

**LOCAL LANGUAGE RADIO AND HUMAN RIGHTS AWARENESS
IN RURAL KENYA: A STUDY OF MULEMBE FM IN EMUHAYA
SUB-COUNTY, WESTERN KENYA**

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DECLARATION

This research project is my original work and to the best of my knowledge has not been submitted for the award of a degree in any other university.

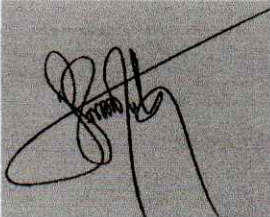
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DEDICATION

To Mum, Dad, Dennis, Rispah and Anindo for their support and encouragement.

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ABSTRACT

This study sought to appraise local language radio in human rights awareness and education in rural Kenya focusing on Mulembe FM's *Omuhabini* programme. The specific objectives were; to explore the aspects of human rights that Mulembe FM's *Omuhabini* programme educates on, to examine how Mulembe FM's *Omuhabini* programme educates targeted audiences on human rights in Emuhaya Sub-County, to assess the factors that hinder effectiveness of *Omuhabini* programme in relaying information on human rights education in Emuhaya Sub-county, to establish the role of the audience in promoting the effectiveness of *Omuhabini* programme. Eighteen listeners were selected; the first nine were selected using convenience sampling while the remaining were selected through snowball technique. Additionally, Purposive sampling technique was used to select three participants for key informant interviews. These key informants included the programme presenter, the producer and the station manager. The eighteen listeners formed participants of the two focus group discussions comprising of nine participants per group. The study adopted qualitative methods to collect data through focus group discussions and face to face interviews. The study was anchored on framing theory, human rights approach to development and participatory communication approach. The study found that *Omuhabini* programme addresses gender-based violence issues such as wife battering and sexual abuse, social insecurity, protecting the rights of children around child labour and child abuse and corruption alongside awareness and education. Findings also revealed, *Omuhabini* programme was indeed effective in awareness creation, promoting the welfare of the society as well as giving a voice to the vulnerable and marginalised groups in the society including women and children, and that a positive change was being experienced on perceptions and reporting of issues related to human rights. The study also found that *Omuhabini* programme face several challenges including employee training and capacity issues to effectively air content on human rights issues, censorship, and difficulties in handling complacency and change resistance. There was also a challenge with quality of local content production which was found to be still lagging with a decline in listener and community involvement in the programme equally creating a challenge in the effectiveness of the programme. The study recommends that more programmes especially on the ever-emerging issues of post-election violence and electoral fraud that equally compromises human rights issues would be helpful. Further, the study recommends that more airtimes be allocated to such programmes that promote the welfare of the society as *Omuhabini* programme to enhance reach and content coverage and that local experts on human rights be invited to the show to eliminate issues of language barrier. Finally, this study recommends a replication of the same study within an urban setup particularly in informal settlements to establish the role of radio on creating awareness on human rights.

CHAPTER ONE: INTRODUCTION

1.1 Overview

The chapter comprises of information on study background, statement of the problem, study objectives and resulting questions, study rationale, significance, definition of terms, rationale and study limitations.

1.2 Background Information

According to Deane (2018), every democratic state has a responsibility to ensure the citizens have access to information regarding key issues that affect them. This information forms a basis of citizen choices as well as active participation and contribution in dialogues around such issues that directly relate to them. Kenya being a democratic state has suffered from language barriers with English and Kiswahili being the only two languages whilst the rural population is often left out. Since 1996, a new trend began to set in with the licensing of private broadcast stations that challenged the famous Kenya Broadcasting Corporation thus the mushrooming of vernacular radio stations in Kenya has been evident.

According to KARF (2019), radio remains a convenient medium in terms of accessibility in Kenya. As of June 2019, 186 radio stations existed with most stations being based in Nairobi (Communication Authority of Kenya, 2019). 131 stations were privately-run; thirteen stations were government-owned and run by KBC while 42 existed as community-based. The year 2000 when Kameme FM was set up has seen a rise in vernacular-radio stations among others in the country. Data from CAK (2019) revealed that the number of community radio stations is on the rise as there were 38 stations as of

June 2018 compared to 42 as of June 2019, the number of commercial and public radio stations remained the same.

Other studies have also revealed radio as a popular means of communication across the globe (Cheeseman, Mwende & Ouma, 2019). Throughout African countries majority of people rely on radio for information as compared to other sources such as TV, print and digital media owing to its sustainability, cost-effectiveness, wider reach even in rural set ups (Fortune et al., 2011). Radio thus gives a voice to the disadvantaged and less-privileged members of the society. According to Cheeseman et al. (2019), most Kenyans like in all African states get their news from the radio, being represented by 47% as compared to television (37%), social media (10%), and national newspapers (6%). With the developments in technology, accessibility of radio has further been enhanced by mobile phones that now have radio as one of the features thus drawing the population to infotainment of radio and updates. With the number of stations in Kenya being 186, their importance in entertaining and educating the public cannot be underestimated.

The study by Mwangi, Biwott and Gichuhi (2017) stated that majority of local language radio stations are expected to shift from a lot of music and entertainment to serve audience needs for information. In line with this, Mogambi and Ochola (2015) argue that radio of such calibre (local language and community-based) is relevant for social and economic growth. Data from Radio Ramogi (2019), Lake Victoria (2019), KASS Media (2019), RMS (2019) and Kameme FM (2019) depict an inclusion of call-in, SMS and talk shows which educate listeners on various topics in the society. *Omuhabini* (meaning advocate), is a programme on human rights in Mulembe FM, a local language radio station in Kenya.

1.3 Problem Statement

Radio remains the most convenient media for passing information in emergent nations where issues of resource unavailability and poor infrastructure are evident (Cheeseman et al, 2019). Additionally, radio is efficient in transmission of cultural values and practices across generations. Looking at the rural set-up, it therefore remains the most convenient means of education and awareness creation on matters concerning human rights. O'rao (2015) argues that in Kenya many indigenous languages have been the epicentre for utilisation by the mass media including radio. Consequently, the government, NGOs, church-based institutions and other private enterprises have continued to rely on strengths of radio to promote change and growth in the society.

Local language radio stations play the role of reaching out to the masses in the easiest way, in a manner that they understand. These stations are important because they discuss issues that affect the society and the country at large. In Kenya local language radio stations have been instrumental in civic education and disseminating important information on climate change issues, like in the case of Wajir community radio (Okinyi, 2018). Additionally, the influence of local language radio on political division in relation to political balkanisation and 2007 post-election violence, has been widely researched by a plethora of researchers (Ogenga, 2008; Cheesman et al., 2019; Cohen & McIntyre, 2019). In the domain of human rights, studies already done in Kenya include community-based stations and women empowerment in pastoral communities of Northern Kenya (Mogambi & Ochola, 2015), economic impact of vernacular radio station (Radio Ramogi – Dholuo) (Okoth, 2015). Careful analysis of such studies indicates the importance of radio among communities, but they have not focused on human rights awareness.

Apodaca (2018) argues that media is the principal disseminator of human rights messages in addition to being the mobilizer of such organisations. Despite the developments and role played by the radio in rural communities, human rights violation is still prevalent characterised by gender-based violence, child sexual abuse, early marriages, and high school dropout rates for girls. According to Tibbitts (2002), the objective remains creating a human right- respected society. This calls for strategic approach to awareness creation and attraction of audience attention.

A report by the KNCHR observed that Kenya is sluggish in reporting human rights issues. Pointing at 2017 election outcome, the report indicated gross human rights violations that resulted in injuries, loss of life and property, bribery, misuse of public resources, misuse of children and school grounds for campaigns, incitement and electoral related sexual and gender-based violence (KNCHR, 2018), most of which were neither reported nor punished. This raises the question on the awareness level on human rights in the rural areas with Osler and Starkey (1995) adding that majority are not acquainted with such information and thus resulting in low awareness levels. This study attempted to cover existing spaces in, looking at local language radio station on human rights awareness alongside education by *Omuhabini* radio programme in Emuhaya Sub-County of Western Kenya.

1.4 Research Objectives

1.4.1 Main objective

The study's overall objective was to analyse how Mulembe FM's local language radio programme *Omuhabini* plays out on human rights awareness and education in rural Kenya.

1.4.2 Specific objectives

- i. To explore the aspects of human rights that Mulembe FM's *Omuhabini* programme educates rural people about, in Emuhaya Sub-County.
- ii. To examine how Mulembe FM's *Omuhabini* programme educates targeted audiences on human rights in Emuhaya Sub- County.
- iii. To assess the factors that hinder effectiveness of *Omuhabini* programme in relaying information on human rights education in Emuhaya Sub-County.
- iv. To establish the role of the audience in promoting the effectiveness of *Omuhabini* programme.

1.5 Research Questions

1. What issues and aspects of human rights does *Omuhabini* programme educate rural people in Emuhaya Sub-County?
2. How does Mulembe FM's *Omuhabini* programme educate targeted audiences on human rights in Emuhaya Sub- County?
3. What are the factors that hinder effectiveness of *Omuhabini* programme in relaying information on human rights education in Emuhaya Sub-County?
4. What is the role of the audience in promoting the effectiveness of *Omuhabini* programme?

1.6 Rationale and Justification of the Study

According to Mihr (2009), global human rights awareness and education are urgently needed due to high number of citizens unaware of such thus leaving room for trampling upon by their respective governments. The Kenyan constitution is clear on the human rights every citizen ought to enjoy, but arguably most people aren't acquainted with such information many on account of lack of interest in knowing or language barrier. Against this backdrop, the local language radio stations are a good avenue of educating or creating awareness on human rights to the general public due to their ability to reach quite a number of people who mostly fall victims of human rights abuse.

1.7 Significance of the Study

This current study would help in bridging existing gap in literature regarding the role of local radio language in creating awareness and educating the rural people on human rights in Kenya. Additionally, this study significantly gauges the place of radio programme(s) in educating the targeted audience on very vital societal issues like human rights. Based on the study outcome, the producers of such programmes would improve on those strengths. On the other hand, the study may end up playing a vital role in assessing the challenges faced by radio programmes in educating the target audience, out of which the producers can improve on their work and help the community, ultimately.

1.8 Scope and Limitation

Ipali and Tongoi locations in Emuhaya Sub-County, Vihiga County, Western Kenya was the study area. The two locations have the highest number of people who listen to local radio programmes in the Sub- County, specifically the *Omuhabini* programme

(KNBS 2019). As such, the study was limited since only two locations were the area of study, yet Mulembe FM covers a wide geographical area let alone the other remaining sub-counties of Vihiga County. The study focuses on Mulembe FM rather than other radio stations broadcasting in the Sub-County and the focus was *Omuhabini* programme specifically aired on Mulembe FM.

1.9 Operational Definition of Terms

Radio: A channel of mass media, which broadcasts issues of societal importance via audio.

Local Language Radio: A channel of mass media, which broadcasts issues of societal importance via audio in the local dialect with content meant for that particular region in which the language is spoken.

Human Rights: The basic rights and freedoms for every individual in any part of the globe.

Human Rights Awareness Creation: Informing or educating the public or a particular target of individuals concerning their human rights.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

The analytical framework (relevance of radio in communication and awareness creation, and human rights) and theoretical framework are presented in this chapter.

2.2 The Relevance of Radio in Communication

The developments in technology and rise of mobile phones with radio systems has led to personalisation of radio. Majority of people can now access radio from anywhere. Compared to the past where people would sit and chat while digging, grazing or across homesteads radio has entirely brought life to communities (Cohen & McIntyre, 2019). It has provided an interactional platform with easy accessibility.

Accessibility of radio is wide and all over. Majority of people now listen to radio while on route, in workplaces, homes or even while driving. Radio delivers information and entertainment on a twenty-four-hour basis thus multi-tasking is evident also seen as a source of inspiration throughout the day. Studies have shown that the ability to access radio while driving, over work-breaks and while travelling has enhanced listenership as they are braced with latest information at their convenience (Bunce, 2011; Cohen & McIntyre, 2019). Other studies have revealed effectiveness of radio when used alongside other media specifically on creating brand awareness, advertising, page views and overall gain on sales (Okoth, 2015; Adebumiti, 2016).

The persuasiveness through voice and word selection makes radio to stand out as a tool for brand promotion, advertisement, building trust and creation of sustainable business. This is done through presenter mentions, chats with the audience among others

(Bunce, 2011; Adebumiti, 2016). Compared to other media that may not be mobile friendly, radio provides a similar experience across all platforms. The advancement and emergence of new technology further makes radio more appealing and friendlier to its audience who have become more active through call-in, talk shows, SMS and social media presence among others. There has been an overwhelming change in radio broadcasting, making it an interactive platform with active listeners as opposed to passive audience (Levine, 2011; Mwangi et al., 2017). Amidst the current age of changing technology, radio delivers an intuitive platform for interacting with product users thus forming an unmatched advertising platform through real life conversations.

By putting all these into perspective, Mogambi and Ochola (2015) argue, community-based radio stations are key in promoting growth in rural areas at grassroots. This can be viewed from all perspectives including agricultural, educational, societal issues, gender-based issues, poverty-alleviation. Additionally, Adebumiti (2016) holds that such a grassroots communication approach is also important in promoting social, economic and religious change as well as dealing with human-rights issues. Nonetheless, Cohen and McIntyre (2019) posit that local language radio stations can be harmful because they reach a wider audience and communicate in language well understood by the target audience and, therefore, it wrongly used can be sources of tribal divisions, wrong information, and political intolerance, juts to mention a few.

2.3 The Relevance of Radio in Human Rights Awareness

Communication is the process of transferring information and understanding from one individual to another (Anifowose, 2013). Communication is the main component in individual interactions upon which members of a group are able to work together. It is the

basis for all human interaction for all group functioning. Relevance of radio in development communication has remained due to its relevance in delivering appropriate messaging (Mogambi & Ochola, 2015). Its multifaceted nature enables radio to serve multiple purposes other than information source. It helps in mobilisation, voicing issues, capacity building and creation of positive conversations in the society. Irrespective of region, radio is highly ranking in information sharing. Despite the variation in literacy levels, radio can easily reach everyone in their own language of understanding (Okoth, 2015).

The relevance of radio in creating awareness and educating people on matters of societal importance are conspicuously evident in the literature. Beginning with the Africa, studies have noted that local language radio stations as important for disseminating agricultural content using vernacular language that is easily understood by farmers in regions of Northern Ghana (cited in Mogambi & Ochola, 2015). Similarly, Ariyo et al. (2013) in Nigeria also depicted reliance on radio for accessibility of information on agriculture and related technology. Adebumiti (2016) in his study in Nigeria found that community radio had a great impact in awareness creation on government policies.

In Kenya, studies have found that the community Radio (Serian FM) had worked in tackling issues of women in communities such as Samburu (Mogambi & Ochola 2015). Additionally, Okoth (2015) found that listeners of local language radio station, Ramogi FM, which targets the Dholuo speaking people of Kenya, had been economically impacted through focused educational programmes. Moreover, Mwangi et al. (2017) found a significant relationship between vernacular-language radio stations and societal involvement in the devolve government. Also, Ogenga (2019) who studied North Rift found a direct relationship between community-based radio and management of conflicts.

Nonetheless, Rwanda genocide revealed that radio (local language radio stations) could also aid in promoting violence if not monitored (Frohardt & Temin, 2007). Such could contribute to significant violation of human rights. In Kenya, the Waki and Kriegler reports that were released after the post-election violence (2007/2008) also depicted local radio stations as a promoter of violence (Ogenga, 2008; Cheesman et al., 2019). The findings revealed that some stations could have induced violence by painting negative ethnic pictures (Cohen & McIntyre, 2019). The radio stations were found to have gone against certain journalistic codes of conduct through their content (CCK, 2012).

2.4 Media and Human Rights in Kenya

As per the Kenya's constitution, there are a number of rights and fundamental freedoms to be enjoyed by the citizens. They include: right to life, equality, human dignity, freedom and security; freedom from slavery, servitude and forced labour; right to privacy; freedom of conscience, religion, belief and opinion; freedom of expression; access to information; freedom of association; right peaceably and unarmed, to assemble, to demonstrate, to picket, and to present petitions to public authorities; right to political choices; freedom of movement and residence; protection of right to property; right to fair labour practices; right to a clean and healthy environment; economic and social rights; every person has the right to use the language, and to participate in the cultural life, of the person's choice; the right to marry a person of the opposite sex, based on the free consent of the parties; consumer rights of having goods and services of reasonable quality, information necessary to gain full benefit from goods and services, protection of health, safety, and economic interest, and compensation for arising loss or injury; the right to administrative action that is expeditious, efficient, lawful, reasonable and procedurally fair;

justice for all individuals by the state and, if any fee is required, it shall be reasonable and shall not impede access to justice; rights of arrested persons; rights of persons detained, and fair hearing.

The media significantly influences our lives in ways we think and what we think. All forms of media digital, print and radio offer information on daily and real-life issues (Middleton, 2018). Consequently, the media influences what we see as news, key issues, matters of concern and draws our attention to such matters as deemed important through framing of messages. The media therefore acts as source of information on human rights.

2.5 Mass Media and Human Rights Promotion

The role of mass media has broadened to capture both instances of promotion and violation of human rights. It plays an active role in promoting and protecting human rights through framing of messages in ways that induce change. It also encourages dialogue and conversations around such issues and ensures reporting of the same. A keen look at issues reported by the media, majority have aspects of human rights considering the fact that freedom of media is also a human right. It draws audience attention to human rights issues and depicts relevance of this to the audience.

One of the main roles the media is setting the agenda. As observed by Wallinger (2010), agenda setting role makes the public to see relevance in issues as depicted by the media human rights alike. Through airing human rights programmes, the media is able to contribute to sharing and dissemination of such issues (Apodaca, 2018). Similarly, media should aid in peace keeping, regional understanding by promoting positive life-values. Activists and human rights organisations gain publicity from the media making their initiatives visible and appreciable by the public. In its role the media largely helps in

sensitising people on individual rights. Media also helps in formation of opinions, attitude change and influences outcome of various human rights campaigns thus a change agent both at individual, community, and government levels.

According to Mwangi et al. (2017), African countries have also embraced the media in addressing crucial matters. In their study, it was established that interactive radio shows were embraced to sensitize the public on security issues. Another study in Mali also found that community-based radio was effective in exposing corruption thus contributing to transparent and accountable system of managing communal resources (Mwangi et al., 2017). The same is evident in Kenya as highlighted above in the studies conducted by Mogambi and Ochola (2015), Mogambi (2011), Booth (2015), Mwangi et al. (2017), and Ogenga (2019).

2.6 Constraints on the Media Role in the Promotion of Human Rights

The journalistic role and that of the media in promoting and protecting human rights is one that has encountered several challenges both governmental and organizational. Additionally, lack of adequate information on human rights makes it difficult for journalists to adequately report on human rights issues (Paluck, 2017). Writing on such issues becomes problematic due to a lack of understating of the existing laws and conventions on human rights. Fear among journalists in addition to low awareness level form major setbacks in airing human rights content.

Studies have indicated that media places less sensitivity on socio-economic and cultural human rights issues with much framing on the political aspects (Shameem, 2015). The low public awareness on human rights is attributed to the media coverage which places less focus on the same with most of these issues often ignored. The expected impact of

mass media on human rights agenda is yet to be realised. More focus is needed on ensuring access to human rights information and educating the public on how to apply that information (Shameem, 2015).

Restrictions by the law and government interference is also major hindrance in addressing human right issues by the media. Censorship, restrictions on accessing official data, state administrative issues and restrictive laws therefore hinder the freedom of media and journalists (Shameem, 2015). In Kenya and Africa by extension, political influence plays a major role in interfering with media (radio) democracy and transparency, controlling on what is to be aired and not to the general public (Okinyi, 2018). Additionally, lack of exposure and knowledge of journalists on human rights are impediments to dissemination of information on such issues to the general public, leading to dissemination of distorted and incorrect messages to the public (Okinyi, 2018).

2.7 Theoretical Framework

2.7.1 Framing Theory

According to Goffman (1974) individuals explain things happening around them through primary frames. Other scholars, (Baran & Davis, 2009; Goffman, 1974) also note that according to framing theory the media highlights certain issues and gives them meaning. Framing of messages influences how individuals understand issues or facts presented to them. This also has an impact on their attitude and behaviour. Scheufele and Nisbet (2007) add that media frames set up dialogue and conversations among individuals. Other studies have assessed how frames are built. Scholars argue that social and professionalism of journalists also influence framing of news (van Dijk, 1985).

Framing theory was considered adequate in addressing the study objectives. Applying this theory to analyse local language radio programmes by looking at their role of disseminating information on human rights awareness in rural area of Emuhaya Sub-County, Western Kenya, the study sought to analyse framing of Mulembe FM's, *Omuhabini* programme in terms of messaging, time and language of dissemination. In designing the programme, the emphasis of the research was on the examination of the effectiveness of *Omuhabini* programme in educating targeted audiences on human rights and assessing the factors that hinder the effectiveness of *Omuhabini* programme in Emuhaya Sub- County.

In applying framing theory, this study aimed at establishing how Mulembe FM frames content to reflect the human rights needs of Emuhaya Sub-County which majorly centres around child abuse, sexual abuse, early marriages, and gender-based violence. Content framing in this case involves the use of the right language considering the

variations in dialects among the locals making up the community. There is also the use of technical experts who authoritatively provide the needed information and provide guideline on the same issues including Government interventions. The theory therefore formed a basis for analysing the radio station's message and news formation for effectiveness by looking at the overall impact of these messages on its audience in terms of educating them on human rights issues as well as the challenges arising from reliance on the *Omuhabini* programme owing to its content and messaging.

2.7.2 Participatory Communication Approach

Participatory communication approach is earlier traced in Plato theory of participation (*methexis* in Greek) and referred to the relation existing between sensible objects and the Platonic Ideas or Forms, and between the Ideas themselves. Plato in his Dialogues' *Parmenides*', *'Phaedo*', *'Republic*', and *'Sophist*' never lived to resolve primarily the relationship. In addition, Servaes, (2008) argues that the participatory paradigm of development stemmed from the dependency theorists who were looking for a new way to development. The World Bank, (1996), posits that citizen involvement has become the dominant approach in all development initiatives for there to be meaningful social change. Beneficiaries of those programmes and policies are key contributors in decision making process.

Gumbo (2013) argues, participation paradigm emphasizes the empowerment, cultural reality and multidimensionality in the approaches of development. The model posits that development cannot be approached from a linear perspective as the citizens also have an obligation to participate in the development of their future and in realizing their goals. Mefalopulos (2008) argues that participation model is grounded in a two-way

dialogue among the implementer and the beneficiaries. This model views the beneficiaries of development as active participants in the attainment of their development goals while previous theories viewed them as passive.

Participatory approach is therefore an important paradigm in promoting human rights awareness as it strengthens community's and citizen's empowerment in these processes. Thomas (1994) asserts, participatory approach is significant as it allows people and communities to define their future rather than becoming observers in their development plans. Inagaki (2007) asserts, "the approach faces operational challenges of imbalance among actors that threatens the integrity of a participatory strategy". Inagaki further argues that the approach may sometime favor the elites in the society at the expense of the poor because of diverse social position, interests and technical background of participants. A flexible framework of communication is therefore necessary for effectiveness.

According to Mefalopulos (2009), conversation aspect of participative communication, enhances sharing of individual beliefs and point of view. This in turn empowers the public through exploration of information such as those related to human rights that need to be improved. By actively engaging community members through local radio stations right from the start and by seeking a broader consensus around issues affecting them, participative approach is slowly becoming a crucial tool. Audience participation increases the sense of ownership, enhances programme sustainability and reduces conflicts and misconceptions around such issues. This formed a basis for analysing *Omuhabini* programme on grounds of programme effectiveness towards enhanced awareness and role of audience on human rights issues by the people of Emuhaya Sub-County as a basis for promotion of the welfare of the society.

2.7.3. Human Rights Approach to Development

Theis (2003), posits that human rights approach encompasses development by combining human rights and communal activists in promoting justice, freedom and equity. The approach enhances accountability of leaders as well as empowering individuals to seek their rights. Local language radio programmes can therefore contribute by involving duty-bearers and community members in their programmes thus contribute to redressing situations of violations.

This approach was useful in analyzing effectiveness of *Omuhabini* programme in raising awareness on human rights in Emuhaya Sub-County. The ability to address these issues would involve analysis of the actual status, identifying vulnerable members and a major focal point on key tenets. This approach proposes that rights-holders be active in issues regarding their lives.

The study drew strengths of human rights approach which includes anti-discriminatory principle as observed by Oberoi (2009) to address the objectives. The other strength is suitability in reinforcing spirit of nationality among vulnerable individuals such as women and children in the society. Studies by Duni et al. (2009) have also reinforced this principle. Gauri and Brinks (2008) and Young (2012) advocates for this approach pointing its relevance in providing lawful ways on how individuals can improve their conditions. The theory was useful in providing the framework and principles for analyzing the effectiveness of *Omuhabini* programme in terms of messaging, participation, and audience inclusivity as a way of enhancing human rights awareness in Emuhaya Sub-County.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This section of the paper contains research design (including but not limited to study site, research method, data needs, types, and sources, population, sampling procedure and data collection, data analysis, and data presentation), data validity and reliability and ethical issues.

3.2 Research Design

Richey (2007) posits that a research design deals with selection of participant, planning on how to collect data and other tasks that make up the process of research. In identifying an appropriate design for this study, a balance was achieved between the strengths and weaknesses offered by a variety of approaches consistent with current study problem. Among all these, this study used descriptive design. A descriptive design is employed where the issue under study is identified, and the participants describe specific themes of the study area. The method helps to collect information from the respondents hence improving research quality.

Creswell (2013) posit that a descriptive research design aims to provide information about a particular phenomenon as it is, describing its properties or characteristics and explaining any emerging relationships. This design was appropriate since this study was interested in describing the aspects of human rights that *Omuhabini* programme educates rural people about in Emuhaya Sub-County and understand the educative role of the *Omuhabini* programme among the locals.

The study was also keen on understanding and describing the views, opinions, and experiences of the participants on the research questions and therefore employed a qualitative descriptive case study approach. This design helped to develop a well-grounded picture of how Mulembe FM, a local language radio station through *Omuhabini* programme has been used to create human rights awareness in Emuhaya Sub-County, western Kenya.

3.2.1 Study site

This study was done in two locations: Ipali and Tongoi in Emuhaya Sub-County Vihiga County bordering Nandi on the eastern side, Kisumu on the southern, Siaya on the western side and Kakamega on the northern side (Vihiga County Government, 2020). Emuhaya Sub-County has a population of 97,141 of which 46,507 are male and 50,633 are female (KNBS, 2019). The Sub-County has a total area of 89 km² with the population density of 1091 people per square kilometre.

The Sub-County has two locations namely Elukongo and Luanda (Mulukhoru) and is majorly inhabited by Luhya speakers. The inhabitants of Emuhaya practice mixed farming and some of the crops grown are sugarcane, maize, beans, and millet. Despite having good climate and soils, farmers mostly practice subsistence farming.

3.2.2 Research Method

This study used the qualitative method. This study involved human rights awareness and education, which was determined qualitatively. The basis is that this method allows for understanding meanings developed by individuals, experiences, opinions, and

reason about the world around them as advanced by Merriam (2009). The method helped to explore the aspects of human rights that *Omuhabini* programme educates rural people about, to examine the effectiveness of *Omuhabini* programme in educating targeted audiences on human rights in Emuhaya Sub County and assess hinderances to effectiveness of *Omuhabini* programme in Emuhaya Sub- County.

3.2.3 Data Needs, Types and Sources

Primary data which is fresh in nature and has not been collected for any other research in the past was used in the study. Primary data is specifically focused on the phenomenon which the research aims to address (Treiman, 2014). Additionally, secondary data was also used to complement the primary data. This was also used to enrich the study and have complete analysis of the issues under study.

3.2.4 Population, Sampling Procedure and Data Collection

Purposive sampling was used to identify three key informants; one producer (K1), one presenter (K2) (*Omuhabini* programme presenter) and one station manager (K3) who are from the radio station. They were subjected to face-to-face interviews. The station manager was selected because she was found to oversee the station's daily activities, quality assurance and compliance as well as overall regulation of programming for effectiveness. The programme producer oversees content, messaging writing script and managing the presenter thus would help to understanding the process of message framing, timing, and targeting. The programme presenter on the other hand runs the show thus would give feedback on overall delivery of the show based on feedback from listeners. According to Baxter (2003), purposive or judgmental sampling is a technique that involves

choosing participants on the basis of their knowledge of the topic under study as well as availability and willingness.

Participants for the focus group discussions who were 18 listeners of *Omuhabini* programme on Mulembe FM were identified using snowball sampling technique, commonly employed in social sciences to study individuals who do not want their identities revealed like in the current study that involves the vulnerable, the perpetrators and the subjects to human rights violation. The first sample of 9 participants were drawn from convenience sampling after which they were asked to nominate other participants.

The participants were divided into two focus groups consisting of 9 individuals each. The selection of listeners was based on their frequency of listenership, active participation in SMS and call in with a diversification to include social media category to allow inclusion of both digital and non-digital listeners in the study. The researcher was keen to include listeners across the entire area of study thus sampling was done until data saturation.

3.2.5 Data Analysis and Data Presentation

Thematic approach was used to analyse the qualitative data collected through interviews and FGDs. It is a simple and straight-forward form of qualitative analysis involving six phases (Braun & Clarke, 2020). The researcher listened to the audio recording to familiarize with the data, transcribing and storing data in word format. The step two involved preparing initial codes by carefully attending to codes, labelling, and categorizing for further process. In phase three, the researcher prepared for identifying themes where the researcher built theoretical framework adequately. Phase four provided the researcher

a chance to relook at the established themes. Phase five, the researcher named the themes and lastly, phase six, involved interpretation and reporting.

3.3 Reliability and Validity

According to Mugenda & Mugenda (2003) reliability refers the ability to generate consistent data from a selected research instrument. Validity on the other hand as posited by Cooper and Schindler (2006) refers to the extent to which a research instrument measures what its designed to. Semi-structured interview guides were used thus helped to enhance validity and reliability by ensuring the interview sessions were systematized and flexible which ensured gathering of independent information.

The semi-structured interview guides equally were reviewed by experts through a duly constituted panel thus ensured proper realignment of the objectives that formed the basis of the data collected. Reliability and validity of the study was equally ascertained by the fact that the researcher has a legal professional background (therefore more conversant with human rights issues), has worked with a publicly trusted media station, Royal Media Services, the parent company of Mulembe FM, and properly done referencing.

3.4 Research Ethics

The study was keen on addressing ethical concerns disclosure, consent by participants, credible data sources among others. Consequently, participants were asked to give consent before taking part in the study (Saunders et al., 2012). Additionally, participants were given unique identities to avoid compromising on their individual identities. Data collected was used for the purpose of the study as prior communicated to the participants.

CHAPTER FOUR

DATA FINDINGS, ANALYSIS, AND INTERPRETATION

4.1 Introduction

The section details findings on the role of Mulembe FM, a local language radio station in disseminating human rights awareness information in Emuhaya Sub-County, western Kenya. It comprises of an explanation on how the data was analyzed, presented and interpreted. Feedback from interviews was analysed qualitatively using thematic approach and was presented in narrative and prose form.

4.2 Response Rate

The study targeted three key informants from the radio station who were subjected to face-to-face interviews including the station manager, programme producer and *Omuhabini* programme presenter. Eighteen listeners were selected; the first nine were selected using convenience sampling while the remaining were selected through snowball technique. Due to the small number of the participants subjected to face-to-face interviews and the group of 18 sampled for group discussions, all the respondents as targeted were reached. The results were therefore interpreted based on the responses given by the respondents on the basis of the research questions and the interview questions.

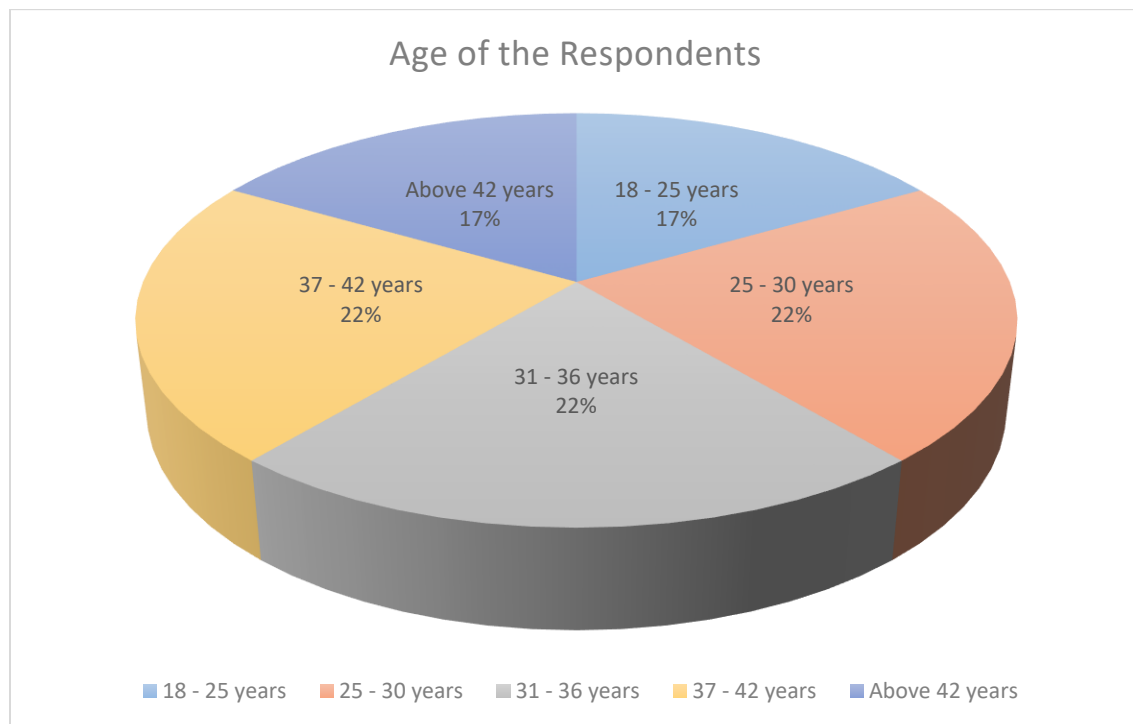
4.3 Demographic Characteristics of Respondents

The study sought to determine various demographic characteristics of the targeted listeners and the managers who were interviewed. These included the age, gender and level of education.

4.3.1 Age of the Respondents

During the focus group discussion, the participants were asked to indicate their ages. The findings are as analysed in Figure 4.1:

Figure 4.1: Age of the Respondents



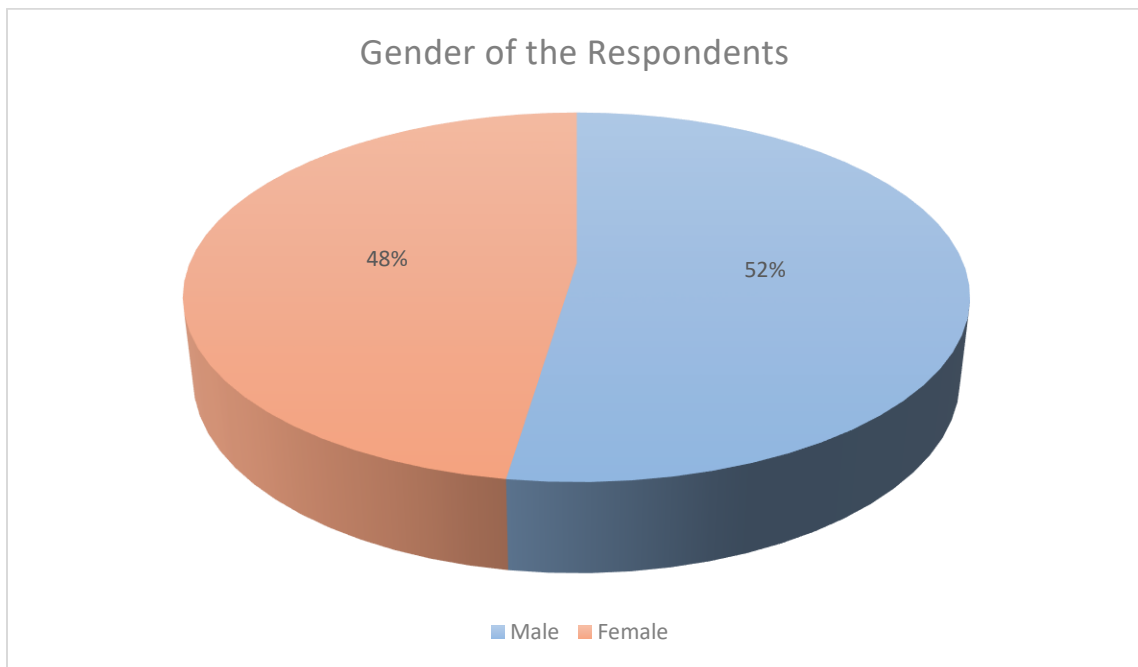
Source: Research Data (2021)

Figure 4.1 above shows that there was a balanced mix of age group among the respondents. Those aged between 18 – 25 years and those above 42 years of age represented 17% of the respondents’ while those aged 25-30 years, 31-36 years and 37-42 years each represented 22% of the respondents. The balanced mix of age groups implied a good representation making the data collected to be more reliable. Human rights awareness across all the age groups indicated that the radio station reached across the age groupings without discrimination.

4.3.2 Gender of the Respondents

Gender inequality is the most pervasive form of inequality around the world and a pressing human rights concern. The study sought to establish the gender of the respondents and the outcome is as given in Figure 4.2:

Figure 4.2: Gender of the Respondents



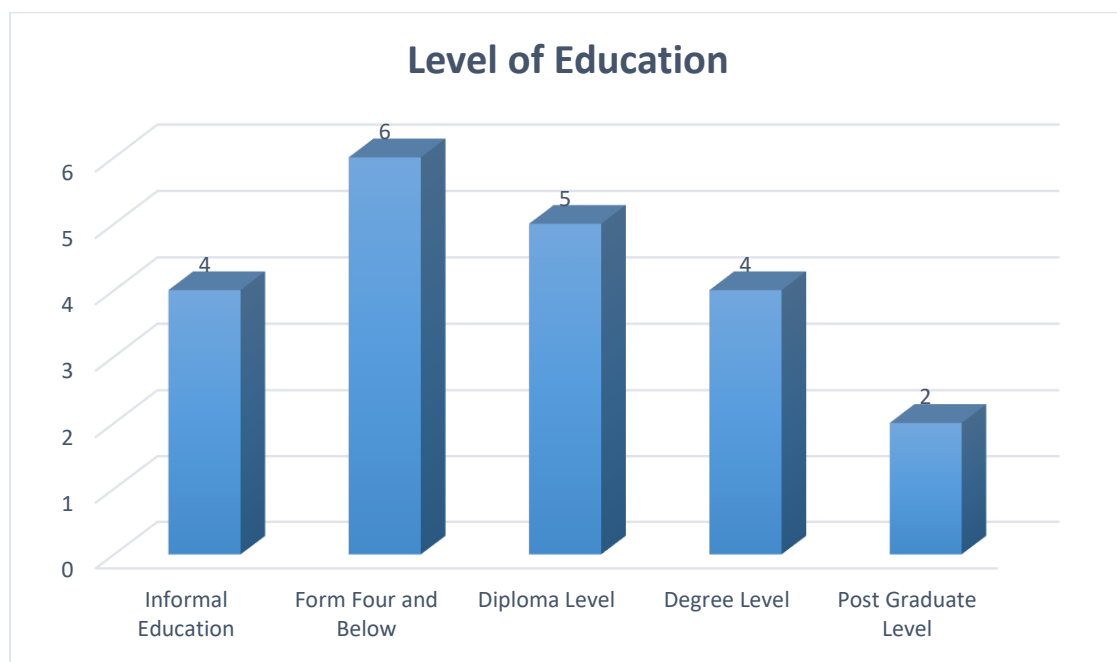
Source: Research Data (2021)

Indication of Figure 4.2 above is that the respondents had a balanced gender with 52% being male and 48% female which was an indication of adequate gender equality. The argument is that progress on gender equality is fundamental for realizing human rights for all, creating and sustaining peaceful societies, and building socially inclusive and sustainable development trajectories where the benefits of development are equitably shared.

4.3.3 Level of Education

The study sought to establish the education level of the respondents that forms the basis of awareness. This was equally meant to show that the radio station has commendable listenership from the target audience of different education backgrounds. The findings are as in Figure 4.3:

Figure 4.3: Level of Education



Source: Research Data (2021)

The findings indicate that majority of the respondents had qualifications below form four, followed by those holding diploma qualification and then those with degree and informal education. The least number were those with post graduate qualification who were the managers. The appreciation of the different educational levels is based on the fact that education has been formally recognized as a human right since the adoption of the Universal Declaration of Human Rights in 1948. This has since been affirmed in numerous global human rights treaties, including the United Nations Educational, Scientific and

Cultural Organization (UNESCO) Convention against Discrimination in Education (1960), the International Covenant on Economic, Social and Cultural Rights (1966) and the Convention on the Elimination of All Forms of Discrimination against Women (1981). These treaties establish an entitlement to free, compulsory primary education for all children; an obligation to develop secondary education, supported by measures to render it accessible to all children, as well as equitable access to higher education; and a responsibility to provide basic education for individuals who have not completed primary education.

4.4 Local Language Radio and Human Rights Awareness

The study sought to assess local language radio and human rights awareness and education in the rural Kenya. Specifically, the study focused on the aspects of human rights that Mulembe FM's *Omuhabini* programme educates rural people about in Emuhaya Sub-County; examination of the *Omuhabini* programme in educating targeted audiences on human rights in Emuhaya Sub-County and assessment of *Omuhabini* programme in Emuhaya Sub-County on human rights awareness. The analysis was based on results of the three informants interviewed and the outcome of the two focus group discussions for the 18 participants who were active listeners of the programme.

4.4.1 Aspects of Human Rights in *Omuhabini* Programme

The first objective was to identify the aspects of human rights education aired by *Omuhabini* Programme. The radio station informants interviewed stated that the main aspects of human rights issues that the listeners report about and forms the basis of the programme include, gender-based violence such as wife battering and sexual abuse, social

insecurity, need for protecting children rights prone to child labour, early marriages, and corruption. The programme presenter explained that members of the community often call to learn more on corruption issues and how the government is working on creating a transparent and accountable police force. *“Our listeners also pose questions on how to embrace their right to information,”* said K2. In Kenya, relationship between the police-force and individuals hasn’t been good owing to lack of understanding of their rights. (Gjelsvik, 2020), Explains the programme presenter.

“With all these issues happening, I saw it necessary to sensitize the audience and ensure they are alert,” added K2.

The study established that indeed *Omuhabini* programme addressed issues on gender-based violence. K1 explained that *“the presenter begins with sensitising the listeners through small dialogues and call-ins by the listeners for clarifications.”* K1 added that *“the talk-show discusses the issues around violence against women and girls which is rampant in Emuhaya Sub- County, and listeners call the station to pose questions as well as provide suggestions.”* The programme presenter also explained that the talk show enables two-way knowledge sharing and helps to address issues of violence saying, *“through the talk shows, the listeners are now able to hold authorities accountable for anti-social activities especially during the lockdown”* expressed K2.

It was established that the *Omuhabini* programme stresses on the need to report gender-based violence. The awareness created by *Omuhabini* programme has resulted in sensitization of both the public and authorities resulting in setting up of official reporting desks for such incidents in police stations. *“We are happy to have a local language radio.*

I am now confident about where to go in case my husband beats me as he has always done for years,” said PP1 during the first focus group discussion.

Participants in the second focus group discussion also shared the same opinion about *Omuhabini* programme. One of the participants expressing satisfaction with the programme, PP10 said, *“We receive useful information on-time that covers a diverse range of subjects that concern us including early marriages, sexual abuse, wife battering, child labour all of which affect us in Emuhaya Sub-County.”*

Further, the study found that the programme focused on activities to denounce gender-based violence, child sexual abuse, early marriages and high school dropout rates. *“Omuhabini is a good programme. It has helped me save my children from being forced to marry at a young age and being sent to work as house helps because I now understand why this is wrong,”* expressed participant PP11 from FGD 2 adding that she has 8 girls and no male child. The male participants in the FGD also shared the same views adding that parents are now beginning to focus more about their children welfare including nutrition and good upbringing and protecting them from child labour since boys were also sent to work as shamba boys.

4.4.2 Education Programmes by *Omuhabini* Programme for Targeted Audiences

The second objective was to examine how *Omuhabini* programme educates targeted audiences on human rights in Emuhaya Sub- County. The listeners and presenters were asked to explain the extent to which the *Omuhabini* programme is effective in offering such education. The basis of the question was that *Omuhabini* programme could facilitate the disadvantaged and vulnerable groups of the country by raising their voice, focusing their problems, expressing their modern updated ideas, and thinking for the development

of the whole nation. It could play a significant role for the rural development through emphasizing agriculture, education, health and sanitation, recreation, and social problems of a target audience. Regarding human rights issues, Mulembe FM through the *Omuhabini* programme would help in creating awareness of the existing human rights issues and passing information through call in and SMS during shows to educate the listeners on how to deal with the identified issues.

The participants in the two FGDs indicated that the *Omuhabini* programme had become the best medium to deal with local problems by giving them a voice to the voiceless, enabling them to speak and make their opinions, grievances and ideas known to those who have the power to make decisions. PP3 added, *“I have personally learnt a lot and have been able to educate my fellow women in the market and church on what human rights really are.”* Further, the participants in both the focus groups and the key informants indicated that through radio, anonymous callers have an opportunity to air real human rights issues in the society without feeling intimidated in any way. The programme presenter indicated that most of the female callers feared being recognized as they talk about sexual abuse and wife battering as this was seen as sharing private matters in public by the society. *“By having a clear understanding of the audience, Omuhabini programme would be able to mitigate these problems by addressing them on air,”* added K2.

It was also established that the programme serves to bring the targeted members together in solidarity, focusing on general public’s day-to-day concerns and helps in realizing local demands and aspirations with respect to human rights issues. In this sense, the programme aims to enrich the livelihood of the local people, through the human rights-based content that is created by the people and for the people. The station manager (K3) said that they *“we collect content by going to the field and also conduct surveys on our*

listeners.” Additionally, the programme presenter, station manager and producer were all of the view that the audience “understands their rights better” based on the surveys they do to collect feedback from listeners; and that the radio programme tend to “create awareness and offer more education regarding the rights of the members of Emuhaya Sub- County”.

K3 further stated that, “*through human rights radio show and open forums, we hope to reach people of different professions and social backgrounds*”. She continued to state that, “*there are so many issues not addressed such as women’ rights for instance, that would reach masses if they were broadcast on radio.*”

The participants in the FGDs further indicated that through the programme, human rights education spreads across the society and they feel empowered. They indicated that if they continue listening to the programme, it will help to bring people to a level of understanding such that they can change the negative perception that human rights activism is an issue of “making noise, protesting and demonstrating in public” as this is what most people in the society think. The programme producer (K3) further emphasized “*the programme is about helping others understand and demand for their human rights.*”

It was also established that Mulembe FM broadcasts programmes that cater for vulnerable and marginalized groups and encourage them to share their ideas and views on air. Both the producer and the presenter of the programme were of the view that disadvantaged and vulnerable groups in the society would be able, through the broadcast of the programme to communicate complaints and human rights issues happening to the people.

Finally, the study established that mobile phones have greatly increased and improved the extent to which the listeners can interact with the programme presenters.

They have facilitated closer engagement and sharing of information regarding human rights concerns by call in, text messages, WhatsApp, Facebook, Twitter and even YouTube. All these were found to complement radio programming, providing news updates that are not as easily censored, and sensitize the public to the programme. Additionally, it was established that texting and online channels is a solution to jammed lines during call-in programmes, allowing more people the possibility of sharing their opinion.

During the key informant interviews K2 stated that: *“the level of audience participation during Omuhabini programme is above average across all forums.”* The presenter added that this interaction is not just a way to measure programme’s popularity but also of its effectiveness in terms of depth of reach and understanding. The station manager also echoed this stating that *“audience participation has generally increased with availability of smart phones”* adding that *“participation is fair since a good number participates through different channels like social media, calls and SMS,”* expressed K3.

4.4.3 Factors that Hinder the Effectiveness of Omuhabini Programme

Radio programmes play a very important role especially in educating people regarding human rights issues. There are, however, a number of factors that affect the effectiveness of such programmes. *Omuhabini* programme faces a number of hindrances as explained by the presenters/ hosts.

One of the key hindering factors to the use of radio programme in disseminating human rights information was identified to be poorly trained employees. It was established that the presenters at times are not properly trained and do not understand how to report

such sensitive issues. According to Orao (2009), inadequate professional training produces professionals that are not well equipped to effectively perform their responsibilities. The presenter stated that *“just like any other profession, media personalities must be hired on the grounds of their academic qualification and experience.* K3 added that since the focus of *Omuhabini* programme is creating awareness on human rights issues, *“the employees hired must be knowledgeable and trained on all matters of human rights”* in order to be in a position to reach out to the listeners, educate them and most importantly, help them generate solutions to the existing issues.

K2 echoed the same sentiments pointing out that *“one of the hindrances include funding and training in using radio for human rights work.”* This is explained, in most cases by the ignorance of media practitioners on the importance of local radio stations in human rights education combined with a lack of understanding on the part of some human rights activists on ways of properly engaging with the media. It was however noted that despite the hindrance, there are great opportunities in combining radio and human rights work. This is because the vast majority of households in the rural own a radio, making it an effective channel for communication.

“We found out through our research that most of our audience love radio and even carry them to the farms so it as a good channel for education on human rights which is yet to be fully embraced in this region,” said K2.

The study established that the lack of expert skills to address human rights issues and inability to understand some of the cultural issues facing women and children as vulnerable groups was very common in Emuhaya Sub-County. Lack of the requisite skills among staff of the radio station meant that they were unable to design responsive

programmes that address all pertinent human rights issues in the society. This is buttressed by the words of the station manager who said that:

“Communication skills is needed between the staff who are to address the issue and the listeners who are supposed to give their stories. At times it’s difficult to understand some of the issues affecting the listeners since some issues are strongly embedded in the local culture and are still considered in some sections as obscene to discuss them therefore making it difficult to be addressed,” expressed K3

The findings also established that poor compensation of employees resulted in poor delivery of the *Omuhabini* programme. The basis of this argument is that employees need to be motivated to enable them have enthusiasm in their work. This would be achieved through factors such as proper remuneration of the presenters. The programme presenter interviewed revealed that good compensation motivates them to improve their work performance by researching on the issues, however, poor remuneration demotivates them from working hard towards ensuring the listeners get the necessary information regarding human rights.

The study also established that the radio programme faces challenge of effective and quality programme production with the station manager stating that vernacular content, production quality and community involvement is not up to the needed level. The programme producer pointed to lack of adequate human resources to do it stating that *“Sometimes we simply have no one to translate certain critical legal issues on Omuhabini programme such as sexual abuse. So, we end up with a different language in between what is meant to be vernacular radio programme which is often quite frustrating to our listeners,”* said K3. It was established that this arises from lack of adequate skilled and

trained staff and lack of funds. In addition to this, the participation from the people was found to be a major problem arising from the same with the programme presenter stating that “the number of participants is average and we need all listeners on board.” The reality is that no local language radio can survive without participation of people, as it demands more participation of the listeners.

Participants from the FGDs also agreed to the views of the informants interviewed. One of the listeners from the FGD lamented that in many cases certain aspects of human rights are not translated from the main speakers making it difficult for listeners who are not able to understand the language to comprehend. *“I understand English and Kiswahili but if certain aspects of the programme are not voiced over in our local language, then those who don’t understand Kiswahili or English will miss out on important elements”* lamented PP5

It was established that censorship is a hindering factor with the producer pointing that some producers are often afraid when working on expository stories, and therefore approach them with trepidation and fear of stepping on the toes of powerful politicians and corporate leaders, the consequences of which are usually grave.

Another hindering factor, as voiced by the programme presenter, was dealing with inertia to change. Educating the audience on human rights was not a guarantee to immediate change in negative behaviour. For example, listeners still went ahead and participated in human rights violating actions irrespective of having been informed of the dangers.

K2 said, *“before they come and understand the dangers of human rights violating practices, most of them are either victims or perpetrators”*

4.4.4 Role of the audience in promoting the effectiveness of *Omuhabini* programme

The fourth objective was to establish the role of the audience in promoting the effectiveness of *Omuhabini* programme. The findings revealed that the audience form an important part of the programme through their active participation. All the key informants agreed that the programme helps in empowering the community on their human rights. K2 said, “*bringing people together and fostering positive dialogue for change is only possible when we involve the audience.*” Another informant K3 added that “*our audience is at the heart of the programme and have enabled effective growth and improvement through feedback.*”

Participants in the two FGDs also agreed that they have an active role to play. PP4 in the first FGD said, “the programme gives a voice to the voiceless and serves as a source for human rights and dignity and as a powerful enabler of solutions to our life challenges.” Agreeing to these sentiments PP16 added that “We are actively involved in the question-and-answer sessions. We also send SMS and call during the programme. The participants added that this has enabled content generation and active participation throughout the programme.

4.5 Discussion of Findings

The findings are based on the objectives of the study. The general objective was to assess how the local language radio has helped to champion human rights awareness and education in the rural Kenya. The findings reinforced the general belief that the media is a powerful tool capable of influencing a wide range of people making it able to shape the course of human right awareness campaign. Despite the perception of media as a tool of

communication, through objective journalism, media is a powerful tool in disseminating peace building issues, a number of which are related to human rights initiatives (Momanyi, 2015). The study established that radio was popular in Emuhaya Sub-County with listeners found to rely on radio to the extent of carrying radios to the farm. This corroborated with the findings of Wekesa and Tsuma, (2014) who established that the media plays a crucial role in facilitating information; and radio remains the predominant and most important form of media for most Kenyans particularly in the rural areas (Wekesa & Tsuma, 2014).

4.5.1 Aspects of Human Rights Promoted by *Omuhabini* Programme

Regarding the aspects of human rights that *Omuhabini* programme educates rural people about, it was established that the main aspects of human rights issues that the listeners report about and form the basis of the programme include gender-based violence such as wife battering and sexual abuse; social insecurity; early marriages; protecting the rights of children against child labour and sexual abuse; and corruption. The findings also revealed that awareness on gender-based violence through local radio programmes such as *Omuhabini* is relevant in ensuring that community-level prevention and response mechanisms are active and effective as a key output in tackling violence against women and girls, further reflecting the underpinnings of the framing theory which stipulates that “how something is presented to the audience (called “the frame”) influences the choices people make about how to process that information” (Goffman, 1974).

It was established that the radio programme stresses the importance of intolerance towards gender violence and the necessity for reporting incidents to the local authorities. Participants in the FGDs expressed their satisfaction over having a local language radio

programme where they receive useful information on subjects that concern them including early marriages, sexual abuse, violence all of which affect most women of Emuhaya Sub-County. Findings from the FGDs also revealed that *Omuhabini* programme had helped save children from being forced to marry at a young age and also being sent to work as house helps and shamba-boys. Further, the participants from both FGDs and key informant interviews agreed to the fact that gender-based violence occurs as a cause and consequence of gender inequities in the society which are mainly committed by males against females, within the context of women and girls' subordinate status in society, and often serves to retain this unequal balance further reinforcing the findings documented by the Human Rights Watch (1996). However, according to UNHCR report this does not mean that all acts against a woman are gender-based violence, or that all victims of gender-based violence are female. The surrounding circumstances where men are victim of sexual violence could be a man being harassed, beaten, or killed because they do not conform to view of masculinity, which are accepted by the society (UNHCR, 2003). This finding could therefore have resulted due to the issues of sexual abuse, early marriages and wife battering which were found to be common in Emuhaya Sub- County and which touched directly on women.

The study also found that *Omuhabini* programme addresses issues around protecting the rights of children as a human rights concern. The participants in the FGDs mentioned child health and nutrition, followed by physical or sexual abuse of children, early marriages and child labour with the programme presenter adding that when these rights are abused, young people especially girls can become vulnerable to other gender-based violence, pregnancy, sexually transmitted infections, child marriages and inter-

generational poverty. The station manager also shared the same sentiments adding that *“Omuhabini programme has helped to encourage behavioural change among adolescents and offer awareness on the need to create safe spaces in schools, churches and communities for young people to have access to remedial services and activities, such as sports and drama.”*

The study also established that many violations children face are a consequence of exploitative practices and education gaps in the community including poverty, exploitation, and violence-related cases. UNICEF (2013) assert that all children, irrespective of their economic status, race, colour, sex, language, religion, national, ethnic, or social origin, property, disability, birth or any other status have the same rights and are entitled to the same protection by the Government and deserve not just to live, but to thrive.

The findings also indicated that *Omuhabini* programme addresses the issue of corruption with the programme presenter explaining that many people call the studio to understand the government response to tackle corruption and promote transparency and accountability especially among police forces. According to the programme presenter, Listeners also ask questions on the vetting process for officers, and how they can explore their right to information and citizen participation. The presenter added that through call in, SMS and social media messages received during the programme, he realised that there was a need to get involved by educating the listeners on issues which affect their welfare. These assertions were echoed by Nogara (2009) who argued that the society believes that public welfare and the nation’s progress are hampered by corruption.

4.5.2 Education Programmes by *Omuhabini* Programme for Targeted Audiences

The second objective was to examine the place of *Omuhabini* programme in educating residents of Emuhaya Sub- County on human rights issues. The study found out that *Omuhabini* programme played a significant role in creating awareness regarding human rights. Mulembe FM through the *Omuhabini* programme was found to help in creating awareness of the existing human rights issues such as gender violence, child labour, child abuse and early marriages. The level of awareness created about children rights particularly child abuse as well as wife battering was found to have unequivocally spurred most people to abstain from such actions as well rise up to protect the rights of the child.

The study also established that the *Omuhabini* programme radio has become best medium to deal with local problems by giving them a voice to the voiceless, enabling them to speak and make their opinions, grievances and ideas known to those who have the power to make decision. It was also established that the use of radio as compared to other forms of media reduces direct intimidation of the callers. The programme presenter indicated that anonymous callers have an opportunity to air real human rights issues in the society without feeling intimidated. From the findings, the radio programme was found to enrich the livelihood of the local people, through the human rights-based content that is created by the people and for the people of the community. The *Omuhabini* programme equally helps to bring the people to a level of understanding such that they can change the negative perception that human rights activism is an issue of making noise, protesting and demonstrating in public as indicated by participants in both FGDs and Key informants.

The findings are consistent with the study by Ifeoma, Anyanwu, Adeline and Duru (2020) who found out that radio is vital in the fight against child abuse in Nigeria. Their emphasis was that media plays an important role in informing, educating, persuading and mobilizing the society into rising up against the menace of child abuse.

The study also established that in offering education support regarding human rights, Mulembe FM *Omuhabini* programme cater for vulnerable and marginalized groups in the society and encourage them to share their ideas and views on air. The programme presenter, producer and station manager were of the view that disadvantaged and vulnerable groups would be able through the broadcast of the programme to communicate complaints and human rights issues happening in the society. Based on the study findings, *Omuhabini* programme was found to provide a message of peace and refuge to victims of violence and help to listeners in making informed choices about human rights issues. “Call-in and messages during the programme reveal human rights violations, political issues, and corruption and provide listeners with advice on how to act in light of these situations.” These findings were in accordance with Kadari, (2015) who recommended that media ought to take upon its role of promoting peaceful conversations and discussions.

4.5.3 Factors that Hinder the Effectiveness of *Omuhabini* Programme

The study also sought to assess the factors that hinder the effectiveness of *Omuhabini* programme in Emuhaya Sub- County. It was established that censorship is a hindering factor. The producer mentioned that some producers are afraid when working on expository stories, and therefore approach them with trepidation and fear of stepping on the toes of powerful politicians and corporate leaders, the consequences of which are usually grave. This was attributed to lack of proper regulation and structures. This finding

is consistent with the study of Okumbe, Peel and Adagala (2017) which established that the regulatory bodies such as the Media Council of Kenya (MCK) and the Communication Authority of Kenya were leading efforts to regulate content in the interests of decency. The limitations of the MCK as a media regulatory body include lack of capacity to monitor radio stations, resulting in poor enforcement of the journalists' code of ethics.

Another hindering factor, as voiced by the presenter was established as dealing with inertia to change. Educating the audience was not a guarantee to immediate change in negative behaviour. For example, listeners still went ahead and participated in human rights violating actions irrespective of having been informed of the dangers. The presenter added that before they come and understand the dangers of human rights violating practices, most of them are either victims or perpetrators.

Another key hindering factor to the use of radio programme in disseminating human rights information was identified to be poorly trained employees where all the informants including programme presenter, producer and station manager were of the same view. It was established that the presenters at times are not properly trained and do not understand how to report sensitive issues. The station manager pointed out that since the focus of *Omuhabini* programme is creating awareness on human rights issues, the employees hired ought to be knowledgeable and trained on all matters of human rights. Echoing these sentiments, the programme presenter stated that one of the hindrances include funding and training in using radio for human rights work. It was however noted that despite the hindrance, there are great opportunities in combining radio and human

rights work. This is because the vast majority of households in Emuhaya Sub- County were found to own a radio, making it an effective channel for communication.

The lack of expert skills to address human rights issues and inability to understand some of the cultural issues facing women and children as vulnerable groups was established to be common with the station manager adding that at times “it’s difficult to understand some of the issues affecting the listeners” since some issues are strongly embedded in the local culture and are still considered in some sections as obscene to discuss them therefore making it difficult to be addressed. The listeners from the FGDs also shared the same view mentioning that some of the issues were not voiced in their local language making it difficult for people who do not understand English or Kiswahili to understand.

All the key informants pointed to poor compensations of the legal experts on the programme that resulted in poor delivery of the *Omuhabini* programme. The programme presenter interviewed revealed that good compensation motivates them to improve their performance, however, poor remuneration demotivates them from working hard towards ensuring the listeners gets the necessary information regarding human rights. These findings were in line with those of Myers (2008) who noted that media personalities are not paid well, and that this lowers their morale in carrying out their duties.

The findings from both the FGDs and Informant interviews established that the radio programme faces challenge of effective and quality programme production. The programme producer pointed to lack of adequate human resources to do it adding that sometimes the station lacks someone to translate certain critical issues of *Omuhabini* programme such as sexual abuse so they end up with a different language in between what

is meant to be vernacular radio programme which may be quite frustrating to the listeners. It was established that this arises from lack of adequate skilled and trained staff and lack of funds. This was further confirmed by findings from the FGDs that in many cases certain aspects of human rights are not translated from the main speakers making it difficult for listeners who are not able to understand the language to comprehend. “I understand English and Kiswahili but if certain aspects of the programme are not voiced over in our local language, then those who don’t understand Kiswahili or English will miss out on important elements” lamented the participant. This finding corroborated with the results of a study by Myers (2008), who established that most media personnel do not receive appropriate training prior joining the work force and during their time in the workforce thus posing a challenge on content delivery.

4.5.4 Role of the Audience in Promoting the Effectiveness of *Omuhabini* Programme

The fourth objective was to establish the role of the audience in promoting the effectiveness of *Omuhabini* programme. The findings revealed that the audience form an important part of the programme through their active participation. Findings from key informants also revealed that audience involvement was key to driving social change and programme improvement through feedback and reviews received from the audience.

The findings from the two FGDs also agreed that the audience is actively involved through SMS and call in and also taking part in the question-and-answer sessions. This has enabled content generation and active participation throughout the programme as well as source of empowerment to the audience.

4.6 Theoretical Application in the Study

The study was grounded on framing theory, human rights approach to development and participatory communication approach. The study reinforced the various principles of participatory communication approach recognizing participation as a human right and the critical role of the audience. The findings of the study indicated that *Omuhabini* programme not only created awareness on human rights issues affecting the people of Emuhaya Sub-County but instead went ahead to educate them on how to effectively deal with such issues and channels of reporting to enhance their overall welfare. Additionally, the findings revealed that *Omuhabini* programme covers important issues like wife battering, sexual abuse, child labour, social insecurities, and corruption, all of which have immediate relevance to the community. Further, the findings revealed that *Omuhabini* programme acts as a voice for the community, listeners share human rights related experiences, there problems and possible solutions, thereby increasing their emancipation leading to a significant change in the socio economic and cultural development of the people of Emuhaya Sub- County. This indeed is the basis of participatory communication approach which looks at a way in which people can greatly participate in matters concerning them for the betterment of the society.

According to Entman (1993) framing implies selecting some aspects of a perceived reality and making them more salient in a communication text, in such a way as to promote a particular problem definition, causal interpretation, moral evaluation and resolution. Similarly, aspects of framing theory were depicted in the study focusing on human rights

awareness. The study established that frames such as wife battering, sexual abuse, corruption, protecting the children and social insecurities were relatable with regards to human rights. These aspects formed the core communication messages in *Omuhabini* programme. Through *Omuhabini* programme, the people of Emuhaya Sub- County were beginning to understand and interpret issues around human rights some of which were not previously known to them yet they still existed. One of the participants pointed to how the programme had helped her to protect her girls from being sent to work as house helps and from falling victims of early marriages. This reinforces Goffman's (1974) concept of framing theory that people interpret what is going on around their world through their primary framework.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter highlights the summary of research findings, the conclusions reached and the recommendations of the study. The objective of the study was to assess the effectiveness of local language radio on human rights awareness and education in the rural Kenya.

5.2 Summary of the Findings

5.2.1 Issues and Aspects of Human Rights at *Omuhabini* Programme

The findings revealed that the main aspects of human rights issues include gender-based violence such as wife battering and sexual abuse, social insecurity, protecting the rights of children (child labour, sexual abuse and nutrition) and corruption. The study also established that *Omuhabini* programme extensively addresses gender-based violence where the presenter begins with sensitising the listeners through small dialogues, SMS and call-ins by the listeners for clarifications. The findings further revealed that the programme adopted a talk show format hence enabled two-way knowledge sharing and helps to address the human rights issues of the people of Emuhaya Sub- County. It was established that the radio programme stresses the importance of intolerance towards gender violence and the necessity for reporting incidents to the local authorities. The programme was found to be helpful in not only awareness creation but also disseminating information on subjects that concern the listeners such as early marriages, sexual abuse, violence, all of which affect most women of Emuhaya Sub- County. The findings also revealed that *Omuhabini* has helped to save children from being forced to marry at a young age and being sent to work as house helps and shamba boys.

5.2.2 Place of *Omuhabini* Programme in Educating Targeted Audiences

The findings revealed that *Omuhabini* programme had become the best medium to deal with local problems such as wife battering, child labour, sexual abuse, early marriages; by giving a voice to the voiceless, enabling them to speak and make their opinions, grievances and ideas known to those who have the power to make decisions.

Further, it was established that the programme helped to enrich the livelihood of the people of Emuhaya Sub- County, through the human rights-based content that is created through field data collection and incorporation of listeners' views in the programme through call in, SMS and social media messages share by the listeners. It was also established that through *Omuhabini* programme, the audience now understand their rights better and the radio programme tend to create awareness and offer more education regarding the rights of the members.

Additionally, *Omuhabini* programme helped to bring the people of Emuhaya Sub-County to a level of understanding such that they can change the negative perception that human rights activism is an issue of “making noise, protesting and demonstrating in public” while embracing this as a way of helping others understand and demand for their human rights. It was also established that Mulembe FM broadcasts programmes that cater for vulnerable and marginalized groups such as women and children and encourage them to share their ideas and views on air.

The study also established that mobile phones have greatly increased and improved the extent to which the listeners can interact with the programme presenters. Mobile phones were found to have facilitated closer engagement and sharing of information regarding human rights concerns by call in, text messages, WhatsApp, Facebook, Twitter and even

YouTube. All these were found to complement radio programming, providing uncensored news updates, and sensitizing the public to tune in to the programme. Finally, texting and online channels was established as a solution to jammed lines during call-in, allowing more people the possibility of sharing their opinion. This interaction was found to be not just a way to measure programme's popularity but also of its effectiveness in terms of depth of reach and understanding.

5.2.3 Factors that Hinder the Success of *Omuhabini* Programme

The study established that censorship was a hindering factor as some producers and journalists are afraid when working on expository stories, and therefore approach them with trepidation and fear of stepping on the toes of powerful politicians and corporate leaders, the consequences of which are usually grave.

Another hindering factor established by the study was dealing with inertia to change. Educating the audience on human rights was not a guarantee to immediate change in negative behaviour. For example, listeners still went ahead and participated in human rights violating actions irrespective of having been informed of the dangers and before they come to understand the dangers of human rights violating practices, most of them are either victims or perpetrators.

Poorly trained employees were found to hinder programme effectiveness where the presenters at times are not properly trained and do not understand or have skills on how to report sensitive issues such as sexual abuse and wife battering and other cultural issues that face women and children as the vulnerable groups. Inadequate professional training produces professionals that are not well equipped to effectively perform their responsibilities (Orao, 2009). The study established that since the focus of *Omuhabini* programme is creating

awareness on human rights issues, the employees hired ought to be knowledgeable and trained on all matters of human rights in order to be in a position to reach out to the listeners, educate them and most importantly, help them generate solutions to the existing issues. However, funding and training in using radio for human rights work was found to be a hinderance. It was however noted that despite the hindrance, there are great opportunities in combining radio and human rights work since the study established that the vast majority of households in Emuhaya Sub- County own a radio, making it an effective channel for communication.

The findings also revealed that poor compensations of legal experts on the programme resulted in poor delivery of *Omuhabini* programme. The findings revealed that good compensation motivates them to improve their performance while poor remuneration demotivates them from working hard towards ensuring the listeners get the necessary information regarding human rights.

Finally, the study also established that the radio programme faces challenges of effective and quality programme production. Vernacular content, production quality and community involvement was established to be lagging and not up to the required level. This was attributed to lack of adequate human resources to do it. The findings revealed that where there is no one to translate and share certain critical issues of *Omuhabini* programme such as sexual abuse the station was forced to have a different language in between what is meant to be vernacular radio programme which may be frustration to the listeners. It was also established that this arises from lack of adequate skilled and trained staff and lack of funds.

5.2.4 Role of the Audience in Promoting the Effectiveness of *Omuhabini* Programme

The fourth objective was to establish the role of the audience in promoting the effectiveness of *Omuhabini* programme. The findings revealed that the audience form an important part of the programme through their active participation. Findings also revealed that the audience helps in promoting programming effectiveness through feedback and reviews shared during the programme.

Regarding ways of audience involvement, the findings indicated that during *Omuhabini* programme the audience participated through SMS and call in and also taking part in the question-and-answer sessions. The implication is that the radio station is able to improve on its content while the audience is empowered in the process.

5.3 Conclusion

Regarding issues and aspects of human rights that *Omuhabini* programme educates rural people about in Emuhaya Sub-County, the study concluded that the *Omuhabini* programme addresses quite a number of aspects of human rights issues. The issues addressed by the programme include gender-based violence such as wife battering and sexual abuse, social insecurity, protecting the rights of children (around child labour, sexual abuse) and corruption in the context of human rights awareness and education.

The second objective was to examine the effectiveness of *Omuhabini* programme in educating targeted audiences on human rights in Emuhaya Sub-County. The study concluded that *Omuhabini* programme is indeed effective in educating targeted audiences on human rights. This is achieved through the creation of awareness regarding human rights by frequent exposure to this information in the programme. Through awareness

creation, there has been an effort by people to address the human rights violations especially the use of local administrative authority to ensure all school-going children are in school and the punishment of human rights offenders. The study also concluded that *Omuhabini* programme provides the best medium for dealing with local problems by giving listeners a voice and enabling them to speak and make their opinions, grievances and ideas known to those who have the power to make decision. The programme has therefore helped to reduce direct intimidation of the callers and participants because anonymous callers have an opportunity to air real human rights issues in the society. The study also concluded that the effectiveness of the programme is based on its ability to enrich the listeners with human rights-based content which helps to bring the society to a level of understanding such that they can change the negative perception against human rights crusaders as people against normal cultural practice. Further, that *Omuhabini* programme is effective in creating awareness regarding availability of protection for the vulnerable and marginalized groups in the society. This was achieved by pointing out the role of the police and the existing reporting mechanisms for victims. It therefore encourages wide diversity of thoughts and views from different marginalized groups, such as women and youth in the society and provide a message of peace to victims of violence.

The third objective was to assess the factors that hinder the effectiveness of *Omuhabini* programme in Emuhaya Sub- County. Based on this objective, the study concluded that *Omuhabini* programme faces the challenge of trained presenters in using radio for human rights work as well as inadequate funding. It was also concluded that censorship is also a hindrance factor arising from the fear of working on expository stories due to poor regulations. The difficulty in dealing with change was also found to be another hindrance.

The basis was that there were difficulties in dealing with inertia to change in the society. The study concluded that effective and quality programme production in terms of content production quality and society involvement in the programme equally created a challenge in the effectiveness of the programme.

Regarding the role of audience in programme effectiveness, the study found that they contributed through SMS, Call in, and during the question-and-answer sessions. The findings revealed that this was a source of empowerment to the audience while contributing to programme improvement through feedback and reviews. The study concluded that audience participation was a crucial component in the survival of any local radio station programming such as the *Omuhabini* programme.

5.4 Recommendations

Based on the study findings and the analysis undertaken, the researcher made a number of recommendations categorized into two as follows:

5.4.1 Recommendations on Issues and Aspects of Human Rights by *Omuhabini* Programme

The study found out that a number of human rights issues are addressed by the radio program including gender-based violence such as wife battering, social insecurity, protecting the rights of children on grounds of child labour and sexual abuse and corruption. The study therefore recommends that more programmes be brought on board to tackle the ever-emerging issues of post-election violence and electoral fraud that equally compromises human rights issues. Further, the study recommends that the radio programme should put significant emphasis and focus on communal peaceful co-existence

that will eliminate all forms of violence, with emphasis on the role of parents as role models.

According to the findings, *Omuhabini* programme addresses issues of children rights like child abuse, child labour, child protection; early marriages, gender-based-violence and sexual exploitation with less emphasis on education for children. The study recommends that emphasis should be equally given to issues such as education as an essential right of all children. The programme should develop content that encourage education for all especially the girl child who was found to be often undermined on grounds of early marriages. Through focus on education, most of the issues around the rights of children would be easily addressed and awareness on human rights issues enhanced.

5.4.2 Recommendations on how to make *Omuhabini* Programme Effective

The study found that the radio programme plays a significant role in creating awareness regarding human rights. The study therefore recommends that more airtime be given to the programme to increase its effectiveness and to reach out to more people thus enhance participation. Other radio stations may equally develop related programmes to increase the coverage.

The study also recommends that the presenters be more informed on the human rights issues prevalent in Emuhaya Sub- County to make them more articulate in addressing the same issues. The recommendation is based on the findings by Mwangi (2017) who recommended that media can influence the perceptions and decisions of members by understanding the issues inflicting the group first. The recommendation is therefore based on the premise that it is only by understanding the society members and the issues affecting the society that the radio station will be in a better position to address the issues.

Additionally, local language radio stations also need to invite more legal and local experts in human rights issues for a more professional and expert discourse with the listeners using the local language of the community as this was identified in the study to be a challenge with listeners feeling left out on important aspects not voiced in their local language.

Considering that censorship was found to be one of the challenges faced by local language radio station on human rights programming, the study recommends that the freedom of media needs to be enforced with respect to the new constitution of Kenya of 2010. The removal of Government interference allows radio stations to be more effective in undertaking their mandate of promoting human rights issues. Further that to ensure the effectiveness of radio in the campaign against human rights issues like child abuse, the study recommends that adequate attention be given in the reportage of the sensitive issues like child abuse, gender violence, child neglect and sexual abuse.

5.5 Suggestion for Further Studies

The study focused on rural society of Western Kenya, Emuhaya Sub-County. There are a number of human rights issues in the urban areas, especially in the informal settlement. Further research should therefore be conducted to focus on the role of radio in creating awareness regarding human rights issues in the urban areas. Additionally, with rising cases of election-related violence, further research could also be carried out to explain the extent to which radio can be used to create awareness and educate people on tolerance before and after election.

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APPENDIX II: STRUCTURED INTERVIEW FOR PRODUCERS/ PRESENTERS

1. Why was the Programme started and when?
2. Whom do you target in your programme *Omuhabini*?
3. What time does the programme air and why did you choose the time?
4. What is the percentage listenership of your programme?
5. Do listeners contribute in deciding the content of your programme?
6. How do you decide on the content to air on the programme?
7. Do listeners participate in the programme?
8. Does Mulembe FM invite experts in the studio during the programme *Omuhabini*?
9. Do you get any feedback from the listeners?
10. Has the programme had an impact on the listeners?
11. What challenges do you face in the production of the programme?
12. What can be done to improve the programme?

APPENDIX 2: STRUCTURED INTERVIEW FOR THE FOCUS GROUP

1. Do you know about human rights?
2. What specific rights do you know?
3. What is your source of information about human rights?
4. How do you rate those sources?
5. Do you listen to radio?
6. Do you listen to vernacular radio?
7. Do you listen to the radio programme *Omuhabini*?
8. Do you listen to the programme regularly?
9. Why do you listen to the programme?
10. Do you think you now have adequate information on human rights?
11. Do you think the programme has had any impact in your life?
12. What do you think should be changed on the programme?