

**MEDIA STRATEGIES AND THEIR INFLUENCE IN COMMUNICATING INFORMATION ON  
FEMALE GENITAL MUTILATION: A CASE OF SABINY COMMUNITY IN KAPCHORWA  
DISTRICT**

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**This Research Project is submitted in partial fulfillment for the award of Bachelors Degree in mass  
communication and journalism at the college of humanities and social sciences**

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### DECLARATION

This research project is my original work and has not been presented for examination or award of degree at any other University

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### **APPROVAL**

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## **DEDICATION**

I dedicate this work to my lovely parents Mr.Okurut Charles and Ms Akello Margret mentorship always ,my brother Agumar Geoffrey , my sisters Akiteng Judith Akiror Lydia Akello Phoebe and to my greatest treasure Nissi Gabriel, my grandmother Edith Agwang, my aunties Sapiro Grace, Akello Phoebe, Achadu Josephine who all encouraged me spiritually morally and financially to strive hard for the completion of my education

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### LIST OF ABBREVIATIONS

CEDAW	Convention on the Elimination of All Forms of Discrimination against Women
CRC	Convention on the Rights of the Child
EU	European Union
FGD	Focus Discussion Groups
FGM	Female Genital Mutilation
FIDA	Federation of Women Lawyers
UDHS	Uganda Demographic and Health Survey
NGOs	Non Governmental Organizations
PATH	Programme for Appropriate Technology in Health
U.S .	United States
UNHCR	United Nations High Commissioner for Refugees
UNICEF	United Nations International Children Emergency Fund
WHO	World Health Organization
SEA	Sabiny Elders Association
REACH	Reproductive Educative and Community Health

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## ABSTRACT

Female Genital Mutilation (FGM) or female circumcision is one of the traditional practices whose origins can be traced to ancient times. In Uganda, the prevalence varies widely among ethnic groups. . Uganda Demographic Survey (2009) shows it is nearly universal amongst people in districts like Kween (97%), Kapchorwa (92%) and Nakapiripirit (93%) women. It is also common in Amudat (62%), (48%), Bukwo (44%) and Pokot (42%). Levels are lower among IK (23%), Kamwenge (27%).

This study sought to establish the influence of media strategies in communicating information about female genital mutilation. The study was guided by the following specific objectives: (1) to establish the influence of using media ambassadors (2) to determine the influence of using local language (3) to examine the influence of public participation in media programs in communicating information about female genital mutilation effectively sabiny community of Kapchorwa District.

The study adopted a descriptive Survey approach to research; using primary data for both quantitative and qualitative analysis. The data was collected by use of questionnaires and interviews guide. The population for this study was the 105,867 according to the national census of 2014, with a sample size of 96, although the researcher collected 120 responses. The researcher adopted stratified random sampling technique in Kapchorwa district. Purposive sampling was used to identify the households to select with the help of the administrative officers and also the key informants whom administrative officers, the study used stratified random.

Quantitative data was analyzed using descriptive and inferential statistics while qualitative data was analyzed using content analysis. Correlation analysis revealed that media ambassadors and local language were positive and statistically significant in influencing effective communication. Conversely, the analysis revealed that public participation was not statistically significant in influencing effective communication. The study concluded that media ambassadors influenced effective communication of FGM information. This implies that more involvement of media ambassadors in anti FGM campaigns would improve effective communication of FGM information. The study also concluded that local languages influenced effective communication of FGM information. This implies that more use of local language in anti FGM campaigns would improve effective communication of FGM information. Further, the study concluded and public participation do not influence effective communication. It can be concluded that media strategies have a key role to play in communicating anti- FGM information among the sabiny community in kapchorwa.

## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.0 Introduction**

This chapter presents a discussion on the background of the study, statement of the problem, purpose of the study, objectives of the problem, research objectives, conceptual framework and or theoretical framework, significance of the study and definition of key variables.

#### **1.1 Background of the Study**

Female genital mutilation originated in the ancient Egypt and then spread to the East Africa, Asia, Middle East and hence the term pharaonic circumcision coined by the Sudanese. The earliest record of the custom was made by Strabo, the Greek geographer and historian who reported excision on the Egyptian girls in 25bc. It is believed that the practice was occurring some centuries before, this however was spread by dominant tribes and civilization as a result of the tribal, ethnic and cultural allegiance.

FGM is a fundamental violation of human rights. It is not only a severe form of discrimination against women, but also a violation of the rights of girls, on whom it is most commonly performed. FGM violates the right to health and to freedom from torture or cruel, inhuman or degrading treatment and, in some cases, even the right to life. WHO (2008) estimates that more than 130 million girls and women alive today have undergone FGM/C, primarily in Africa and, to a lesser extent, in some countries in the Middle East. Oloo et al., (2011) also give an estimation of 100 – 140 million girls and women whom currently live with the consequences of FGM, most of whom live in 28 African countries (Snow et al., 2002; Grisaru et al., 1997) with several others in the developed world including small communities in the Middle East and Asia (Asali et al., 1995), Indonesia, Australia, Canada, New Zealand, United Kingdom, Ireland and the United States.

Developed countries over the last decade have experienced unprecedented growth in social economic and cultural aspects. The development and the use of technologies to the increased access to education have changed the way individuals and groups inter relate with each other. On the other side traditional patterns of culture, social and economic life persists and contributes to maintaining

cultural malpractices, including FGM. Onuh et al., (2006) note various reasons have been given for the practice of FGM in these different geographical and cultural settings ranging from culture, religion to superstition. This is also supported by Oloo et al., (2011) who identifies that the main reasons for the continuation of FGM are firstly, as a rite of passage from girlhood to womanhood; a circumcised woman is considered mature, obedient and aware of her role in the family and society. Secondly, FGM is perpetuated as a means of reducing the sexual desire of girls and women, thereby curbing sexual activity before, and ensuring fidelity within, marriage.

Evidence from the recently launched Uganda Demographic and Health Survey (UDHS) 2008-2009 indicates that the overall prevalence of FGM has been decreasing over the last decade. In 2008/9, 27% of women had undergone FGM, a decline from 32% in 2003 and 38% in 1998. Older women are more likely to have undergone FGM than younger women, further indicating the prevalence is decreasing. However, the prevalence has remained highest among the Karamojong (93%), Sabiny (80%) and the Pokot (53%), relatively low among the IK, Alur and Bamasaba. The practice of FGM occurs mainly at the teenage and adolescent years; however it is also practiced at later ages. Uganda Demographic and Health Survey (2009) results show a broad range of age at circumcision. One-third of circumcised women say they were 14-18 years old at the time of the operation, 19 percent were 12-13 years old, and 15 percent were 10-11 years old. Twelve percent of women were circumcised at 8-9 years of age, and an equal proportion was circumcised at 3-7 years of age. Only 2 percent of women were circumcised before 3 years of age.

According to Shell-Duncan et al (2000:6), the term female genital mutilation (FGM) was adopted at the Third Conference of the Inter African Committee on Traditional Practices Affecting the Health of Women and Children in 1990 and is now used in the World Health Organisation and other United Nations documents to emphasise the violation of human rights involved. At the community level, using the term mutilation can be viewed as being judgmental and condemnatory. Female Circumcision is used by practicing communities because it is a close literal translation from their own languages (Population Reference Bureau 2001:3). In 1996, the Reproductive-Educative and Community Health Programme (REACH), a United Nations Population Fund programme, opted to use female genital cutting (FGC) instead of female genital mutilation which was thought to imply excessive judgment by outsiders as well as insensitivity towards individuals who have undergone the procedure, (Ni Mhordha 2007:5; Shell-Duncan et al 2000:6). For purposes of this study, the terms

female genital mutilation (FGM) and female genital circumcision/cutting (FGC) will be used alternately.

The global picture estimates that between 100-140 million girls and women have undergone FGM, and at least 2-3 million girls a year are at risk of undergoing some form of procedure worldwide, (WHO 1997a; WHO 1997b:3; WHO 2008b:1; Momoh 2005:5). As a result of immigration this practice is also common in the African immigrant communities in North America, Europe, Australia and New Zealand (WHO 1997a; WHO 1997b:3; WHO 1998:18).

In Uganda there is one group of people called the Sabiny that practices FGC to initiate girls into adulthood. It is also seen as an expression of cultural identity and a sacred ritual sanctioned by ancestors and protected by cultural beliefs (WHO 1999:1160)

Communication plays a crucial role in raising awareness on social and cultural issues affecting the society. Media strategies are among the tools used to facilitate communication. Female Genital Mutilation (FGM) is a socio-cultural problem affecting many societies in the world today. This study seeks to establish the influence of media strategies in communicating information about female genital mutilation effectively among the Sabiny community of Kapchorwa District.

## **1.2 Statement of the problem**

Female genital mutilation has been perpetuated over generations by social dynamics that make it very difficult for individual families as well as individual girls and women to abandon the practice. Even when families are aware of the harm female genital mutilation can bring, they continue to have their daughters circumcised because it is deemed necessary by their community for bringing up a girl correctly, protecting her honor and maintaining the status of the entire family (WHO 2008b:5-6). Acknowledging that the tradition brings shame and stigmatization upon the entire family and prevents girls from becoming full and recognised members of their community if not practiced, the United Nations has labeled female genital mutilation as one of the harmful cultural practices that need to be eliminated in society not only in Africa but also in the African immigrant communities in Europe. This inquiry seeks to explore the perceptions of a community in regard to female genital

cutting and to examine the initiatives developed by the local communities in their struggle to fight this practice. In addition, it is aimed at exploring the role played by Government in eliminating FGC

The prevalence of the practice varies widely among ethnic groups. Uganda Demographic Survey (2009) shows it is nearly universal amongst people in districts like Kween (97%), Kapchorwa (92%) and Nakapiripirit (93%) women. It is also common in Amudat (62%), (48%), Bukwo (44%) and Pokot (42%). Levels are lower among IK (23%), Kamwenge (27%). This is a clear indication that FGM is widely practiced in Uganda. There are various strategies that have been put into place to help curb this problem that affects girls and women health. For proper implementation of these strategies, communication plays a very important role. Actors in the field of communication on the harmful effects of this practice with the hope of ending the practice have met with successes as well as failures (WHO, 2008). While a host of factors contribute to the failure of ending this practice, media strategies have a role to play in the success or failure of communicating information about FGM. Studies on this area are abundant. For instance, Perez and Namulondo (2011) sought to assess the reasons for the high prevalence levels of FGM despite widespread awareness of the consequences. Results revealed that communication campaigns aimed at eradicating FGM have largely succeeded in raising awareness of its dangers but failed to translate this widespread awareness into massive abandonment of the practice.

This study suggests that other methods of communicating the message are necessary. This study seeks to establish whether media strategies have any influence on communicating information about female genital mutilation effectively. Maina (2013) sought to find out whether communication strategies employed by Ugandan Community Radio foster social cohesion and integration. Results from the findings revealed that communication strategies employed by Community Radio in fostering social cohesion and integration are programming content geared toward the local area, community projects that encourage people to come together and public forums where communities are provided with opportunities to express themselves. There exists a gap since this study did not address other variables addressed in this study such as Sabiny language and media ambassadors. Despite the existence of studies on FGM and the various media strategies that used for communication, there are no studies that seek to establish the influence of media strategies in communicating information about female genital mutilation effectively.



### **1.3 purpose of the study**

The purpose of the study is to establish media strategies and its influence in communicating information on female genital mutilation.

### **1.4 Research Objectives**

The study was guided by the following objectives

- i. What is the influence of using media ambassadors in communicating information about female genital mutilation?
- ii. To determine the influence of using local language in communicating information about female genital mutilation
- iii. What is the influence of public participation in media programs on communicating information about female genital mutilation?

### **1.5 Research Questions**

The study sought to answer the following questions:

- i. How has the use media ambassadors influenced communication of information about female genital mutilation?
- ii. What is the influence of using local language in communicating information about female genital mutilation?
- iv. How has the public participation in media programs influenced communication of information about female genital mutilation?

### **1.6 Scope of the Study**

As my study area, I chose Kapchorwa where the Sabiny who circumcise women in Uganda live. Kapchorwa is a district in eastern Uganda which shares its borders with the districts of Mbale in the West and South, Nakapiripirt in the North and the Republic of Kenya in the East and South (Uganda Bureau of Statistics 2002). The Sabiny who speak Kupsabiny, belong to an ethnic group called the Nilotics. The different ethnic groups have varying customs and values which shape their behavior and way of life.

Isolated by geography, poverty and/or low levels of development the Sabiny community which lives in widely dispersed rural communities is the only community known to circumcise women in Uganda. They are fiercely protective of their culture and this is most probably the heart of the reasons as to why this practice continues. The mountainous terrain in the district makes transport and communication very difficult. The primary occupations are raising cattle and peasantry farming. As a result of migration, this practice has spread to other surrounding areas in Uganda like Moroto, Nakapiripit, Bugiri, Bukwo, Isingiri, Kamuli, Pokot, Masindi as well as Kamwenge.

The study focused on the influence of media strategies in communicating information about female genital mutilation effectively among the Sabiny community of Kapchorwa District. The audience was girls and women so as to get a good picture of the influence of media strategies from the perspective of the communicator and the receiver. Men too, were polled because they too, need to be involved in eliminating this vice.

The study covered a period from April-July 2018, reason being this time helped the researcher to evaluate the trend of FMG for example whether there has been evidence of a decline or increase in FMG incidence and the reason attributed to the practice.

Due to the nature of the study, it called for confidential information related to the FGM. Respondents felt intruded when requested to complete a questionnaire which required them to disclose such information. In order to mitigate this short-coming, the respondents were assured of confidentiality and ethical handling of the information.

### **1.7 Significance of the Study**

As a student it will enable me graduate from my university after my education after spent three years while studying to attain a bachelor's degree from this particular discipline.

Ngo, the anti FGM campaigners will benefit from this study as they will identify the flaws and advantages of using media strategies to communicate information on FGM as means of creating awareness on this barbaric and cruel practice that is put upon on the females in Kapchorwa.

Media companies will be in a position to establish which media strategies are in effective communication of FGM so as to create awareness on the cruel practice subjected to women and in the name of adulthood. Through the media strategies use may be this would help to cab down the inhuman practice amongst the sabiny and other communities.

The government will be to enact laws that bring an end to the cruel and barbaric practice which is subjected to women and girls through government policies. When the government puts up stick laws on the perpetrators so to stop the practice

The administrators in Kapchorwa District will be in position to identify with the Sabiny community in their region since they will get first hand information from the people. Administrators are able to interact with people of the community through the local language that can be understood by many in depth.

This study will be important to other scholars and researchers and will form a reference point for anyone who will be investigating and would want some knowledge on this topic. This study will bring out scholarly gaps, which will require the attention of other researchers.

### **1.8 Operational Definition of Terms**

Media strategy- in this study the term media strategy will be used to mean the different modes used by the media to communicate messages to the community.

Media ambassadors- in this study this term will be used to refer to the celebrities who are influential in the society.

Local language- in this study the term local language will be used to refer to the native language or native dialect of the Sabiny community

Kupsabiny- in this study the term Kupsabiny language will be used to mean a phrase that primarily employs Swahili syntax and a glossary drawn from African languages and English.

Public participation- in this study the phrase public participation will refer to the process by which the media involves the public in various activities in a bid to enhance effective communication.

Effective Communication – in this study the term effective communication will be used to mean proper exchange of information with an aim of bringing out clear understanding.

Female Genital Mutilation” (FGM)- in this study FGM will be used to denotes any procedure involving partial or total removal of the external female genitalia, as well as injury to the female genital organs for non-medical reasons (WHO, 2008).

### **1.9 Conceptual frame work**

This was first introduced by Paul Lazarsfeld, Bernard Berelson, and Hazel Gaudet in *The People's Choice*, a 1944 study that focused on the process of decision-making during a Presidential election campaign. The researchers sought to find empirical evidence on the direct influence of media messages on voting intentions of the people. However, it turned out that informal, personal contacts were mentioned far more frequently than exposure to radio or newspaper as sources of influence on voting behavior. With this evidence, Katz and Lazarsfeld developed the two-step flow theory of mass communication (Severin and Tankard, 2001). The theory contends that information flows from the media to opinion leaders, who then pass on what they have read or heard to their followers who consider them influential.

According to the theory, personal influence is both more frequent and more effective than any of the mass media. Further, interpersonal influence in primary groups is effective in maintaining a high degree of homogeneity of opinions and actions within a group (Severin and Tankard, 2001).

However, opinion leaders are often more exposed to the mass media than the groups they influence and tend to discuss certain themes with others and participate more in organizations than others in their immediate environment; they translate information received from the media and adapt them to the public and are as such often considered influential (Severin and Tankard, 2001). A number of

factors determine the extent to which an opinion leader is able to exert influence over his/her followers - personification of values (who one is); competence (what one knows) and strategic social location (whom one knows) (Severin and Tankard, 2001, pg. 204). Ugangu (2008) confirms this view by observing that opinion leaders are influential not only because of who they are, but also because of the structures and values of the groups of which they are members.

Osion (1992, cited in Severin and Tankard 2001) confirms the above view by arguing that while communication planners can exploit the powers of the opinion leaders, to effect attitude change, opinion leaders can on the flip-side use this power to defeat planned communication efforts. He notes that the use of opinion leaders is much more fundamental in situations where communication goals to be achieved require reinforcement through personal trust. Kibombo(2000) confirms this notion by noting that the practice of FGM is perpetuated among Karamongo community living in Moroto by elders who are crucial decision makers on all issues affecting members of the society. They are the opinion leaders in this community and prescribe norms, values and standards to be adhered to by the members. He contends that, the use of these elders as opinion leaders in communication efforts aimed at fighting FGM would be very effective as communities trust their judgment of issues. The opposite is also true since if the elders are opposed to the communication efforts aimed at fighting FGM, they would scuttle such effort

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.0 Introduction**

This chapter review similar work done on this topic under study, and it will review objective.

Media strategy is a plan of action that helps the move of creating awareness on FGM reach their target audience, and by reaching their target audience ,they improve their conversion rate. When trying to capture the attention of the audience in particular community, it is important to know the exact demographic and what will get their attention in the most effective way

This chapter assesses the influence of media strategies in communicating information about FGM effectively and the link between communication and FGM. In addition, the chapter contains empirical literature that informs the study. The chapter also contains a review of theories which inform the foundations of the study.

#### **2.1 Theoretical Review**

This section brings out the influence of media strategies in communicating information about FGM effectively.

##### **2.1.1 Influence of Media Strategies on Effective Communication**

The media is a crucial cornerstone in building strong democracies, enhancing civic participation and good governance, and promoting justice and peace, equally a free press can be utilized as an instrument for conflict management. If properly managed in a conflict it has the potential of being an ambassador of peace and stability. Article 19 of the Universal Declaration of Human Rights states: Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of the frontiers (Koven, 2004).

The avenues for communication have grown exponentially in recent years. More than 77 percent of American households use a high-speed Internet connection (IWS, 2011). About 96 percent of Americans subscribe to some form of cellular telephone service (CTIA, 2011) and television viewers continue to move to cable and satellite outlets. While the avenues for communication have multiplied and usage steadily increases, it has become more difficult to effectively communicate

with a community segmented across the many platforms they have to obtain news and information. It is not easy for anyone to effectively connect with large segments of the public in an effort to enhance their knowledge of a subject or influence their behavior. media strategies are concerned with outlining how messages will be delivered to consumers or niche markets. It involves: identifying the characteristics of the target audience or market, who should receive messages and defining the characteristics of the media that will be used for the delivery of the messages, with the intent being to influence the behavior of the target audience or market pertinent to the initial brief. Examples of such strategies today have revolved around an Integrated Marketing Communications approach whereby, multiple channels of media are used i.e. advertising, public relations, events and direct response media. This concept has been used among proponents of entertainment-education programming where pro-social messages are embedded into dramatic episodic programs to change the audiences' attitudes and behaviors in such areas as family planning, literacy, nutrition, smoking and change of cultural practices (Kiiya and Kibombo, 2002).

The internet brought new media tools that changed the way products and services were marketed and sold forever. Technology has revolutionized advertising so that it has become integrated with traditional methodologies. It is important for companies to understand viewers' preferences in order to effectively communicate to their audience. Media strategies include: websites which provide a vast number of options for media outreach. They can be used for content marketing by offering fresh information to visitors. The website may also contain important news, updates or current events. Blogging can offer a wide range of content for viewers; mobile web applications which are among the newest outlets for media exposure. Some websites have created versions meant to be specifically compatible with cell phones. In addition, with smart phone technology, many phones now have access to the internet; social media sites which have become one of the largest sources of word-of-mouth advertising. This interactive medium allows companies to communicate directly with the public. Through social media sites and social media bookmarking, companies can provide information on products and services as well as get feedback from customers and print media whereby large number of options are available for print marketing. These may include mailers, display ads or promotional materials such as merchandise with a company logo printed on it. Pamphlets, flyers and books are an excellent way to distribute information (Ugangu, 2008).

### **2.1.2 Communication and Female Genital Mutilation**

Communication plays a crucial role in changing behavior. Communication has been defined differently by different scholars. Rogers (1986, cited in Severin and Tankard 2001) defines communication as exchange of information among participants, while Rogers and Kincaid (1981, cited in Severin and Tankard, 2001) contend that it is the process through which the communicators reach an understanding. According to Rogers (1995), communication channels can either be interpersonal or mass media in nature.

According to Wright (1959, cited in Severin and Tankard, 2001), mass communication refers to communication that is directed towards large, heterogeneous and anonymous audiences and has messages that are transmitted publicly which are transient in character and timed to reach most audiences at the same time, and for which the communicator tends to operate within an organization such as radio station, television station, newspaper, among others. On the other hand, interpersonal communication is defined as communication from one individual to another, which is face to face in nature and where both the form and content of the communication reflects the personal characteristics of the individual as well as the social roles and relationships (Hartley, 1999). Opinion leadership has been seen as a strong aspect of interpersonal communication (Severin and Tankard, 2001). Communication has been used over time to persuade people to change their attitudes regarding certain social issues. According to Rogers (1995, cited in Severin and Tankard 2001), while mass media communication is essential in changing weakly held attitudes, interpersonal communication helps in changing strongly held attitudes as it helps in dealing with resistance and apathy on the part of the receiver. Carl Hovland in his research on attitude in 1940s and 50s (cited in Severin and Tankard 2001) looked at attitude change as essentially a learning theory or a reinforcement theory approach where he believed that attitudes were learned and that they were changed through the process that occurred when learning took place. This has also been seen as the way through which FGM is perpetuated and the root through which communities can be mobilized to abandon the practice. UNICEF Innocenti Research Centre (2009), while assessing the practice of FGM in Sudan, notes that social norms that perpetuate FGM can change when a new understanding and appreciation of traditions and values are introduced. UNICEF (2009) goes on to argue that communication efforts aimed at fighting FGM must move beyond simply disseminating information that encourage communities to adopt healthy practices to developing communication approaches that see FGM from a human rights perspective. UNICEF (2009) further contends that an important step



in this process is to facilitate dialogue among community members regarding the practice and to desist from framing FGM as a problem, but rather recognize the practice as an important role of community's traditions and values that are learned over time. This then calls for the need to support and empower communities to act together and develop their own solutions to end FGM.

McQuail (2005) further notes that for communication campaigns to be effective, they must be in line with established norms and values of the target group. He warns that if the viewpoint on which the campaign is based reflects solely the sender/planner's as opposed to the recipient's, the campaign is likely to be ineffective. He also emphasizes the importance of the relationship between the sender and receiver in the campaign, noting that if the sender ignores the needs, interests, values and communication potential of the receiver group, or if the receiver group does not trust, attend to and understand the sender, it is likely that a communication campaign will fail.

### **2.1.3 Influences of Media Ambassadors on Effective Communication**

Perez and Namulondo (2014) sought to examine the effects of mass media contraceptive messages on women's decisions on contraceptive use. It is based on populations living in informal settlements in Uganda. To achieve this objective a descriptive design method was adopted. The target population constituted women in the community based organizations in Kapchorwa who were identified through purposive sampling. Primary data was collected from the women using a questionnaire. The content of contraceptive messages from the main print media in Uganda was analyzed where the message category elements included the prominence of the contraceptive messages, the contraceptive methods suggested and the access of the contraceptives. The study revealed low usage of the modern contraceptive methods. This study suggests that radio and television are a critical component of effecting this much desired change. It is on the strength of the fact that the broadcast media play a key role in spreading the contraceptive messages and that the peculiarities of slum communities in terms of norms, prejudices and other predisposing factors should be considered in the design of programs that touch on contraception on the media. Perez and Namulondo (2011) sought to investigate the role of print media in conflict management in Uganda. The study focused on the conflicts which are ethnically motivated in nature and are instigated politically; such clashes manifest themselves during electioneering period. The methodology used was descriptive survey to gather the data required. The study used questionnaire to obtain data from a selected number of

respondents and content analysis. There were two groups of Newspapers that were selected through stratified sampling to separate National and of these within cities. Additionally random sampling was used to pick a representative of the Newspapers, the respondents were picked using purposive sampling so as to obtain respondents who have the information that the researcher is seeking. The anticipated outcome of this study was expected to reveal the significance of the print media in managing conflicts, but more so the role the print media plays stopping or fuelling such conflicts. Again the results of the study helped in determining whether it is a negative or positive role based on the current editorial policy applied as the study is being conducted.

#### **2.1.4 Influences of Local Language on Effective Communication**

Effective communication between people who are culturally and linguistically different implies the employment of strategies to provide culturally competent health care, such as those described by Brach and Fraser (2000).

Vernacular media could play several roles within the target local language communities, of which economic gain is the most obvious one. Significant for this discussion, however, are two specific roles namely (i) developing a public sphere within the given language community, thereby allowing the community to participate in creating its own news agenda, and (ii) providing an indication that the indigenous languages are sufficiently developed to cope with a fast changing world and, therefore, to effectively cater for the communicative and social needs of their speakers. The latter has been referred to by Cormack (2009) as the symbolic role of the indigenous mass media. It is also a very positive result of market sensitivity to linguistic resources of otherwise underrepresented and perhaps neglected communities – a positive by-product, as mentioned above. Furthermore, vernacular mass media are exerting a big influence on most local language communities who have few or no opportunities for geographical or social mobility. The vernacular mass media, therefore, plays a significant role in shaping language pride and language choice, also in the process bringing these communities in touch with various socio economic innovations. They could thus be considered the trendsetters after which target groups may fashion their language (Namulondo 2010).

African Media Barometer (2012) sought to find out whether Communication Strategies employed by Uganda Community Radio foster Social Cohesion and Integration. The target population constituted of 30% of all the 12 Community Radio Stations in Uganda. A survey research design was employed using a questionnaire and information was analyzed using descriptive statistics and

presented using frequency distribution tables, histograms, pie charts, narrations and discussions. Results from the findings revealed that Communication Strategies employed by Community Radio in fostering Social Cohesion and Integration are programming content geared toward the local area, community projects that encourage people to come together and public forums where communities are provided with opportunities to express themselves. From the findings it can be concluded that handful of Community Radio Stations active in Uganda's PEV period was praised for their balanced reporting and even now they do foster Social Cohesion and Integration. Recommendations is that, Uganda Community Radio need to voice more about their existence and also come up so strongly to differentiate themselves with other commercial/vernaculars radios. They should find ways to sustain their operations and diversify income for sustainability without necessarily becoming commercial ventures.

Weber (2012) noted that it is possible to make the argument that engagement with Kupsabiny aids young people's learning by communicating in a language readily understood and which speaks directly to youth concerns. A growing number of publications, such *Straight Talk* or the literary journal *Kwani?*, for example, are written entirely in Kupsabiny or feature articles in Kupsabiny. *Straight Talk*, produced by and for young people, addresses topics such as sexual abuse, pregnancy, homosexuality, and gender inequality, aims to empower young Ugandans with information, ideas and the motivation they need to become active participants in issues such as development and local community cohesion. *Straight Talk* are distributed in some schools, youth organizations and have also featured in the *New Vision*. This also branches out into social media, radio and research. Publications like these are proving an important tool to capture the imagination of readers and connect with young people and the issues important to them, on their terms.

#### **2.1.5 Influences of Public Participation in Media Programs on Effective Communication**

Even when many community members want to abandon FGM/C, a successful shift requires that they express their commitment through an explicit public affirmation. This gives individuals who intend to stop the practice the confidence to actually do so and that they have social support. It is a key step in the process of real and sustained change in communities (Masika, 2006).

The commitment may take various forms. It can be joint public pledge in a large public gathering or a written statement, publicly posted, signed by those who have decided to abandon FGM/C. Some

communities collect signatures on traditional colorful cloth, while others give certificates of recognition to families choosing not to cut their daughters. Others host festivities celebrating uncut girls, including public weddings. These celebrations are a form of public social recognition and show of respect for the personal transformation each individual has undergone during the process of abandoning the practice (Hernlund, 2010).

Public repudiation of FGM/C is a living testimony that change is possible, that societal attitudes do shift and that communities can choose to abandon the practice. The experience of a growing number of countries has demonstrated that when individuals and communities acknowledge and embrace basic human rights, such as the right to health, dignity and bodily integrity, they spontaneously, collectively and publicly declare their abandonment of FGM/C (Oslo, 2002). End FGM is a European campaign, led by Amnesty International, working in partnership with 15 organizations in EU member states. The campaign aims to put female genital mutilation (FGM) high on the EU agenda and to echo the voices of women who have undergone FGM and those at risk of being subjected to it. The Campaign's work is based on the principles of human rights based approaches, which frame female genital mutilation as a violation of human rights, aim at empowering rights-holders (women and girls who have undergone or are at risk of FGM) and seek an active and meaningful participation of those directly affected by the practice of FGM (EU, 2009).

To reach the collective, coordinated choice necessary for sustained abandonment of female genital mutilation, communities must have the opportunity to discuss and reflect on new knowledge in public. Such public dialogue provides opportunities to increase awareness and understanding by the community as a whole on women's human rights and on national and international legal instruments on female genital mutilation. This dialogue and debate among women, men and community leaders often focuses on women's rights, health, and female genital mutilation, and brings about recognition of the value of women in the community, thus fostering their active contribution to decision-making and enhancing their ability to discontinue the practice. Intergenerational dialogue is another example in which communication between groups that rarely discuss such issues on an egalitarian basis is encouraged (GTZ, 2005). Most importantly, such public discussions can stimulate discussions in the private, family setting where decisions about genital mutilation of girl children are made by parents and other family members (Draege, 2007).

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.0 Introduction**

This chapter presents the research methodology that was used for this study. It discusses the research design, its characteristics and why it was preferred over other research designs. It also provides information on the population of the study, some background and key characteristics of the organization, which was studied. The chapter examines the sample frame and sample selection. It also provides information on the data collection method and the data collection instrument to be used in the survey. Finally, the chapter presents the data analysis method to be used and how the statistics were generated from the study.

#### **3.1 Research Design**

The study adopted a descriptive Survey approach to research. Descriptive studies include surveys and fact-finding enquiries of different kinds. The major purpose of descriptive research is description of the state of affairs as it exists at present. The Ex-post Facto approach of descriptive research used as ex-post facto studies attempt to discover the causes even when the researcher cannot control the variables. Shukla (2008) says that descriptive research design is typically concerned with determining the frequency with which an event occurs or the relationship between two variables.

Descriptive research design requires a clear specification of who, what, when, where, and why and how of the research and requires clear planning with regard to data collection. The study used both qualitative and quantitative methods of data collection also known as triangulation. Triangulation is a method used by qualitative researchers to check and establish validity in their studies. According to Guion (2002) there are two types of triangulation that the study could employ; data triangulation which involved the use of different sources of data/information by targeting the different categories of respondents for the study as elaborated in the target population section and methodological triangulation which involves the use of multiple qualitative and quantitative methods of data collection and analysis. Patton (2001) believes the use of triangulation strengthens a study by combining methods. This can mean using several kinds of methods or data, including using both quantitative and qualitative approaches.

According to Creswell (2003) triangulation implies efforts by the researcher to use different data sources of information by examining evidence from the sources and using it to build a coherent justification for themes. Engaging multiple methods, such as, observation and interviews can lead to more valid, reliable and diverse construction of realities of a research. The study incorporated different methodologies which included: in-depth interviews and survey questionnaires. Through triangulation, the varying strengths and weaknesses of quantitative and qualitative approaches were well addressed in order to improve the quality of the data as suggested by Salim (2007).

### **3.2 Study Population**

Both male and female respondents were selected for the study. These were selected among the Sabiny females aged between 14-25 years. Other opinion leaders such the elders, local leaders and health workers were also involved in the study. All these categories of respondents were involved in the study for they were believed to be knowledgeable about the practice of FGM and how it affects the health of the victims. For example, the victims were expected to give direct and first-hand information regarding the pain and torture they go through, the health workers would also point out the extent to which mutilated women cope with the challenges of FGM while the local leaders would help come up with a reflection of the legal instruments that are in place and used to eliminate the FGM practice.

### **3.3 Sampling design**

According to the 2014 national population of housing census which was used in Kapchorwa District was 104,580 .Sampling design is a definite plan for obtaining a sample from a given population upon which data is collected from. Kothari (2004) defines a sample as the selected respondents who represent the entire population. Given that there are 39,072 households within the district, conducting a survey on such a population requires time and resources. As a result, coming up with a sample that represented the whole population in the study was essential.

### 3.4 Procedure

The informants who took part in the study were purposively selected because either they were directly involved in the fight against female genital mutilation, or they were personally affected by the practice.

The Sabiny constituted the main informants for the study. One group was of Sabiny girls and women who have undergone FGM. The other group was composed of girls and women who have rejected the practice. A third category constituted employees of organizations who work in the struggle to end this practice.

Most of the informants met during the fieldwork were those against the practice as opposed to those for the practice. Some of the informants in favor of the practice declined to the interviews most probably because of the by-law that has recently been passed.

In this particular study, women formed the largest number of respondents, however men especially those in formal positions participated in the inquiry. Thirty nine of the participants were women while six of the participants were men.

The researcher developed an interview guide with questions regarding the relevance of media strategies in communicating information about female genital mutilation effectively in the District. The researcher scheduled a meeting with the respective Officers given their busy itinerary. The table below shows a summary of the informants.

**Table 3. 1: Summary of informants contacted**

Sex	Sabiny groups	Administrative officials	Religious people	Health professionals	circumcisers	TOTAL
male	0	1	1	2	2	6
female	28	2	1	1	7	36

### **3.5 Sources of data**

These were used as data collection tools by the study. Interviews were conducted with the key informants, who included administrative officials, religious people, circumcisers and health professionals. Interviews allowed the researcher to collect general information on the trends and context in which FGM is practiced in the community and this enabled the researcher to identify approaches that reached respondents at the community level. The researcher developed an interview guide with questions regarding the relevance of media strategies in communicating information about female genital mutilation effectively in the District. The researcher scheduled a meeting with the respective Officers given their busy itinerary.

### **3.6 Data Collection instruments**

There were various instruments that the researcher adopted in collecting the data.

#### **3.6.1 Survey Method**

This is a method of collecting quantitative data and the study used a questionnaire to collect the data. Questionnaires are a quantitative technique for gathering information and are the major tool for the primary data collection process. They have advantages in that everybody get the same questions, researcher asks more complex questions; no response effect (willing to divulge more info face-to-face contact; less likely to try to impress interviewer; is computer-based; minimal amount of staff is required; allows respondents to respond in their time frame; reduces the number of related responses in order to obtain more varied responses; saves on time and money and enables easy analysis as they are in immediate usable form. Nevertheless, they have the disadvantages in that one has no control over participant interpretation, low response rates and uncertainty about who actually filled out the questionnaire.

The questionnaires were semi-structured and contained questions on the influence of media strategies on effective communication of FGM information in Kapchorwa District. The questionnaires were self-administered and this allowed for face-to-face interactions with the respondents for further probing. The essence of having semi structured questions was to allow for a process of interaction between the researcher and the respondent where the latter was given an opportunity to give opinions and ideas on the research questions.



### **3.6.2 Key Informant Interviews**

The researcher developed a key informants' interview guide which was used in the collection of qualitative data. The guides comprise questions that the researcher posed to the interview respondents and allowed them to give their views and opinions. A guide was useful in the exercise so as not to lose focus on the research questions.

### **3.7 Measurement variable**

A dependent variable is what you measure in experiment and what is affected during the experiment. It is called dependent because it depends on the independent variable. in a scientific experiment you cannot have dependent variable without independent variable.

The dependent variable in this study indicates whether or not the respondents favor the discontinuation of FGM. the phrasing of the question in the various Uganda demographic and health survey varied only little, and not in a way it would affect the response. Only respondents who explicitly stated that they favored the discontinuation of FGM were coded as opposing FGM ,and women who were not certain of the practice either to stop (depends) ,or they do not. to create a dichotomous variable "stop, depends and do not were re-coded and compressed into one measure. This recoding could be a potential limit to this analysis. For female respondents 14,536 (79.5%) thought FGM should stop and 3,750 (20.5%) thought the practice should continue. Of the 79.5 percent of respondents who answered "stop," 13 percent would have fallen into the original categories of "don't know" or "depends".

For male respondents 8,180 (77.1%) thought FGC should stop and 2,427 (22.9%) thought the practice should continue. Of the 77.1 percent of respondents who answered "stop," nine percent would have fallen into the original categories of "don't know" or "depends." Only one question regarding personal attitudes regarding the practice of FGC was asked of participants. All other questions regarding FGC were concerned with why it may be done, and how and by whom it is done.

Independent variable is the variable that is changed or controlled in a scientific experiment to test the effects on the dependent variable. This study the independent variable included the following people;

Religious people; these ones where involved in the discussion of FGM and their was to educate the community on God's for mankind.

Administrative officials; they involved leads from the district who championed the awareness on the cruel practice on women and girls Kapchorwa district.

Circumcisers; these were the people in charge of the circumcision process on the women and girls who were seen of age and eligible to go throw the process of FGM/C.

Health professional; include REACH , WHO all these where to educate people about the dangers of FGM and to change people's minds on the perception that it is a solution to solve infidelity among women

### **3.8 Reliability and validity of data**

Hammersley (1992a:67) in Silverman (2001:225) explains that reliability refers to the degree of consistency with which instances are assigned to the same category by different observers. To produce reliable results, credible qualitative research methods like interviews, Focus Group Discussions and literature review were used in the inquiry. In order to ensure validity for the research instruments the researcher involved the university supervisor and other experts in the design of the data collection instruments. To ensure reliability the researcher conducted a pilot study in order to establish the instruments reliability in acquiring similar responses from the respondents. The researcher then modified the instruments to enhance clarity of the items to the respondents.

Methodological triangulation was used to produce valid results (Silverman 2005:210). Field notes were taken as a reference point for purposes of validity. Some authors argue that validity can be attained by replicating the findings of the study under the same conditions; however for qualitative studies it is not possible even with the same informants and research questions. . In order to ensure

validity for the research instruments the researcher involved the university supervisor and other experts in the design of the data collection instruments.

### **3.9 Data processing Analysis and Presentation**

There are several steps which were required to prepare the data ready for analysis. With regard to quantitative data, these steps involved data editing and coding, data entry and data cleaning to allow for appropriate entry into the statistical software.

The researcher edited the raw data collected through the questionnaire with an effort to detect errors and omissions such that the minimum data quality standards were achieved. Coding involved assigning numbers so as to group responses into a limited number of classes or categories (Shukla, 2008). The researcher assigned numerical values to the questionnaire item responses which were done by developing a codebook for the survey questionnaire. Data entry involved the process of keying the data into the Statistical Package for Social Scientists (SPSS) for statistical analysis.

Descriptive statistics allowed organization and summarizing data in a meaningful way (Frankfort-Nachmias & Nachmias, 2000). Description is essential to positivist science and a necessary step before any further statistical analyses. Descriptive statistics have an important role to play; enabling data to be explored before any further analysis is undertaken but also as a primary means of describing how things are rather than seeking to explain why phenomena occur.

Frequency distributions were used to describe data indicating the frequency of all categories or ranks; either in a tabular form or as a pie chart (Somekh & Lewin, 2005). Inferential statistics were also used to show the influence of the independent variable on the dependent variable. On the other hand, qualitative data was analyzed using content analysis and presented in prose form. Both quantitative and qualitative data was compiled to generate the final project report

## **CHAPTER FOUR**

### **DATA ANALYSIS, INTERPRETATION AND PRESENTATION**

#### **4.1 Introduction**

This chapter discusses the findings of the study. The study assessed the influence of media strategies in communicating information about female genital mutilation. This chapter gives an analysis of the influence of: use of media ambassadors, use of local language, and public participation in media programs in communicating information about female genital mutilation.

#### **4.2 Response Rate**

The number of questionnaires that were administered was 96. A 100% response rate was achieved since all the questionnaires were properly filled and returned. Similarly, a 100% response rate was achieved in conducting the key informants' interviews since all the scheduled sessions were successful. According to Mugenda and Mugenda (2003) and also Kothari (2004) a response rate of 50% is adequate for a descriptive study. Babbie (2004) also asserted that return rates of 50% are acceptable to analyze and publish, 60% is good and 70% is very good.

#### **4.3 Sample Characteristics for Respondents**

This section presents the descriptions of the respondents in terms of their gender, age, level of education, religious affiliation, marital status and their main occupation.

##### **4.3.1 Gender Composition of Respondents**

The study sought to find out the gender spread of respondents. Results on figure 4.1 shows that of 14,536 (79.5%) the respondents were females and 8,180 (77.1%) of the respondents were males. Since the questionnaires were administered to individual households, it shows that in most households only women were at home since men may have gone out to the field to earn a living for the family. Perhaps, too, the interviewers preferred to interview females since FGM is mainly a women's affairs.

**Table 4. 1: Gender of the respondents**

Gender	Respondents
Men	77.1%
Women	79.5%

#### **4.3.2 Age**

The study sought to find out the age spread of respondents. Results on figure 4.2 shows that 28.40% of the respondents were aged between 15- 19 years, 23.90% were aged between 20-24 years, 20.20% were aged between 30-34 years and 27.50% 45 and above 50 years. This shows that the population of Kapchorwa District is balanced.

**Table 4. 2: The ages of the respondents**

15-19years	20-24years	30-34years	45and above
28.40%	23.90%	20.20%	27.50%

#### **4.3.3 Level of Education**

The study further sought to establish the levels of formal education attained by the respondents. The responses on this question are depicted in figure 4.3. A majority (52.25%) of the respondents had acquired primary education, 19.28% had secondary education, 25.67% had no education, yet only 2.8 % of those surveyed had education up to college level. This implies that the level of education in Kapchorwa District is still low.

**Table 4. 3: Education of the respondents**

Primary	51.23%
Secondary	18.27%
University	2.70%
None	23.66%

#### **4.3.4 Religion**

The study further sought to establish the religion of the respondents. The responses on this question are depicted in figure 4.4. A majority (58.70%) of the respondents answered that they were Protestants while 41.30 % said they were Catholics. No correlation was found on the acceptance of FGM according to religious affiliation.

**Table 4. 4: Religion of the respondents**

Protestants	40.5%
Catholics	23.4%

#### **4.3.5 Marital Status**

The study further sought to establish the marital status of the respondents. The responses on this question are depicted in figure 4.5. A majority of 64.95% of the respondents said that they were married, 15.46% were single, 8.25% were divorced, 6.19 were widowed while 5.15 % of them said that they had separated with their spouses. This implies that the Sabiny community in Kapchorwa District gets married at an early age and the divorce and separation rates are very low.

**Table 4. 5: Marital Status of respondents**

married	64.95%
single	15.46%
divorced	8.25%
widowed	6.19%
separated	5.15%

#### **4.3.6 Occupation**

The study further sought to establish the occupation of the respondents. The responses on this question are depicted in figure 4.6. A majority of 78.98% of the respondents reiterated that they were farmers, 18.32% were business people while 2.70 % of them said that they were employed. This implies that the majority of the Sabinu community in Kapchorwa District are farmers. This can be ascertained by the low levels of education.

**Table 4. 6: Occupation of respondents**

farmers	Business people	Employed
78.98%	18.32%	2.70%

#### **4.4 Descriptive Analysis**

The study presented the quantitative data results. This was specifically done in line with the objectives of the study.

#### 4.4.1 Effective Communication

The respondents were asked to give responses about how they have embraced information about FGM. Table 4.7 revealed that 59.8% had not embraced information relating to the harmful sexual health effects of FGM practices, 58.9% had not embraced information relating to the harmful reproductive health effects of FGM practices, 65.4% had not embraced information relating to the harmful physical health effects of FGM practices, 58.3% had not embraced information relating to the harmful psychological health effects of FGM practices while 58.7% had not embraced information that shows that FGM practices can cause death.

**Table 4. 7: Effective Communication**

Statement	Response	Overall
The community has embraced information relating to the harmful sexual health effects of FGM practices.	Yes	40.2
	No	59.8
The community has embraced information relating to the harmful reproductive health effects of FGM practices.	Yes	41.1
	No	58.9
	Yes	34.6
The community has embraced information relating to the harmful physical health effects of FGM practices.	No	65.4
The community has embraced information relating to the harmful psychological health effects of FGM practices.	Yes	41.7
	No	58.3
The community has embraced information that shows that FGM practices can cause death .	Yes	58.7
	No	41.3

#### 4.4.2 Media Ambassadors

Table 4.8 presents the influence of using Media Ambassadors in communicating information about female genital mutilation. Results revealed that a majority, (65.7%) agreed that religious leaders were involved in communicating FGM information, while 62% said that political leaders were involved in communicating FGM information. A further 36.1% agreed that comedians were involved in communicating FGM information, while only 24.1% indicated that road shows involving influential people in the local community were involved in communicating FGM information. At the



same time 66.6% of the respondents disagreed with the view that media ambassadors led to effective communication of FGM information.

**Table 4. 8: Media Ambassadors**

Statement	Response	Overall
Involvement of Religious leaders	Yes	65.7
	No	34.3
Involvement of Political leaders	Yes	62.0
	No	38.0
Involvement of Comedians leaders	Yes	36.1
	No	63.9
Use of road shows & involving influential people in the local communities	Yes	24.1
	No	75.9
Effectiveness in the use of media ambassadors	Strongly disagree	42.6
	Disagree	24.0
	Agree	25.9
	Strongly agree	7.4

#### 4.4.3 Local Language

Table 4.9 presents the influence of using local language in communicating information about female genital mutilation. Results revealed that a majority of 85.3% listened to vernacular radio stations, while 76.6% indicated that these vernacular radio stations aired FGM information. Similarly, 61.7% said that the aired programs helped reduce FGM practices and 70.8% of them indicated that vernacular radio stations were used by FGM campaigners to communicate FGM information. At the same time, 58.3% indicated that local music was used by FGM campaigners to communicate FGM information, while 72.9% said that FGM campaigners used local language in meetings to communicate FGM information. But a surprise 84.3% of the respondents said that FGM campaigners did not give materials written in the local language, meaning that this might be a missing link which needs addressing in future.

**Table 4. 9: Local language**

Statement	Response	Overall
Listen to any vernacular radio station	Yes	85.3
	No	14.7
Does the radio station air FGM practices?	Yes	76.6
	No	23.4
Has the program aired helped to reduced FGM practices?	Yes	61.7
	No	38.3
Use of vernacular radio stations by Anti -FGM campaigners	Yes	70.8
	No	29.2
Do anti-FGM campaigners use of local music	Yes	41.7
	No	58.3
Do anti-FGM campaigners use local language in meetings	Yes	72.9
	No	27.1
Do anti-FGM campaigners give materials written in the local language	Yes	15.7
	No	84.3

#### 4.4.5 Public Participation

Table 4.10 presents the influence of influence of public participation in media programs on communicating information about female genital mutilation. Results revealed that a majority (58.3) said that public participation against FGM was not a common practice in the community. A further 67.6% indicated that they did not participate in public rallies advocating for abandonment of FGM practice, while 94.4% averred that the community did not celebrate those who have accepted to abandon the FGM practice through issuing of certificates or host festivities celebrating uncut girls. Of those polled, 56.5% indicated that public participation did not help the community communicate, acknowledge or embrace basic human rights while 52.8% of the respondents indicated that public participation did not assist in passing the anti-FGM message to the community. This is an indication that public participation in anti-FGM campaigns is not a common practice among Sabiny community of Kapchorwa District.

**Table 4. 10: Public participation**

Statement	Response	Overall
Is public participation against FGM a common practice in your community?	Yes	41.7
	No	58.3
Do you participate in public rallies advocating for abandonment of FGM practice?	Yes	32.4
	No	67.6
Does your community celebrate those who have accepted to abandon the FGM practice through issuing of certificates and host festivities celebrating uncut girls?	Yes	5.6
	No	94.4
Has public participation helped your community to communicate acknowledge and embrace basic human rights?	Yes	43.5
	No	56.5
Has public participation assisted in passing the anti-FGM message to your community?	Yes	47.2
	No	52.8

#### 4.5 Inferential Data Analysis

This section provides the analysis of relationship among the independent variables to the dependent variable. As well as determining the significance of the variables under study.

##### 4.5.1 Pearson's Bivariate Correlation Analysis

The Pearson's Bivariate analysis sought to find whether there was any significant relationship between the independent variables; media ambassadors, local language and public participation with the dependent variable; effective communication of FGM information. The results of this relationship are presented in Table 4.6. Pearson's Bivariate results shows that media ambassadors and local language were significant in determining the effective communication of FGM information as the p value was 0.000 a 36

value lower than the conventional p value 0.05. The results further show that all the variables had strong and positive correlation media ambassadors (0.394) and local language (0.418). This means that an increase in either of the variables positively influences effective communication of FGM information

#### 4.6 Content Analysis

To start with, the key informants were asked to give the reasons behind the persistence of FGM in the community. The religious leaders said that the persistence was due to stereo types as those who had not undergone FGM were taken to be inferior, cannot have healthy children and they are unclean. In addition, they said that FGM was a cultural practice and the community had embraced the practice deep down in their hearts.

The NGOs professionals said that FGM was a cultural practice which gave those who underwent it identity respect and also gave them a sense of belonging to the community. In addition, they said that the leaders in charge were not serious, no action taken to those who practice it.

The administrative officers said that it was a cultural practice and hence very difficult to stop. In addition, they said that poverty which resulted to lack of education led to one undergoing through the practice in order to get married.

The circumciser said that it was a way of uniting the community as the people gather to celebrate together. They added that the people want to maintain the discipline in the community since as they undergo through the practice they are taught about respect.

Health professionals said that there are no enough trainers to train the community about the effects of FGM and the training seminars are conducted only once in a while. In addition, they said that the people ignored the anti FGM information given to them. Also peer influence by those who had undergone through the practice.

The key informants were asked whether anti FGM campaigners involve recognized religious leaders, political leaders, famous musicians, media personalities, comedians and influential people in the local communities to pass the anti FGM message. In their response they said that anti-FGM campaigners involve religious leaders, political leaders and influential people in the society such as chiefs and assistant chiefs.

The key informants were asked whether anti FGM campaigners communicate the anti FGM information through vernacular radio stations, advertisements that use local music, in meetings using local language and by giving the community materials written in the local language. In their

response they said that the anti FGM campaigners used vernacular language to communicate FGM information during meetings, they give out materials written in local language, vernacular radio stations such as ' FM' broadcast FGM information and also they said that anti-FGM information was at times written on clothes

The key informants were asked whether the media and the anti FGM campaigner's organized public activities such as road shows, marathons, football and other games and forums in schools. In their response they said that the anti FGM campaigners organized seminars once per year.

Finally, the key informants were asked whether the community embraced information relating to the harmful effects of FGM practices. In their response, they said that embracing such information was dependent on the level of enlightenments whereby those who were enlightened acknowledged that FGM practice has harmful effects such as, death due to excessive bleeding, mental problem resulting to school dropout, problem during delivery, non-stop urinating and infection with diseases such as HIV/AIDs.

## **CHAPTER FIVE**

### **SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS**

#### **5.1 Introduction**

This chapter deals with the summary of the findings, the conclusion and recommendations. This was done in line with the objectives of the study.

#### **5.2 Summary of Findings**

This section summarizes the findings that were obtained in chapter four.

##### **5.2.1 Acceptance of FGM messages**

Results generated by the means of various independent variables revealed that FGM messages were more accepted by the majority that wanted the practice to be abolished completely in their community. These majority were women and religious people requested for the end of the barbaric practice that has claimed live .

##### **5.2.2 Influence of Media Ambassadors**

The first objective of the study was to establish the influence of using media ambassadors in communicating information about female genital mutilation. A majority of the respondents indicated that religious leaders, political leaders and comedians are involved in communicating information about FGM. The key informants said that anti-FGM campaigners involve religious leaders, political leaders and influential people in the society such as chiefs and assistant chiefs The correlation analysis revealed that media ambassadors were positive and statistically significant in influencing effective communication. These findings agree with those of UNICEF (2014) who sought to examine the effects of mass media in passing contraceptive messages on women's decisions on contraceptive use. Their study suggests that radio and television are a critical component of effecting this much desired change.

### **5.2.3 Influence of Local Language**

The second objective of the study was to determine the influence of using local language in communicating information about female genital mutilation. The majority of respondents indicated that they listened to vernacular radio stations and that these stations were used by FGM campaigners to communicate FGM information. Local music was also used by FGM campaigners to communicate FGM information. As well, the anti FGM campaigners used vernacular language in meetings to communicate FGM information. The key informants said that anti FGM campaigners used vernacular language to communicate FGM information during meetings and gave out materials written in local languages to pass the information. Most mentioned as the most popular vernacular radio station was, 'Imani Radio FM'. The anti FGM information was written on T-shirts to be worn by the campaigners and those who accepted the message. In some instances, the written messages were seen as incriminating and therefore villagers did not appreciate the wearers and they too (wearers) were ashamed to put them on for fear of being ostracized by the community.

The correlation analysis revealed that local language was positive and statistically significant in influencing effective communication. These findings agree with those of Womakuyu (2010) who asserted that vernacular media could play several roles within the target local language communities, of which economic gain is the most obvious one.

### **5.2.4 Influence of Public Participation on Effective Communication**

The third objective of the study was to examine the influence of public participation in media programs on communicating information about female genital mutilation effectively among the Sabiny community of Kapchorwa District. Majority of the respondents indicated that they did not participate in public rallies advocating for abandonment of FGM practice. The community did not celebrate those who have accepted to abandon the FGM practice by giving incentives such as issuing certificates, public recognition or special mention in places of worship. There are no festivities celebrating uncut girls. It was noted that public participation did not help the community communicate, acknowledge and embrace basic human rights and neither was public participation assist in passing the anti-FGM message to the community. The key informants said that the anti FGM campaigners organized seminars once per year, which did not seem adequate to pass the message.

The correlation analysis revealed that public participation was not statistically significant in influencing effective communication

### **5.3 Conclusion**

The study concluded that media ambassadors influenced effective communication of FGM information. This implies that more involvement of media ambassadors in anti FGM campaigns would improve effective communication of FGM information.

Furthermore, the study deduces that local languages influenced effective communication of FGM information. In essence, this implies that more use of local language in anti FGM campaigns would improve effective communication of FGM information. In the contrary, the study concludes that public participation do not influence effective communication in the Sabiny Community of Kapchorwa district. Looking at the other studied variables, it can safely be concluded that that media strategies have a key role to play in communicating anti- FGM information among the Sabiny community in Kapchorwa District.

It was concluded that public participation was rarely used for communicating anti FGM information.

### **5.4 Recommendations**

The study recommends that media ambassadors as a strategy be encouraged since they have a significant effect on the effectiveness of communication of anti-FGM messages. Use of famous and influential people such as reporters, e.g. Faridah Nakazibwe, Miriam Matembe and also the First Lady, Janet Museveni, could come handy for they have been known to give mileage to female empowerment programs. For instance, Faridah Nakazibwe, in the, “Mwasuuza Mutya” campaign and First Lady Janet Museveni’s “Beyond Zero Campaign”, have improved the public perception on the girls and Women programmes.

It is recommended that local language as a strategy be emphasized for it improves the effectiveness of communicating anti-FGM information.

In addition, it is recommended that public participation can be frequently used in a bid to effectively communicate the anti FGM information as it is likely to appeal to the young people who most undergo FGM.

It is further recommended that anti FGM campaigners give materials written in the local language, to help in communicating anti FGM information.



### **5.5 Areas of Further Research**

More in-depth research needs to be carried out to determine other media strategies that can boost effective communication of FGM information. This will be essential in helping communication experts design effective campaign messages aimed at persuading people to stop the practice.

Further research should also be carried out to determine the extent of medicalization of the practice of female circumcision and how this is impacting on communication efforts aimed at urging people to stop the practice.

Moreover, assessment should also be done to determine the reasons why practice of FGM has gone down substantially among some communities like, Karamoja compared to others e.g. the Karchorwa of the Sabiny and the Pokot in Kobong.

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