

**EXPLORING AUDIENCE PERCEPTION OF RAMOGI FM'S *DUOND*  
*MINE* PROGRAMME IN THE FIGHT AGAINST DEFILEMENT IN  
HOMA BAY COUNTY**

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**The research project was submitted to University of Nairobi, School of  
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**Declaration**


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

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## List of Figures

Figure 4.1. Age of <i>Duond Mine</i> Programme audience.....	37
Figure 4.2. <i>Duond Mine</i> Programme audience’s knowledge of defiled children’s gender.....	43
Figure 4.3. The degree of defilement gravity in Homa Bay County .....	44
Figure 4.4. Preference of radio based on language used in broadcast.....	46
Figure 4.5. Audience’s opinions on review of <i>Duond Mine</i> Programme.....	56

## List of Tables

Table 3.1. List of sub-counties in Homa Bay and their sizes in square kilometers.....	26
Table 3.2. Population distribution per sub-counties in Homa Bay.....	28
Table 3.3. Distribution of target population by age in Homa Bay County .....	29
Table 3.4. Distribution of sample size per sub-county.....	31
Table 4.1. Gender of <i>Duond Mine</i> Programme audience.....	38
Table 4.2. Marital status of <i>Duond Mine</i> Programme audience .....	39
Table 4.3 Occupation of <i>Duond Mine</i> Programme audience.....	40
Table 4.4. Education level of <i>Duond Mine</i> Programme audience.....	40
Table 4.5. <i>Duond Mine</i> Programme audience’s understanding of defilement.....	42
Table 4.6. The degree of importance of information from various mass media.....	45
Table 4.7. Audience’s frequency of listening to <i>Duond Mine</i> Programme.....	48
Table 4.8. Audience’s purpose for listening to <i>Duond Mine</i> Programme.....	49
Table 4.9. Perception of audience on usefulness of <i>Duond Mine</i> Programme messages in the fight against defilement.....	51

## Abstract

Communication is a vital tool that people use to share knowledge and solve problems. Mass media are a key tool for aiding communication between an individual or a group of people and audience who are scattered in various places. As a form of mass media, vernacular radio is considered significant because it broadcasts in an indigenous language that almost all the target audience can understand. Thus, this study explored perception of audience of Ramogi FM's *Duond Mine* Programme in the fight against defilement in Homa Bay County. The study provided the room for investigating the following study objectives: Homa Bay residents' purpose for listening to *Duond Mine* Programme in the fight against defilement in the county, audience's perception of *Duond Mine* Programme regarding the fight against defilement in Homa Bay County and messages broadcast via *Duond Mine* Programme which are tailored to the fight against defilement in Homa Bay County. The literature reviewed in this study showed that defilement is a serious problem that ruins lives of more girls than boys. Most of the defiled girls ended up being infected with AIDS, other sexually transmitted infections or became pregnant. The target population comprised residents of eight sub-counties in Homa Bay. The study adopted descriptive survey research design and triangulation of data collection. The study was anchored on Elihu Katz's Uses and Gratification Theory, and Maxwell McCombs' and Danold Shaw's Agenda Setting Theory. Primary quantitative data and qualitative data were collected using questionnaires and interview guides. The study applied content analysis in analyzing the data to get the research findings. The findings revealed that *Duond Mine* Programme can be used as a device for fighting against defilement. The study recommended that *Duond Mine* Programme should be reviewed to increase its listenership and effectiveness in spreading anti defilement messages.

## Table of Contents

Declaration.....	i
Acknowledgement.....	ii
List of Figures.....	iii
List of Tables.....	iv
Abstract.....	v
Table of Contents.....	vii
Definition of Operational Terms.....	xii
Abbreviations and Acronyms.....	xiv
CHAPTER ONE.....	1
INTRODUCTION.....	1
1.0. Overview.....	1
1.1. Background of the Study.....	1
1.2. Statement of the Problem.....	5
1.3. Objectives of the Study .....	7
1.3.1. General Objective.....	7
1.3.2. Specific Objectives.....	7
1.4. Research Questions.....	8
1.5. Justification of the Study.....	9

1.6. Significance of the Study .....	10
1.7. Scope of the Study .....	11
1.7.1. Limitation of the Study.....	12
CHAPTER TWO.....	13
LITERATURE REVIEW .....	13
2.0. Overview.....	13
2.1. Audience as Consumers of Media Content.....	13
2.2. Perception of audience on media content .....	14
2.2.1. Trust of audience in the media.....	15
2.2.2. How Hostile Media Perception (HMP) occurs.....	15
2.2.3. Perception of Audience on Media Influence.....	16
2.3. The Mass Media.....	17
2.3.1. Influence of Mass Media in the society .....	17
2.3.2. Emergence of Vernacular Radio .....	18
2.3.2.1. Influence of vernacular radio on the public.....	19
2.5. Theoretical Framework .....	21
2.5.1 Uses and Gratification Theory.....	21
2.5.2 Agenda Setting Theory.....	22



CHAPTER THREE.....	25
RESEARCH METHODOLOGY.....	25
3.0. Overview .....	25
3.1. Research Design.....	25
3.2. Survey Design.....	26
3.3. Geographical area of study.....	26
3.4. Population Density.....	27
3.5. Target Population.....	28
3.6. Sampling and Sampling procedure.....	29
3.7. Sample size .....	30
3.8. Data collection instruments.....	32
3.8.1. Questionnaire.....	32
3.8.2. Interview Guide.....	33
3.8.3. Validity and Reliability of the Data Collection Instruments .....	33
3.9. Ethical Consideration.....	34
3.10. Data analysis and Reporting.....	34
3.10.1. Data Analysis.....	34
3.10.2. Data Reporting.....	35

CHAPTER FOUR.....	36
DATA PRESENTATION, ANALYSIS AND FINDINGS.....	36
4.1. Overview.....	36
Section I.....	36
4.2. Demographic Features of Audience and their Impact on Radio Listenership.....	36
4.2.1. Comparative Analysis of Audience Demographic Features.....	37
4.2.1.1. Age.....	37
4.2.1.2. Gender.....	38
4.2.1.2. Marital Status .....	39
4.2.1.3. Occupation.....	40
4.2.1.4. Education.....	40
Section II.....	41
4.3 Audience’s Understanding of Defilement.....	41
4.2.1. Defilement.....	42
4.2.2. Prevalence of Defilement .....	42
4.2.3. Seriousness of Defilement in Homa Bay County. ....	43
Section III.....	44
4.3 Audience Familiarity with Radio.....	44

4.3.1 Comparative analysis of Radio and other forms of mass media.....	45
4.3.2. Popularity of Vernacular Radio.....	46
Section IV.....	47
4.4. Listenership of Ramogi FM’s <i>Duond Mine</i> Programme.....	47
4.4.1. Frequency of listening to <i>Duond Mine</i> Programme.....	48
4.4.2. Understandability of <i>Duond Mine</i> Programme messages.....	49
4.4.3. Audience’s purpose for listening to <i>Duond Mine</i> programme.....	49
Section V.....	50
4.5. Audience perception of <i>Duond Mine</i> in the fight against defilement.....	50
4.5.1. Usefulness of <i>Duond Mine</i> Programme Messages .....	50
4.5.2. <i>Duond Mine</i> Programme Messages tailored to the fight against Defilement.....	52
4.5.3. Suitability of <i>Duond Mine</i> Programme in the fight against Defilement.....	54
4.5.4. Audience Satisfaction with Duond Mine Programme time and content.....	55
4.6. Summary of the chapter findings.....	57
CHAPTER FIVE.....	62
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS.....	62
5.1. Overview.....	62
5.2. Summary.....	62
5.2.1. Whether Homa Bay residents listen to <i>Duond Mine</i> Programme in an effort to fight against defilement in the County.....	62

5.2.2. Audience Perception of <i>Duond Mine</i> Programme regarding the fight against Defilement in Homa Bay County.....	63
5.2.3. <i>Duond Mine</i> Programme messages which are tailored to the fight against Defilement in Homa Bay County.....	64
5.3. Conclusions.....	64
5.3. Recommendations.....	68
5.3.1. <i>Duond Mine</i> Programme based Recommendations.....	68
5.3.2. Journalists based Recommendations.....	69
5.3.3. Government/policy based recommendations .....	69
5.3.4. Parents and Caregivers based Recommendations .....	70
5.3.5. Civil Society based Recommendations .....	70
5.4. Suggestions for further Research.....	71
REFERENCES.....	72
APPENDICES.....	77
Appendix 1: Audience Questionnaire.....	77
Appendix 2: Interview Guide.....	86
Appendix 3: University of Nairobi’s Research Authorization Letter.....	90
Appendix 4: Ministry of Education’s Research Authorization Letter.....	92
Appendix 5: Homa Bay County Commissioner’s Research Authorization Letter.....	94

Appendix 6: The Map showing Boundaries of Homa Bay County.....96

### **Definition of Operational Terms**

Audience: A group of people whom radio or media reaches for a particular programme.

Broadcaster: A person who presents or announces programmes over radio for the public.

Broadcasting: Any communication or transmission of any message or signal to the public through electronic apparatus.

Child/minor: Any human being below the age of 18 years.

Defilement: Any sexual intercourse with a child.

Health education: The principles by which individuals and groups of people learn to behave in a manner conducive to the maintenance, promotion, and restoration of health.

Listener/s: A person or a group of people who form the target audience of radio programmes.

Live broadcast: A programme being broadcast directly without any pre-recording or the sounds made at the moment of broadcast.

Mainstream media: Conventional media which people know and consider reliable. They include television, newspaper and radio.

New media: It refers to a means of mass communication using digital technologies such as the internet.

Tuning to radio: Switching on your radio and listening to the station you want.

Vernacular radio: A radio station that broadcasts in an indigenous language.

## **Abbreviations and Acronyms**

AIDS: Acquired Immune Deficiency Syndrome

CSA: Child Sexual Abuse

FM: Frequency Modulation

HIV: Human Immunodeficiency Virus

HMP: Hostile Media Perception

KDHS: Kenya Demographic and Health Survey

KICA: Kenya Information and Communications Act

KNBS: Kenya National Bureau of Statistics

KPHC: Kenya Population and Housing Census

MCK: Media Council of Kenya

MO: Media Owners

SGBV: Sexual Gender Based Violence

SDGs: Sustainable Development Goals

SRH: Sexual Reproductive Health

STIs: Sexually Transmitted Infections

TPP: Third Person Perception

UNESCO: United Nations Educational and Cultural Organization

# CHAPTER ONE

## INTRODUCTION

### 1.0. Overview

The section covers the study background, statement of the problem, the study objectives, research questions, justification of the study, significance of the study, scope of the study and limitation of the study.

### 1.1. The Study Background

Defilement is a problem that has left many children infected with different diseases. Wangamati et al.2022 state that defilement is a form of Child Sexual Abuse (CSA) that has affected an estimated population of 20 percent girls and 8 percent of boys across the globe. Sexual Offences Act (2006) criminalizes defilement. The law states that a person who commits defilement is liable for imprisonment upon conviction and the magnitude of the sentence depends on the age of the child who has been defiled. But Wangamati et al. (2019) oppose effectiveness of the laws to end defilement. They argue that despite enforcement of the legislation with punitive measures against defilement perpetrators, the vice is still prevalent in Kenya. Thus, the researcher notes that the two conflicting opinions mean there is need for further interventions like use of vernacular radio to influence formulation of better policies which can help to fight defilement.



Wangamati et al.(2019) further opine that many cases of CSA in Kenya are not reported. They argue that the Kenyans do not report the cases because they like traditional justice system more than criminal justice system. This is attributed to the fact that traditional justice system offers compensation yet there is no reparation in criminal justice system. This shows lack of awareness on significance of reporting defilement cases among parents and caregivers. Therefore, this study examines if Ramogi FM's *Duond Mine* Programme creates awareness on how to report defilement cases to relevant government authorities.

Ehigie and Omorogiuwa (2022) state that failure of parents in protecting their children against defilement and concealment of cases escalates the vice. They explain that defilement has generated serious concerns in recent times due to the negative consequences on children and their family members. Mwangi et al. (2018) support the argument by stating that the children who are left alone home or on their way home from school, are most likely to fall victims of sexual abuse. But Okoji and Taiwo (2022) oppose this argument on grounds that a notable cause of defilement is the belief that having sex with children can cure certain diseases like HIV and other STIs. They explain that there is a superstition that having sex with a minor boosts business prosperity, increases chances of promotion at work and enhances other spiritual power. These opinions demonstrate the knowledge gap on causes of defilement. As a result, there is need to explore how *Duond Mine* Programme can enlighten parents to bridge the knowledge gap.

Defilement impedes education of children. UNESCO (2023), states that out of the 763 million adults without basic literacy skills in the world, close to two thirds are women. The UN agency attributes the illiteracy to traditional attitudes about the status and role of men and women,

disability, teen pregnancies, early marriage, poverty, gender based violence (GBV), geographical isolation, poor academic performance among other factors. Itegi and Njuguna (2013) opine that gender based violence (GBV) results in poor academic performance, irregular school attendance, school dropout, truancy and low self-esteem of pupils. Therefore, it is important to explore *Duond Mine* Programme messages which enhance gender parity in promoting children's education.

Mutavi et al. (2016) opine that more girls suffer negatively than boys and most defiled girls turn HIV positive or pregnant. Mwangi et al. (2013), state that 1.6% of defiled girls conceived, 0.84% of defiled girls turned HIV positive while 0.54% of defiled boys also turned HIV positive.

They also state that 0.4% of boys and 1.2% of girls acquired STIs as a result of defilement. On the other hand, Samuels et al. (2020) argue that adolescents feel they lack adequate information on Sexual Reproductive Health (SRH) and HIV. Therefore, since *Duond Mine* Programme focuses on welfare and rights of girls and women, it is imperative to probe whether the programme has messages which can help in reducing cases of defilement.

Homa Bay County Sexual and Gender Based Violence Policy (2023) states that defilement is leading among monthly prevalence of cases of Sexual Gender Based Violence (SGBV) reported at police gender desk at 85.3%. The KDHS (2022) indicates that Homa Bay is the second leading county with the lowest median age at first sexual intercourse among women in Kenya at 15.7 years. KDHS (2022) also indicates that the prevalence of teen pregnancies in Homa Bay is 23.2% while the national prevalence is 14.8 per cent. Thus, the researcher notes that it is

important to investigate if *Duond Mine* Programme can be effective in reducing defilement in Homa Bay County.

Mass media is a suitable tool that can be used to shape people's minds in the fight against defilement and other social vices in the society. Kamau (2016) states that mass media operate within the normative ideals of environmental dynamics since they are social institutions which are influential in Kenya. He opines it is a serious mistake to fail to factor mass media in discussions about the democracy and governance of Kenya. But Naser (2020) opposes the opinion by stating that people no longer rely primarily on a few mainstream media to shape their understanding of issues due to the change in the media landscape. Naser (2020) argues that the mainstream media can no longer expressly influence the agenda for the general public due the availability of many sources of information created by growth in new communication technologies. They further explain that the new media which have created many sources of information are a threat to the mainstream media. However, the researcher argues that even though there are many information sources through the new media, audiences still rely on the mainstream media to verify authenticity of the information that they receive from social media platforms. Thus, the mass media still have power to influence public opinions.

Vernacular radio is a tool that can be used for promoting health education and development. Andesiah (2022) posits that programmes broadcast in vernacular radio have proven effective in the fight against malaria and can transform lives of the people. Similarly, vernacular radio can be used to fight defilement which is both a health and crime issue. Sang (2015) states that vernacular radio promotes poverty alleviation, democracy and economic growth using indigenous languages. But Kamau (2011) opposes this position by arguing that vernacular radio sometimes causes hatred and tension. He cites 2007 General election in which he states that

vernacular radio were used to perpetrate hatred between two presidential candidates, Raila Odinga and Mwai Kibaki. The conflicting opinions indicate that vernacular radio can drive any agenda set by the radio practitioners and their agenda can influence perception of the public. Therefore, it is important to investigate whether *Duond Mine* Programme influences opinions of the audience in the fight against defilement. *Duond Mine* Programme is aired in a Dholuo radio station, Ramogi FM which is owned by Royal Media Services. Dholuo is the vernacular language mostly spoken in Homa Bay County.

## **1.2. Statement of the Problem**

Wangamati et al.2022 stated that defilement has affected an estimated population of 20 percent girls and 8 percent of boys across the globe. This means 157,760,000 girls and 63,104,000 boys have been defiled. Being part of the world, children in Kenya and Homa Bay County form the huge number of the children who have been defiled globally. This shows a serious concern on the large population of children whose lives are at risk of being ruined with defilement.

Vernacular radio is viewed as a tool that can be used to fight a social and health problem such as defilement. Therefore, the study explores the audience perception of suitability of *Duond Mine* Programme to reduce defilement.

Sexual Offences Act (2006) criminalizes defilement. But there is criticism that the law is not effective in ending the vice. Wangamati et al. (2019) argue that despite enforcement of the legislation with punitive measures against defilement, the vice is still prevalent in Kenya. This shows a gap on the ability of the legislation to end defilement. There is need for advocacy to

influence the government to make policies which are more effective in fighting defilement.

Therefore, this study interrogates the viability of anti-defilement advocacy messages aired in *Duond Mine* Programme to address the gap.

Ehigie and Omorogiuwa (2022) state that failure of parents to protect their children against defilement and concealment of cases escalates the vice. This statement was conceptualized to reveal two gaps. Firstly, parents failed in their responsibility of protecting their children against defilement. Secondly, not all cases of defilement are reported to government authorities. These further reveal the knowledge gaps on how parents and guardians can protect their children from defilement and how they can report defilement cases to government authorities. Thus, the study focused on investigating whether *Duond Mine* Programme has messages which enlighten parents and guardians to report defilement cases to relevant authorities.

Okoji and Taiwo (2022) state that a notable cause of defilement is the belief that having sex with children can cure certain diseases like HIV and other STIs. This belief lacks scientific proof. It is worth noting that having sex with a child cannot cure any disease. Instead, it mainly destroys life of the minor. This portrays a knowledge gap on how to separate myths and misconceptions from the scientific truth regarding defilement. This calls for awareness to be created using the mass media. By focusing on a vernacular radio programme, the study investigated if *Duond Mine* Programme had messages which discourage such myths.

Defilement impedes education of children. UNESCO (2023), states that out of the 763 million adults without basic literacy skills in the World, close to two thirds are women.

This means the women who can neither read nor write are 508,666,666. The illiteracy is attributed to early marriage and teenage pregnancy, gender-based violence among other factors. The number of illiterate women is alarming and results from defilement. Therefore, this study seeks to interrogate effectiveness of *Duond Mine* Programme in bridging the gaps which cause defilement.

Homa Bay County Sexual and Gender Based Violence Policy (2023) states that defilement forms 85.3% of cases of SGBV reported at police gender desk every month in the county. The statistics show that defilement is endangering lives of many children in Homa Bay. KDHS (2022), states that the prevalence of teen pregnancies in Homa Bay is 23.2% while the national prevalence is 14.8%. The gap shows that many girls in Homa Bay may not proceed with their education due to defilement and its consequences. The statistics show that defilement is a serious problem which should be addressed in Homa Bay County. Therefore, it is against this backdrop that the study explores perception of audience on contributions of *Duon Mine* Programme in combating the vice.

### **1.3. The Study Objectives**

#### **1.3.1. General Objective**

The main objective of this study was to investigate audience perception of *Duond Mine* Programme aired in Ramogi FM in the fight against defilement in Homa Bay County.

#### **1.3.2. Specific Objectives**

The specific objectives of the study were as follows:

- 1). To determine if Homa Bay residents listen to *Duond Mine* Programme in an effort to fight defilement in the county
- 2) To examine the audience perception of *Duond Mine* Programme regarding the fight against defilement in Homa Bay County.
- 3) To explore the messages broadcast in *Duond Mine* Programme which are tailored to fighting defilement in Homa Bay County.

#### **1.4. Research Questions**

The following research questions were asked during the study:

- 1). Do Homa Bay residents listen to *Duond Mine* Programme in an effort to fight defilement in the county?
- 2). What is the audience perception of *Duond Mine* Programme regarding the fight against defilement in Homa Bay County?

3). What messages broadcast in *Duond Mine* Programme are tailored to the fight against defilement in Homa Bay County?

### **1.5. Justification of the Study**

Globally, every country strives to protect her children from defilement. As indicated in the background of the study, defilement ruins the lives of adolescent minors. This occurs through school dropout, teenage pregnancies, infection of HIV and AIDS as well as other STIs.

As a result, the Kenyan government came up with the Sexual Offences Act (2006) which illegalized defilement. The legislation targets to punish defilement and other sexual offences perpetrators. Despite enactment of the legislation, defilement still occurs in Kenya. This calls for more research aimed at fighting the vice.

Defilement remains a serious threat in which girls are the majority victims in Homa Bay County. Homa Bay County Sexual and Gender Based Violence Policy (2023), indicates that defilement is leading at 85.3% among monthly prevalence of SGBV cases reported at Police Gender Desk. The KDHS (2022), indicates that 15.7 years is the median age at first sexual intercourse among women in Homa Bay. KDHS (2022) shows that the prevalence of teen pregnancies in Homa Bay is 23.2 % compared to the national prevalence which is 14.8%. Andesiah ( 2022) states that media, especially vernacular radio has been found to be one of the most critical tools that can be used in the fight against health issues like defilement and diseases. This is because vernacular radio is appealing to both elite and illiterate people as they use indigenous languages that are understood by majority of the target audience.



Many studies have been conducted on the contributions of vernacular radio in campaigns against health issues. As indicated in the background, Andesiah (2022) posits that programmes broadcast in vernacular radio have proven effective in the fight against malaria and can transform lives of the people. Since defilement is classified as both a health and criminal problem, of the study by Andesiah (2022) meant that vernacular radio can play a pivotal role in the fight against defilement. According to the Media Council of Kenya (2020), Ramogi FM is the most preferred radio station in all the four Nyanza counties predominantly occupied by the Luo community where Homa Bay is located. Thus, it is important to conduct this study using a programme of a popular vernacular radio station.

Considering the literature reviewed in this study, no single study has been conducted about Ramogi FM's *Duond Mine* programme in regard to the fight against defilement in Homa Bay County. Therefore, a study should be conducted to fill this gap. In this background, this study is investigating Homa Bay County residents' purpose for listening to Ramogi FM's *Duond Mine* Programme and their perception of the programme in regard to the fight against defilement in the county.

### **1.6. Significance of the Study**

Importantly, the outcome of this research will promote tenets of Sustainable Development Goals (SDGs). For the SDGs, the research will tackle issues related to Goal Three on good health and well-being, Goal Four of quality education, and finally Goal Five that talks about gender equality. The study findings can help Homa Bay County Government and the National Government to strengthen policies for the fight against defilement. The study will also be useful

to other researchers with intentions of conducting more detailed studies on defilement in Homa Bay County.

The results of this study can be used by non-governmental organizations to start programmes for protecting sexual rights of children in Homa Bay. The outcome of this study can also be utilized by the media houses to improve or start programmes related to the fight against defilement or any other programme aimed at addressing social and health problems. This study will again enable policy makers to recognize the role of mass media and incorporate them in the fight against defilement and other social ills in the society.

### **1.7.Scope of the Study**

Mirzaa et al. (2013) define scope as a process by which projects are defined and prepared for execution. They explain that scope of a project identifies the boundaries of the solution.

Scope in this study looked at different areas. Firstly, it looked at the content scope. This focused on the content of *Duond Mine* Programme that is aired on Ramogi FM every Saturday from 10am to 11am. The programme is broadcast in Dholuo, a dominant vernacular language in Homa Bay County . *Duond Mine* was selected for the study because it is the only special programme aired by Ramogi FM that tackles issues of defilement. Again, Ramogi FM has been selected for the study since MCK Report (2023) indicates that it is the most listened to Dholuo radio in Kenya. This means that this is the most listened to Dholuo programme in Homa Bay County on matters defilement.

On Methodology scope, the research design used in this study is the descriptive survey where mixed research approach was used to collect data. Quantitative and qualitative methods were used for collecting data. In quantitative method, questionnaires were distributed to residents of

eight sub counties in Homa Bay who listen to *Duond Mine* Programme. This was achieved through random sampling. On qualitative method of data collection, interview guides were given to key informants.

In population scope, the research studied 100 respondents. 96 respondents were given questionnaires to fill while 4 key informants who were selected purposively were interviewed using the interview guides. These included the County Children's Officer, County Principal Chief and representatives of two civil society organizations which advocate for rights of girls.

In geographical scope, Homa Bay County was the location of the study. KDHS (2022) indicates that Homa Bay is as one of the counties with high teen pregnancies prevalence in Kenya. The study was conducted in eight sub counties in Homa Bay namely: Ndhiwa, Homa Bay, Suba South, Suba North, Rachuonyo North, Rangwe, Rachuonyo South and Rachuonyo East.

### **1.7.1. Limitation of the Study**

Some respondents declined to give the required information for fear that their views could be used against them. However, the researcher persuaded them by giving assurance that their data would be treated confidentially. The researcher informed the respondents that it was optional for them to respond to the study questions.

Another limitation was difficulty in finding people who owned radio in all the eight sub-counties. Some respondents complained that listening to the programme on Saturday morning was difficult since that was their major time for being in the church.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.0. Overview**

This chapter looks at information already known about this study. The information is provided through review of literature relevant to the study. The review focuses on the media audience, audience perception on media, trust in the media, hostile media perception (HMP), perceived media influence, mass media, influence of mass media on society, vernacular radio and influence of vernacular radio on the public. It also contains the Uses and Gratification Theory and the Agenda Setting Theory as the theoretical framework of this study.

#### **2.1. Audience as Consumers of Media Content**

Ayo-Obiremi et al (2020) quotes Moores in D'Antonio to describe audience as a person who listens to a physical or verbal communication process. They quote (McQuail in Michelle, 2018; TeKetepurangi ) that audience of the media also means one or thousands of people who consume media content at a given time. They explain that these people can receive the media content regardless of the way the media content producer expects them to receive it. They also quote (Michelle, 2018) that the term audience metamorphosed from groups of people who watched live events to people who consume media messages which are transmitted electronically.

Ayo-Obiremi et al (2020) explain that the term audience refers to heterogeneous groups of individuals who consume media content at the time when the content is being conveyed. They

argue that the audience also includes people who stumble on the media content even though they were not targeted by the content producers. They attribute the definition to development in media and mass communication studies. They opine that the media and the audience cannot exist independently from each other since the audience is an important stakeholder in the media market place. The scholars add that audiences no longer play a consumer/ recipient role as a partner of the media currently. Instead, the audiences are active people who interact with the media content independently, analyse the content and assign it a meaning on their own.

The researcher agrees with Ayo-Obiremi et al (2020) that audiences are no longer mere recipients of the mass media content. The technological advancement has enabled the audience to move from mere consumers of mass media content to active participants and thinkers who also contribute in media programmes. With the introduction of mobile phones, the audience can communicate with a radio or television presenter when a programme is live on air. For example, if a radio presenter makes erroneous comments in a programme, the audience can call the radio station and give the correct position of the matter being discussed. The audiences of today also contribute to enrichment of media programmes rather than being just listeners. For example, there are listeners who make phone calls during a radio programme to give their views on a topic of discussion. Such listeners include professionals who give opinions which educate other audiences.

## **2.2. Perception of audience on media content**

Oxford Advanced Learners' Dictionary (7<sup>th</sup> Edition) describes perception as an image one has based on how they view something. According to this context, media perception can be interpreted as the idea, belief or image the audience have according to how they understand the media.

Tsfati and Cohen (2013) opine that media expose people to information about the world. They argue that the audiences also build up attitudes towards the media as they consume information which influences their opinions about the World. Davison (1983) states three kinds of attitudes developed towards the media as follows: the belief on whether the media favour or hostile to some topics, power of the media and how they impact on the society, and lastly, trust in the media.

### **2.2.1. Trust of audience in the media**

Tsfati & Cohen (2013) describe trust as a state of mind made of the intention to accept weaknesses based on the expectations of the conduct of another person. They state that the trustee must be perceived to be believable for trust to occur. They quote Gunther (1992) that the biases of people make them develop trust or lose trust in the media.

The researcher concurs with the Tsfati and Cohen (2013) that trust depends on the trustor and trustee. It is true that some media are more trusted than others. The researcher opines that there is need for more research that can reveal why media can be trusted or mistrusted by audiences. This can help media programmes producers to improve content of their programmes.

### **2.2.2. How Hostile Media Perception (HMP) occurs**

Tsfati and Cohen (2013) quote Gunther and Liebhart (2006) that perceived hostility results from independent actions of the media and audience. However, they state that the bias is limited.

Gunther & Chia (2001) explains relative HMP that when media coverage is partial, partisans will not view it as hostile and instead, they will be happy with it. This is contrary to their opponents who will feel that the media coverage is hostile.

The researcher disagrees with the Tsfati and Cohen (2013) that both the media and the audience contribute to media hostility. It is the role of the media to tell the audience true and factual information. But there are cases where the audiences develop hostility against a media house not because the latter published an inaccurate news story but because the news story criticised them. For example, some journalists have been attacked or threatened in Kenya for publishing stories which portray some leaders in bad light even though the stories were accurate and factual. Only on rare occasions will the media contribute to its distrust but this can happen inadvertently.

### **2.2.3. Perception of Audience on Media Influence**

Tsfati and Cohen (2013) explain that the third person perception (TPP) means original bias. They explain that TPP means that people attribute greater power to the media based on how the media have impacted on other people but not based on how the media impacted on them. They quote Davison (1983) that the TPP is based on a fact that individual behaviours and social actions are a result of biased perception of media influence.

It is worth noting that relying on the TPP alone to depict media influence may give inaccurate results. The accurate results on how the media influence people should come from the people being interviewed rather than third parties. However, it is true that the audience will develop hostility or love for the media based on how the media cover issues affecting them.

### **2.3. The Mass Media**

Kamau (2011) defines mass communication as the process in which shared meaning is created between the audiences and the mass media which provides them with information. He explains that transmission of mass communication messages takes place through technological tools which are also known as mass media.

Scholars Rafiq and Chashoo (2018), cite television, cinema, radio, press and advertising as technological media used for conveying mass media information, entertainment and ideas. The scholars posit that socio-economic development of a country can result from positive social change that occurs due to influence of the mass media.

From the above definitions, the researcher agrees that mass media help in conveying messages to large audiences who are heterogeneous. Every mass media platform has its audience through which its influence can be realized.

#### **2.3.1. Influence of Mass Media in the society**

Rafiq and Chashoo (2018) state that the media are key in promoting people's culture. They opine that the media provide platforms through which people are able to produce and symbolize their cultural identities. The scholars argue that the mass media are important devices for improving lives of the people. They posit that this can be achieved despite the fact that influence of the media is difficult to measure, understand and monitor. The scholars conclude that the mass media are significant in formation of public opinions and transmitting information to the people.



Aryal (2023), states that media can influence ideologies, attitudes and moods of the people. This influence can ultimately be seen in behaviour of the people. They explain that any information and knowledge transmitted through the media has high chances of reaching the people. The scholar further argues that the media are useful in changing social landscape due to nature of the people and efficacy of the media in influencing them.

In another study, Mwangi et al. (2018) state that there is significant and positive impact of media on social change. The scholars' discovery that the media have a central role in mediating information and shaping opinion of the public means that the media have ability to influence opinions of individuals on a given discourse. This can create social change. It is through creating social change that the media can help in addressing health and social problems such as defilement and spread of HIV.

### **2.3.2. Emergence of Vernacular Radio**

Vernacular radio is a radio station that broadcasts its programmes in an indigenous language. Okoth (2015) quotes the Kenya Rural Electrification Authority that the majority of Kenyans living rural areas face the challenges of low electricity connectivity and low literacy levels. He attributes the problems to popularity of radio as a source of information to Kenyans living in rural parts of the country since radio is cheaper to acquire and power. The scholar further explains that illiteracy in rural parts of Kenya makes residents need a radio station that broadcasts in their language that they can understand well to enable them to get information on national issues like Kenyans living in other parts of the country.

Sang (2016) notes that since 2000 when the first vernacular FM radio was licensed, there has been rapid growth in vernacular radio stations in Kenya. This is Kameme FM that broadcasts in Kikuyu. He states that there are more than 30 radio stations broadcasting in vernacular languages in Kenya today. According to Sang (2016), the vernacular radio stations command popularity in rural Kenya and majority of the audience are people above 29 years of age.

It is important to use a language which the audiences understand best to enhance effectiveness of any communication. Therefore, the researcher agrees that introduction of vernacular radio has bridged the gap between the illiterate and the literate people concerning acquisition of information from the media.

#### **2.3.2.1. Influence of vernacular radio on the public**

Mwangi et al. (2018) state that vernacular radio stations are pivotal in creating awareness among people living in counties and this enables them to participate in making important decisions affecting the public in counties. They mention Nyeri County where vernacular radio programmes have enabled residents to embrace public participation on governance. They concluded that vernacular radio influences participation of the community in leadership and governance.

Sang (2016) states that vernacular radio stations help in eradicating poverty, promoting development and democracy because they use original languages which are understood by the majority of the people. In his study that focused on Kass FM which broadcasts in Kalenjin language, he attributed enlightenment and understanding of the local communities on development issues to the vernacular radio station's programmes.

Abongo et al. (2022) notes that vernacular radio stations reach and touch the hearts of many citizens, thereby creating some form of bond. They state that the bond was exploited by media houses to request residents to stay home when they suspected that post-election violence would occur in 2007, 2013 and 2017 General elections. They state that this helped in preventing violence.

On the other hand, Kamau (2016) states that vernacular radio can also be a disadvantage to national cohesion. In his research on media contents and diversity, vernacular radio stations have caused segregation of audiences in a manner that can impede social integration and cohesion in the country. His study involved assessing the programmes aired by Inooro FM which broadcasts in Kikuyu and Kass FM which broadcasts in Kikalenjin during the electioneering period ahead of 2007 General election. His study discovered that Inooro was pro PNU candidate, former President the late Mwai Kibaki while Kass FM was supporting ODM candidate former Prime Minister Raila Odinga. He discovered that Kass FM used vernacular metaphors to demonize Kibaki in favour of Odinga while Inooro FM used Kikuyu metaphors to demonize Odinga in favour of Kibaki. His study discovered that the hatred perpetrated by the vernacular radio during the campaigns greatly contributed to 2008 post-election violence. He notes that democracy cannot thrive in a violent country however vibrant the media in that country may be.

From the above literature, it is worth noting that Abongo et al. (2022) and Kamau (2016) present different positions on contributions of vernacular radio in preaching peace. The researcher's position is that vernacular radio can either promote peace or perpetrate violence. But this depends on the editorial policy of a given media house. Conversely, the vernacular radio can also

be used to perpetrate hatred in the society. Thus, vernacular radio stations should have editorial policies which prohibit incitement to avoid use of their radio in perpetrating hatred and violence.

## **2.5. Theoretical Framework**

This study was based on the Uses and Gratification Theory and Agenda Setting Theory as discussed below.

### **2.5.1 The Uses and Gratification Theory**

This theory was developed by Elihu Katz in the 1970s. Katz in collaboration with his fellow scholars Jay Blumler and Michael Gurevitch later improved the theory. The theory states that audiences consume the media content to satisfy their individual needs.

The theory has three assumptions. One of them is that the audiences are active. This means the audiences are active people who participate in seeking particular media and contents that can satisfy their personal needs. Another one is that the media and content choice is directed towards specific goals and satisfaction. With the proliferation of media, audiences choose only media that can satisfy their needs. Thirdly, the audiences are aware of circumstantial needs they should satisfy using the media. This means the audiences are aware of their needs and can explain them when asked to do so.

It is worth to note that with the proliferation of mass media in Kenya, every media must try to produce the best programmes which can attract audience. Failure to which, can lead to audience flight to other media considering the fact that the audience are active people who seek media contents which satisfy their needs.

Another lesson from the theory is that since audiences are looking for media contents that can satisfy their needs, the media content production should be centered on the interest of the audience rather than the interest of the content producers. It is also important to note that the audiences of today do not just consume media content because it has been presented to them but because it resonates with their interests.

Spring (2002) states that audience gratification can be derived from three sources. They include exposure to the media, social context that explains the exposure to different media and the media content. Spring further notes that every media serves a unique purpose and this makes the audience like it. Kamau (2011) quotes (Ogunmodede, 1988) that audiences' selection of a radio programme depends on the content that the programme provides them with.

This theory is helpful to both the audience and radio programme producers. The producers are expected to produce a programme that meets the needs of the audience since the audience can only listen to a programme that satisfies their specific needs. Thus, the perception of the audience of *Duond Mine* Programme in Ramogi FM depends on how the programme producer formulates messages which satisfy their needs.

### **2.5.2 The Agenda Setting Theory**

This study was predicated on the agenda setting theory of the media. Maxwell McCombs and Danold Shaw were the proponents of the theory in 1972. The theory postulates that the mainstream media set agenda for public discourse. McCombs & Shaw (1972), state that this

theory explains the command of the media in setting agenda for citizens of a country. This makes the citizens focus on a few issues of public importance.

The theory explains what happens in newsrooms when editors publish news stories in line with specific agenda they want the audience to discuss. In broadcast media, journalists produce programmes to promote given agenda in the public.

Looking at the theory from the audience perspective, it means that news stories given prominence are important. Thus they elicit debate in the society. This explains the ongoing trend in which people wake up in the morning to buy newspapers in shopping centers before they know the kind of stories the newspapers contain. Similarly, people tune to radio for news at the top of the hour without knowledge of the news stories which the radio is going to broadcast. This theory explains why the producer of *Duond Mine* Programme can set agenda for the audience to augment the fight against defilement.

McCombs & Shaw (2017) note that editors and the newsroom crew shape reality by choosing given news stories to broadcast. They argue that the amount of information in a news story and the position of the story in the running order make the audience decide the level of importance of that story. The scholars state that the mass media have the power to set agenda during political campaigns.

Kamau (2011) states that scholars doing research on mass communication can acquire knowledge on the role of the media through the Agenda Setting Theory. He notes that this theory explains why certain crucial matters may be overlooked by the media and why others may be covered by the same media.

However, with the changing media landscape, agenda setting theory may not apply all the time. Naser (2020), states that the changing media landscape leads to a thin line in the difference between media content producers and audience. Naser (2020) argues the current audience are informed and do not wait for the media to guide them in forming agenda. Instead, they can also guide the media in setting agenda.

Khan et al.(2018) state that the growth of social media has changed the agenda setting role of the mass media. The social media platforms allow anybody to access audiences globally. This means individuals have become editors and reporters who can decide to transmit any information to the public. They argue that that the increasing use of social and digital media has transformed the role of agenda setting to allow any individual with a social media account access to a global audience. Individuals have become their own citizen journalists, editors, publishers and gatekeepers. The scholars note that the transformation in the media affects traditional definitions of mass communication theories by giving more comprehensive perspectives. They argue that definitions of the theories must be expanded to fit the growing and globalizing media industry.

This theory implies that *Duond Mine* Programme producers have the prerogative of choosing information they want to shape the audience's opinions. However, there is criticism that the audiences of these days are active and are media information literate. Therefore, critics argue that the audience can also guide the programme producers in production of the programme.

## CHAPTER THREE

### RESEARCH METHODOLOGY

#### 3.0. Overview

The chapter outlines methodology used in undertaking this study. This includes the research design, geographical scope of the study, study population, sample and sampling procedure, data collection instruments, validity and reliability of the study instruments and ethical consideration. Moreover, the chapter discusses data analysis, interpretation and presentation procedures. The chapter broadly outlines how the research was conducted.

#### 3.1. Research design

TesfayeBoru (2018) explains that the procedure for collecting, analyzing, interpreting and reporting data in research studies is called a research design. The researcher applied descriptive survey design. This research was designed to explore the relationship between audience perception and *Duond Mine* Programme of Ramogi FM.

The researcher chose this design because it has no control of the variables. This means the researcher only observes and records the behaviours or responses of the variables without any interference. As Manjunatha N. (2019) states that in a descriptive survey, only nature of a demographic segment is described without considering why a phenomenon occurs.

For the purpose of gathering data suitable for research problems of this study, the researcher studied the audience and key informants in regard to their perception on *Duond Mine* Programme.



### 3.2. Survey Design

This study involved data triangulation. The data were collected with questionnaires and interview guides. It adopted quantitative and qualitative research techniques. However, quantitative technique formed the major part of the study. The sample of the study was selected through random sampling method. The researcher classified and analysed the data.

### 3.3. Geographical area of the Study

The study was conducted in eight sub-counties of Homa Bay County, Kenya. KPHC (2019) indicates that the size of the county is 3,152. 5 square kilometers. Homa Bay is located in Nyanza region, formerly known as Nyanza Province. It borders Kisumu and Kericho counties to the North East, Nyamira and Kisii to the East, Migori to the South and Siaya to the North West through Lake Victoria (See appendix 6).

The sub-counties in which the study was conducted were Ndhwa, Suba South, Suba North, Homa Bay, Rangwe, Rachuonyo North, Rachuonyo South and Rachuonyo East. The geographical size of each of the sub-counties is shown in the table below.

Table 3.1. List of sub-counties in Homa Bay and their sizes in square kilometers.

Sub-county	Size in square kilometers
Homa Bay	182

Ndhiwa	713.5
Rachuonyo North	435.4
Rachuonyo East	250.9
Rachuonyo South	256.1
Rangwe	274.1
Suba North	406.3
Suba South	634.1

Source: Kenya Population and Housing Census (2019).

### 3.4. Population Density

The term population can be described as the total number of people living in a given geographical area. Willie M. (2022) quotes Mesa M. (2014) that population refers to a group of people who occupy a geographical region. The definition expands to mean a set of individuals with a common characteristic. KPHC (2019) indicates that Homa Bay County has a population of 1,131,950 people who include 539,560 male persons, 592,367 female persons and 23 intersex persons. The people are distributed in the eight sub-counties as shown below.

Table 3.2. Population distribution per sub-county in Homa Bay.

Sub-county	Population
Homa Bay	117,439
Ndhiwa	218,136
Rachuonyo North	178,686
Rachuonyo East	121,822
Rachuonyo South	130,814
Rangwe	117,732
Suba North	124,938
Suba South	122,383

Source: Kenya Population and Housing Census (KPHC) (2019).

### 3.5. Target Population

Target population can be described as a group of individuals whom a researcher intends to study in a research. Willie M. (2022) quotes Alvi who states that all the members who meet the criteria specified for a research are the target population.

The target population of this study were adult persons aged 20 -79 years who listen to Ramogi FM's *Duond Mine* Programme. The researcher chose the people of this age bracket because they

are mature enough to listen to and understand radio content. They also have the capability to make informed judgments on application of radio messages, hence their suitability for the study.

Even though the Kenyan constitution states that an adult is a person who is 18 years old and above, there was no data from the KPHC (2019) to show the number of people who are 18 years and above in Homa Bay County. The KPHC (2019), states that Homa Bay County has 480,742 people who are 20 -79 years old. The people of the age bracket were classified further and shown in the table below.

Table 3.3. Distribution of target population by age in Homa Bay County.

Age group in years	No of people
20-39	295,740
40- 59	124,227
60-79	60,775
Total	480,742

Source: Kenya Population and Housing Census (2019).

### **3.6. Sampling and sampling procedure**

Sampling is a technique used for selecting a section of a population to represent the entire population in a study. Singh A. and Masuku M. (2014), explain that sampling is the selection of a subset of individuals from within a population for the purpose of estimating the characteristics

of the entire population. In this study, 100 people were selected to represent the total population of 480,742 that the researcher intended to investigate.

### 3.7. Sample size

A sample size can be defined as the number of participants who are being studied in a research project. Simarjeet K. (2017) defines a sample as the representation of the target population of 480,742 (people aged between 20 and 79 years).

In order to determine the sample size, the researcher used Tara Yamane's (1967) formula in calculating the sample size. This formula is shown below.

$$n = \frac{N}{1 + N(e)^2}$$

In this formula,

n was the sample size, N was the target population, e was the margin error (it could be 0.10, 0.05 or 0.01).

The researcher used a sample size that was calculated as shown in the equation below.

$$n = \frac{480,742}{1 + 480,742(0.10)^2}$$

BODMAS formula was used to solve the equation as shown below.

$$n = \frac{480,742}{1 + 480,742(0.10)^2}$$

$$n = \frac{480,742}{4808.42}$$

$$n = \frac{480,742}{4808.42}$$

$$n = 99.979$$

If rounded off =100

The answer was rounded to off to get 100. Therefore, the sample size of this study was 100 people.

The sample was distributed in the eight sub-counties. However, the sample size was not distributed equally in each sub-county because the sub-counties differ in population.

This made the researcher to use the following formula to determine distribution of the sample size to each sub-county.

$$S = \frac{k}{t} (p)$$

Where S represented the sample size in a sub-county.

k represented the sub-county total population according to the KPHC (2019) as shown in table 3.2.

t represented the total population of Homa Bay County which is 1,131,950 people (KPHC, 2019).

p represented the total sample size for this study (100 people).

Thus, the sample size distribution per sub-county was distributed as shown in the table below.

Table 3.4. Distribution of sample size per sub-county

Sub-county	Population
------------	------------

Homa Bay	10
Ndhiwa	19
Rachuonyo North	15
Rachuonyo East	10
Rachuonyo South	11
Rangwe	10
Suba North	11
Suba South	10.
Key informants	4
Total	100

Source: Generated by this study.

### **3.8. Data collection instruments**

The data was collected through quantitative and qualitative methods. In quantitative data collection, the study used questionnaires. In qualitative data collection, the researcher used interview guides.

#### **3.8.1. Questionnaire**

A questionnaire was prepared to reach 96 respondents in all the eight sub-counties in Homa Bay as shown in table 3.4 above. The questionnaire was prepared using both closed and open ended

questions. The questions sought data for answering various research questions. In reference to Appendix 1 section of this study, it can be seen that the questionnaire investigated different variables of the study. The various section of the questionnaire answered the research questions which provided data for the study objectives.

The questionnaire collected primary data from listeners of *Duond Mine* Programme in regard to the fight against defilement in Homa Bay County. The questionnaire contained both closed and open ended questions. This enabled provision of broader responses.

The researcher left the respondents with the questionnaires to fill. All the questionnaires were returned when they had been filled. The researcher obtained data from the questionnaires, analyzed, interpreted and presented them.

### **3.8.2. Interview Guide**

This tool was used for collecting data from four key informants who were chosen purposively for the study. The informants included the county children's officer, County Principal Chief and leaders of two civil society organizations which advocate for children's rights. The key information sources gave their responses as the researcher requested. The researcher transcribed the data, analyzed, interpreted and presented them.

### **3.8.3. Validity and Reliability of the Data Collection Instruments**

A pilot study was undertaken in Homa Bay Sub-county using questionnaires to test validity of the respondents' responses. The pilot study also assessed any difficulties which might have been caused by inability to understand some questions in the questionnaires. The pilot study revealed



that the questions were clear and respondents were responding by giving their genuine opinions in the study. During the interview of key informants, the researcher gave them enough time to respond to the questions. This enabled them to give accurate information for the study. The pilot study established that the data collected represented the real opinions of the respondents.

### **3.9. Ethical Consideration**

The researcher ensured that information given by all respondents was recorded without any alteration or bias. The data were analysed based on opinions of the respondents. This helped in achieving reliability of the study. The researcher ensured confidentiality in the information given by the respondents. The researcher assured the respondents that the information they gave would only be used for the purposes of this study and nowhere else. This encouraged the respondents who did not want give the required information for fear that their views would be used against them elsewhere.

### **3.10. Data analysis and Reporting**

#### **3.10.1. Data Analysis**

The study applied content analysis in analyzing the data. Shava et al. (2021) posit that content analysis helps in indentifying significant themes within a body of contents and provides comprehensive description of the reality created by the themes in a given environment. Content analysis allows evaluation of interactions and provides insights into complicated models of human mind and language usage without intrusion.

In this study, different types of data were gathered to assess different aspects which were under investigations in regard to audience perception of *Duond Mine* Programme in the fight against defilement in Homa Bay County. The data gathered using the questionnaire and the interview guide were organized based on the study objectives and research questions. The data were arranged into themes which cut across all the sources of information. The data were also categorized according to the study objectives and research questions they were answering.

The content analysis helped the researcher in making valid and replicable inferences by interpreting and coding text elements and systematically evaluating responses from the study participants on their perception of *Duond Mine* Programme in the fight against defilement. The method allowed the researcher to sort huge amounts of textual information and systematically identify its characteristics.

### **3.10.2. Data Reporting**

The researcher used triangulation of data presentation methods such as percentages, texts, pie charts, bar graph and tables. The data were presented in simple language for readers to understand them easily.

## CHAPTER FOUR

### DATA PRESENTATION, ANALYSIS AND FINDINGS

#### 4.1. Overview

This chapter presents data collected from 100 residents of Homa Bay who listen to Ramogi FM's *Duond Mine* Programme. The respondents were people aged between 20 and 79 years. The sample was split into eight sub-counties in Homa Bay County. The sample in each sub-county varied depending on its population according to the Kenya Population and Housing Census (2019). The data was gathered using questionnaires and interview guides. This chapter was divided into four main sections according to the questions asked in the study objectives and questions asked in the questionnaire. They were the demographic features of audience, audience understanding of defilement, audience familiarity with vernacular radio, listenership of *Duond Mine* Programme and audience perception of *Duond Mine* Programme. Each of them was discussed below.

#### Section I

#### 4.2. Demographic Features of Audience and Radio Listenership

This section presents the analysis of demographic features of Ramogi FM's *Duond Mine* Programme. As mentioned earlier in chapter one, one of the objectives of this study was to determine if Homa Bay residents listen to *Duond Mine* Programme in an effort to fight defilement in the county. Audiences are the main information source. The perception of audience is considered an independent variable which impacts on the fight against defilement which is a dependent variable. This section provides valuable analysis and interpretation on radio listenership in Homa Bay County.

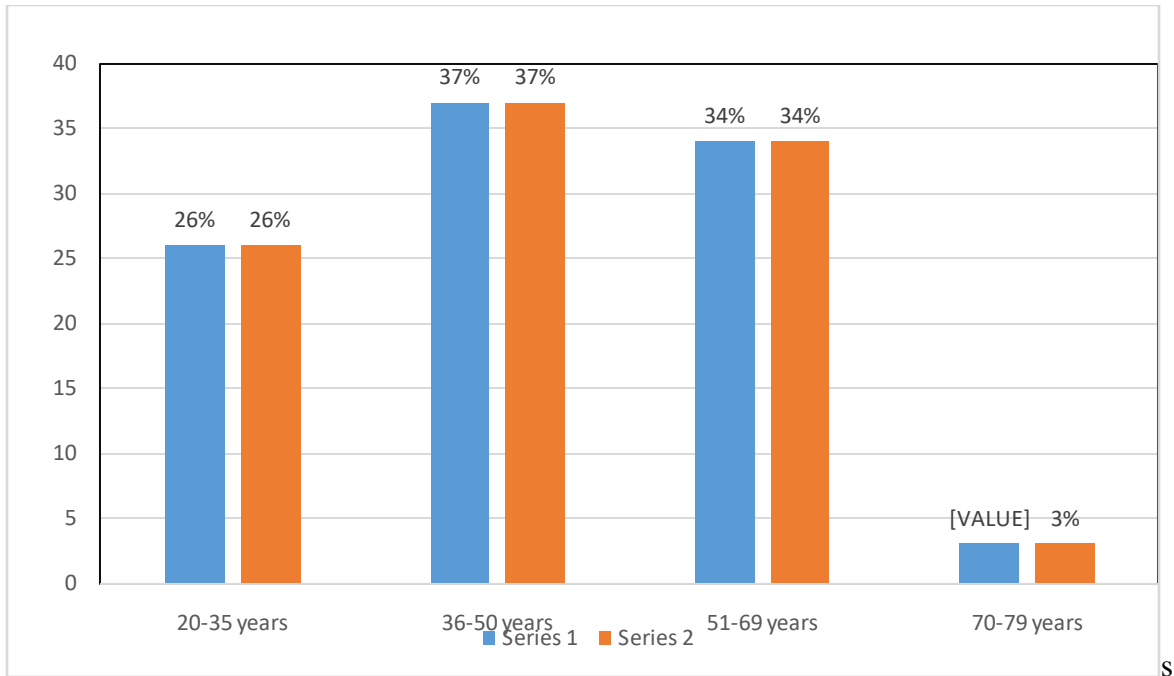
#### **4.2.1. Comparative Analysis of Audience Demographic Features**

The comparative analysis of demographic features of audience gives an initial picture of the kind of people who listen to Ramogi FM's *Duond Mine* programme.

##### **4.2.1.1. Age**

The majority the audience were in the age group of 36-50 years. This group accounted for 37 people who formed 37 % of the audience who listen to *Duond Mine* Programme. This group was followed by that of 51-69 years which had 34 people, forming 34%. The age groups 20-35 years and 70-79 recorded 26 and 3 people respectively, forming 26% and 3%. This means that the audience of *Duond Mine* Programme are not only the youth but they also comprise the elderly people who are considered important in making decisions which influence the society (See figure 4.1).

Figure 4.1. Age of *Duond Mine* Programme audience.



Source: Researcher's data

#### 4.2.1.2. Gender

The Kenya Population and Housing Census (2019), shows that there are more female and male persons in Homa Bay County. However, only 37% of women participated in this study. This is lower compared to male participants who formed 63 %. Most of the women who were approached to participate in the study declined because they did not want their opinions to be in the public domain. However, the researcher explained to them that their information would not be used for any other purpose apart from this study only. Some of them decided to participate while others continued with their hard line positions (See table 4.1).

Table 4.1. Gender of *Duond Mine* Programme audience.

Gender	Number	Percentage
Male	63	63%
Female	37	37%
Total	100	100%

Source: Researcher's data

#### 4.2.1.2. Marital Status

The majority of *Duond Mine* programme audiences are married. The study discovered that 90 out of the 100 audiences were in marriages. This formed 90%. Only ten listeners had not attempted marriages. They formed 10 per cent of the study sample. The single and married audience included men and women aged between 20 -79 years (See table 4.2).

Table 4.2. Marital status of *Duond Mine* programme audience

Marital status	Percentage
Married	90%
Single	10%
Total	100%

Source: Researcher's data

#### 4.2.1.3. Occupation

The data revealed that majority of *Duond Mine* Programme listeners are self-employed. The self-employed audience formed 72 % of the study sample. The listeners who are employed were 27 %. Finally, 1% of the respondents had no job (See table 4.2).

Table 4.3 Occupation of *Duond Mine* Programme audience

Occupation	Percentage
Self-employed	72%
Employed	27%
Jobless	1%
Total	100%

Source: Researcher's data

#### 4.2.1.4. Education

The level of education of audience enhances their ability to understand radio messages easily. According to the data of this study, majority of *Duond Mine* Programme audience had secondary education. They were men and women aged between 20-79 years. They formed 34 % of the study sample. Those who had tertiary college education were 29%. The audiences with university education were 22% while those who had primary education were 15% (See table 4.4).

Table 4.4. Education level of *Duond Mine* Programme audience

Education level	Percentage
Secondary	34%
Tertiary college	29%
University	22%
Primary	15%
Total	100%

Source: Researcher's data

From the table above, the researcher inferred that *Duond Mine* Programme audiences have varied education levels. This impacts their ability to understand messages aired in the programme.

## Section II

### 4.3. Audience understanding of Defilement

As stated in chapter one of this study, defilement is a serious problem facing children in Homa Bay County. Before asking the audience questions which could elicit their perception of *Duond Mine* Programme in the fight against defilement in Homa Bay County, the researcher interrogated if the audience understood defilement. It was presented as follows.



### 4.2.1. Defilement

The findings indicated that the audience who had primary education did not understand the term defilement due to language barrier. They represented 15% of the study sample. Those who had secondary education and above required no explanation in order to understand defilement (See table 4.5).

Table 4.5. *Duond Mine* Programme audience's understanding of defilement

Defilement	Percentage
Those who understood without help	85%
Those who understood with help	15%
Total	100%

Source:

Researcher's data

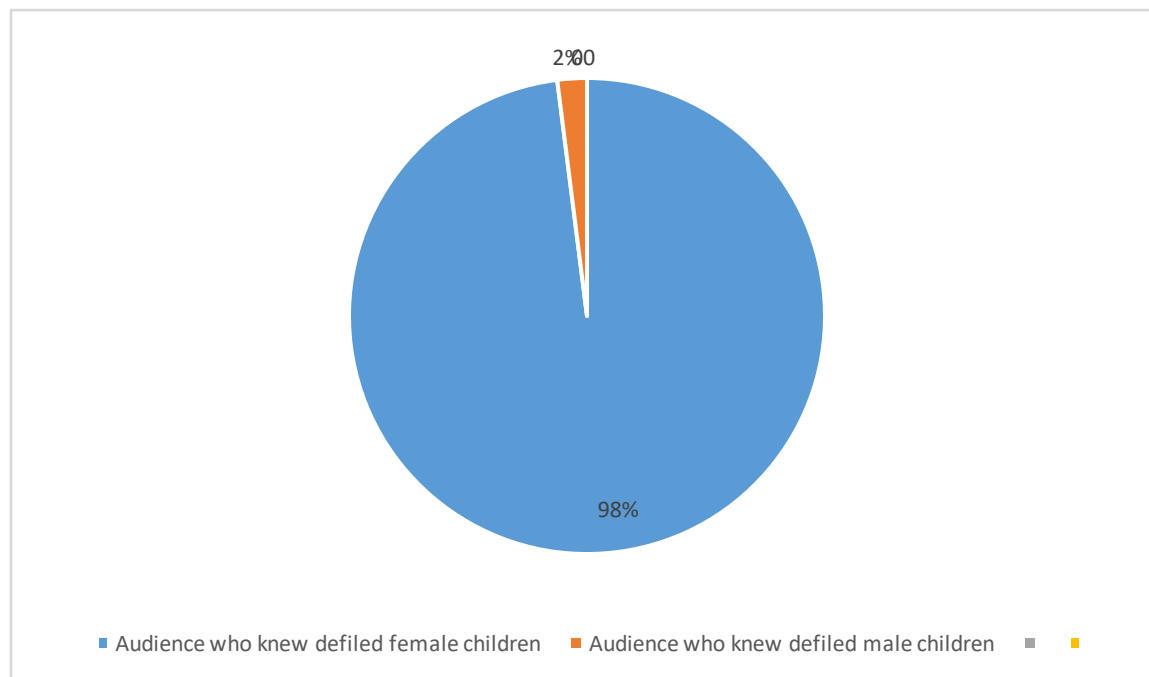
The researcher had to translate the term defilement to Dholuo language to enable the respondents with primary education to understand it. This encouraged them to participate in the study.

### 4.2.2. Prevalence of Defilement

The study investigated if the respondents were aware of defilement incidents in Homa Bay County. This involved asking them if they knew a child who had been defiled. The findings were that 100% of the audiences were aware of defilement. On gender of defiled children, 98 % of the

audience knew girls who had been defiled. Those who knew boys who had been defiled were 2% (See figure 4.2).

Figure 4.2. *Duond Mine* Programme audience’s knowledge of defiled children’s gender



Source: Researcher’s data

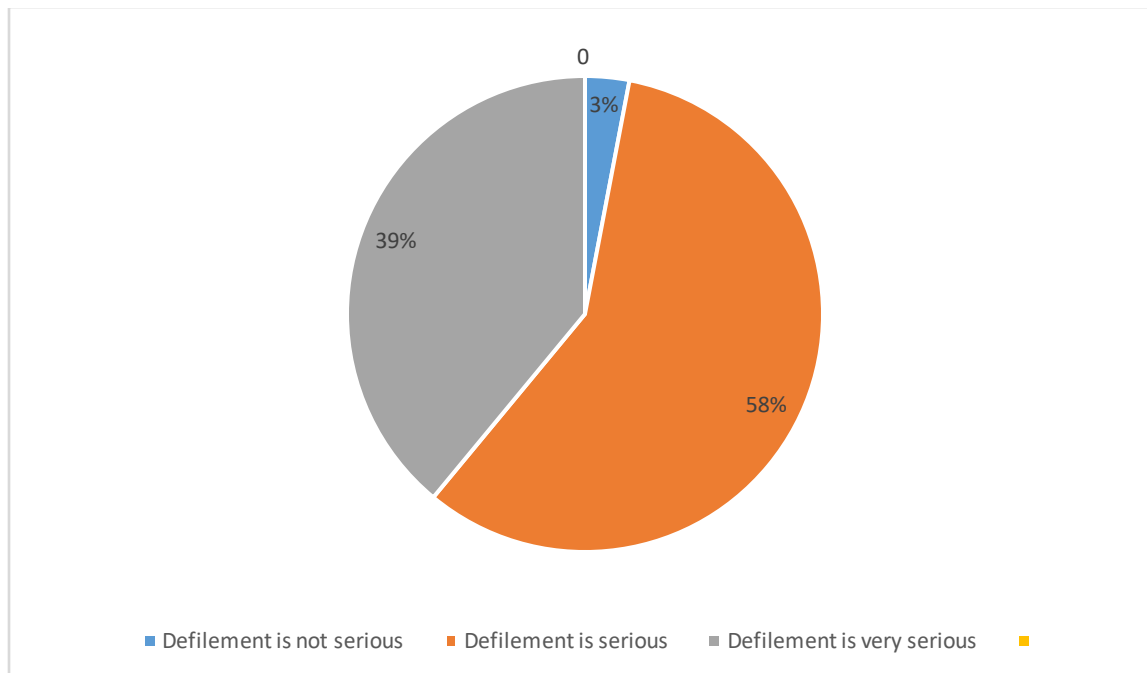
The above data show that both female and male children are defiled in Homa Bay County. However, the majority of defilement victims were girls. The children were either relatives, village mates or strange to the respondents.

#### 4.2.3. Seriousness of Defilement in Homa Bay County

Homa Bay County Sexual and Gender Based Violence Policy (2023) states that defilement is leading among monthly prevalence of cases of Sexual Gender Based Violence (SGBV) reported at Police Gender Desk at 85.3%. This study sought to know the level of seriousness of

defilement in Homa Bay County. The respondents who indicated that defilement is a serious problem formed 58%. Those who opined that it is very serious formed 39% while 3% stated that it is not serious (See figure 4.3).

Figure 4.3. The degree of defilement gravity in Homa Bay County



Source: Researcher's data

From the above data, the researcher inferred that defilement is a serious problem in Homa Bay County.

### Section III

#### 4.3. Audience Familiarity with Radio

The researcher first sought to know if the audiences were familiar with radio. This was assessed as follows.

### 4.3.1. Comparative analysis of Radio and other forms of mass media

Mass media comprise radio, television, newspaper and the internet which is also known as the new media. The study assessed the popularity of radio compared to the other platforms of mass media. This was assessed by asking the question, ‘Please indicate the level of importance of information from the following mass media.’ The responses were as shown in table 4.6.

Table 4.6. The degree of importance of information from various mass media.

Medium	Not important	Fairly important	Important	Very important	Total
Radio	0%	2%	11%	87%	100%
Television	0%	0%	45%	55%	100%
Newspaper	2%	16%	35%	47%	100%
Internet	4%	24%	35%	37%	100%

Source: Researcher’s data

From the table above, the researcher inferred that radio is the most trusted mass media.

Radio, television and newspaper are the mainstream media. The information disseminated through them undergoes editing to ensure it is legally safe and palatable to the audience.

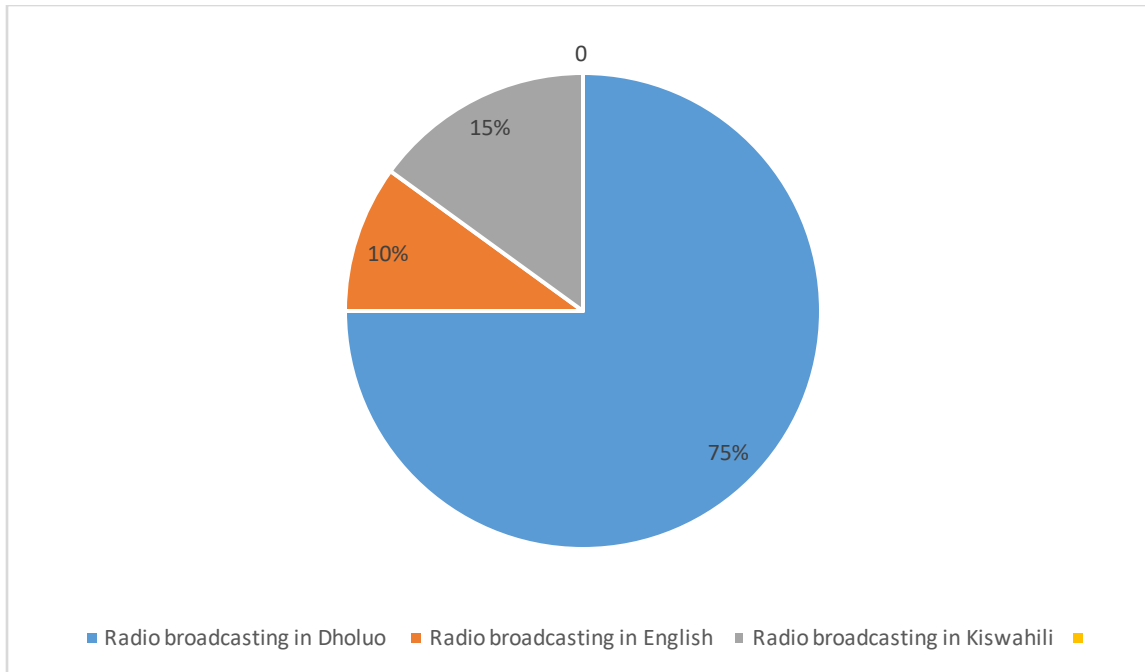
Rating radio as the highest medium on the level of information importance was attributed to the fact that it is more accessible than television and newspaper to the audience, whom the majority live in rural parts of Homa Bay County. The importance of information from the

internet was the lowest because the people have the liberty to post any information in the internet without necessarily verifying its authenticity.

#### **4.3.2. Popularity of Vernacular Radio**

The focus of this study was *Duond Mine* Programme aired in Ramogi FM which broadcasts in Dholuo, a vernacular language spoken by the Luo community. The study assessed the preference of audience to radio stations broadcasting in English, Kiswahili and Dholuo. The findings revealed that vernacular radio is the most preferable among residents of Home Bay County. The audience who chose a radio station broadcasting in Dholuo formed 75% cent of the study respondents (See figure 4.4).

Figure 4.4. Preference of radio based on language used in broadcast



Source: Researcher’s data.

The data above shows that vernacular radio is the most popular Homa Bay County. This is shows that vernacular radio has gained popularity in rural counties in Kenya. The popularity of vernacular radio can be attributed to their programmes which cover issues which affect lives of residents directly. The vernacular radio present messages in local languages which members of given ethnic communities understand best.

## Section IV

### 4.4. Listenership of Ramogi FM’s *Duond Mine* Programme

One of the study objectives was to determine whether Homa Bay residents listen to *Duond Mine* Programme in an effort to fight defilement. This was assessed as discussed below.

#### 4.4.1. Frequency of listening to *Duond Mine* Programme

The programme is broadcast every Saturday from 10am to 11.am. This means it is broadcast once in a week. The study sought this response by asking the following question. “How often do you listen to *Duond Mine* Programme?” The responses were shown in table 4.7.

Table 4.7. Audience’s frequency of listening to *Duond Mine* Programme.

Frequency	Percentage of audience who listen to the programme
Once in a month	4%
Twice in a month	16%
Thrice in a month	28%
Four times in a month	52%
Total	100%

Source: Researcher’s data

Data in the table above revealed that 52 % of respondents listened to the programme four times in a month. They were followed by 28% who listened to the programme thrice in a month, 16% who listened to the programme twice in a month and 4% listened once in a month. The data indicated that the 52% of the audience do not miss the programme whenever it is broadcast every Saturday. Thus, the findings indicate that the programme is capable of reaching many peoples in Homa Bay County.

#### 4.4.2. Understandability of *Duond Mine* Programme messages

In order to assess how the audience perceived *Duond Mine* Programme, the study investigated whether messages in the programme are understandable or not. This was done by posing the question, “Are messages aired in *Duond Mine* Programme understandable?” All the respondents indicated that the messages were understandable, forming 100%. The respondents indicated that the programme is presented in familiar Dholuo words. Thus, the researcher can infer that the programme messages are understandable.

#### 4.4.3. Audience’s purpose for listening to *Duond Mine* programme

Even though people listen to the *Duond Mine* Programme, it is not obvious that they listen with the aim of getting knowledge on how to fight defilement. Some people might be listening to the programme for entertainment or passing time. The study interrogated the audience’s reasons for listening to *Duond Mine* Programme. The responses were as shown in table 4.8.

Table 4.8. Audience’s purpose for listening to *Duond Mine* Programme.

Reason for listening to <i>Duond Mine</i> programme	Percentage of audience
Passing time	1%
Getting knowledge	56%
Identifying with people	0
Entertainment	1%
Relieving boredom	2%



Providing news	25%
Transmitting social heritage	15%
Total	100%

Source: Researcher's data

The data in the table above indicate that 56% of the audience listened to the programme to get knowledge. Other 25% listened to get news while 15 % listened to the programme to transmit social heritage. The respondents who listened to the programmed to get knowledge, those who listened to get news and anti-defilement information, and those who listened for transmission of social heritage indicated that programme has the ability to promote virtues in the society.

## **Section V**

### **4.5. Audience perception of *Duond Mine* in the fight against defilement**

One of the research questions in this study was, “What is the audience perception of *Duond Mine* programme regarding the fight against defilement in Homa Bay County? To answer this question, the study looked at various approaches as follows.

#### **4.5.1. Usefulness of *Duond Mine* Programme Messages**

The researcher first asked a question to find out if the programme had messages which helped in the fight against defilement. Firstly, all the respondents indicated that the programme had messages which help to fight defilement. Secondly, the researcher posed a question to assess the degree of helpfulness of the programme messages in the fight against defilement. The responses were as shown in table 4.9.

Table 4.9. Perception of audience on usefulness of *Duond Mine* Programme messages in the fight against defilement.

Level of helpfulness	Percentage of audience who responded
Not helpful	0
Somehow helpful	2%
Helpful	28%
Very helpful	70%
Total	100%

Source: Researcher's data

In the table above, 70% of the respondents indicated that the messages broadcast in the programme are very helpful while 28% responded that that programme is helpful. On the other hand, 2% of the respondents opined that the programme messages were somehow helpful. The majority respondents who opined that the programme messages are very helpful and helpful indicated how the audiences value the programme messages in the fight against defilement.

A key informant who is civil society organization leader said, "I know that the programme plays a big role in management and prevention of defilement."

As a human rights defender whose organization fights against defilement in the county, she said the programme messages support her organization's efforts in the fight against defilement.

She added: “We learn from other likeminded individuals and organizations on the fight against defilement,” she said. Consequently, the researcher inferred that Duond Mine Programme has messages which help to fight against defilement in Homa Bay County.

#### **4.5.2. Duond Mine Programme Messages tailored to the Fight against Defilement**

The researcher interrogated if the programme had specific messages tailored to the fight against defilement. The question was aimed at answering the research question on whether the programme had messages which are tailored to the fight against defilement in Homa Bay County. The respondents were able to recall some specific messages. The messages came from contributions of guests who were invited in the studio for live talks. Some of the messages came from audience who sent their views via Short Message Service (SMS) using their mobile phones and were read on air by the programme presenter.

The respondents mentioned the messages as follows:

*A: Defilement perpetrators should be arrested and charged in court.*

*B: Defilement perpetrators should change their behaviours.*

*C: No defilement perpetrator should be spared.*

*D: Parents and caregivers should teach their daughters how to keep off environment which can predispose them to defilement.*

*E: A defiled child should be taken to police then hospital or vice versa depending on her/his condition.*

*F: Parents should be close to their children to enable the minors to share their needs which may make them vulnerable to defilement.*

*G: Girls should be protected from those who violate their sexual rights to enable them acquire education uninterruptedly.*

Another message which stood out is the issue of incest. A respondent who is a human rights defender said she learnt of incest through the programme. She stated that incest led to use of Luo euphemism, *Thuol odonjo ei koo* in the programme. *Thuol odonjo ei koo* is directly translated to English as a snake has entered a gourd for storing sour milk. The phrase is used for describing a situation in which an offence is committed by a perpetrator whom the community feels should not be punished over the offence because the punishment can cause the worst damages.

*H: I first heard of incest from the programme. Some months later, a man I know was accused of defiling his daughter. My opinion is that most cases of incest are hardly reported to government authorities for legal action because the cases are handled and concluded at the family level.*

On the other hand, 3% of the respondents said they could not recall the specific programme messages tailored to fighting defilement.

*I: I know that the programme focuses on how to fight defilement and other forms of gender based violence but I cannot recall the specific messages.*

The researcher proceeded to seek how the programme messages help in the fight against defilement. The respondents replied in various words and points which were contextualized as follows.

*K: The programme discourages defilement perpetrators through messages which warn them against the vice.*

*L: The programme enlightens parents and caregivers on how to handle defilement victims to ensure they regain good health and get justice after defilement.*

The above messages emphasize the content of the programme in regard to the fight against defilement. Therefore, the researcher concluded that the programme had messages which are tailored to the fight against defilement.

#### **4.5.3. Suitability of *Duond Mine* Programme in the fight against Defilement**

The researcher asked the respondents their perception on suitability of the programme as a communication tool for fighting defilement in Homa Bay. All the four key informants responded as follows.

*Informant 1: The programme is aired in Ramogi FM which is the most preferred vernacular radio in Homa Bay County.*

*Informant 2: Speak to a man in a language he understands and the message goes to the head but if you speak to him in his language the message goes to the heart. A local language with well packaged information is key towards behaviour change communication.*

*Informant 3: The programme creates awareness on preventive and responsive measures against defilement.*

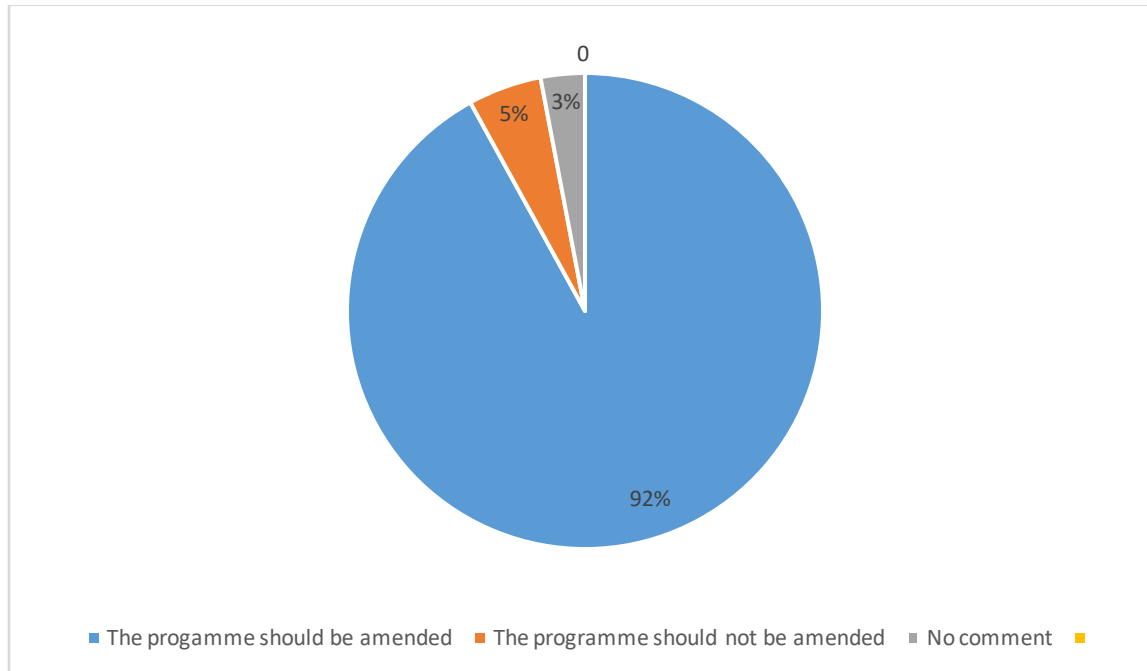
*Informant 4: The programme is presented in a language almost everybody living in Homa Bay County understands.*

In reference to data figure 4.4 of this study, 75% of the audience stated that they preferred listening to radio broadcasting in Dholuo, 15% preferred radio broadcasting in Kihwahili while 10% chose radio broadcasting in English. The 75% of the respondents who prefer vernacular radio also stated that their most favourite radio station is Ramogi FM. Deductively, the responses imply that *Duond Mine* Programme is a viable communication tool for conveying anti-defilement messages.

#### **4.5.4. Audience Satisfaction with *Duond Mine* Programme time and content**

The programme is broadcast from 10.00am to 11.00am every Saturday. The researcher interrogated the audience's satisfaction with the programme time and content. The respondents indicated dissenting opinions on whether to amend the programme schedule or not. The respondents who wanted the programme schedule reviewed were 92%, those who wanted the programme to continue without any review were 5% per while 3% never commented on the matter (See figure 4.5).

Figure 4.5 Audience's opinions on review of *Duond Mine* Programme.



The 92% argued that the programme is broadcast when many people have gone to church. They proposed that the programme should be rescheduled for evening hours the same day or during a week day. The respondents also stated that the programme duration was too short hence should be extended with one or two hours. They also proposed that the programme should be broadcast twice a week. All the respondents stated that the programme is suitable for the fight against defilement.

#### **4.6. Summary of the Chapter Findings**

In alignment to the analytical framework of the study tools, the findings indicated that majority of *Duond Mine* Programme audience are people aged between 36-50 years. This could be attributed to their financial capability to afford radio and their responsibilities in raising children. However, a number of respondents in other age groups such as 20-35, 51-69 and 70-79 also listened. Therefore, the programme audience comprised people of all the age groups targeted in this study.

The findings indicated that most women still shy away from giving their views on matters which go to the public. The Kenya Population and Housing Census (2019) indicated that Homa Bay County has a population of 1,131,950 people who include 539,560 male, 592,367 female and 23 intersex persons. This shows that there are more women than men in the county. However, women only 37% of women participated in this study. This was lower compared to 63% of their male counterparts who participated. Many women declined to participate in the study due to fear that their information could be used against them. As a result, women in Homa Bay still lack freedom to give their opinions in public.

Girls are the main victims of defilement in Homa Bay County. The findings indicated that 98% of the respondents knew defiled girls. Only 2% of the respondents knew boys who had been defiled. Therefore, the researcher inferred that girls are more susceptible to defilement than boys in Homa Bay County.

According to the findings, people who are self-employed have more time to listen to radio than those who are employed. The respondents argued that those who are self-employed have freedom to choose when to listen to radio and when not to do so. This is contrary to their employed counterparts who lack the freedom because their schedules are controlled by the



employer when they are on duty. Thus, the self-employed audiences of *Duond Mine* programme were more than those who were employed.

On education, the findings indicated that *Duond Mine* Programme audience comprised people with various education levels. The majority were the audience with secondary education. However, the programme is listened to by people with primary, tertiary college and university education. Therefore, it is important for the programme producers to consider people with various education levels when producing and presenting the programme.

The findings indicate that education level of the respondents had influence on their understanding of issues discussed in radio. During the filling of questionnaires, the respondents who had primary education could not understand the term defilement. They had to rely on the researcher to interpret it in Dholuo in order to continue filling the questionnaire. However, this was contrary to their counterparts with secondary, tertiary college and university education who were conversant with the term. As a result, education level of audience affects their understanding of topical issues discussed in radio.

The findings revealed that defilement is a serious problem affecting children in Homa Bay County. When the researcher interrogated the level of seriousness of defilement in the county, 58% of the respondents replied it was serious, 39% answered that it was very serious. These responses were consistent with the Homa Bay County Sexual and Gender Based Violence Policy (2023) which states that defilement is leading among monthly prevalence of Sexual Gender Based Violence (SGBV) cases reported at Police Gender Desk at 85.3%. However, 3% of the respondents said defilement is not serious in the county. Therefore, the study found that defilement is a serious problem which requires more media advocacy and interventions by both government and non-governmental authorities.

On popularity of mass media, the findings revealed that radio is the most popular mass media platform. When the researcher interrogated the importance of information from radio, television, newspaper and the internet, 87% of the respondents indicated that the information from radio is very important. That was higher than 55% who said the information from television is very important, 47% who indicated that the information from newspaper is very important and 37% who responded that information from the internet is very important. Deductively, radio is the most popular mass media.

The findings revealed that vernacular radio is more popular than radio broadcasting in English and Kiswahili in Homa Bay County. The study revealed that 75% of the respondents chose radio broadcasting in Dholuo as their most favourite mass media. Those who chose radio broadcasting in Kiswahili were 15% while who preferred radio broadcasting in English were 10%. The respondents said radio broadcasting in a vernacular language presents messages in a language everybody understands without the need of an interpreter. Vernacular radio also covers local issues which resonate with the residents. Thus, a message conveyed via vernacular radio can reach more people in Homa Bay than the one transmitted through a radio station broadcasting in English or Kiswahili.

On listenership, majority of the audience listen to *Duond Mine* Programme four times in a month. Since the programme is aired every Saturday from 10.00am to 11.00am, it means the 52% of respondents who listened to the programme four times in a month tune to it whenever it goes on air. However, there are also 28%, 16% and 4% of the respondents who listened to the

programme thrice, twice and once respectively in a month. These demonstrated that *Duond Mine* Programme is a suitable tool for conveying messages for combating a vice like defilement in the society.

The findings also revealed the majority of the audience consume *Duond Mine* Programme content to acquire knowledge. The respondents who listened to the programme to get knowledge were 56%, followed by 25% who tuned for getting news and 15% who tuned for transmitting cultural heritage. On the other hand, there were 2% who tuned for relieving boredom, 1% who tuned to pass time and another 1% who tuned for entertainment. This helps to determine if the programme meets the intended purpose. Thus the researcher inferred that the information transmitted in the programme can help to influence behaviour change in the fight against social and health problems in the society.

The findings indicated that the programme messages are very helpful in the fight against defilement in Homa Bay County. The respondents who stated that the programme messages are very helpful formed 70% while 28% said they are helpful. On the other hand, 2% of the respondents indicated that the programme messages are not helpful. Thus, the programme messages are suitable for fighting defilement.

The findings indicated that *Duond Mine* programme has messages which are tailored to the fight against defilement. The respondents stated a number of messages with various contents aimed at fighting defilement. The messages included warnings targeting defilement perpetrators, creation of awareness on how to handle a defilement victim and how to report defilement cases. The messages included those which focus on promoting education of girls.

The study found that the programme is suitable for fighting defilement. The respondents stated that the programme is aired in Ramogi FM which is the most preferred vernacular radio station in Homa Bay County. The view was consistent with the Media Council of Kenya (2020) report which indicated that Ramogi FM is the most preferred radio station in all the four Nyanza counties predominantly occupied by the Luo community, where Homa Bay is located. The respondents also indicated that the programme is presented in a language understood best by locals. It also creates awareness on preventive and responsive measures against defilement. Therefore, the researcher can conclude that *Duond Mine* programme is a suitable tool for the fight against defilement.

On the other hand, the study found that the audiences are not satisfied with the schedule and duration *Duond Mine* Programme. The majority of the respondents recommended that the programme should be rescheduled for evening hours. The respondents stated that the current schedule of broadcasting the programme on Saturday from 10.00 am to 11.00 am conflicts their faith since most people are in churches that time. Thus, the programme should be reviewed in terms of duration and schedule to enable it to serve interest of more audience.

## CHAPTER FIVE

### SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

#### 5.1. Overview

This chapter presents the summary of findings obtained, conclusions and recommendations of the study. It also contains suggestions for further research.

#### 5.2. Summary

This section summarizes the study findings according to research questions.

##### 5.2.1. Whether Homa Bay residents listen to *Duond Mine* Programme in an effort to fight defilement in the county

The study findings revealed that Homa Bay residents listen to the programme. The findings indicated that 52% of the respondents listened to the programme four times in a month. However, there are also 4%, 16% and 28% of the respondents who listened to the programme once, twice and thrice respectively in a month. The respondents stated that the programme messages are understandable. Therefore, there are indications that residents of Homa Bay listen to the programme.

The findings also revealed the audience consume *Duond Mine* programme content for the purpose of knowledge and awareness creation. The study found that 56% of the respondents listened to the programme to get knowledge. They were followed by 25% who tuned for getting news and anti-defilement related information and 15% who tuned for transmitting cultural heritage. On the other hand, there were 2% who tuned for relieving boredom, 1% who tuned to pass time and another 1% who tuned for entertainment. As a result, the high percentages of respondents who tuned to the programme for knowledge, news and defilement related

information and transmission of social heritage indicate that Homa Bay residents listen to the programme to get knowledge on how to fight defilement in the county.

### **5.2.2. Audience Perception of *Duond Mine* Programme regarding the fight against Defilement in Homa Bay County**

The findings indicated that the messages aired in *Duond Mine* Programme are very helpful in the fight against defilement in Homa Bay County. 70% of the respondents indicated that the programme messages are very helpful while 28% stated they are helpful. On the other hand, 2% of the audience stated that the programme messages are not helpful. Thus, the researcher inferred that the programme messages are suitable for fighting defilement based on the responses of the majority of the respondents.

However, the findings also indicated a negative audience perception of the programme. The findings indicated that the audience are not satisfied with the schedule and duration of the programme. This is in line with the demand 92% of the respondents who recommended that the programme be amended. The respondents stated that broadcasting the programme on Saturday from 10.00 am to 11.00 am conflicts their faith since most of them are in churches that time. Therefore, the programme schedule locks out people who should tune to the programme. On duration, the respondents proposed that the programme should be broadcast for two hours instead of the current one hour. Conversely, 5% of the audience stated that they had no problem with the programme in terms of its content, duration and schedule. Meanwhile, 3% of the audience did no comment on the matter. Thus, the call on Ramogi FM producers to consider reviewing the programme.

### **5.2.3. *Duond Mine* Programme messages which are tailored to the fight against Defilement in Homa Bay County**

In an effort to answer this research question, the study found that there are messages which are tailored to fight defilement. The messages are not explicitly directed to Homa Bay County residents alone but Homa Bay residents can domesticate the messages to enhance the fight against defilement in their county.

The messages had the following meanings:

A: Warnings targeting defilement perpetrators, creation of awareness on how to handle a defilement victim and report defilement cases to government and non-governmental authorities.

B: Advocacy for sensitizing girls with the aim of cushioning them defilement.

C: Linkage with human rights defenders for intervention in case defilement occurs.

D: Sensitizing parents on how to inculcate values in children.

Therefore, the findings indicated that the programme has messages which are tailored to fight defilement in Homa Bay County.

## **5.3. Conclusions**

This study was anchored on an argument that the mass media are an important instrument in the World. The mass media provide a framework for perceiving a reality. Other than providing information, they are also perceived as a tool for influencing public opinions. Thus, mass media can serve as a tool for influencing behaviour change to solve societal problems.

The general objective of this study was to explore audience perception of *Duond Mine* Programme in the fight against defilement in Homa Bay County. This was achieved by interrogating the respondents on the contributions of the programme to the fight against defilement in the county. Justification of this study was based on other studies which revealed that Homa Bay is one the counties with the highest prevalence of defilement in Kenya. Arguably, the mass media can influence the way people live their lives and the way people behave in the society. For that reason, communication is perceived as a significant variable that must be considered in an activity that requires people to change their behaviours. Thus, the role of a vernacular radio programme is introduced as a suitable tool that can help in the fight against defilement in Homa Bay County.

The findings of this study indicated that defilement is a serious problem in Homa Bay County. It is argued that defilement is caused by various factors including a myth in which some people believe that having sex with children cures HIV and AIDS, and other sexually transmitted infections. The findings indicated that majority of defilement victims are girls. For example, 98% of the respondents knew defiled girls compared to only 2% of the respondents who knew cases of defiled boys. Therefore, the researcher concluded that girls are more susceptible to defilement than boys in Homa Bay County.

The researcher used the Uses and Gratification Theory and Agenda Setting Theory to set the theoretical framework of this study. The theories explained the relationship between audience and the content of *Duond Mine* Programme in the fight against defilement in Homa Bay County. The Uses and Gratification Theory explicated that people listen to *Duond Mine* Programme in



order to satisfy their needs. This argument supports the findings of this study which indicated that the majority of the audiences listen to the programme to get knowledge.

On the other hand, the Agenda Setting Theory showed that the media have the ability to set agenda for public discourse. It is argued that the way media present information radically influences the way people interpret the information and their subsequent actions. In other words, editors and programme producers have powers to present information which shapes opinions of the public in a given discussion. This argument supports the finding of this study which indicated that *Duond Mine* Programme has messages which influence behaviours and opinions of the public in the fight against defilement. For example, 70% of the respondents stated that the programme messages are very helpful in the fight against defilement in Homa Bay County.

The study also has findings on the demographic and psychographic profile of *Duond Mine* Programme audience. These are helpful in understanding the nature and characteristics of the audience. For example, the study found that the majority of *Duond Mine* Programme audience are people aged between 36-50 years. The study also found that most women still shy away from giving their views on matters which go to the public. The Kenya Population and Housing Census (2019) indicated that Homa Bay County has a population of 1,131,950 people who include 539,560 male, 592,367 female and 23 intersex persons. This shows that there are more women than men in the county. However, only 37% of women participated in this study compared to 63% of their male counterparts. This demonstrates that women in Homa Bay County still shy away from giving their opinions on matters which go to the public.

This study found that vernacular radio is popular in Homa Bay County. The findings indicated that 75% of the respondents chose radio broadcasting in Dholuo as their most favourite radio station. Those who chose radio broadcasting in Kiswahili were 15% while those who preferred radio broadcasting in English were 10%. This gives the vernacular radio powers to influence audience's opinions. The popularity also portrays vernacular radio as a source of knowledge to the society in Kenyan rural counties.

It is worth to argue that *Duond Mine* Programme is a suitable device for fighting defilement in Homa Bay County. Listenership of radio is a key factor to consider in choosing its suitability to convey given messages to a target audience. For example, the study found that 52% of the respondents listened to every edition of the programme. Other findings included 70% of the respondents who indicated that the programme messages are very useful in fighting defilement. Further findings indicated that the programme has messages which are tailored to fight defilement. As indicated in Chapter One of this study, the Media Council of Kenya report shows that Ramogi FM is the most popular vernacular radio in the four Nyanza counties dominated by the Luo community, where Homa Bay is located. Deductively, the study concluded that *Duond Mine* Programme is a suitable device for fighting defilement in Homa Bay County.

Vernacular radio presents information in a language that members of a given ethnic group understand well. This means audiences do not need interpretation in order to understand the message from a vernacular radio. However, in line with Uses and Gratification Theory, vernacular radio programme producers should consider the audience's needs in producing a programme. Consequently, vernacular radio is a suitable device for influencing opinions of the

society in promoting health education and reducing vices which destroy lives of children in the society.

### **5.3. Recommendations**

The study makes various recommendations. The recommendations are considered valuable in enhancing the fight against defilement in Homa Bay County. They are classified as follows.

#### **5.3.1. *Duond Mine* Programme based Recommendations**

1. There is need to change the programme schedule. The programme is aired on Saturday from 10.00am to 11.00 am. But the majority of respondents stated that the current schedule of the programme leaves out many people since it is broadcast when they are in churches. Therefore, there is need to reschedule the programme so that it is broadcast in the evening when people are home. The programme should also be broadcast at least twice a week.
2. The programme duration should be amended from the current one hour to two hours. The respondents stated that the programme is informative in the fight against defilement. However, its duration is too short for the audience for the audience to get the required messages exhaustively.
3. The programme producers should introduce outside broadcasting sessions of *Duond Mine* Programme. This should be conducted in learning institutions such as secondary and primary schools in areas where defilement prevalence is high. This will strengthen the fight against defilement since the majority of the affected girls are in secondary and primary schools.

4. Need for audience research. Ramogi FM should conduct research on how they can improve the programme to enhance audience satisfaction in the programme. This will enable the programme producers to bridge the gaps which impede audience satisfaction.

5. There is need to invite gender experts, national government administration officials and civil society organizations' leaders for live interviews in *Duond Mine* Programme. This will enrich the programme content with anti-defilement messages.

### **5.3.2. Journalists based Recommendations**

6. Journalists should expose incidents of defilement. Exposing the incidents will enable both state and non-state actors to intervene and ensure justice prevails for defilement victims.

Therefore, this will prevent perpetrators from interfering with defilement cases.

### **5.3.3. Government/policy based Recommendations**

7. The government should make policies which factor in the use of vernacular radio in campaigns against diseases, defilement and other socials issues which ruin lives of children in rural counties. This can enhance effectiveness of the campaigns due to the high popularity of vernacular radio in rural counties.

8. The government should formulate stringent policies for fighting defilement and ensure the policies are implemented well. The main obstacle affecting utility of government policies is poor implementation. Therefore, the government should engage the media to create awareness on the policies to ensure they are implemented to the latter.

9. The government should ensure any culprit of defilement are arrested and charged in court. This will discourage other people with intentions of committing the crime from doing so.

Government officials should liaise with journalists to ensure the cases are published in the media.

10. The government should take stern measures against its administrators who are compromised to protect defilement suspects from legal measures. Some chiefs and their assistants were adversely mentioned respondents of this study for being obstacles in providing justice to defiled children. The officers aid defilement suspects to escape punitive legal action. Therefore, the government should device deterrent measures against them.

#### **5.3.4. Parents and Caregivers based Recommendations**

10. Parents and caregivers should avoid settling defilement cases out of court. Settling defilement cases out of court encourages the vice by salvaging defilement perpetrators from legal action. Therefore, parents and caregivers should ensure legal action is taken against people who defile their children.

11. Parents should improve friendship with their children. This will enable the children to share information with their parents to prevent possible cases of defilement.

#### **5.3.5. Civil Society based Recommendations**

12. Members of the civil society organizations which protect human rights should strengthen their whistle blowing efforts in the fight against defilement. This can be done by engaging journalist for media coverage. Doing so helps to unearth defilement incidents which are likely to go unreported.

13. Finally, government agencies, the civil society, the community and media practitioners should collaborate in fighting defilement. Lack of collaboration among these stakeholders creates gaps which can hinder the fight against defilement. Thus, co-operation among the stakeholders will enhance the fight against defilement.

#### **5.4. Suggestions for further Research**

This study focused on exploring audience perception of Ramogi FM's *Duond Mine* Programme in the fight against defilement in Homa Bay County. This study revealed that mass media is a powerful device that can help in the fight against defilement. The study recommends further research on effectiveness of *Duond Mine* Programme in the fight against defilement in Homa Bay County.

Lastly, there is a need to conduct a study on the use of vernacular radio to identify the main causes of defilement in Homa Bay County. This will enhance application of the appropriate strategies for fighting the vice.

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## **APPENDICES**

### **Appendix 1: Audience Questionnaire**

**University of Nairobi**

**School of Journalism and Mass Communication**

**Audience Questionnaire**

Exploring Audience Perception of Ramogi FM's *Duond Mine* Programme in the fight against  
Defilement in Homa Bay County.

Dear audience,

I am a Master's student at University of Nairobi. I am doing research on the above topic. My purpose is to learn what you feel about the programme objectives and its effects in the fight against defilement in Homa Bay County. This is to request you to participate in my research as a respondent. I request you to spare some time and answer the questions to the best of your knowledge. I will treat your identity with utmost confidentiality. I assure you that the information provided will not be used for any other purpose apart from this study.

Thank you.

Regards,

J. Omoro.

## **SECTION 1**

**Social, economic and demographic background of the respondent**

Kindly tick appropriately in this section.

1. What is your age? Tick the box below.

Age	Tick
20- 29 years	
30-39 years	
40-49 years	

2. What is your sex?

Male	
Female	

3. What is your marital status?

Married	
Single	

4. What is your academic level?

Primary school	
Secondary school	

Tertiary college	
University	

5. What is your occupation?

Employed	
Self employed	
Student	

6. In which sub-county do live?

Homa Bay	
Ndhiwa	
Rachuonyo North	
Rachuonyo East	
Rachuonyo South	
Rangwe	
Suba North	
Suba South	

## Section II

### Residents' understanding of defilement

7. Do you understand the term defilement?

Yes	
No	

8. How serious is defilement in Homa Bay County?

Not serious	
Serious	
Very serious	

9. Do you know a child who has been defiled?

Yes	
No	

10. If Yes in question 9 above, what is the sex of the child?

Male	
------	--

Female	
--------	--

11. In question 10 above, what your relationship with the defiled child?

Daughter	
Son	
Relative	
Villager	
Stranger	

### Section III

#### Familiarity and use of radio

Kindly respond to the following questions by ticking appropriately.

12. Please indicate the level of importance of information from the following mass media.

Medium	Not important	Fairly important	Important	Very important
Radio				
Television				



Newspaper				
Internet				

13. Are you familiar with Radio?

Yes	
No	

14. A radio station broadcasting in which language do you prefer listening to?

Dholuo	
English	
Kiswahili	

### Section III

#### Listenership to *Duond Mine* Programme in Ramogi FM

15. Do you listen to Ramogi FM?

Yes	
No	

16. Do you listen to *Duond Mine* programme?

Yes	
No	

17. Are the messages of *Duond Mine* programme understandable?

Yes	
No	

18. On average, how often do you listen to *Duond Mine* programme?

Once in a month	
Two times in a month	
Three times in a month	
Four times in a month	
Never	

19. For what purpose do you listen to *Duond Mine* Programme on Ramogi FM?

I	Passing time	
---	--------------	--

Ii	Getting knowledge	
Iii	Identifying with people	
Iv	Entertainment	
V	Relieving boredom	
Vi	Providing news	
Vii	Transmitting social heritage	

20. Does *Duond Mine* programme offer messages which help to fight de filement?

Yes	
No	

21. Which messages aired in *Duond Mine* programme are helpful in fighting defilement?

.....

.....

.....

.....

22. How helpful are messages aired in *Duond Mine* programme in the fight against defilement?

Not helpful	
Somehow helpful	

Helpful	
Very helpful	

23. How do the messages aired in *Duond Mine* programme help in the fight against defilement? .....

.....

.....

24. What do you suggest *Duond Mine* producers should do to enhance effectiveness of the programme in the fight against defilement in Homa Bay County?

.....

.....

Thank you for participating in our study.

## Appendix 2: Interview Guide

**University of Nairobi**

**School of Journalism and Mass Communication**

**Interview guide**

Exploring Audience Perception of Ramogi FM's *Duond Mine* Programme in the fight against  
Defilement in Homa Bay County.

Dear Children's officer, Chief or Civil Society officer,

I am a Master's student at University of Nairobi. I am doing research on the above topic. My purpose is to learn what you feel about the programme objectives and its effects in the fight against defilement in Homa Bay County. This is to request you to participate in my research as a respondent. I request you to spare some time and answer the questions to the best of your knowledge. I will treat your identity with utmost confidentiality. I assure you that the information provided will not be used for any other purpose apart from this study.

Thank you.

Regards,

J. Omoro.

Kindly take some minutes to answer the following questions.

Chief	
-------	--

Children's officer	
Civil society officer	

1. What is your job title? Kindly tick.

2. How prevalent is defilement in Homa Bay County?

.....

.....

.....

3. What is your role in fighting it?

.....

.....

.....

4. Do you listen to Ramogi FM's Duond Mine Programme?

.....

.....

.....

5. How informative is the programme?

.....  
.....  
.....

6. How effective is the programme in the fight against defilement?

.....  
.....  
.....

7. What are the programme messages which are helpful to your office in the fight against defilement?

.....  
.....  
.....

8. In question 7 above how do the programme messages help your office in the fight against defilement?

.....  
.....

9. What do you suggest for the programme producers improve to make it more effective in fighting defilement in Homa Bay County?

.....  
.....  
.....

10. What should the government and other policy makers do to boost the fight against defilement in Homa Bay?

.....

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.....

Thank you for participating in our study.



### **Appendix 3: University of Nairobi's Research Authorization Letter**



**UNIVERSITY OF NAIROBI**  
**FACULTY OF ARTS AND SOCIAL SCIENCES**  
**DEPARTMENT OF JOURNALISM & MASS COMMUNICATION**

Telegram: Journalism Varsity Nairobi  
Telephone: 254-020-491 0000, Ext. 28080, 28061  
Director's Office: 254-020 4913208 Direct Line)  
Email: [soj@uonbi.ac.ke](mailto:soj@uonbi.ac.ke)

P.O. Box 30197  
Nairobi,  
Kenya

OUR REF:  
YOUR REF:

DATE: October 18, 2023

**TO WHOM IT MAY CONCERN**

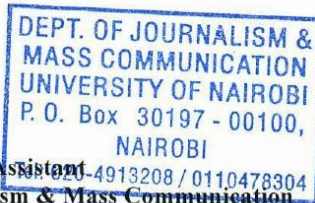
**RE: JAMES MBOYA OMORO - K50/40919/2021**

This is to confirm that the above named is a bonafide student at the University of Nairobi, Department of Journalism and Mass Communication pursuing Master of Arts degree in Communication Studies.

Mr. Omoro has completed his course work and is currently going to collect data for his research project leading to a Master of Arts Degree in Communication Studies. His project title is "Exploring Audience Perception on Ramogi FM's Duond Mine Programme in the Fight against Defilement in Homa Bay County".

Any assistance accorded to him will be highly appreciated.

**Wendy Cheron**  
Senior Administrative Assistant  
Department of Journalism & Mass Communication



## **Appendix 4: Ministry of Education's Research Authorization Letter**



REPUBLIC OF KENYA

MINISTRY OF EDUCATION  
State Department for Basic Education

Telegrams: "SCHOOLING" Homa Bay  
Telephone  
When replying please quote  
[cdehomabay@gmail.com](mailto:cdehomabay@gmail.com)

COUNTY DIRECTOR OF EDUCATION  
HOMA BAY COUNTY  
P.O BOX 710 - 40300  
HOMA BAY

REF: MOE/HBC/CDE/HBC/ADM/11/VOL.III/91

DATE: 19<sup>TH</sup> OCTOBER, 2023

**JAMES MBOYA OMORO**  
**K50/40919/2021**

**RE: RESEARCH AUTHORIZATION.**

Following your application for authority to carry out research on "**Exploring Audience perception on Ramogi FM's Duond Mine Progrmme in the Fight against Defilement in Homa Bay County**" I am pleased to inform you that you have been authorized to undertake research in Homa Bay County.

Kindly note that ,as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit a copy of the final research report to the County Director of Education Office after completion both the soft copy and hard copy.

Thank you in advance.

FOR COUNTY DIRECTOR OF EDUCATION  
HOMA BAY COUNTY  
P.O. BOX 710 - 40300, HOMA BAY  
Email: [cdemhbay@gmail.com](mailto:cdemhbay@gmail.com)

**MR. VINCENT O. OBONDO**  
**FOR: COUNTY DIRECTOR OF EDUCATION**

Cc.  
COUNTY COMMISSIONER  
HOMA BAY COUNTY.



**Appendix 5: Homa Bay County Commissioner's Research Authorization Letter**



**OFFICE OF THE PRESIDENT  
MINISTRY OF INTERIOR AND NATIONAL ADMINISTRATION  
STATE DEPARTMENT FOR INTERNAL SECURITY AND NATIONAL ADMINISTRATION**

Telephone: 22104 or 22105  
Email: cc\_homabay@yahoo.com  
When replying, please quote

COUNTY COMMISSIONER  
HOMA-BAY COUNTY  
P.O BOX 1 – 40300  
HOMABAY

**Ref No.** EDUC.12/1 VOL VII/160.

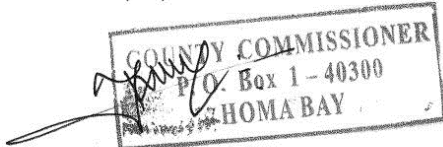
19<sup>th</sup> October 2023.

Deputy County Commissioners  
**HOMA-BAY COUNTY**

**RE: RESEARCH AUTHORIZATION - JAMES MBOYA OMORO  
K50/40919/2021**

The above named person has been authorized to carry out research on **"Exploring Audience perception on Ramogi FM's Duond Mine programme in the Fight against Defilement in Homa-Bay County"** in all the Sub Counties.

The purpose of this letter therefore is to ask you to accord him the necessary assistance.

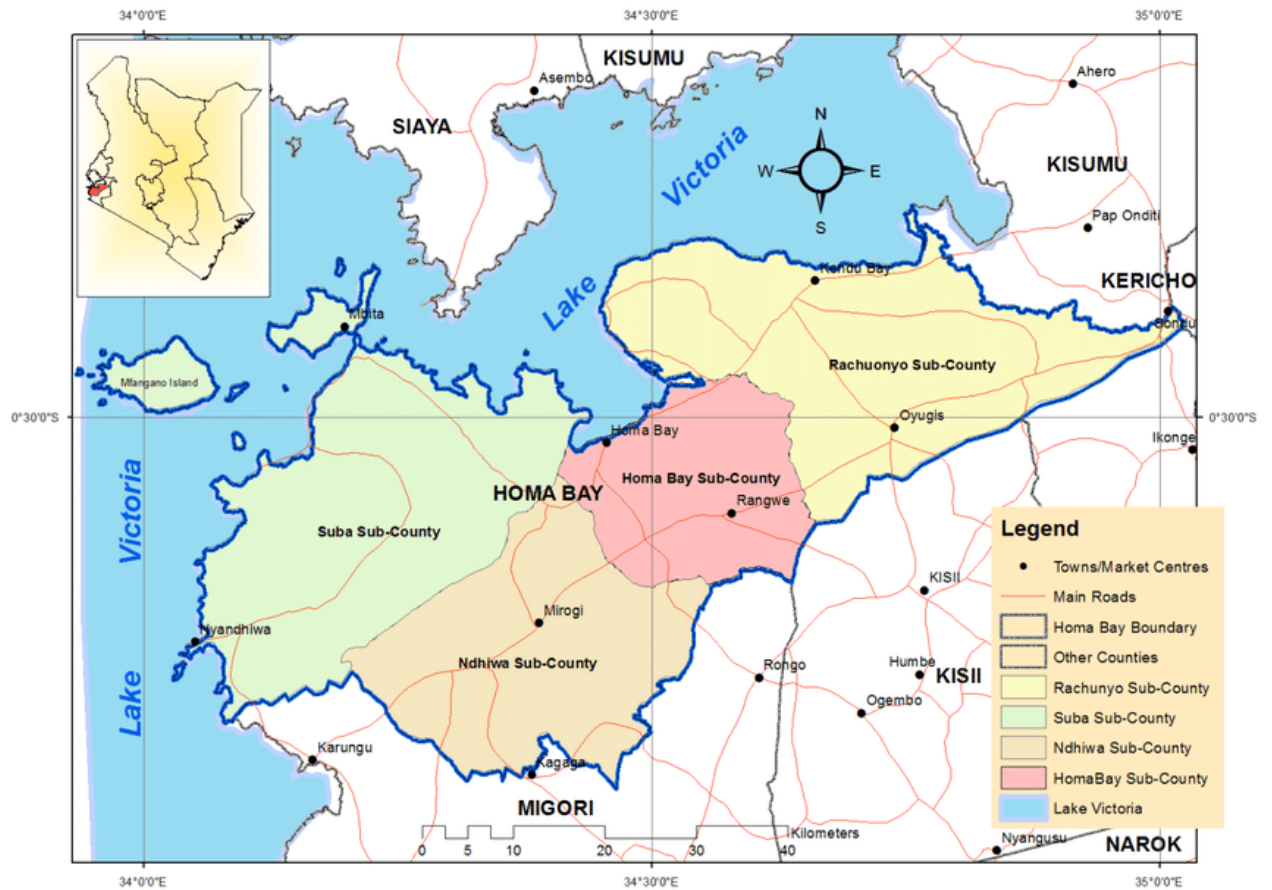


MOSES K. LILAN, OGW  
COUNTY COMMISSIONER  
**HOMA-BAY COUNTY.**

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Please note our email address: [cc.homabay@interior.go.ke](mailto:cc.homabay@interior.go.ke) / [cc\\_homabay@yahoo.com](mailto:cc_homabay@yahoo.com)

**Appendix 6: The Map showing Boundaries of Homa Bay County**



Source: [https://www.researchgate.net/figure/Map-for-Homabay-County-Kenya-showing-various-Sub-counties\\_fig1\\_335203135](https://www.researchgate.net/figure/Map-for-Homabay-County-Kenya-showing-various-Sub-counties_fig1_335203135) (Accessed on October 23, 2023).