple fields indicates that such speculations may be valid. According to a report by Ward (2006), “across several studies, conducted by Haferkamp, Walsh-Childers, Brown and Ward, frequent viewing of sexually oriented genres, such as soap operas and music videos, has been associated with a greater acceptance of common sexual stereotypes (for example, that women are sexual objects) and with dysfunctional beliefs about relationships”. (Ward, 2006)

Furthermore, according to Ward (2006), “experimental results by Buerkel-Rothfuss and Strouse in 1993, Davis and Mares in 1998 and Ward in 2002 concluded that frequent exposure to sexually oriented genres leads younger viewers to overestimate the prevalence of divorce, extramarital affairs, and sexually active youth, creating the notion that “everyone is doing it”. Such findings demonstrate the likely problematic influences of media exposure on emergent beliefs about sexuality.

Nevertheless, there are several indications that such negative outcomes are neither guaranteed nor universal. Findings indicate that media content is not uniformly negative. Information about sexual health, risks, and thoughtful decision making is sometimes present. Indeed, 60 percent of teens surveyed In America said that they learned how to say no to a sexual situation by watching television, and 43 percent said they learned something about how to talk to a partner about safer sex (Collins, 2003).

According to U.S media scholars Sarah N. Keller and Jane D. Brown the media have been used effectively to promote sexual responsibility in other countries for decades but few such

opportunities have been seized in the United States. They claim that media can potentially change the way people think about sex, amidst cultural pressures to have sex at a young age, to have sex forcefully, or to have sex unsafely (Keller, 2002).

The challenge therefore lies with the sexuality information program presenters to ensure that their programs are appropriate, credible and reliable sources of sex information. Information can be communicated through the mass media in a variety of formats-campaigns, news coverage, and educational messages inserted into regular entertainment programming. According to Keller (2002), “United States sexual health advocates have been working with the commercial media to incorporate subtle health messages into existing entertainment programming. (Keller, 2002)

This study therefore assesses the role of LLR in providing sexuality information to adult audiences using their local languages while seeking to broaden perspectives on media effects and their potential positive contributions to listeners’ sexuality information.

1.2 Problem Statement

Sexuality issues pose a great challenge to Kenya’s development. Credible information on sexuality is not always easy to come by and sexual matters, though intended to be educational, are still largely considered taboo. In addition, there is also the ever-increasing problem of deadly sexually transmitted diseases. According to UNAIDS (2013), despite information on HIV/AIDS, new infections still continue to plague the nation and approximates of the number of people living with HIV in Kenya stands at 1,600,000 while the prevalence rate for adults aged 15 to 49 is at 6.0%. Deaths due to AIDS are at approximately 58,000 per year.

According to Centers for Disease Control and Prevention (CDC), problems such as sexually transmitted diseases like HIV/AIDS, cultural challenges like same-sex relationships, alongside resource and infrastructural scarcity, plague many nations. It cautions that people from certain racial and ethnic groups have to endure many challenges that are associated with the risk of HIV infection, such as poverty, denial and discrimination, partners at risk, and substance abuse. (Kornblum, 2012)

In a report compiled by Media Council of Kenya in 2012, the conclusions of a study by Communications Commission of Kenya (CCK) in 2012 showed that majority of respondents in the study cited dislike in the media on coverage of explicit sexual content especially in broadcasting stations. Radio stations were cited as the most readily available outlet with a trend of people ‘airing their dirty linen in public’ in the name of entertainment. Similar opinion was reflected in an analysis of the media landscape in Africa in the year 2007 and 2008 concluding that ‘FM radio stations have gone overboard in terms of sexual matters one would think Kenya is in a relationship crisis’ (African Media Barometer, 2009).

In line with the above stated problems it is clear that the existing tools and aids for informing and educating the public on sexuality issues could certainly do better and achieve more. This research seeks to find out what the adult audiences perceive from the content they hear in the media, and what they wish they could hear about sexuality on radio, with special attention to Obutwakani program.

The study explores the challenges that adult audiences face in their perception of sexuality issues, the appropriate and relevant disclosure of the same, and programming of content for radio stations that suits their needs. To the researcher's knowledge there is limited knowledge in the existing literature on the influence of sexuality information programs on local language radio for adult audiences.

Based on the problems stated, the purpose of this study is to fill this gap by investigating the extent to which the Obutwakani program has met its objectives and also determine its limitations and how it can be improved on.

1.3 Objectives of the study

General objective

The main aim of this study is to find out the influence of Obutwakani program to the adult audiences of Mulembe FM.

Specific objectives

1. To establish whether the content of Obutwakani program is adequately addressing the listeners' concerns and needs on sexuality.
2. To determine whether the use of local language in Obutwakani program increases comprehension of sexuality information among the adult audiences.
3. To rate the presentation of Obutwakani program.

1.4 Research Questions

1. Does the content of Obutwakani program adequately address the listeners' concerns and needs on sexuality?
2. Does the use of local language in Obutwakani program increase comprehension of sexuality information among the adult audiences?
3. How is the presentation of Obutwakani program rated?

1.5 Justification of the study

The steady erosion of traditional practices and beliefs, urbanization and technological advancements has increasingly pushed people towards new value systems and practices. Sexuality information in the modern Kenyan society has been left to peers, pornographic material in music, literature and movies. Radio amongst other mass media finds itself tasked with the responsibility of offering sexuality information as the media continues to be criticized for sensationalizing critical sexual matters.

Nevertheless, conversations about sex are crucial, as it is an aspect of human life that can't be wished away, or ignored. If anything, sexuality is everywhere. In no area of human life has there been such drastic social change as in that of sex. The only thing that has rivaled sex may be advancements in IT (Armstrong, 1956).

According to the head of Mulembe FM, Anunda Sakwa, since Obutwakani program was introduced in Mulembe FM in the year 2003 no research has been done to determine its relevance to the audiences. The Luhya community is a conservative cultural community and

sexual discussions have to be handled with utmost caution lest they arouse cultural indignation especially among the women. To continue presenting the program blindly is doing the society a disservice because it has the potential to offer important sexuality information to the adult audiences.

The findings of this study can inform and guide radio stations like Mulembe FM on positive sexual content that would not be deemed offensive, or ‘unreal’ but rather, content that would encourage audiences to tune in, to understand sexuality and all of its ramifications. This study aims at presenting the option of moving the packaging of sexual content aired on radio programs, from that of amusement, to sensitization and understanding.

In attempts to brazenly talk about sexuality issues, some initiatives have taken off with great gusto only to wind up in censorship bins. Duplication of programs across radio and TV stations for the sake of attracting large audiences and for commercial interests only will not create the attitude change sought in adult audiences. Therefore the findings from this study can reduce wastage of funds and time on sexual information campaigns that are not anchored on proper research.

1.6 Significance of the study

This research emphasizes the essence of having a research agenda to investigate the way by which radio programming can deliver relevant sexuality information programs to adult radio audiences. Through research, program presenters and producers can understand the informational gaps in their audiences and therefore tailor their programs to suit their specific needs. Audiences’

views and suggestions on the different aspects of Obutwakani program such as the content, terminology and relevance of the program will offer insights into their expectations and this information can be used to make the program more relevant for them.

In this era of cutthroat media competition for listeners, advertisement revenue and sales it is hoped that this study will draw the attention of programmers, station stakeholders, policy makers, and advertisers on the weight that sexuality information carries, and how best to address it, while informing and entertaining their audiences.

The Kenya Health Policy, 2014–2030 gives directions to ensure significant improvement in overall status of health in Kenya in line with the Constitution of Kenya 2010, Vision 2030 and global commitments. It demonstrates the health sector's commitment, under the government's stewardship, to ensuring that the country attains the highest possible standards of health, in a manner responsive to the needs of the population. In this regard there is need to improve people's sexual lives, and therefore the appropriate use of Obutwakani program in promoting the spirit of safe and healthy sex habits among the Luhya community will definitely bear fruits and to that extent, I feel this study is relevant.

1.7 Mulembe FM radio station

Mulembe FM, the focus of this study is one of the 12 vernacular radio stations owned by Royal Media Services. Royal Media Services Group began in 1999 and it is also owns Citizen TV and Radio Citizen which transmits in Swahili language.

Mulembe FM is a Local Language Radio (LLR) station targeting the Luhya community together with those interested in the Luhya lifestyle. It began in January 2005 and it broadcasts in the various dialects of the Luhya language apart from Bukusu and Maragoli dialects which are catered for in Sulwe FM and Vuuka FM respectively. The station's programming revolves around the culture of the Luhya people and it operates night and day with interactive shows, entertainment (comedy, music and theatre) and hourly news updates. Luhya music from musicians of various Luhya dialects is played throughout the day blended with few other songs from all over Africa.

According to Mr. Anunda Sakwa, manager of Mulembe FM, the station was started in order to address the needs of the Luhya who were not conversant with the other languages of broadcasting available to them. It offers entertainment through local Luhya music, information through programs that address different issues affecting them, and an interactive forum whereby the listeners are given a chance to air their views and concerns. This research will focus mainly on the Obutwakani program which is a sexuality information program specifically for adult audiences.

1.8 Obutwakani program

This is a live late night show that runs from 2 pm to 4pm from Monday to Thursday on Mulembe FM. It falls within the Imbumbuyeka show which runs from midnight to 5am. It is hosted by three presenters Stanley Nyamwata, Kevin Obilo and Nancy Lwosi. It was introduced in Mulembe FM radio in the year 2012 and it covers a range of issues, beliefs, theories, myths and

misconceptions surrounding sex while seeking to educate, inform, entertain and empower the community on diverse sexuality issues.

According to Anunda, the Royal Media Services Company runs almost similar formats of night programs across its radio stations. These night programs revolve mostly around deep relationship issues. He adds that Obutwakani program caters for the sexual issues that cannot be discussed during the daytime when children are still awake.

Stanley Nyamwata who is one of the Obutwakani presenters says that the topics covered are mostly audience driven but sometimes the presenter chooses topics from newspapers, internet or from real life situations. He adds that sometimes a topic may lead to another topic during the discussions and this keeps the program going. Due to its late transmission time the show's hosts don't invite guests in the live shows but occasionally they record inserts from sexual information experts commenting on some of the topics.

Anunda adds that it has taken a lot of time and adjustments for Obutwakani program to be recognized and appreciated by the audiences. This trend is supported by a famous sex instruction scholar, McCary (1973) who said that successful attempts to introduce discussions of human sexuality into any community depend in part upon the community's understanding and acceptance. He advises instructors to be patient and to continue presenting the sex education program as the community adjusts its position.

CHAPTER TWO

LITERATURE REVIEW

2.0 INTRODUCTION

This chapter looks at sexuality information and its evolution in the media in general and LLR in particular. The first part comprises a review of past studies and makes reference to the work of various scholars who have studied the media and its significance in presenting sexuality information while the second part is the theoretical framework that this study is based on.

2.1 PERSPECTIVES OF SEXUALITY INFORMATION

The word sexuality, derived from sex, has a broad meaning since it includes a dimension of personality and does not just refer to a person's capacity for erotic response alone. Sexuality is deeply personal and everyone's experience of sexuality is unique to himself or herself (Masters, 1995).

Sexuality refers to the manner in which a person engages in the intimate behaviors connected with the genital stimulation, orgasm, and procreation. Sexuality is profoundly influenced by cultural norms and social institutions such as the family, the school and social structures like the class system of a society. (Kornblum, 2012)

According to the Sexuality Information and Education Council of the United States (SIECUS), positive sexual health and development is seen as sexuality that is consensual, honest, mutually pleasurable, non-exploitative, and protected against unintended pregnancy and sexually transmitted diseases (STDs). To that extent sexuality and sexual pleasure are seen as natural

parts of people's lives that include greater sexual activity, body comfort and accurate exchanges of sexual information. (Ward, 2006)

Sexuality can be explored from a number of perspectives to define sexual behavior and the interpersonal violence and fulfillment related to it. Society is divided over issues of homo-sexual marriages, legalization of prostitution, rights of men and women amongst many other issues related to sexuality. Sexuality, intimacy and love are puzzling issues because as much as they seem connected they are often the source of severe conflict in societies. (Kornblum, 2012)

From a biological perspective, sexuality is part of the larger process known as sexual selection, in which individuals seek, consciously and unconsciously, to transmit their genes to the next generation through mating and procreation. Functionalist social scientists are concerned with how societies seek to influence or control the sexuality of their members through specific cultural norms, such as incest taboo or the requirement of premarital celibacy, or through institutions like marriage. Conflict theorists ask why sexuality is such a frequent source of conflict both within and between societies, and how power in social relations affects sexual behavior especially in the case of rape or patriarchal control over women's bodies.

Interactionist research tend to reveal the ways in which sexuality is socially constructed by emphasizing how cultural norms and ideas about sexual experiences shape actual sexual behavior. However this is subject to all kinds of changing norms and ideas about beauty, sexiness, personal identity and many other social ideas that are relevant to intimate behavior which are communicated through the popular media, family teachings and much more.

Giddens (2009) considers sexuality a broad term that refers to the sexual characteristics and sexual behavior of human beings. It is shaped not solely by our biology and psychology, but also our culture, family, history, education and experiences.

Double standards of sexual conduct, in which men's desires are assumed to take precedence over those of women, remain strong in our culture, but their strength is diminishing. As women and their lovers arrive at more mutually satisfying interpersonal sexual scripts, sexuality can help foster greater gender equality and tolerance of diversity in other aspects of society as well (Dworkin & O'Sullivan, 2005)

From a global feminist perspective, efforts to empower women to fight off male dominance are central to world politics. At the historic fourth world congress on women, held in Beijing in 1995, delegates agreed that protection of girls and women from sexual, economic and political repression was essential. As women continue advocating for greater gender equality there have been some positive developments. For example, women in Kuwait can vote in national parliamentary elections and even run for office, having won the right to vote in 2005. (Fattah, 2006)

In understanding sexuality, consideration must be given to the different dimensions of sexuality (Barron and Byrnes, 1994). The biological dimension plays a huge role, in that biological forces influence certain differences in behavior between men and women. What we learn is regulated by our parents, peers, taboos, laws and the society that we live in. Our early learning of sexuality is what shapes our gender identity (Baron & Byrnes, 1994). We come from different cultures and

thus must not take sexuality to mean the same thing for every culture. That is why kissing may seem perfectly natural for some cultures, but offensive in others especially when done in public. (Ford and Beach, 1951)

Upon reflection of the different dimensions of sexuality, there is no comprehensive sexual value system that is right for everyone and no single moral code that is indisputably correct and universally applicable (Masters, 1995). Freud (1943) defined sexuality as the ‘improper’. This definition aptly captures the taboo issue that is sexuality and any issues involving sexuality, are seen and as largely private activities, subject to varying degrees of social, cultural, religious, moral and legal norms (Ntarangwi, 2009).

The ‘digital age’ is here and with it, the information revolution, whereby information on anything and everything is fairly easy to access. It is with this understanding that radio steps in to the arena as a potential tool, and conduit through which sexuality in its simplicity and complexity can be taught.

2.2 THE EVOLUTION OF SEXUALITY INFORMATION IN THE MEDIA

The media continues to serve a crucial informative role in the world. Okunnu (2002) clearly pointed out the role of the media in the following ways “The information function of the media is all encompassing and essential for the existence of members of the society. Through their various contents, the mass media collect, store, process and disseminate news, data, pictures, facts, messages, opinions and comments which members of the public need in order to react

knowledgably to personal, environmental, natural and international conditions as well as to be in a position to take appropriate decisions.”

Chukwuma and Atelhe (2007) were also of the view that “the media enables diffusion of ideas and public awareness, which are indispensable for a progressive societal living.” Although the schooling system, other public authorities, and various organizations work to improve knowledge about sex and attitudes and skills of the population, a large part of sex education occurs through the media. The media disseminates current sexual information, news from that field, and it provides a public forum for the discussion of sexual topics through its information and images. It defines the limits of socially acceptable activity. The media is one of the most important factors that determine people’s views on the meaning of sexuality (Kontula, 2000).

In the absence of widespread, effective sex education at home or in schools, television and other media have arguably become the leading source of sex education in the United States today (Strasburger, 2005). As one noted researcher observes, “Long before many parents begin to discuss sex with their children, answers to such questions as ‘When is it OK to have sex?’ and ‘With whom does one have sexual relations?’ are provided by messages delivered on television” (Kunkel, Cope, & Biely, 1999, p. 230).

American media are arguably the most sexually suggestive and irresponsible in the world. Although other countries may show more nudity, only American media titillate their viewers with countless jokes and innuendoes about all aspects of human sexuality. Yet although

advertisers are using sex to sell virtually everything from hotel rooms to shampoo, the national networks remain reluctant to air advertisements for birth control products (Huston, 2001).

However, throughout the years, debates have arisen as to whether media can be healthy sex educators. According to communication scholars Professor Brown and Professor Keller, the mass media are important sex educators though they are rarely concerned with the outcome of their ubiquitous sexual lessons. Typically, those who own and create communications media have been more concerned with attracting audiences and selling products than they have been in promoting healthy sexuality. Most are driven by profit margins, not social responsibility, and are not in the business of promoting healthy sexuality. If irresponsible sexual behavior attracts audiences, then that is what will be produced. (Brown, 2000)

Though these scholars admit that the media are important sex educators today and will continue to be in the future, they state that it is unlikely that the media, including the Internet, will shift toward a healthier depiction of sexuality anytime soon. Therefore, they recommend that efforts both to encourage the media to present a healthier view of sexuality and to create, promote and make accessible healthier sources of sexual information should continue.

Only after the mid-1960s did the media take an active role in the distribution of sexual knowledge and in sex education. This created very lively sexual-political debate. Gradually information leaflets and guidebooks became available for all who were interested. This breakthrough in the media concerning sexuality was later called the sexual revolution. It was

above all, a breakthrough where sexual knowledge became the common property of the whole nation (Kontula & Kosonen, 1994).

Public discourse about sex in the media has a true relevance for the sex life of private individuals because most people will not otherwise acquire practical and applicable information and guidance on the topic. Sexuality in films, videos and literature (also guidebooks) are for most people the only concrete models of sexual practice available (Abramson & Mechanic, 1983; Haavio-Mannila & Kontula, 2003).

Most research about the effects of sex education and information in the media has focused on television effects and more specifically on the youth. However, the results of these researches are a strong guide to the effects of sexuality information on the adult audiences too.

Klapper (1960) asserts that mass (media) communication does not directly influence people, but rather, just reinforces people's predispositions. He referred to this phenomenon as Selective Exposure. We tune in to stations, or purchase products, or even go to events that resonate with who we are, and what we agree with. These decisions are based in line with what we know, and the media simply reinforces those beliefs, attitudes or predispositions. We gravitate towards the material that agrees with us and away from that which goes against what we believe or understand. So we actively choose what kind of media we would like to consume, based on the content offered, that is in line with our attitudes and beliefs.

However, there is also another phenomenon referred to as Selective Retention Klapper (1960). At any given time we are exposed to a barrage of information in the different forms of mass media we consume, but ultimately, we choose to keep and recall only certain packets of information from all that we are exposed to. We remember only those messages that are key to our needs, plans, or, are in line with our beliefs and attitudes.

2.3 THE ROLE OF RADIO MEDIUM IN SEXUALITY INFORMATION

In Africa, radio is the most widespread and popular tool of communication. Its versatility allows it to be at the same time a mechanism for rapid diffusion of economic, social and cultural information in diversity of languages and throughout widespread geographical areas. It is also a channel for interactive communication, for dialogue and debate on the principal issues of rural development, as well as a tool for culture and entertainment, and a means of collecting, preserving, and enhancing the oral and musical heritage of rural communities.

Radio is a form of mass media that is easy to consume and it is also fairly easy to access. Access to an FM station can be as easy as tuning in via mobile phone handsets or music players such as I-pods, with no subscription charge, which would partially account for why Radio is one of the most consumed forms of media in Kenya (Ipsos Synovate, 2011). Radio signals can also be accessed via the internet and this means that people can tune in to their favorite stations from almost anywhere in the world. An average weekly radio listener listens up to three stations a week, for approximately 37 hours. A national survey conducted by Synovate in 2009 revealed that Swahili and vernacular radio stations lead the way. (Kimutai, 2011)

Most of these radio stations cover Kenya's major towns. Radio listenership, which is dominant and cheaper, has been enhanced by radio receivers in public transport and increased use of mobile phones that receive radio signals. It is the most dominant media in the rural areas. (African Media barometer: Kenya 2009). Mobile phone also offers a myriad of services including: real-time verbal conversations, short text messages (SMS), internet communications like Face book and twitter, etc.

Radio has claimed a prominent place for a variety of reasons; as an aural medium, radio obviates the need for a literal audience, making it an attractive medium for states and agencies working with impoverished populations that lack access to schools or other forms of literacy training. In addition, radio is an inexpensive medium for its audience, and therefore enjoys a wide range of diffusion even among rural people with scant resources. Indeed, among all communication media, radio consistently enjoys the highest rates of diffusion and use in the developing world.⁷

Radio presenters that present sexuality information programs have not had a cozy relationship with the government because the latter has the mandate to ensure that citizens are protected from media programs that seem to serve prurient interests and lack educational value.

In September 2001, CCK had warned that it would crack the whip on sex talk content which had taken up increasing amounts of airtime on Kenyan radio programs. At the time, CCK's director of special duties and broadcasting Francis Wangusi said, "We will not allow people to be vulgar on air, some people are using unpalatable language, but we are going to act."

In the year 2002, the Kenyan government ordered three popular radio presenters to restructure the sex content in their programming within six months or risk having their radio station closed down. The shows that were ordered to be reformatted belonged to Classic 105 FM under the privately owned Radio Africa Media Group.

The first show on Classic 105 FM, which runs every morning on weekdays, is hosted by Maina Kageni and Mwalimu King'angi, a popular comedian, where they mainly discuss relationship issues and sex.

Kageni announced the move by the Commission with a Face book update: "Today I am off the studio as I was summoned by CCK and told I have got six months to change my show format otherwise Classic 105 will be shut down." With sarcasm he added, "So, exit *Pale Pale* [a popular phrase adopted by the station to refer to sex during call in's] and enter discussions around *mmomonyoko wa udongo* [soil erosion]...Tell me what you think? Let's talk". He clearly didn't agree with the Commission's action. Another segment dropped within the same station was *Busted*, an add-on feature in an evening show which aims to expose cheating couples.

The Communications Commission of Kenya, which allocates frequencies to broadcasting stations, was empowered to crack down on media stations that use vulgar language or glorify violence. (Communication Amendment Act 2009). The Kenya Communication (Amendment) act is much more comprehensive. It governs several aspects of information and communication including telecommunication services, radio communications, postal services, broadcasting and multimedia services and electronic, and commerce. It also provides for conditions for consumer

protection for the various sectors, like programming codes, complaints procedures and appropriate content. It also introduces electronic offences such as publishing obscene materials in electronic form. (Cradle, 2010)

2.4 LOCAL LANGUAGE RADIO AND SEXUALITY INFORMATION IN KENYA

The media landscape in Kenya is now dominated by regional vernacular stations which are very popular and unique to each region (Synovate Kenya, 2010). Since the airwaves were liberalized in 1996, the emergence of independent local language radio stations (LLRs) has revolutionized the way Kenyans communicate. Various studies in favor of LLRs agree that these stations are some of the most effective way of communicating with the grassroots.

LLR is the most popular mass medium (Odhiambo 2002) and local language radio remains the most powerful yet cheapest mass medium for reaching large numbers of people in isolated areas (FAO: Voices for change: rural women and communication accessed 20.03.15). In Kenya, local language stations provide added opportunities to the rural population because they are more proficient in their local language than English (Gathigi 2009). Peter Mwaura, a former director of the school of journalism in the University of Nairobi, has argued that ‘if the communication media in Africa are to be part of our culture as indeed all effective and meaningful communication should be, then they must use the local languages of our culture’ (Njogu, 2010). About 68 percent of radio listeners tune in to local language radio stations-the majority (71 per cent) of who are youth aged 15-34 years. The local language radio stations have wide reach because they are many and spread across the nation. Therefore their coverage area is wider than that of English and Kiswahili radio stations and they are popular because listeners identify more

with the local languages and local events. Kenya has over 42 ethnic languages and all the major communities have their own ethnic language radio stations. (Mbeke, 2010).

According to Synovate, the popularity of vernacular stations can be explained by the fact that 81 percent of Kenyans aged 15 years and above use vernacular as their main language while at home. This is higher in rural areas. The popularity of vernacular stations cut across all social classes and age groups.

Kameme FM, a Kikuyu language station was the first local language FM radio station in Kenya and it was launched in the year 2000. This paved the way for a wave of new local language stations targeting listeners from the main ethnic communities in Kenya amidst nationwide concerns on whether such stations would stir ethnic conflict. Commercial incentives, rather than development or political ones, drove the opening of these stations. The majority of the new stations were founded as enterprises and principally as entertainment vehicles (Abdi and Dean 2008).

Royal Media owns the largest share of the local language stations with 12 stations using different local languages targeting listeners in different parts of the country. LLR stations immediately attracted large audiences and by 2007 had 27 percent of the radio market (compared with 33 percent held by mainstream radios) (BBC Monitoring Database, 2008).

Early content of these stations was music and entertainment based, but audience demand quickly encouraged these stations to focus more of their airtime on popular public discussion forums.

LLR address the issues that directly affect the members of the community in which they broadcast, in a language they understand. When it comes to serving this purpose, the line between Community Radio and LLR is blurred. This statement by Banjade also applies to LLR. The effectiveness of the use of local language in media was reinforced by a study that interviewed 140 respondents. The study assessed the role of radio Benue in the campaign against the spread of HIV/AIDS among farmers in Makurdi Local Government Area (LGA) of Benue State, Nigeria. Results of the study showed that HIV/AIDS radio programs packaged in Pidgin English, local language or dramatized enhance farmers' interest, listenership and positive change in behavior. Based on these findings, it was recommended that intervention polices aimed at combating HIV/AIDS scourge should package more radio programs in Pidgin English, drama and local languages. (Oboh, 2009)

Language has always been a key issue for radio broadcasting, given that there are many illiterate people, especially in the rural areas. LLRs can be a great source of sexuality information tips and advice because they offer a platform for debate and discussion in which marginalized communities can champion their interests by contributing to critical issues that affect them in a language that they understand well. (Mbeke, 2010)

From a development perspective, radio in local languages is capable of empowering local communities by tackling agriculture or health issues, encouraging debate on aspects of national politics or the all-encompassing questions of age and gender differences, or simply by providing entertainment and inspiration. (Lekgoathi, 2009: 577).

However with all the positive aspects that have come as a result of the LLRs there is also need to address the contradictions that confine this local language's gesture towards pure ethnic while operating from a space that is already hybrid and multicultural, shaped by a confluence of other communities' ways of life, values and ideas.

Therefore in Kenya as in other societies in Africa and the rest of the world, the use of a local language should not be seen only as a neutral medium for communication, but a highly charged cultural object to be harnessed for development and civic participation. Local language and culture can be some of the most visible and most problematic forces for societal integration because they can be easily manipulated to alienate portions of the society resulting into its disintegration. LLR are significant in promoting culture and preserving local languages in a way that suits all those who listen.

Moemeka (1981: 9), states that rural community education entails all activities – social, economic, educational, political and cultural – which touch the lives of rural communities, knowledge of which is essential to purposeful living and progress. Seen in this light, education becomes a prime motivator to action – a nourishing bloodstream that courses through all aspects of rural community development.

A good example of a local language radio for sexuality information is Abugida which is produced by the BBC World Service Trust. It is broadcast by Radio Ethiopia in two Ethiopian languages - Amharic and Afan Oromo and it began in April 2006. For two years, trained researchers asked young people what they wanted in a radio program and based on their

research, they created Abugida. Abugida helps young people in Ethiopia investigate and learn about sexual and reproductive health issues. The program includes stories and questions from young people and advice from health experts and information that young people can depend on. According to Spotlight, a group of Christian broadcasters, radio is the perfect way to spread this kind of information because it can reach many people at one time so many people hear the message. But radio can also be very private. People who write to the program can ask questions they might not ask someone they know. A young person might be afraid to ask this same question to a parent or teacher. But, young people know that Abugida will have the best answer. The experts speak clearly about difficult issues and they treat their listeners with respect.

2.4.1 Challenges faced by LLR in transmitting sexuality information programs

One of the most common problems facing broadcasters to rural areas is ignorance of the broadcaster concerning characteristics of the target audience. The broadcaster is told to reach the rural areas, but no research is done concerning the likes, dislikes, needs etc, of the population. (Hester, 2010).

Mbeke (2010) argues that lack of professional training is a hindrance to the realization of the full potential of LLR; “Although they have great potential to deliver social-economic and good governance content to Kenyans, they cannot because they are unprofessional, poor and political co-opted. Innovative capacity building approaches that target their infrastructural and institutional needs would greatly improve their capacity as effective platforms for communication for development”.

Most of the presenters handling culturally sensitive topics like sex information rely on their own research and knowledge which may not be adequate enough to tackle these kinds of programs. These presenters must be supported to do thorough research on the target audiences' cultures so that they can be credible in their presentations (Romer, 2009).

According to Al Hester, a media scholar, broadcasters in developing nations who attempt to serve the needs of their predominantly rural populations have one of the most difficult jobs. It takes patience and dedication to operate a broadcasting service which targets a rural audience. While making profit is the primary motivation for these stations, in most countries in the developing world they must be conscious of serving the national needs as well as running a successful business in the broadcast sector. Private sector can make a real contribution to rural needs, if the station ownership understands the importance of these listeners.

2.5 Kenyan law on broadcasting and programming

The Kenya Communication (Amendment) Act 2008 states that all broadcasters are required to provide responsible and responsive programming that caters for the varied needs and susceptibilities of different sections of the Kenyan community, ensure that the Kenyan identity is developed and maintained in programs, observe standards of good taste and decency, gather and present news and information accurately and impartially, when controversial or contentious issues of public interests are discussed, make reasonable efforts to present alternative points of view, either in the same program or in other programs within the period of current interest and respect the right to privacy of individuals.

Under section 32 of the constitution of Kenya every person has the right to freedom of conscience, religion, thought, belief and opinion. Section 33 further adds that, every person has the right to freedom of expression, which includes freedom to seek, receive or impart information or ideas; freedom of artistic creativity; and academic freedom and freedom of scientific research. In Kenya, the freedom and independence of electronic, print and all other types of media is guaranteed under section 34 of the constitution. This freedom, similar to section 33 (2), does not extend to propaganda for war, incitement to violence, hate speech; or advocacy of hatred that constitutes ethnic incitement, vilification of others or incitement to cause harm.

2.6 THEORETICAL FRAMEWORK

Various scholars have come up with theories and studies to explain the effects of mass media on its audience.

2.6.1 USES AND GRATIFICATIONS THEORY

This approach was propounded by Daniel Katz in 1970, and it is concerned with how people use the media for gratification of their needs. An outcome of Maslow's Hierarchy of needs, the theory states that people choose what to see, listen or read and the different media compete to satisfy each individual's needs.

Uses and gratifications theorists argue that people's needs influence how they use and respond to media. Zillmann has shown the influence of mood on media choice i.e. boredom encourages the

choice of exciting content and stress encourages a choice of relaxing content like soft country music.

The same radio program may gratify different needs for different individuals. For example, people may listen to Obutwakani program for different purposes i.e. information, education or entertainment purposes.

Katz replaced the question ‘what do media do to people?’ with ‘what do people do with the media?’ Katz, Curevitch and Hass found that the media are used by individuals to meet the following specific needs, which include; cognitive needs, affective needs, personal integrative needs, social integrative needs and tension release needs.

The audience of LLR listens to radio for different reasons, and to suit their various needs. Some listen to Obutwakani in order to stay abreast with what is happening around them, others listen to Obutwakani to learn from other people’s sexual experiences. Motivation to listen to Obutwakani may vary or be similar for different genders, for example, while men listen to Obutwakani to help them improve their sexual performance, housewives need to understand why prostitutes and *mipango za kando* (illicit affairs) have taken over their men. Different needs are associated with individual personalities, stages of maturation, backgrounds and social roles.

Criticism of uses and gratification

Listeners may not know why they choose to listen to a particular program or may not be able to explain fully. The reasons given may be the least important or people may simply repeat the reasons other people say.

Some degree of selectivity of the media and content is clearly exercised by the audience. They may select to avoid a program however instrumental or goal directed assuming rational choice of media for rational/predetermined purposes. Such accounts overemphasize informational purposes and ignore a great deal in peoples engagement with media because radio listenership can be an end in itself.

Uses and gratification theories tend to exaggerate active and conscious choice whereas media can be forced on some people rather than freely chosen.

2.6.2 CULTURAL STUDIES THEORY

This theory emerged as a result of interest in cultural theories of mass communication during the 1950s and 1960s which began to develop and take hold- first in Europe, then in Canada and other British Commonwealth nations, and finally in the United states. Stuart Hall, a Jamaican-born emeritus professor of sociology is recognized as a founding figure of cultural studies though his work tapped into the economic determinism of Marxist scholars from the Frankfurt School, the deep textual analysis of semiotics and the philosophical critique of a French theorist, Michel Foucault. (Griffin, 2009)

These theories argued that the media might have the power to intrude into and alter how we make sense of ourselves and our social world. Social institutions, including political, economic, and educational institutions, might be disrupted and transformed as media institutions play an increasingly central role in contemporary societies. These theories are diverse and offer very different answers to questions about the role of media in social life. In all these theories, the concept of culture is central.

Media affect society because they affect how culture is created, learned, shared and applied. Cultural theories offer a broad range of interesting ideas about how media can affect culture and provide many different views concerning the long term consequences of the cultural changes affected by the media.

Culture can be defined as the learned behavior of member of a given social group. Obutwakani show seeks to question sexual practices, myths and beliefs as espoused in the Luhya culture including their gender relations, sexual behavior and satisfaction, power, rape, etc. During the discussions the presenters provide scientific data and trends on different perspectives on sexuality and various views are exchanged during the live discussions. A number of callers have given feedback thanking the program for helping them to iron out sexual issues in their relationships. Recently a caller sent a short message thanking the producers of Obutwakani program for saving his marriage and making his wife learn to try out some new sex positions. In Luhya culture most sex styles are limited to prostitutes; married couples don't use them in their houses.

In his book *Representation*, Hall states that the primary function of discourse is to make meaning. While many students of communication would agree that words and other signs contain no intrinsic meaning, Hall insists that people learn what signs mean through communication and culture.

Hall and other cultural studies advocates derive their work largely on the ways that media representations of culture reproduce social inequalities and keep the average person more or less powerless to do anything but operate within a corporatized, commoditized world. Douglas Kellner, an early cultural studies pioneer says that media practice during the 1991 Gulf War was cleverly orchestrated to ensure that desirable messages were voiced to the audiences while other undesirable ideas remained unvoiced. According to Kellner, the major television networks were effective in disguising the war as theater. The media portrayal of the war erased the horrors of conflict, such as loss of Iraqi civilian lives, by treating the war as a major TV event filled with drama, heroism, and special effects.

Taken together these texts images and behaviors created a discourse that framed opposition to the war as a non-option. To be a “good American” was to support the troops. Hall refers to this media process as ideological discourses of constraint. The practical effect is to limit the range of alternatives and then make those restricted choices seem like that’s all there ever could be.

Hall and Frankfurt sociologists, Stanley Deetz and Roland Barthes attack mainstream communication research that is empirical, quantitative and narrowly focused on discovering cause and effect relationships. For Hall, the question is not what percentage of Americans

supported U.S. participation and leadership in the 1991 fight against Saddam Hussein. Rather, the crucial issue is how the media created a unified support for invasion of Iraq among a public that had been previously split on the issue.

Hall's representation theory refers to the construction in any medium, especially the mass media, of aspects of reality such as people, places, objects, events, cultural identities and other abstract concepts. All media products represent the real world to us; they show us one version of reality, not reality itself. Hall believes the mass media provide the guiding myths that shape our perception of the world and serve as important instruments of social control (Barthes *et al*, 1977).

The theory of representation in media studies is concerned with how a particular person or groups of people are presented to the audience. For example in Obutwakani program, the presenter wants the audience to be on the side of the protagonist and hope that the antagonist will fail. They therefore present stories that the audience with a character that they can recognize quickly and feel they understand. This way the audiences can contribute to the discussions strongly denouncing some sexual myths and approaches hence helping other listeners to shun those negative behaviors attributed to the antagonist in the story.

The way certain groups of people are represented in the media can have a huge social impact. When media producers want you to assume certain things about a character, they play on the existing representations of people in the media. This can reinforce existing representations. At

other times, media producers can change the way certain groups are presented, and thus change the way we see that particular group.

There are three approaches of representation: Reflective approach, Intentional approach and Constructionist approach. According to Anunda Sakwa, Obutwakani program mostly adopts the intentional approach where the program presenter is tasked with packaging and presenting a program that will help the listeners to adopt positive and healthy sexual practices.

Intentional approach holds that it is the speaker or the author who imposes his or her unique meaning on the world through language. Words mean what the author intends they should mean. Obutwakani presenters break down and digest issues for the listeners carefully choosing words and examples that the listeners can relate to. All this effort is meant to educate and inform the audiences on various sexual information issues and the listeners are able to view these issues as the presenter wants them to do. A good example is when the presenter wants to make them understand about the negative effects of some outdated sexual myths and traditions.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter discusses the techniques used to carry out the research. It is concerned with the research design, target population, location of the study, sample and sampling techniques, data collection instruments and data analysis procedures.

3.2 Research design

The researcher used descriptive survey design. Descriptive research design is used to obtain pertinent and precise information concerning the status of phenomena from which valid general conclusions can be drawn. Data was collected in order to answer questions concerning the current consumption habits of Obutwakani program among its ardent listeners. This survey aimed at obtaining information which can be analyzed, patterns extracted and comparisons made. It attempts to describe such things as possible behavior, attitudes, values and characteristics.

The researcher who is also a presenter of the program under investigation employed the services of two trained research assistants to carry out the interviews to avoid influencing the respondents into giving false answers meant to impress the researcher. The two assistants speak and understand the Luhya language.

3.3 Study population

A population is the total collection of elements about which the study wishes to make some inferences (Cooper,R. & Schindler, S. 2008). Dencombe (2007) defines a population frame as

“an object list of the population from which the researcher can make his or her selection of the sample”. The survey target population was the listeners of the Obutwakani program.

3.4 Sampling procedure

Bordens, (2008) says that the researcher ought to select an economic sample- one that includes enough participants to ensure a valid survey and no more. For small populations, the general rule-of-thumb is that one needs to have at least 30 respondents but for bigger populations, a representative sample depends on the mode of selection (Mugenda & Mugenda, 2003). Obutwakani is a special interest program with specific target audiences so this study interviewed 50 respondents who were selected using both purposive and convenient sampling methods.

Purposive sampling technique was used to handpick 100 male and female interviewees with the desired characteristics from the Obutwakani records of call in's, short messages and social media accounts.

Purposive sampling, also referred to as judgmental sampling, is the selection of a sample based on the knowledge or experience of the item to be sampled. This study sought to find out how adult audiences were being influenced by radio sexuality programs, thus the 100 listeners that were purposively selected for this study were listeners that at the time of this research were very interactive and deemed knowledgeable and informative on Obutwakani program.

However, among those who were purposefully sampled there were some who did not respond to the phone calls and others who had network issues so that there was unclear communication

during the telephone interviews. At that level the researcher decided to use convenient sampling to select other respondents who were easily and conveniently available from the list of the purposefully sampled respondents totaling up to the required 50 respondents who were used in this study. These fifty respondents conveniently included 25 male and 25 female respondents in order to get a balanced view of the program.

The study also had key Informants who provided insightful information. Purposive sampling was also used to identify three key Informants who were individuals from the radio sector. One was the Mulembe FM radio station manager who manages the content of the station's programs and the other two were Obutwakani program presenters.

3.5 Data Collection Techniques

The study used telephone interview method to collect the required data. The interview was an oral administration of an interview schedule. The interview schedule contained matrix and open ended questions. The matrix questions are easier to complete and they use less space. The open ended questions give the respondents a chance to comment on the relevance, timing, perception, and many other sexuality information issues in Obutwakani program.

The interviewers pre-tested the interview guide two days before the real interviews to check for vocabulary, language level and understandability of the guide. Approximately five percent of the required sample was used for pre-testing the interview guide and that translates to at least three respondents.

Interviews were advantageous for this research because they provide in depth data required to meet the specific objectives of the study and the samples are small i.e.25 people to be interviewed for two days by each interviewer. Fortunately the Royal Media Company sponsored all the calls that were made for this research and therefore the respondents were not rushed through the interview instead they were given time to answer the questions. Busy or unavailable respondents could be called back at their convenience without incurring much cost.

Telephone interviews were also very appropriate in extracting very personal information which is key in sexuality information issues. The telephone interviews gave the callers a sense of anonymity and therefore courage to speak about personal sexuality issues without fear. Probing ensured that more information was elicited from the respondents. Research assistants clarified confusing questions thereby helping the respondents give relevant responses.

Interviews yield higher response rates mainly because it is difficult for a respondent to clearly refuse to answer or to ignore the interviewer making them the most suitable method for this research.

3.6 Data analysis

Data analysis is the process of bringing order, structure and meaning to the mass of information collected. Qualitative data from the study was coded thematically and then analyzed. The presentation of the data is presented in the following chapter in a descriptive manner, as well as in frequencies and percentages.

3.7 Ethical considerations

This study adhered to the principles of research and the research was based on voluntary participation and informed consent. The researcher and the assistants identified themselves to the respondents and used language which is understandable to participants to obtain their consent. Respondents were entitled to participate in the project voluntarily or to terminate participation at any time. They were informed about the purpose of the project and assured of anonymity and confidentiality.

3.8 Limitations and assumptions of the study

The researcher is also one of the presenters of Obutwakani program and therefore this study may not be entirely free from their individual bias.

CHAPTER FOUR

THE FINDINGS OF THE STUDY

4.1 Introduction

This chapter focuses on data presentation, interpretation and analysis of the study findings. With a variety of radio stations on air, content plays a key role in attracting and maintaining audience figures. This descriptive study set out to establish the role of Obutwakani program on adult audiences of Mulembe FM and in this chapter, findings from telephone interviews conducted on adult respondents and key informants, are analyzed, presented and also interpreted.

Telephone interviews were conducted at the convenience of the interviewees so that they would respond to the interview questions while relaxed. Fortunately, the Royal Media Company gave the researcher leeway to use the office telephone for this particular research because the researcher convinced them that the research findings would benefit Obutwakani program and other similar programs across the other stations in the company. The response rate from the interviewees was 100%, thus excellent. The data is summarized in the form of descriptive percentages and tables were incorporated where appropriate.

4.2 Overview of the respondents' profile

The research interviewed 25 male and 25 female respondents aged between 20 to 65 years. 25 respondents have attained primary education, 11 respondents have finished high school while 14 are college and university graduates. 32 respondents are married, 2 are divorced, and 4 are widowed while 12 are single. 35 respondents reside in the rural areas while 15 live in urban areas. Among the respondents were 2 doctors, 7 teachers, 2 lawyers and 39 farmers.

4.2.1 Days of the week listeners tune in to Obutwakani program

Majority of sampled listeners 78% listened to the show every day from Monday to Friday while 22% tuned in at least three days of the week in no particular order. From this it is evident that most of the listeners interviewed were loyal listeners of the program.

4.2.2 Reasons for listening to Obutwakani program

According to the uses and gratification theory we use mass media to satisfy specific needs and the audience is aware of its needs and their reasons for using the mass media. 80% of the respondents said they listen to Obutwakani program to acquire knowledge, 12% simply tune in to entertain themselves while 8% others listen to it simply to release tension and escape from the reality. However most of the respondents said that they listen to Obutwakani program because it airs at night when children are sleeping and because there is less disruption from work related activities and station advertisements. 64% of the respondents said they tune in to Obutwakani because it is aired on radio and it is easier to listen to the program as you relax because one engages only the hearing sense as opposed to television and newspapers. They said they also prefer radio because it is non-intrusive and allows for very personal and individual consumption.

90% of the respondents said that they listen to Obutwakani because and because the presenter allows them to use nicknames or one name hence their identities can remain anonymous. This anonymity allows for more candid disclosure of very private and personal issues dealing with relationships or sexuality which are then aired on a very public platform. Most interviewees 82% stated that the program actually solves their problems through the discussions which they could

relate with. Some 8% found it very entertaining and comical while 10% simply tuned in to arouse their sexual appetites by listening to the intimate topics being discussed on the show.

4.2.3 How the Obutwakani program has improved the listeners' sexual lives

Majority of the interviewees 80% indicated that their partners had become more responsive to their sexual appetites by listening to the program and hearing recommendations from other listeners. 10% of the interviewees said that they met their lovers or marriage partners in the Obutwakani show while 10% said it was simply comical but it had no effect on their sexual lives.

4.2.4 The effect of using Luhya language in Obutwakani program

Majority of the respondents 90% said that use of Luhya language made it easier for them to understand and follow the program more easily than using Kiswahili or English languages. However, 10% of the respondents prefer the use of Swahili or English words to translate the more complex terms so that they could follow the program better. This is because Luhyas have at least 18 sub tribes and sometimes one word means a different thing in another sub tribe.

Respondents were asked whether they prefer the use of direct or indirect sexual terminology in the Obutwakani program. 70% of them preferred that the presenters and fellow listeners use direct sexual terminology without using abstract or foreign words to mean the same. Most of them stated that sometimes those abstract or foreign words confuse and corrupt the Luhya language. 20% of the respondents said that the use of indirect terminology in the program made it easier for them to contribute and still maintain their respect as leaders or elders in the society. 10% preferred the use of a mixture of direct and indirect terminology.

4.2.5 Type of information sought from listening to Obutwakani program

Listeners gave their order of preference of aspects of sexuality information they wished to be addressed in Obutwakani program. For every respondent a chance was given to answer the question off head but a second chance was given to the respondent to answer the same questions with probing so that in-depth data could be obtained. A summary of statistics in terms of the numbers of respondents out of the total number of fifty are stated in the table below. The first set of answers was given without probing the respondents while the second set of answers was given after probing the respondents.

Table 4.1 Type of information sought from listening to Obutwakani program

Themes	Frequency Without probing	Percent	Frequency Total score after probing	Percent
Infidelity	24	48%	36	72%
Sexual myths	40	80%		
Sex styles	45	90%		
Rape				
Sex aids and toys				
Sexual dysfunction	37	74%		
Condom usage	21	42%	34	68%
Masturbation	15	30%		
Sex addiction	35	70%		
Sexual appeal	47	94%		
Sexual pain	42	84%		
Sexual gratification	48	96%		
Pregnancy and sex				
Drugs and sex				
Alcohol and sex				
Negotiating for sex				
Culture and sex	41	82%		
Dating	20	40%		
Kissing	18	36%		
Sex and menopause				
Prostitution	14	28%		

Source: Field survey 2015

A summary of the type of information sought from listening to Obutwakani program

From the findings, sexual gratification was the most popular topic with 96% followed by sexual appeal at 94%. Most of the listeners who voted for both categories said that they were looking for information that could make them more appealing to their partners which would lead to more intimacy and sexual gratification. Sex styles also featured highly with 90% of the respondents affirming that they needed to learn new sex styles to try with their partners. Other popular topics were sexual pain 84%, culture and sex 82%, sexual myths 80%, sexual dysfunction 74% and sex addiction at 70%.

After probing the respondents further in order to get in depth information condom usage and infidelity rose from 42% and 48% to 68 % and 72% votes respectively. They emerged to be some of the popular themes that the listeners would want to hear more of on air. It was revealed that despite of knowing the benefits of condom usage people were still not using them. Infidelity was also on the rise because apparently women and mothers have adopted it unlike in the past when it used to be mainly associated with men. Further probing revealed that majority of the elderly respondents said that they needed more information on how to handle sexual relationships after divorce, separation or death of a sexual partner.

Other topics that were mentioned as important by the listeners included sexually transmitted diseases and contraceptives which are handled in the health program that is aired on Mulembe FM every Tuesday at 8 pm. They said that these topics could be discussed more deeply and freely in Obutwakani at night than at 8pm. Another topic that was frequently mentioned by the respondents was sexual relationships after divorce, separation or death of a sexual partner. The themes that got least votes concerned dating 40%, kissing 36%, masturbation 30%, prostitution

28%. Most of the voters who voted for these categories were below 30 years old this may be infer that the younger listeners needed more information about these topics than the older generation.

The difference in favorite themes for the younger or older generation is supported by sociology scholars Baron and Byrnes, 1994 who state that what we learn is regulated by our parents, peers, taboos and the society that we live in. While the older generation had older members of the society tasked with educating the younger generations on their culture, the same is rare in modern context where the youth mostly rely on the social media and internet for the same.

Topics like rape, sex aids and toys, sex and menopause, alcoholism and use of drugs, pregnancy and sex and how to negotiate for sex did not arouse much interest in the respondents. However this may not mean that they are entirely useless topics. This is more of a challenge to the presenters to package these topics in an informative way so that the audiences may understand them more. This is where the presenter adopts the intentional approach of representation theory. In this approach, words mean what the author intends them to mean and it can be very educative to the listeners who may find a particular topic strange but the presenter makes them to understand its relevance to their lives.

4.3 Satisfaction with Obutwakani program presentation

Respondents were asked how satisfied they were with several aspects of the program presentation on the radio.

Table 4.2 Satisfaction with Obutwakani program presentation

	Completely unsatisfied	Mostly unsatisfied	Somewhat satisfied	Mostly satisfied	Completely satisfied	Total
Transmission time of program	0 (0%)	0 (0%)	1 (2%)	6 (12%)	43 (86%)	50 (100%)
Duration of the program	5 (10%)	2 (4%)	4 (8%)	6 (12%)	33 (66%)	50 (100%)
Relevant topics of discussion as per our society and culture	2 (4%)	3 (6%)	0 (0%)	9 (18%)	36 (72%)	50 (100%)
Presenters knowledge of the program content	2 (14%)	2 (12%)	4 (4%)	6 (8%)	36 (62%)	50 (100%)
Professionalism in handling questions by the presenters.	1 (2%)	2 (4%)	3 (6%)	4 (8%)	40 (80%)	50 (100%)
Choice and mastery of sexuality terminology by the presenters	4 (8%)	3 (6%)	2 (4%)	2 (4%)	39 (78%)	50 (100%)
Number of programs per week	5 (10%)	34 (68%)	1 (2%)	2 (4%)	8 (16%)	50 (100%)
Music played during the program	25 (50%)	5 (10%)	3 (6%)	10 (20%)	7 (14%)	50 (100%)
Follow up programs	40 (80%)	2 (4%)	3 (6%)	0 (0%)	5 (10%)	50 (100%)
Use of SMSs and social media	38 (76%)	6 (12%)	2 (4%)	2 (4%)	2 (4%)	50 (100%)

Source: Field survey 2015

4.3.1 Transmission time of Obutwakani program

On transmission time, we can observe that the cell representative scores denote a very high tendency towards satisfaction of Obutwakani's time of transmission. Most listeners 86% stated that they were very comfortable with the late transmission of the show because they could freely express their opinions as most children were asleep during those hours.

4.3.2 Duration of the program

From the cell representative scores listed in the scale above, there is a considerable level of satisfaction 66% with the duration of Obutwakani program daily. The listeners who were dissatisfied with the duration of the program said that they needed more time to contribute to the discussions.

4.3.3 Relevance of Obutwakani program to the listeners

From the findings above, there was a significant level of satisfaction with 72% of the respondents voting for the Obutwakani content as relevant for them saying that it actually reflects on the sort of challenges that they face in their lives. From the findings, the respondents consider Obutwakani as a guide in matters dealing with sexuality, because they stated that most of the topics of discussions were very relevant as per the Luhya society and culture. They said that the content that they hear on air is real, and portrays what they are dealing with.

4.3.4 Presenters' knowledge on the content of Obutwakani program

A significant number of respondents 62% were completely satisfied with the knowledge of the content of Obutwakani program by the presenters. However some listeners stated that the presenters needed to do more research and acquire more training on sexuality issues. They said that they needed sexuality information experts to participate in the program in order to attend to the arising questions and to make the content more credible to the listeners.

4.3.5 Professionalism in handling questions by the presenters

Most respondents 80% were completely satisfied with the way the presenters received questions from the listeners. They said that the presenters were patient in listening to their questions and noting them down for the discussions. However they needed more answers from sexuality information experts rather than just having discussions and views from the listeners and the presenter.

4.3.6 Choice and mastery of sexuality terminology by the presenters

Most respondents 78% registered a high level of satisfaction with the choice and mastery of sexuality terminology by the presenters. They said that they could easily understand and relate to the terms that were used by the presenters in the program.

4.3.7 Number of Obutwakani programs per week

From the findings, a significant number of listeners 68% were mostly unsatisfied with the number of Obutwakani programs aired per week. Obutwakani program runs every day from Monday to Friday but these listeners said that they would prefer that it runs daily and especially on weekends. Most of them said that they have enough time at their disposal to listen to sexual content on air and more specifically over the weekend.

4.3.8 Music played during the program

The study findings show that most listeners 68% are mostly dissatisfied with the choice of music played during the program. Most of the people who strongly disagreed with the choice of the

music said that the music selected should be short so that they can have more time for the discussions. They also said the music should be thematic in support of the topic of the day.

4.3.9 Follow up programs

From the findings, 80% of the respondents are completely dissatisfied with the follow up programs in Obutwakani program. Most of these listeners said that the program should take most of the issues raised on the program seriously so that they can have more impact to their audiences. They said that presenters should follow up on the listeners who seek for assistance with sexuality related problems to ensure that they have resolved their issues.

4.3.10 Use of SMSs and social media

From the findings, a significant number of listeners 76% are completely dissatisfied with the use of short messages and social media in the program. Most of these listeners said that the presenters prefer live call in's and yet most of the callers cannot go through because the lines are always jammed. They suggested that more effort be exercised in reading and acknowledging the content in the short messages sent to the program.

4.4 How Obutwakani program is designed

Anunda Sakwa who is the Mulembe FM station manager says that after receiving numerous sexually related questions and concerns from the listeners during the daytime programs, the station decided to begin a program that could specifically deal with these issues and that is how Obutwakani was begun in 2012. Unfortunately, just like many other programs in Mulembe FM, follow up research has never been done to ascertain the value and challenges of Obutwakani

program. This follows the argument by communication scholars Professor Brown and Professor Keller who said that the mass media are important sex educators though they are rarely concerned with the outcome of their ubiquitous sexual lessons.

The station manager admits that Mulembe FM is a commercial station and the few program producers concentrate more on the daytime programs which can be easily sold to clients. As observed by Brown, 2000, those who own and create communications media have been more concerned with attracting audiences and selling products than they have been in promoting healthy sexuality. The content of Obutwakani program is mainly determined by the presenter.

“I rarely interfere with the content of the program unless I get genuine complains from the listeners. The presenter must sieve through the listeners questions and concerns and research in order to formulate relevant topics,” says Anunda.

Anunda says that he has had numerous challenges in managing the Obutwakani program. The first challenge is that most presenters are uncomfortable working at night while others are very shy in discussing sexual matters on air. Secondly he admits that controlling the listeners is also hectic as some of them use very gross language on air. He also adds that the program was initially rejected by the listeners and it has taken a lot of time and consistency for it to be accepted by the Luhya audiences who are generally very religious and reserved.

Obutwakani program presenters are chosen based on their age and experience on sexual matters. Anunda says that since the program was began in the year 2012 up to date there have been at

least six presenters chosen to present the program but four of them were dismissed because they didn't conduct the program professionally.

On training and keeping up with the emerging trends in sexuality programming Anunda admits that the presenters have never been upgraded to improve their capacities to enable them to handle the program better. The presenters rely on internet, listeners and social circles to get material for the program.

Stanley Nyamwata who hosts the Obutwakani program said that apart from this program he also has other duties like presenting other programs and editing features which interfere with his ability to fully concentrate and research for Obutwakani program. He added that he would wish to be sponsored by the company to attend seminars and trainings which would equip him with more knowledge to handle Obutwakani better. He also stated that the program would be more informative and credible if they could feature live guests and sexuality information experts on the program.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter presents a summary of this study, conclusions drawn from discussions of the key findings presented in chapter four and recommendations based on these findings.

5.2 Summary

In carrying out this study, the broad objective was to establish how Obutwakani program is influencing the adult audiences in Mulembe FM on sexuality. The adult respondents were interviewed on telephone using interview guides while the key informants' interviews were done through face-to-face interviews using questionnaires.

This descriptive study was carried out among the listeners of Obutwakani program in Mulembe FM. Mulembe FM is one of the Local Language Radio stations in Royal Media Company targeting the Luhya speaking people. A total of 50 adult respondents between the ages of 20 and 65, were sampled. Two key informants, Mulembe FM station manager and a presenter of Obutwakani program, were also part of this study.

5.2.1 A summary of the major findings of the study

From the findings in the previous chapter, the significance of Obutwakani program cannot be mistaken. Obutwakani is very appealing to adult audiences because it airs at night when children are sleeping and because there is less disruption from advertisements. The study affirmed that

Obutwakani is listened to by adult audiences from both the affluent or less affluent sections of the Luhya community.

The appeal and dominance of Obutwakani program was further evidenced by the amount of time that the respondents were spending tuned in. Due to its reach and easy access, radio is non-intrusive and allows for very personal and individual consumption. This study revealed that majority of the audiences listen to the program daily for the five days that it is aired per week. They account for 78% of the total number of the listeners sampled, with 22% representing the respondents who spend about 3 days a week tuned in to Obutwakani program. This significant amount of time spent tuned in by the listeners, may imply that listening to Obutwakani program is very important to the listeners such that sleep does not inhibit the listeners consumption of Obutwakani program.

While phone calls on air with listeners are important for Obutwakani program and constitute a means by which discussions are shared, the level of interaction with listeners is not just confined to phone calls. Obutwakani program allows for participation whereby the listeners are able to share content with the radio station through texts, emails as well as through social media.

Perhaps, by virtue of the fact that the caller's identity can remain anonymous on radio, Obutwakani allows for on air discussions by the listeners on a myriad of sexual issues. This anonymity allows for more candid disclosure of very private and personal issues dealing with relationships or sexuality which are then aired on a very public platform.

According to Kontula, the media is one of the most important factors that determine people's views on the meaning of sexuality. 88% of the respondents said that Obutwakani had improved many aspects of their sexual relationships with their partners. Some said that Obutwakani reminded them of things that they took for granted in their relationships including dressing sexily for your partner, sending your partner romantic messages, experimenting with different sex styles, foreplay and achieving orgasms.

In carrying out this study, the researcher sought to establish the themes that the adult audiences considered appropriate, and would actually like to hear more of on air. Messages on sexuality dealing with sexual gratification scored highly with 96% votes and sexual appeal with 94% votes. Other themes that registered strongly as were sex styles with 90% votes, sexual pain 84%, culture and sex 82%, sexual myths 80%, sexual dysfunction 74% and sex addiction at 70%. They were considered relevant by the listeners, as they stated that these themes reflected the challenges they were dealing with.

After probing the respondents further in order to get in depth information this study found that condom usage and infidelity were popular themes that the listeners would want to hear more of on air. It was revealed that despite of knowing the benefits of condom usage people were still not using them. Infidelity was also on the rise because apparently women and mothers have adopted it unlike in the past when it used to be mainly associated with men.

At least half of the respondents listed sexually transmitted diseases and contraceptives and sex as some of the topics that should be discussed more deeply in this program than in the health

program which is done on Mulembe FM every Tuesday at 8pm by a doctor. They stated that they would be more comfortable to discuss deep and intimate sexuality issues late in the night. Further probing revealed that majority of the elderly respondents needed more information on how to handle sexual relationships after divorce, separation or death of a sexual partner.

In assessing messages they considered important, it is worth mentioning some themes scored least votes in this category. They include dating which scored 40%, kissing 38%, masturbation 30% and gay relationships with 22% votes. The respondents stated that they did not consider these themes as very relevant in their lives.

On transmission time, most respondents 86% stated that they were completely satisfied with Obutwakani's time of transmission. The program runs from 2pm to 4pm every week day and the listeners stated that they were very comfortable with the late transmission of the show because they could freely express their opinions as most children were asleep during those hours and there was less disruption of the program from advertisements as opposed to daytime programs.

The study also revealed a considerable level of satisfaction with the duration of Obutwakani program daily. 66% of the respondents said that the two hours of the program was just enough for discussions. The listeners who were dissatisfied with the duration of the program said that they needed more time to contribute to the discussions.

A significant number of respondents 62% were completely satisfied with the knowledge of the content of Obutwakani program by the presenters. However some listeners stated that the

presenters needed to do more research and acquire more training on sexuality issues. They said that they needed sexuality information experts to participate in the program in order to attend to the arising questions and to make the content more credible to the listeners.

On the use of Luhya language in Obutwakani program, majority of the listeners 92% were very satisfied that they had the option of discussing their sexuality issues in their own language. They said that discussing sexuality issues in their own native languages made it easier for them to understand and participate in the program than using Kiswahili or English languages. However some respondents 8% wished that sometimes the presenter would use Swahili or English words to translate the more complex terms because Luhya people have 18 sub tribes and one word may mean something else in another sub tribe.

Most respondents 80% were completely satisfied with the way the Obutwakani presenters handle questions from the listeners while 78% of the respondents registered a high level of satisfaction with the choice and mastery of sexuality terminology by the presenters. Nonetheless, the study also established that a number of listeners are highly educated and have vast knowledge on sexual matters unlike the common perception that they are illiterate or less informed than the presenters. Among the respondents were two clinical doctors, seven teachers, two lawyers and five college graduates. These listeners said they enjoy the humorous and mindblowing discussions on Obutwakani program but wish for more input from sexual health experts to enhance their confidence in the studio discussions.

From the findings, a significant number of listeners 68% were mostly unsatisfied with the number of Obutwakani programs aired per week. Obutwakani program runs every day from Monday to Friday but these listeners said that they would prefer that it runs daily and especially on weekends. Most of them said that they have enough time at their disposal to listen to sexual content on air and more specifically over the weekend.

The study findings show that most listeners 68% are mostly dissatisfied with the choice of music played during the program. Most of the people who strongly disagreed with the choice of the music said that the music selected should be thematic and short, so that they can have more time for the discussions.

From the findings, 80% of the respondents are completely dissatisfied with the follow up programs in Obutwakani program. Most of these listeners said that the program should take most of the issues raised on the program seriously so that they can have more impact to their audiences. They said that presenters should follow up on the listeners who seek for assistance with sexuality related problems to ensure that they have resolved their issues.

From the findings, a significant number of listeners 76% are completely dissatisfied with the use of short messages and social media in the program. Most of these listeners said that the presenters prefer live call in's and yet most of the callers cannot go through because the lines are always jammed. They suggested that more effort be exercised in reading and acknowledging the content in the short messages sent to the program.

5.2.2 Challenges of managing Obutwakani program

The study revealed that managing Obutwakani program has been particularly challenging for the station's management in terms of getting suitable presenters, managing the listeners and ensuring that the content is suitable for the audiences. The program was initially rejected by the listeners who felt that it was too gross and no follow up research has been done to ascertain how the program is doing since it was introduced on Mulembe FM.

The study revealed that the program producers and management of Mulembe FM concentrate more on the daytime programs which are easier to sell to clients leaving the task of content management to the presenters of Obutwakani. The presenter who may also have other duties like reading and editing news is left with little time to research adequately for the program. The presenters have never been upgraded to improve their capacities to handle the program better and they rely on internet, listeners and social circles to get material for the program.

Obutwakani program presenters are chosen based on their age and experience on sexual matters. The study revealed that since the program was began in the year 2012 up to date there have been at least six presenters chosen to present the program but four of them were dismissed because they didn't conduct the program professionally. Anunda says that the search for mature and qualified presenters who are courageous to present sexuality issues at night still continues because most of the married presenters want to spend the nights in their houses and the station respects that.

5.3 Conclusion

This study set to find out how radio sexuality information programs are influencing the adult audiences with special focus on Obutwakani program in Mulembe FM. The following conclusions are based on the objectives of the study.

Does the content of Obutwakani program adequately address the listeners concerns and needs on sexuality?

The respondents largely agree that the content on Obutwakani program is a true reflection of the challenges that they face on sexuality, and the relevance of the material that is aired on radio adds value to their lives. They are of the opinion that the content they hear, generally serves as a good guide on matters concerning sexuality, and are inclined to have even more people tune in, and also be a part of the conversations that happen on air. Thus the findings from the study, do indeed attest to the fact that Obutwakani is indeed a dominant socialization tool for the adult listeners on sexual information.

Obutwakani program is a very present agent in the socialization on sexuality amongst the adult audiences because the study revealed that the listeners are spending a considerable amount of time every week tuned in to the program. This study showed that while most of the listeners consider the content relevant it was noted that they are not just taking in what they hear from Obutwakani program alone. They are also very engaged in conversations with their religious leaders and amongst themselves on sexuality in which they reflect on what was discussed in the previous programs and compare notes. In this way Obutwakani program is a crucial link in the chain of their socialization on sexuality.

Nonetheless, this study yielded insight into how closely radio station managers must work with the presenters and the audiences to ensure that the content on air is not just entertaining, but appropriate for those who are tuned in. Listeners contribute significantly to the content that is aired on Obutwakani program and they often use different modes of communication – such as text, mail, and even social media- when making their contributions to the content that is aired on radio.

In understanding what makes for stimulating content on air, this study offers assistance to radio programmers who are seeking to grow their numbers of listeners on their stations. By listing some of the content that is aired, the study was able to highlight themes that the listeners considered important to them. Such content would certainly attract listeners, which is always a good thing for a station, but by also understanding what makes a program so appealing to the listeners, society is better placed to consider that program as more than just a source of entertainment. Obutwakani should be considered as a program that can broach the more difficult to discuss subjects, on air, which can then be followed up by more detailed discussions with other agents of socialization like religious leaders and counselors.

While this study may be helpful for media managers, it is also important for those who are keen on seeking to understand culture in Kenya, especially on matters concerning sexuality. This study has been able to establish themes that the audiences are particularly drawn to, and are keen to discuss, as well as those that may hold no level of, or very little interest to them. In this same breadth, policy makers on matters concerning sexuality, can also gain insight from this study into

the themes that should be accorded greater social push, in the investment, integration and planning of initiatives on sexuality amongst the adult listeners.

By considering that the adults are tuned in and are seeking content on sexuality, it can benefit our society to provide credible channels for the audiences to access the right information on sensitive issues such as sexuality. The onus is on the maximization of the utilization of Obutwakani's power of reach and engagement not just to entertain the audiences, but also empower them as they seek to navigate the turbulent tides of sexuality.

Does the use of local language in Obutwakani program increase the comprehension of sexuality information among the adult audiences?

The study revealed that majority of the respondents are completely satisfied with the use of Luhya language in Obutwakani program because they said it is easier to understand and interact in Luhya than in foreign languages. This finding is supported by Mbeke, 2010 who says that LLRs provide a platform for debate and discussion in which marginalized communities can champion their interests by contributing to critical issues that affect them in a language that they understand well.

70% of respondents who were sampled said that program presenters and fellow listeners should use direct sexual terminology without using abstract or foreign words to mean the same. Most of them stated that sometimes those abstract or foreign words confuse and corrupt the Luhya language. This therefore means that the presenters have to enrich themselves with Luhya sexuality vocabulary which they should introduce and use consistently in the program so as to

accommodate the few respondents who complained that some terms in Luhya language are foreign in some Luhya sub tribes.

How is the presentation of Obutwakani program rated?

Respondents registered varying levels of satisfaction with the different aspects of program presentation. On transmission time, most respondents stated that they were completely satisfied with Obutwakani's time of transmission. The program runs from 2pm to 4pm every week day and the listeners stated that they were very comfortable with the late transmission of the show because they could freely express their opinions as most children were asleep during those hours and there was less disruption of the program from advertisements as opposed to daytime programs.

The study also revealed a considerable level of satisfaction with the duration of Obutwakani program daily. Majority of the respondents said that the two hours of the program was just enough for discussions. The listeners who were dissatisfied with the duration of the program said that they needed more time to contribute to the discussions.

A significant number of respondents were completely satisfied with the knowledge of the content of Obutwakani program by the presenters. However some listeners stated that the presenters needed to do more research and acquire more training on sexuality issues. They said that they needed sexuality information experts to participate in the program in order to attend to the arising questions and to make the content more credible to the listeners.

Most respondents were completely satisfied with the way the Obutwakani presenters handle questions from the listeners and they also registered a high level of satisfaction with the choice and mastery of sexuality terminology by the presenters. Nonetheless, the study also established that a number of listeners are highly educated and have vast knowledge on sexual matters unlike the common perception that they are illiterate or less informed than the presenters. The more educated and affluent listeners said they enjoy the humorous and mind blowing discussions on Obutwakani program but wish for more input from sexual health experts to enhance their confidence in the studio discussions.

From the findings, a significant number of listeners were mostly unsatisfied with the number of Obutwakani programs aired per week. Obutwakani program runs every day from Monday to Friday but these listeners said that they would prefer that it runs daily and especially on weekends. Most of them said that they have enough time at their disposal to listen to sexual content on air and more specifically over the weekend.

The study findings show that most listeners are mostly dissatisfied with the choice of music played during the program. Most of the people who strongly disagreed with the choice of the music said that the music selected should be thematic and short, so that they can have more time for the discussions.

From the findings, majority of the respondents are completely dissatisfied with the follow up programs in Obutwakani program. They said that presenters should follow up on the listeners who seek for assistance with sexuality related problems to ensure that they have resolved their

issues or to refer them to appropriate places where they can get further help. Most of these listeners said that the program should take most of the issues raised on the program seriously so that they can have more impact to their audiences.

The study also revealed that a significant number of listeners are completely dissatisfied with the use of short messages and social media in the program. Most of these listeners said that the presenters prefer live call in's and yet most of the callers cannot go through because the lines are always jammed. They suggested that more effort be exercised in reading and acknowledging the content in the short messages sent to the program and the social media feedback.

5.4 Recommendations

According to Sposato & Smith (2005) radio programming requires smart thinking and planning to satisfy various audience needs. This means that if it is used properly radio can be a powerful in training and informing masses thus creating an informed society. The journalists that were interviewed in this study admitted that they relied mostly on internet and social gatherings to acquire topics of discussions for the Obutwakani program. They confessed that they do not have much time for further comprehensive research for this program because they are also involved in other duties like news gathering, presenting and editing. Program managers and presenters need to be alive to the fact that listeners are no longer interested in basic information since the study disapproved the common notion that listeners are only those with little education and knowledge on sexual matters. A pointer that they need advanced information and training. There is also need to feature health experts and professional counselors on the program to advice and answer the listeners' sexual information questions.

The programs should feature live studio guests, both male and female, who are successful in their sexual relationships to tell their stories and give tips of sexual fulfillment. These guests will explain how they have adopted various strategies in their daily challenges for the positive growth of their sexual lives. This would educate, inform and motivate listeners with similar issues.

There should be follow up programs to determine the status of the listeners who had raised issues on the program and needed help. They should be tracked to determine how they are doing and they can be referred to places where they can get further help by the professionals invited to the program.

This research was based on the active listeners who contribute to the program using call ins and social media. There are many other listeners who may not participate actively in the program and their records are unknown either because they lack mobile phones or are incapacitated in one way or the other to give feedback to the program. For their sake, a counseling program could be initiated in their localities where the presenter and the experts could visit different areas periodically to collect the listeners views and advice them accordingly. The same can be aired as live on location programs or as recorded programs. This study provides an insight to the advertisers to research about programs which are done on radio at night. Most of these programs are ignored by advertisers because it is mostly assumed that they don't have adequate audiences. It is high time that media houses together with advertisers conduct research to assess the listenership of these programs so that they can sponsor the programs to facilitate guest speakers and even offer training and seminars for the presenters.

In most of the Kenyan culture it is a taboo to openly engage in talks that are concerned with sexuality. Our inability or reluctance to talk about sexuality issues continues to be a major problem in this country as we battle incest, rape and other sexually related violations. It is high time that the government put in place policies that encourage the media industry, education institutions, private sector and other stakeholders to talk more openly on sexuality issues affect our society. This finding is supported by communication scholars professor Brown and professor Keller who admit that the media are important sex educators but efforts both to encourage the media to present a healthier view of sexuality and to create, promote and make accessible healthier sources of sexual information should continue.

5.5 Areas of further research

This was a case study of Obutwakani program in Mulembe FM, thus the findings here might not be representative of other media stations. Therefore the study recommends that further studies be done on other radio stations to establish how effective their programs have been in disseminating sexuality information programs to adult audiences for prospective and current radio programming purposes and program sponsors. This study also recommends that further comparative studies on the time spent by the adults with other agents of socialization be undertaken. This research could narrow down on the nature of issues and most importantly, amount of time that religious leaders, social welfare groups and all other agents of socialization are spending with the adults in regards to their sexuality information needs. This will assist in packaging more comprehensive sexuality information programs.

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APPENDICES

Appendix 1: Interview guide for adult respondents

My name is NANCY LWOSI, a Masters of Arts student at the University of Nairobi. As part of my Master’s program I am conducting a study on **“The influence of sexuality information programs on adult audiences: The case of Obutwakani program on Mulembe FM”**.

You have been selected as one of the respondents for the interview, and the choice of participation is entirely yours. The information you share will be used for academic purpose and your personal or private details shall not be disclosed. Thank you for your cooperation.

SECTION A: GENERAL INFORMATION

- Name of the respondent**.....
- Age**
- Gender (male, female)**.....
- Marital Status**.....
- Location**.....
- Occupation**
- Education Level (primary, secondary, college, university, none)**

SECTION B

1. Which days of the week do you listen to Obutwakani program? Why?
2. Why do you listen to Obutwakani program?

3. In what ways has Obutwakani program improved your sexual life?
4. Does the use of Luhya language in Obutwakani program influence your understanding and participation in the program?
5. Would you prefer the use of direct or indirect sexual terminology in the Obutwakani program? Why?
6. Please indicate in order of preference, which aspects of sexuality information you wish to be addressed in Obutwakani program.

A summary of statistics in terms of the numbers of respondents out of the total number of fifty. The first set of answers to be given without probing (WP) the respondents while the second set of answers to be given after probing (AP) the respondents.

Themes	Frequency (WP)	Percent	Frequency (AP)	Percent
Infidelity				
Sexual myths				
Sex styles				
Rape				
Sex aids and toys				
Sexual dysfunction				
Condom usage				
Masturbation				
Sex addiction				

Sexual appeal				
Sexual pain				
Orgasm				
Pregnancy and sex				
Drugs and sex				
Alcohol and sex				
Negotiating for sex				
Culture and sex				
Dating				
Kissing				
Sex and menopause				
Prostitution				

11. How satisfied are you with the following factors about Obutwakani program?

	Completely unsatisfied	Mostly unsatisfied	Somewhat satisfied	Mostly satisfied	Completely satisfied
Transmission time of program					
Duration of the program					
Relevant topics of discussion as per our society and culture					

Presenters knowledge on the content					
Knowledge of guest speakers					
Professionalism in handling questions by the presenters.					
Choice and mastery of sexuality terminology by the presenters					
Number of programs per week					
Music played during the program					
Follow up programs					
Use of SMSs and social media					

12. In your own view, what recommendation(s) would you make on any aspect of Obutwakani program?

1.
.....
2.
.....

3.

.....

4.

.....

THANK YOU VERY MUCH FOR YOUR TIME

Appendix 2: Questionnaire for Radio Station Manager

1. What is your position at the Mulembe FM radio station?
2. What does it entail?
3. How long have you been at the station?
4. How do you design your programs?
5. What does the Obutwakani program entail and what is its prospect?
6. Who determines the content of Obutwakani program and why?
7. What are the challenges of Obutwakani show and how do you manage them?
8. Which criterion was used to determine Obutwakani show presenters?
9. How do you ensure that the presenters are adequately trained and updated about the emerging trends in sexuality programming?

THANK YOU FOR YOUR TIME

Appendix 3: Questionnaire for Obutwakani Program Presenters

1. What is your position at the Mulembe FM radio station?
2. What does it entail?
3. How long have you hosted the Obutwakani program?
4. How do you present the Obutwakani program and what is it all about?
5. Who determines the content of Obutwakani program and why?
6. How do listeners participate in Obutwakani program?
7. What are the challenges of Obutwakani program and how do you manage them?
8. How do you ensure that you are adequately trained and updated about the emerging trends in sexuality programming?
9. What would you wish to be improved at your desk as far as Obutwakani program is concerned?

THANK YOU FOR YOUR TIME