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**AUDIENCE RECEPTION OF "AAN KA BADBAADINO NAFTEENA GF" FM RADIO
PROGRAM ON FEMALE GENITAL MUTILATION: THE CASE OF KEBRI-CITY
ADMINSTRATION, KORAHE ZONE**

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DECLARATION

Here I undersigned to declare that this is the best of my knowledge and belief, this research study is my original work and has not been presented for MA program in any other university, and all the materials used have been clearly acknowledged.

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ABBREVIATIONS AND ACRONYMS

CSA	--	Central statistical agency
ERIS	--	Electoral reform international system
EU	--	European union
EBA	--	Ethiopia broadcast Authority
FGM	--	Female genital mutilation
FGD	--	Focus Group Discussion
GF	--	Somali language version = female genital mutilation
HTPs	--	Harmful traditional practice
HIV/AIDS	--	Human Immune Virus/Acquired Immune Deficiency Syndrome
KIIS	--	Key informants' interview
KMMR	--	Kmalta Montana radio
NGO	--	Non-governmental organization
SPSS	--	Statistical package for social science
SNNPR	--	Southern nation nationality people region
UK	--	United Kingdom
UNICEF	--	United nation children funds
UIS	--	United institutes for statistics
UNFPA	--	United nation population fund
W.H.O	--	World Health Organization

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Abstract

Local media such radio/TV plays a critical role in educating as awareness in community understanding of Harmful traditional practice of FGM/C where are difficult to recognize importance and impact of these media dealing with FGM/C harmful traditional practice without audience's reaction and their interpretation meaning of message. In fact that audience reception research is extremely important in local media organization. Therefore, this study investigated audience's reception "aan ka badbaadino nafteena GF" kebri-dehar FM90.8 radio program on FGM korahe zone, Ethiopia Somali region to achieve the objective of the study Both, quantitative and qualitative approaches were used for concurrent triangulation . The quantitative the survey questionnaire was carryout 96 respondents of two Kebeles selected from 10 Kebeles of Kebri-dehar city administration of radio program listeners that stratified random sampling was used first then operated sample random sampling. As a result, a questionnaire close ended, and to find out the audiences' reception level based on radio program Guttman scale, (opinion) is used to collect the required data. Frequencies distribution and percentages of respondents were displayed for data analysis through clarity of interpretations. The qualitative approach employed key informants' interviews and focus groups discussion the key informants' interviews were total 10 community members including, religious leaders, administrative officers, Teachers, NGO professionals, and health professionals. The Focus groups discussion was 8 FGM practitioners or doer to see how radio program impact them. The study used two theories audience reception and use and gratification that directly relevance with topic to elicit how different audiences make meaning of radio program message on FGM/C harmful traditional practice and audiences interpretation to program content to get audience comprehension, listenership and challenges limiting audiences reception Accordingly, study found out that audiences have the good listenership of program and well informants of (FGM/C) and its harmful consequences, however, the study finding found some factors limiting audience's reaction on radio program. Finally the researcher gave recommendations to fill gap in future to FM radio station broadcasting radio program on FGM/C.

CHAPTER ONE

INTRODUCTION

1.1 Background of Study

Female genital mutilation (FGM) is a term used to describe a variety of traditional practices in many African societies that involve the partial or total removal of the external female genitalia for cultural and traditional reasons. There is little knowledge among those who practice female genital mutilation, for both performers and those who are subject to it (Sundby et al. 2013). According to the European Parliament has exposed up to half a million European women to FGM, with another 180,000 at risk in 2011, nearly 20,000 women from FGM/C-affected countries applied for asylum in the European Union (EU), including France, Italy, Sweden, the United Kingdom of Great Britain, Belgium, Germany, the Netherlands, Finland, Greece, Ireland, Spain, and Malta, according to the United Nations High Commission for Refugees (UNHCR), found about 8,809 female applicants aged 14 to 64 years likely to be affected by FGM. FGM is illegal in France and Sweden, which argues that it is practiced in other European nations. As a result, FGM elimination efforts have been implemented in European countries (Brown et al., 2013). Many countries, including Iraq, Kurdistan, Malaysia, Indonesia, Europe, the United States, and Australia, the practice of FGM as part of their culture (Kaplan et al., 2013). According to (Brown et al., 2013), FGM/C has a negative impact on the health and well-being of girls and women all over the world, the practice is unrestricted in many countries. Regardless of the negative consequences such as pain, shock, hemorrhage, psychological trauma, chronic pain, and infection. However, very little was done to put the end.

The evidence underlined by (Gele et al., 2013) pointed FGM/C is profoundly influenced by cultural norms and customs, which is a breach violation of womanhood. (Hernlund & Shell-Duncan, 2007) suggested female genital mutilation (FGM) is a worldwide social problem that originated in ancient Egypt and has since spread around the world. (P S Yoder & Kahn, 2008) declared that FGM is common among African courtiers in Egypt has 96 percent, Ethiopia has 91 percent, Kenya has 81 percent, and Burkina Faso has 76 percent. Ethiopia is a concerned about Female genital mutilation (FGM). According to the Central Statistical Agency (CSA, 2016) around 23.8 million girls have been subjected to FGM in Ethiopia making it the second African country with a high prevalence.

In southern natation and nationalities people region (SNNPR, Amado, 2021), stated that Many young girls drop out of school and receive poor grades as a result of absenteeism linked to major health problems caused by FGM practice. Specially, harms women's and girls' personal or reproductive health rights since it has substantial physical, emotional, social, and psychological implications.

According to the African Media Barometer, there has been a rise in grassroots initiatives to abolish violence against women and girls (Wilson, 2015). One technique to prevent female genital mutilation (FGM) is to employ anti-FGM media devices Since radio is described as a method of communication that allows for the transmission of spoken words, alert music, and other signals that enable conversation, it conveys information in the form of radio messages that produce a visual impression in the listeners' minds (Rodero, 2012). (Reinman, 2010) Radio has been identified as the most dependable medium in the rural Philippines for the provision of news, surveillance, informing, and entertaining the people. This has been linked to the country's rugged terrain, which presents a hurdle because mountains frequently block TV transmissions. Households who listen to the radio are more numerous than those who watch television (Estella & Löffelholz, 2019).

The media plays a critical role in educating as awareness in community understanding of Harmful traditional practice for FGM/C and exposing victim voice where are difficult to recognize importance and influence on media dealing with FGM/C harmful traditional practice without audience's reaction and their interpretation meaning of message, media provides us with information on which to base our understanding of sensitive issues such as FGM, it is more than just a passive transmitter of information to society but also "a source of information and knowledge that can influence opinions and debate" (Worden & Berns, 2004, p.42). Ethiopia presented its fifth and sixth periodic national reports on the implementation of the African Charter on Human and Peoples' Rights (2009-2013) published in 2014, in which it was discovered that criminalization and awareness-raising measures to combat media on HTPS had been signed. According to (Okofu, 2017), Media is a weapon to fight (HPTS) to discover sensitive themes such as sexual and reproductive health, the role and status of girls and women in society, and more broadly the concept of gender equality, at times religion, different faiths, and above all the human rights of girls and women. The media context, whether on TV, radio, or

print, can promote positive behavioral changes, allow girls and women who have been subjected to FGM/C to speak out, and demonstrate that change is possible(WHO Organization, 2001).

According to (Bitner et al., 1997) Radio listeners are no longer limited to listening to the radio through their radio sets; some are now able to receive radio, thanks to modern technology. Radio has become more accessible due to its availability on several platforms.

Although radio broadcasting is a preferred means for distributing information in Ethiopian society, word of mouth is the single most important source of information for people in Afar and Somalia's rural area according to a survey conducted in Ethiopia by the UK electoral Reform International System (ERIS), four out of every five Ethiopians listen to radio as a source of information, indicating that "Ethiopian people are almost audiences of radio medium" because it reaches a large geographic area (Ward & Ayalew, 2011, p.12).

1.2 Statement of problem

The media play a critical role in the strategies to end female genital mutilation/cutting (FGM/C), and many international, national organizations of different countries have made with a dynamic of changes of FGM/C/ through critical media programs for educating and campaign awareness of FGM/C in mainstream community(Sobel, 2015).

According to Ethiopia's media mapping assessment, FM radio has increased significantly to use for educating and informing people that reaches a potential audience of 45 million people on medium wave (Gashawtena, 2013). The National Committee on Traditional Practices of Ethiopia (NCTPE, 2003), collaborating Ethiopian broadcast authority (EBA) has launched a number of TV and radio programs to eliminate the harmful traditional practices HTPS (Teferra, S. (2006). At time being there are multiple media programs of Ethiopian regional states intended to reduce and eliminate different Harmful traditional practice including FGM/C however, little is known about coverage and elimination of harmful traditional practices (HTPs) so far. As there are various ways to find out where the problem is with conducting studies in terms of audience reception of radio program depending on usage, with a particular focus on access, listenership, preferred time of listenership, preferred radio stations, and program broadcasters professionally

in order to get effective and efficiency of media programs educating audience to eliminate (HTPS).

Above all, there were studies of Audience's reception study, audience reception analysis of international and national done in media organizations. As a result, the study area where there is a lack of studies on this subject matter that researcher sought to address by studying the Audience's reception of “aan badbaadino nafteena GF, FM 90.8 radio program on female genital mutilation: the case of the kebri-dehar city administration, korahe zone, east Ethiopian Somali region where there is a knowledge gap of this subject. In fact that audience reception research is extremely important of this local media organization that has not been yet explored audience reception of radio program of station for any research since its inception. Then study findings of audience reception seek to address and bridge the gap exist in studied media organization.

1.3. Objectives of Study

1.3.1 General objective

❖ The General objective of the study was to investigate audiences’ reception on "aan ka badbaadino nafteena GF” FM radio program on female genital mutilation, the case of the kebri-dehar city administration, korahe zone east Ethiopian Somali region.

1.3.2 Specific objectives

The specific objectives of the study were:

- ❖ To assess the audience’s Listenership of radio program messages addressing female genital mutilation.
- ❖ To examine the extent to which radio program on female genital mutilation are interpreted by audiences.

❖ To find out the factors that limiting the audiences' reception of a radio program on female genital mutilation (FGM) in the Kebri-dehar community.

1.4. Research questions

The researcher raised the following questions:

- I. How about the audience's listenership of radio program on female genital mutilation?
- II. To what extent the audiences interpreting radio program on female genital mutilation FGM in kebri-dehar community?
- III. What are factors that limiting audience's reception of radio program on female genital mutilation FGM in kebri-dehar community?

1.5 Significance of the Study

Individuals and media organizations benefits from this study in the following ways:-

- The research aids managers who are in charge of planning, managing, evaluating, organizing, and directing the overall operations of radio station services in understanding how their audience reacts to any message they broadcast.
 - It assists in identifying roadblocks and factors that limit audience's reception and listenership of programs, providing them with direction to make the necessary improvements.
 - It aspires for audiences because it is not enough to simply broadcast the program message; it is also necessary to ensure that the program is listened to and participated.
 - The study's findings assist media practitioners in coping with the crucial function of audience response/reception in program and filling gaps in specific medium programs.
- Furthermore,
 - Future researchers who need to do research in relevant areas might use the work as a reference.

1.6 Scope of the Study

The goal of the study was to investigate the audience's reception of "aan badbaadino nafteena GF, FM radio program on female genital mutilation: in case of a kebri-dehar city administration, The target population of this study is the Radio listeners in Ten Kebeles of the kebri-dehar city administration, korahe zone east Ethiopian Somali Regional State. But Participants of study was constrained.

1.7 Limitation of Study

The study would strive to collect data from all audiences of 10 Kebeles in Kebri-Dehar city administration. The study was confined to only two Kebeles/village listeners of "aan ka badbaadino nafteena GF" FM radio program in the kebri-dehar city Zone korahe east Ethiopian Somali region due to a various reasons, including transportation challenges, time limits, and an anticipated lack of funding, lack of prior research about area that difficult distribute questionnaires to all audiences in order to collect data.

1.8 Operational Definition of Terms

Female genital mutilation: (FGM) "Female Genital Mutilation comprises all procedures that involve partial or total removal of the female external genitalia and/or injury to the female genital organ (WHO 2000a).

Frequency modulation: (FM) is a modulation in which the frequency of the carrier wave is alerted in accordance with the instantaneous amplitude of the modulating signal ,keeping phase and amplitude constant that modulation of carrier wave frequency is performed for purpose sending data or information over small distances and began united states 1930 coined by Edwin Howard.

Aan kabad baadino nafteena GF : is a name of local radio program for Somali language meaning (let us protect ourselves from dangers of female genital mutilation) that has lasting physical and mental consequences and intended to be discussed via this radio program in order girls and women no longer have to suffer in silence.

Audience: is a collection of people watching or listening something such as a radio program, television live or theater performance who is general public interested in a source of information or entertainment of media messages.

Reception: is audiences' response opinion to assess listeners' of radio/TV program aimed at listening or watching in legal siting which discusses the inclusive and accessibility of participant's viewpoints toward media content.

Kebele: is the smallest administrative unit of Ethiopia similar to a ward, a neighborhood or localized and delimited group of people at same time it's the parts of Woreda, or district, itself usually part of a zone, which in turn are grouped into one of regions based on Ethio-linguistic communities.

CHAPTER TWO

LITERATURE REVIEW

2. Introduction

This chapter covers the comprehensive of audience reception on radio program messages that relevance to the study the chapter contains empirical review and theoretical framework.

2.1 Concept of Female genital mutilation

Female genital mutilation (FGM), also known as female genital cutting, is a kind of female genital mutilation (FGC) (Utz-Billing & Kentenich, 2008). FGM is a sensitive matter that is strongly rooted in a society's tradition and culture. according to the author(Trahair, 2020) FGM is viewed as an initiation process in many cultures to help young individuals assimilate into society questioning this rite is frequently interpreted as a violation of tradition and a requirement of Western lifestyle. FGM is a serious infringement of a girl's right to life, it is discriminatory and infringes on their rights to equal opportunity, health, and freedom from violence, injury, abuse, torture, and cruel, inhuman, or degrading treatment, as well as the right to make reproductive decisions Fund (UNICEF,2005 n.d.). There are freedoms of guaranteed under international law of FGM practices are intended to subjugate women and subject them to men's whims, implying that they are part of the man's property because high prices have been paid for marrying them, particularly to protect their virginity through circumcision (Rahman & Toubia, 2000). Female genital cutting is recognized internationally as a violation of girls' and women's human rights, according to their study. It is a manifestation of deep-seated gender inequality and a severe type of discrimination against women (Alo & Gbadebo, 2011).

Female genital mutilation/cutting affects between 100 and 140 million women and girls worldwide (WHO Organization, 2001). FGM/C has been reported in Yemen, Jordan, Oman, the Occupied Palestinian Territories, some Kurdish communities in Iraq, India, Indonesia, and Malaysia as well as Central and South America (UNICEF., 2005). It is also used in migrant communities all over the world (WHO 2000d). It is estimated that approximately 3 million girls are cut each year the Prevalence estimates are mostly based on data from which aren't available

for all countries. FGM/C is practiced in 28 African countries, the majority of which are located between Senegal in the west and Somalia and Ethiopia east Africa is also included. Within these countries, however, significant variations may exist (P Stanley Yoder et al., 2013).

2.4 Health Impact of Female Genital Mutilation

Female genital mutilation is a societal issue with several consequences and costs for everyone in the community. FGM, to put it bluntly, causes irreversible harm. FGM, for example, can cause young victims to die from severe bleeding and hemorrhagic shock, neurogenic shock from pain and trauma, and severe, overwhelming infection and septicemia. FGM is traumatic, according to the United Nations Children's Fund (UNICEF,2005 n.d.).

FGM has physical health repercussions, according to WHO (Organization, 2001). The technique, which can be conducted using simple cutting instruments and little or no anesthetic, not only causes tremendous pain but also has the potential to create deadly medical consequences. Furthermore, if the same equipment is used on multiple girls without being sterilized, HIV might spread. In addition to the immediate effects of FGM/C, which include "pain, shock, hemorrhage, acute urine retention, infection and abscesses, failure to heal, harm to neighboring tissues, fractures and dislocations," the long-term implications and complications of FGM/C can be felt for years. ‘ Cysts and abscesses, recurring urinary tract infections, menstrual difficulties, chronic pelvic infections, perinatal issues, keloid scar formation, and future gynecological care difficulties are all long-term sequences (Organization, 2001, p.6).

2.5. Reasons for FGM/C

The reasons for the practice, as well as the underlying beliefs, are multifaceted and vary from community to community and over moment. Reasons for FGM/C discussed under the following headings (WHO, 2000d).

Sociological reasons

FGM/C is typically justified by custom and tradition it gives people a sense of belonging to a community by allowing them to identify with their cultural heritage (Chukwuka, 2018). FGM is used to promote social integration and maintain social cohesion Circumcision, particularly female circumcision, is also seen as proof of virginity and purity prior to marriage, and will

improve a daughter's chances of marrying "one of the main motivators of conform is the risk of losing the psychological, moral, and physical benefits of 'belonging" (Masanyiwa et al., 2019, p.54). In Ethiopia, Kenya, and Sudan, where FGM is customary or part of their tradition passed down from generation to generation women in particular considered themselves as the keepers of traditional customs, mandated with the duty of protecting and ensuring them (Rajadurai & Igras, 2005). In Ethiopia, a rebirth of FGM in the SNNP region has led to some young women undergoing FGM to enhance their social status and marriage prospects, with one slogan being "We are going to do [infibulation] even if we are dying." It was done by our mothers and grandmothers, it was done by us, and it will be done by our daughters(Moges, 2009, p.28).

Myth reasons

FGM/C is related with myths, one of which is that the clitoris can grow to such a length that it hangs down between women's legs this is a widespread belief in Ethiopia and Nigeria (Ejukonemu, n.d.). FGM/C is believed to promote reproduction and make childbirth easier In certain cultures, the clitoris is regarded to harm the penis, or that a newborn may die if it comes into contact with the clitoris (Momoh, 2017). Uncircumcised women are considered unclean and are sometimes denied entry to food and drink and female external genitalia is unsightly is widely held FGM in Kenya is commonly thought to be a way to protect girls from promiscuity and maintain virginity by preventing them from engaging in premarital sexual activity that "Many cultures like Ethiopia, Kenya, and Sudan believed that FGM served as prevention to rape"(Girma, 2018, p.42).

2.3 Radio program listeners on FGM/C

Kebri-dehar is old town in east Somali regional state which widely used for FGM/C for long period of time subsequently, Kebri-dehar FM radio 90.8 collaborated with local government and NGOs opened 2018 G.C media program fighting FGM harmful traditional practice. the listeners of radio program is essential regarding their "opinions about the local radio program aired on local stations, rising viewpoint and firsthand experience of local stations' for community involvement, responsiveness, and levels of preference with attentive audience listenership of program is required to achieve sustainable solution of HTPs. As confirmed need assessment (2018) by Kebri-dehar FM radio manager of "Aan kabad baadino nafteena GF" radio program

on FGM/C whose objective was to open this program in order to combat and address the harmful traditional practice of FGM, the paper included Witten and interviews in 10 villages administered by the Kebri-Dehar city. The final result of the need assessment was projected to be around 20,000 listeners in 10 Kebeles although, Radio communications are vital for understanding audiences, then intervening in the social problem and educating them and remedy FGM/C effects. It's been more since 2018 Kebri-dehar FM radio station 90.8 began presenting a radio program named "Aan ka badbaadino nafteena GF" It translates to "Let us save ourselves from the hazards of female genital mutilation" and refers to FGM in the kebri-dehar city administration Zone korahe. The program began in 2018 G.C with the major objective of "Aan badbaadino nafteena GF" was to transmit messages via media program about female genital mutilation (FGM) among the public and to promote attitudinal and behavioral change: a shift in behavior away from harmful traditional practices like FGM. That airs every weekend from 9:00 p.m. to 10:15 p.m. on Saturday and Sunday, (kebri-dehar FM radio station interview of manager as plot study (Source Nov, 2020).

2.4 Active and passive listeners of radio program

According to (Srinivas, 2016) active audience/listener of media program gets message that absorbs and takes idea from what the media told them either awareness of HTPs or business announcement first, the listener is perceived as passive where the media or its message is seen to have greater power over the audience. The approach assumes a linear process of transmissions of messages, from the media to the audience, where audience is seen as passively consuming what the media provides the audience studies focus how audiences react on media text but audience is not active on media program(Philo, 2008). Passive audience(Mohsenian Rad & Sepanji, 2011), described as an early stage of audience research, passive audience, was related to the influence of media messages on listeners as a result, the media was regarded as 'all-powerful,' capable of directing people's minds and leading them to avoid in harmful practices such as FGM/C, narcotics, or corruption. The audience is "passive" beneficiaries who uncritically absorb and act on media messages theoretical literature on passive audience media influences them based on how media programs move, while dynamic attempts to explain how change is possible(Carpentier, 2011).

The first is a right-wing opinion that states the media, pretty successful media, has a good impact on audience mentality since it leads to the breakdown of traditional context and the belief in HTPs/FGM/C.

2.4.1 Background of Ethiopian radio and FGM/C

Although radio programming in Ethiopia is thought to be 80 years old, the history of radio broadcasting in Ethiopia has not been properly researched and documented (Mitike, 2016). Radio Ethiopia, the state-owned radio, was the first national radio station, founded in the capital city of Addis Ababa in the early 1930s with the assistance of the Italian Company during the imperial reign. Emperor Haile Silassie authorized the official inauguration of the first radio station on September 12, 1935, which could transmit concerts by the Ethiopian Military Band as well as other traditional music. The Italians gained control of the radio transmission after the invasion. The station's major goal during the five years of Italian colonization of Ethiopia was to transmit propaganda in Amharic, Somali, Oromo, and Italian to Eritrea, Somalia, and Ethiopia. The radio station began broadcasting efficiently during the Italian rule because the, "Italians sought to utilize it to spread their ideology throughout their Eastern African colonies" (1935, p.47).

Following the defeat of the Italian forces and the Emperor's return to Ethiopia from exile in England, the radio station began short-wave transmission in Amharic, English, and Arabic for national and worldwide listeners in a new spirit. The station was taken over by the Ministry of Information, which was part of the Ministry of the Secretary, in (1942). The medium wave transmitter, which could cover the majority of Ethiopia, was opened on the 35th anniversary of Emperor Haile Silassie I's coronation in 1966, the name of the radio station was changed to Radio Ethiopia at this time; it had previously been known as Addis Ababa Radio.

This state-owned radio station was utilized to help consolidate imperial control at the time. The Derg, which came to power after the emperor was deposed by popular revolution in 1974, used state-owned radio to spread its communist doctrine while ignoring the public's interests. The radio station's name was even altered by the military government to "The Voice of Revolutionary Ethiopia" ((Mitike, 2016). The EPRDF government, which came to power by deposing the Derg, had control of Ethiopian Radio and used it to keep the country calm. It is still a state-owned broadcaster that reaches the general public via short and medium wave transmitters from its Addis

Ababa headquarters, as well as medium wave transmission from regional broadcasting stations in Mattu, Harar, Robe, Bahirdar, Arbaminch, and Jijiga. During the EPRDF's administration, Radio Ethiopia grew in popularity and now broadcasts in most sections of the country, covering 80 percent of the population. Ethiopian Radio currently transmits in eleven " languages, including Amharic, Afaan Oromo, Tigrigna, Afar, Harari, Somali, Agnuak, Nuer, and Arabic, English, and French " Radio Ethiopia, like most of Africa, has been a government monopoly since its beginning in 1935. This demonstrates that Ethiopians have been radio listeners for a long time((Mitike, 2016).

According to (Okofu, 2017), media is acting as an agent of information, and transmits information to a wider audience, raising awareness of problems that impact people's livelihoods and their role in society. In recent years, it has become clear that the media considers social issues to be worthy of protection and coverage. The media is institutional framework created to protect HTPs FGM/C via communication programs persuading the community of the psychological, and physical impacts of FGM aimed at elimination of harmful traditional practices (Mulugeta, 2014).

According to (Ayalew, 2007), the first radio program established in the Amhara region but contributed insufficiently to the reduction of harmful traditional practices that have had a major effect on Ethiopian women's lives. (Kifle et al., 2009) stated that most Ethiopian programs covering FGM/C/HTPs are run by non-media organizations, despite the fact that media in Ethiopia is not free. Goji Limadawi Dirigitoch Aswogaj Mahiber is an indigenous non-profit organization that was founded in 1987 and registered as a non-governmental organization in 1993, It aims to raise community awareness about female genital cutting, particularly among girls (Kifle et al., 2009).

2.5 Empirical review

2.5.1 Audience's listenership of radio program messages

According to a research on radio broadcast program of audience listenership by (Simiyu, 2015)), radio listenership is usually at its peak in Kenya's western and Nyanza counties due to the keen interest shown by community members in listening to their favorite programs. Similarly, (Mogambi, 2016) conducted a study on "Media Preferences and Uses: Radio Listenership

Habits among Students in Kenya," which indicated that university of Nairobi students listen to radio. The majority of people listen to the radio when it is broadcast at a time that is convenient for them. Despite the fact that the majority of them have mobile phones with FM radio channels, a large percentage of them listen to radio through a radio set of mobile devices.

(Ayalew, 2007) study "Audience reception of radio program discouraging early marriage; the case of the Mecha district of Ethiopia's Amhara region" identified that the program is produced in the local Amharic language. For Amharic speakers, the program is also produced and presented. Because Amharic is the main language, audience listenership on radio programs typically appears to prefer program, discouraging early marriage in the Mecha district. According to the results, the majority of listeners is really quite understood on a radio program and grasps it entirely. The audience responded effectively to the program's listenership, which is educating many young females against early marriage. (Ayalew, 2007)

2.5.2 Audience's interpretation of radio program message

Audiences' interpretation of messages, according to (Rindlof, 1988) , is when individuals react to what they meant by the substance of its messages, whether valuable or worthless. The study "an audience reception of HIV/IDS entertainment education" in Botswana by (Odirile, 2016) found that audiences were informed and knowledgeable about HIV/AIDS transmission and prevention. It's also been suggested that educated people in Botswana and Sub-Saharan Africa are more likely to follow HIV/AIDS prevention messages than those who aren't, and that audiences' message interpretations are mental constructs, leading to the recognition that audiences interpret radio program messages in different ways, producing different meanings after listening to the program. (Napoli, 2003) stated interpretation meaning reaction is information that aids in the modification and tailoring of future communications to our target audiences as well as the correction of errors. There are two ways to understand the meaning of a communication. Positive response (feedback) indicates to the source that the desired result was realized. Negative reaction (feedback), on the other hand, informs the source that the desired result was not accomplished or was not satisfied. According to (Alabi, 2014) , audience interpretation of radio communications satisfies certain demands or achieves a set of objectives, and the program is broadcast continuously. The media audience interprets the content/message of a program in a variety of ways.

During a radio broadcast by H.G. Wells on the 30th of October (Cantril, 1966) one million Americans were terrorized into believing that Martians were taking over New Jersey. The War of the Worlds by H.G. Wells, This was partly due to the fact that they didn't hear the opening announcement that the show was a drama and mistook the program for an extended emergency content update As a result, many packed their belongings, flooded the churches, or fled. The other five million people in the crowd, on the other hand, were not scared because they applied numerous interpretive checks to what they heard. "Some conducted internal checks" such as pondering how the Martians could take over so rapidly, given the program's 45-minute time limit(Cantril, 1966).

2.5.3 The Factors limiting audience's Reception of radio program message

The primary obstacles that compel audiences not to properly listen to the radio program despite the fact that they are the center of media are factors restricting audience reception of the radio program message. There are a number of factors that contribute to the reception of a radio program message by the audience (Klapper, 1960) Audiences only pay attention to a few radio program messages among a plethora of other media messages that may interest and encourage their attention, and Only the messages people choose have the ability to sway them. Dispositional, developmental, and social context elements, according to (Valkenburg & Peter, 2013) increase audience receptivity of media messages. Dispositional influences range from more distal and stable factors (e.g., environment feel better, personality, gender) to more proximal and temporary ones (e.g., environment feel better, personality, gender) (e.g., beliefs, motivations, moods). The Audiences appreciate media content that is only significantly different from their age-related comprehension schemata and experiences, for example, due to developmental and educating reasons ex: Toddlers prefer material that has a moderate pace, familiar settings, and uncomplicated characters, Preschoolers want a faster pace and "more adventurous environment program" (Valkenburg & Peter, 2013).

As a result of this research, there are several factors that limit the receipt of radio program messages by audiences: a) Unreliable power supply. According to (Barnes et al., 2016) , a large number of households in several Sub-Saharan African countries cannot afford the utility company's energy connection costs. Nearly 45 percent of people in Sub-Saharan Africa do not have access to power. The bulk of them, including Ethiopia, do not have access to power. In

Nigeria, a comparable study (Ladigbolu et al., 2014) found that intermittent power supply is a countrywide concern limiting radio listenership. b) The biggest limiting aspect is a lack of audience engagement, which is essential for keeping a program interesting and addressing crucial topics. According to (Mentamer Legese, 2017) conducted at Addis Ababa University on the efficiency communication to adis Ababa students community radio programs, the majority of listeners do not participate in programs that require audience participation. Who claimed In Democratic Participatory Media Theory, the media cannot be monopolized, and viewers must be involved in all activities. Participation and full circular communication are the main concepts. The station, on the other hand, does not adhere to the principle (Mentamer Legese, 2017).

2.6 Theoretical underpinnings

2.6.1 Concept of Audience in media

One of the most important aspects of media organization is the audience. Nonetheless, the term connotes a variety of meanings, some of which are at odds with one another (Levy, 1987). Over time, media and mass communication experts have concentrated on the ever-changing landscape of media and audience studies. Arowolo and Bello's *Conceptualizing Media Audience: Contextual and Contrasting Perspectives* is among the available literature, and they argue that "intensive scholarship and exploration of literature on media audiences and mass communication research axiomatically shows that broadcast is corollary to audience theories." (Mason, 2005) In the media, the declared audience has significance. "Things move swiftly in audience studies," says the transition from mass audience to interactive media user" (Livingstone, 2003). Perhaps the changing nature of the media audience informed the changing nature of the media audience concerned broadcast station and message content is what advised (Axelson, 2008). Audience research is a type of research that focuses on the nature of the relationship between media audiences and the content, organizations, and technologies with which they interact.

Understanding audience research is becoming a more difficult task. "It has become difficult to keep watch of the audience, to manage or anticipate its composition and the direction of its interest," McQuail says, adding that "it has become difficult to keep track of the audience, to manage or predict its composition and the direction of its interest (D. McQuail, 2010). McQuail to indicate that for him the concept of audience is difficult however, we define it, it impacts the

study outputs we produce,” he sheepishly declared under the audience heading Still Seeking the Audience.

The existence of a media audience as well as audience research is undeniably clear as a result of evolving change and subsequent debates aimed at approaching, defining, and redefining the concept of audience. *The Concept of Audience: Defining and Redefining It* “Audience” has long been familiar as the collective name for the receivers in the simple sequential model of the mass communication process (source, channel, message, receiver, effect) that was adopted by pioneers in the field of media research writes McQuail in his “book *Audience Analysis*.” (D. McQuail, 1997), He claims that because to the audience's changeable abstract characters, visualizing the audience within the linear paradigm can be difficult.

As a result, prominent media (Morley, 1980) has questioned whether the concept of "audience" is now as valuable as it once was. Changes in communication channels and their proliferation throughout the year have altered, directly or indirectly, what is typically referred to as audience. According to McQuail (2010), there are enough reasons to question whether the term "audience" is still meaningful, especially considering the variety of uses of various media. The word "audience" has a strong sense of "spectatorship," or passive observing and listening.

According to (Arowolo, n.d.) During the period when the belief in the power of the mass media was strong, the concept of the media audience was prevalent. Arowolo went on to say that the “period was founded on dread of the mass media having a negative impact on a weak. (Park, 1982) contribution to audience literature, two general directions: one toward actual people outside of a text, the audience whom the writer must accommodate; the other toward the text itself and the implied audience, a set of suggested or evoked attitudes, interests, reactions, and conditions of knowledge which may or may not match the qualities of actual readers or listeners, second divergence o of Park’s meaning of audience. (Livingstone, 2005) argues that audience is examined largely in relation to media texts and everyday surroundings, with questions concerning probable message responses and the engaging relevance of their interpretative and social responses.

According to (Couldry, 2011) Depending on what they desire, the media audience uses it. People desire a message that emphasizes the abolition of female genital mutilation. Livingstone, 2005, expresses concerns and claims that because audiences converse about the media with one another; their perspectives are significant in transferring the media's effect.

2.6.2 Use and Gratification theory

This theory idea's clue is in the title (Katz et al., 1974), The hypothesis relating to the usage of media served as the study's foundation. We obtain information that we choose to use, information that satisfies us, information that relates to your program material interests and wishes. (Katz et al., 1973), added that We select information and media based on our needs, desires, and societal obligations, and we teach those who are uninterested in media knowledge. In our minds, we want to uncover facts that corroborate what we already believe because it validates our beliefs and makes us feel good about them; in other words, I was accurate all along. We believe we are seeking to affirm whatever the case may be. As mentioned (Siraj, 2007) The uses and gratifications method allowed audience members to be seen as active agents inside a media program rather than fragmented individuals in a monolithic mass. Furthermore, the model takes into account media content and how it affects audience knowledge, behavior, beliefs, and value systems.

The use and gratification method dilemma assumed that everyone has roughly the same uses and gratification medium. But it's all about receiving, being passive and dumping information on us. But, in reality, we are fascinated by the media (Albarran et al., 2007). All of this gives us control and options, but we aren't truly interacting with the data. They defined people's motivation for watching/listening to particular media programs on receiving information about politics or surveillance of the political environment during the UK election (Katz, 1971).

The suggested Diversion, personal interaction, personal identity, and monitoring are four types of satisfaction provided by the media (D. B. McQuail & Blumler, 1996). "Diversion" means that a person's emotional release causes them to abandon their difficulty so that it does not harm them. "Personal relationship" means that while listening, the audience interacts in order to make use of the information or use companionship. People who have a strong sense of personal

identity rely on media for information and reinforcement. Surveillance implies that people obtain information through the media (1996, p.135-165).

2.6.3. Audience reception theory

Audience Reception Theory, according to (Baran & Davis, 2006) is an audience-centered theory that focuses on how various types of audiences make sense of specific forms of content. Theory is based on the idea that we comprehend the reality in particular ways as a result of our backgrounds. When we obtain information, how we absorb it and how someone else takes it is all influenced by our perspectives (Gunter et al., 2008). Motivation, Comprehension, Discrimination, Position, Evaluation, and Implementation are six dimensions that Schroder has attempted to combine into an empirically grounded theory of media reception he makes a clear distinction between listeners' feeling of personal agreement or disagreement with the media text on the one hand, and the "researcher's evaluation' of the role played by listeners' ideological problems of meaning text" on the other(Schrøder, 2000, p.236). Audiences described actively participate in the process of constructing meaning and the aspects from the media that determine the meaning they derive from the media message. Reception believes that multiple interpretations of media materials are possible depending on the audience's background and expertise (D. McQuail, 2010).

Audience Reception Theory rejects previous conceptions of interpretation by simply stating that reception has clearly had a significant impact on how media studies are presently performed. Because every text claims to convey meaning to the audience, it is critical for the mass media to recognize what kind of audience is targeted (Holub, 2013). This study relate the theory FGM/C texts are distinct from others in that they are sensitive as a result, reception theory can be said to have changed the concept of the production of meaning in a text, with a particular emphasis on audience quality and comprehension.

Audience reception theory is on the meaning audiences make of the texts they receive Scholars agree that a variety of factors influence how audiences understand media messages, including individual, societal, and cultural aspects (Schrøder, 2000).

Media audiences are no longer represented as a homogeneous mass of monolithic message recipients, but rather as a collection of distinct groups with their own experiences, habits, and

socializing (Brooker & Jermyn, 2003). In reception audience are no longer seen as a homogeneous mass of passive message recipients. 'What audiences think and what they do is more central values in media organization' (Williams, 2003). Therefore the strong relation of this study and theory is audience of radio program needs relevant up-to-date radio program information as well as nonjudgmental statements, checking re-checking the FGM/C message context of radio program, motivations, as well as avoiding local stories misuse about FGM practices.

2.6.4 Audience interpretation in media text message

The result of the process of negotiation between text and reader situated within specific media content, according to Audiences' interpretation of media scholars propose the concept of content to describe the concept of multiple interpretations in media messages in reception studies (Brackett, 2000). the notion of audience interpretation, is key audience reception of media studies whether it is music, an Education, radio program bulletins, or a feature film, the media text is made up of a variety of images and words from which a range of meanings can be chosen (Chitnis et al., 2006).

According to (D. McQuail, 1972) audience interpretation is power, and making sense of media material is solely based on the text and social circumstances that encourage or limit audiences' beliefs, attitudes, and opinions of Some interpretations. Risberg, mentioned audience gratifying and enjoyable of media program he believes that the pleasure audiences derive from media texts stems from their active participation in deciphering the texts, which leads to the assignment of meaning to the media message (Risberg et al., 2003). However, maintaining the audience interpretation of media text is dependent on media presentation by nature of production and contents that audiences understand certain programs in different ways, and that they are limited to some extent by their own social positions as well as the text's restrictions (Kitzinger, 2014).

On other hand claim, audience interpretation on the stated that media texts can be read or listen in an endless number of ways depending on the story of message given and the social context in which we experience and understand media goods (Silverblatt et al., 2014). Our interpretation of media messages is influenced not only by media texts but also by our social position. In relation to how our social world shapes viewers' perceptions, our lives take shape in various social

settings. Age, career, marital and parental status, race, gender, neighborhood, educational background, and other factors influence how we live and consume media. The process of interpretation does not stop at the family level; it also includes "our social group membership or interpretive groups to which we belong." Audiences don't only read media materials and ascribe meaning to the intended message. They also consume media items in groups and interact with it in social contexts. , "Although our media consumption is initially an individual activity, it becomes a social activity as we share and discuss what we consume with our friends, coworkers, and neighbors" (Carragee, 1990: p.32).

According to the media, texts have a wide range of meanings and can be interpreted in a variety of ways. Various active audience theorists contend that media texts contain neither a single meaning nor an infinite number of meanings. Despite the fact that audiences may understand a single message in a variety of ways, one version emerges as the most popular and dominant (Gillespie & Toynbee, 2006). This is the most agreeable interpretation: "For what the text means to one person is not necessarily the same as what it means to another group—even close friends dispute in their interpretation of the same text." Furthermore, there is a chance that other interpretations exist. Audience members may disagree with or misinterpret media text, resulting in "an alternative or negotiated interpretation that differs significantly from the mainstream reading" (Reid & Van Niekerk, 2016: 45)

2.6.5 Factors that limiting audiences reception

Audiences are the major sources of broadcast radio programs; hence they play a crucial role in public media stations. According to, audiences have the ability to shape the wording of any well-known medium program. The media company must always engage with audiences and preserve variables that limit the audience's ability to hear the message of a radio broadcast (Couldry, 2011).

The fundamental issue of a particular medium text is to lose audiences and to lose contact with the purpose of the program as educating and addressing social welfare. Different sorts of viewers also appear to rise and fall with changes in their favorite mass media program (Wicks, 2000). The factors limiting audiences' audience's reception radio program message a) Irregular power supply. According to reports, a large percentage of households in several Sub-Saharan African

countries cannot afford the utility company's electrical connection fees (Barnes et al., 2016). Nearly 45 percent of people in Sub-Saharan Africa do not have access to power. Ethiopia is one of the countries where the majority of people do not have access to power. According to a similar study, in Nigeria, intermittent power supply is a national concern that limits radio listenership in poor countries (Ladigbolu et al., 2014). The biggest limiting aspect is a lack of audience engagement, which is essential for keeping a program interesting and addressing crucial topics.

2.6.7 Audience's preference of particular media program

Audiences have a choice and interest in which radio programs they like in the station airs based on program substance and scheduling, language of the programs, program reliability with, listener personality and mood, and influence (Sepehri, 2010). Individuals in the media choose specific types of programs to satisfy a variety of demands (Avery, 2010). A community health condition that may be related with emotional and diversionary needs is addressed through an educational, entertainment, and awareness program. Music, community awareness programs such as sport, and others are examples of researchers who disseminate media programs. Audiences, on the other hand, desire their own show in terms of programming appeal. Indeed, for some people who do not read the newspaper or watch television, the audience's choice/preference of a particular radio station program, despite the fact that radio is the only source of regular informing and educating the public on social issues, is the only source of regular informing and educating the public on social issues (McDowell & Sutherland, 2000).

According to (Mogambi, 2016) the Preference, people's preferences, or expectations of need fulfilment, are constantly influenced by the media environment People are unlikely to prefer media formats with which they are unfamiliar. (Webster, 2009) described that the media organization is reluctant to offer programs for which there is no demand of audience some Informative programs attracted a smaller audience but had higher educating when a program is, the more preference and/or enjoyment it generates.

People who like to listen as preference and choice are relating program for scheduling in terms of timing and duration and useful of content program (people who like to watch/listen preference and choice are relating by program for scheduling in terms of timing and duration and useful of content program) (Dmochowski et al., 2014).

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

In order to approach the problems, both qualitative and quantitative methods were used the study to investigate the audiences reception of "Aan ka badbaadino nafteena GF" FM radio program messages addressing FGM

The sample of the target population and sample selection are discussed in this chapter. Finally, the chapter was discussed the data collection method and data collection techniques used in the mixed approach, and discussed the data analysis method and how the analysis generates results in the study.

3.1 Mixed method approach

Qualitative and quantitative research designs were utilized this study in tandem, according to (Johnson & Onwuegbuzie, 2004) The Mixed method research is defined as the use of quantitative and qualitative methods in tandem to conduct research data. Through quantitative and qualitative methods, this study utilized a mixed method research design that included a survey questionnaire, key informant interviews, and focus group discussions. This method involved philosophical assumptions that guide provides direction of the collection and analysis of data and the mixture in the research design process. The method is a proper of this work; it helps the eliciting information from the audiences and required use of questionnaire. Mixed methods design provides a greater grasp of research challenges than approaches alone. "Collecting and analyzing simply quantitative data is insufficient in mixed methods research." The data should be mixed in some way so that when quantitative and qualitative data are combined, they provide a more picture of the situation than when used alone (Creswell & Tashakkori, 2007: p.5).

The mixed methods design, according to (Creswell, 2007), allows the researcher to employ all data gathering instruments available rather than being limited to the types of data collection

normally associated with qualitative or quantitative research. Various research methods were applied to various study patterns or world views. Proponents of mixed research designs urge the utilization of multiple world views rather than the traditional paradigm link between quantitative and qualitative researchers. (Creswell, 2007), the paradigms assist the researcher in solving difficulties by combining multiple thinking views and employing both numbers and words. Creswell talked on how a mixed approach design entails a lot of work.

3.1.2 Data Collection Method

To achieve the main objective the study relied on primary data. Primary data refers to information acquired directly from respondents in the field by the researcher.

The researcher employed a three-stage triangulated approach to look into the audience's reaction to the "Aan ka bad baadino nafteena GF" radio program message about FGM. The concurrent triangulation method is a one-phase was used the research for both quantitative and qualitative methods at the same time. A triangulation approach, according to Crewel (2007), entails the simultaneous but distinct collection and analysis of quantitative and qualitative data.

I. Quantitative survey questionnaire

The audience response to the "Aan ka badbaadino nafteena GF" radio program messages addressing FGM in the Kebri-dehar City administration was studied using the study survey questionnaire.

II. Focus group Discussions

This study's focus groups consisted of a total of 8 well-known circumcisers who were asked to express their opinions on the "Aan ka badbaadino nafteena GF" FM radio announcements and how the program educates them.

III. Key Informants Interview

The (KIIs) were employed in the study's qualitative data gathering techniques. Interviews were held with administrative authorities, religious leaders, teachers, and health professionals to get their perspectives on the radio messages "Aan ka badbaadino nafteena GF" addressing FGM in the Kebri-Dehar city administration.

3.1.3 Quantitative and Qualitative

For data collecting, the study used both quantitative and qualitative methods. Quantitative research is based on determining the quantity or amount of something. It can be used to describe phenomena that have a numerical value. On the other hand, qualitative research is focused with qualitative phenomena. Quantitative research method, according to (Kothari, 2004), is a research approach that entails the generation of quantitative data that can be subjected to rigorous quantitative analysis in numbers. While the qualitative approach is concerned with subjective evaluation of attitudes, opinions, and conduct, the quantitative approach is concerned with objective evaluation of attitudes, opinions, and behavior.

3.2.1 Target Population

(Burns & Grove, 2010) defines population as all the elements that meet the criteria for inclusion in a study. Therefore, Population is the total group of people, events or objects having a shared observable attribute.

According to Need assessment (2018) by Kebri-dehar FM radio manager on “Aan kabad baadino nafteena GF” radio program addressing FGM whose objective was to open this program in order to combat and address the harmful traditional practice of FGM, the paper included Witten and interviews in 10 villages administered by the Kebri-Dehar city. The final result of the need assessment was projected to be around 20,000) listeners in 10 Kebeles however, but there are variations between this study and the need assessment, such as duration, financial, and objective. The sole objective of the researcher is derived from the listeners' design. As a result, the researcher estimated that 20,000 people listened to this program, but owing to a lack of time and resources, the study only looked at two Kebeles/villages out of 10 Kebeles of kebridehar city Administration.

3.2.2 Sampling Procedure

To begin, the researcher employed stratified random sampling technique, as the Kebri-dehar City administration was chosen two Kebeles out of 10 in Kebri-dehar city. Although stratified random sample is more suited for this study and selection by categorizing the population into strata and increasing the probability of the objects being selected, stratified random sampling is

more appropriate for this study. The study then used purposive sampling for a non-probability sampling technique in which the researcher selected study participants based on their own opinion on the audience reception of the “Aan ka badbaadino nafteena GF” radio program messages addressing FGM was investigated using purposeful sampling. Another hand Purposive sampling was used key informants including administrative officers, teachers, NGO workers, health professionals, and religious persons being interviewed.

3.3 Sample Size

3.3.1 Sample Size for Quantitative Data

The sample size was chosen since the objective of this study was to investigate audience reception of radio program messages regarding female genital mutilation (FGM). According to (Lewis & West Palm Beach, 2001) sampling design is a strategy for generating a sample of a population from which data is gathered. Kothari (2004) sample size defined as a group of people chosen to reflect the total population. The participants in this study was residents of kebri-dehar City-administration's villages/Kebeles listen to "Aan ka badbaadino nafteena GF" radio program addresses female genital mutilation. Although conducting research on such a large population was tough in terms of data collection and resources, this reason the participants were not all Kebeles. According to the sample size formula (Fisher, 1998),($n = Z^2pq/d^2$) the study formulated sample size that represents the entire of radio listeners population.

Where; n = the desired sample size (if target population is more than 10,000)

Z = the standard normal deviation at the required confidence level of 1.96.

d = the level of statistical significance set 0.5

p = the proportion in the characteristics being measured. $q = 1 - p$

The researcher used 50% of the offered sample if the target group is expected to have the same characteristics as radio program listeners, as indicated by Fisher et al., 1998). Where the Z -statistic for this study is 1.96 and the study requires accuracy at the 0.05 level of statistical significance, then the sample is determining as; $n = (1.96)^2 (0.05) (0.05) (0.05)^2 = 384$

Since, the sample size in this study is less than (20,000) therefore the formula for infinite population was used $nf = n / (1 + n/N)$

nf is the sample size desired.

n = the desired sample in the study when population is greater than 10,000.

N = the estimated radio listeners population of radio program addressing

FGM (20,000) in 10 Kebeles selected 2 Kebeles as Sample size

Therefore; $nf = 384 / (1 + 384/128)$

Sample size is 96.

Table 3.1 Sample Size for Quantitative Data

No	Constituency	Sample
1	Kebele 6	49
2	Kebele 8	47
	Total	96

Table 3.2 Sample Size for Qualitative Data

A sample size of 10 categories from various community members were chosen for qualitative data. Participants included administrative officers, religious leaders, teachers, NGO experts, and health professionals. They were chosen as significant informants.

No	Constituency	Sample
1	Administrative Officers	2
2	Religious Leaders	2
3	Teachers	2
4	NGOs Professionals	2
5	Health Professionals	2
	Total	10

3. 4 Data Collection Techniques

3.4.1 Survey questionnaire

A survey questionnaire is a set of questions created by a researcher to elicit responses depending on the study's objectives moreover, Questionnaires is a quantitative strategy for acquiring data and the most used instrument for the primary data collection procedure, in which everyone is asked the same questions (Salganik & Levy, 2015).

The data was collected using a survey questionnaire as a technique of gathering quantitative data for this study. The data collection instrument was chosen as the primary data collecting tool because it was simple to create and allowed respondents to look up information for which the researcher provided ample time. During data collection, the researcher prepared a questionnaire of in English first, and then translated it into Somali and finally distributed 96 participants. There was no response effect or delay because the researcher notified the respective respondents with a planned day and proposed questions. This allowed respondents to respond in their given questions, of related responses and obtained from more varied data. The questionnaire was designed semi-structured, contained simple sentences, and used close-ended questions on audience reception of the “Aan ka badbaadino nafteena FG”FM radio program addressing FGM harmful practice in kebri-dehar city administration. The significance of semi-structured questions, the purpose of using semi-structured questions was to allow for interaction between the researcher and the respondents, who were given the opportunity to express their thoughts and opinions on the study questions.

3. 5 Key Informants Interview

Key informants interview (KIIs) focuses on the knowledge and willingness to offer information of community members. (Marshall, 1996) emphasizes that they are knowledgeable, willing to participate, communicative, unbiased, and have a role in the community or understanding of the phenomenon that provides them with the information the researcher is looking for 'an expert source of information' who can, as a result of their "personal talents, or position," within a community, provides more knowledge and insight into what data is required (Marshall, 1996.92). According to (Bernard, 2018), key informants have insider information or knowledge

about a concept, situation, group, culture or subject that they are willing to share with a researcher. (Debono, 2002), stated key informants as ‘those who can describe with expertise and credibility specific social impacts delivered by a data’ the suggestion that key informants have the ability to reflect and to share advantages of their perspicacity is found wide information. Key informants are likely to have expertise in a particular field or about a particular topic or organization and may be termed experts (Bogner et al., 2009). Key informants are participants, in the way that their conception of what is relevant is brought to the researcher’s study. (Cossham & Johanson, 2019), expressed key informants are likely to be experts; who can provide information situations of topic where the participants are less able to provide the expected viewpoint where the others cannot themselves know to bring data research in detail.

This study the researcher developed key informants interview through qualitative data, individual interviewees were purposively selected and interviews were conducted with 10 from different community members, including administrative officials, religious people, teachers’ NGO workers and health professionals were take part. The researcher believes that key informants interviews help to collect general information on radio program message addressing female genital mutilation FGM.

3.6 Focus Group Discussions

The dynamic nature of participants was fulfilled the reception study, therefore focus group discussions were used to acquire significant data for the audience reception. Focus Group discussions have grown in popularity as a research approach for studying media audiences. according to (Hennink, 2013) As a research qualitative approach for examining media audiences, focus group discussions have grown in popularity.

As a research approach for examining media audiences, focus group discussions have grown in popularity. Focus group discussions bring together a group or series of groups of people to speak out opinions, feelings, and reactions about a topic in front of researcher. Focus groups are a vital source of information about themselves and the issues that affect their lives, and they can explain their "thoughts and feelings" (Winslow et al., 2002, p.47). The focus group literature provides abundant information and useful "advice and recommendation" on subject matter, Focus groups are focused discussions involving a small number of participants talking

about topics of special importance to the investigation under the direction of a moderator or facilitator (Amoakohene, 2004). According to (Caillaud & Flick, 2017), points out that Focus groups are employed alone or in combination with other methods of single interviews. Given The above concept, the researcher of this study devised focus group discussions of traditional circumcisers or FGM practitioners.

Focus groups are used as a method on their own or in combination with other methods including single interviews. Given the above idea, the researcher of this study devised focus group discussions of traditional circumcisers or FGM practitioners In terms of the expected number of focus group discussions (FGDs). The most usual number of participants, according to (Farhana, 2010) is between five and ten. As a result, the study opted on eight members for group discussions, believing that this is a sufficient number to stimulate and share ideas. Although they were practitioners of FGM, the focus group discussion with a total of 8 discussants focused on the influence of a radio program addressing female genital mutilation on their practice.

3.7 Validity and Reliability of the Study

According to (Roberts & Priest, 2006) reliability and validity are conceptualized as trustworthiness, rigor of the study. This can be achieved by eliminating bias and increasing the researcher's truthfulness of a proposition about some social phenomenon using triangulation.

(Golafshani, 2003), in Research validity refers to the research methods measuring what they were designed to measure whereas, Reliability refers to the results being repeatable in case the research was to be conducted as reliable questionnaires and interviews yield consistent results from repeated samples and different researchers over time. Scholars strengthen this idea. Differences in results come from differences between participants, not from inconsistencies in how the items are understood or how different observers interpret the responses(Thanasegaran, 2009).

Validity is commonly described as the extent to which an instrument actually measures what it sets out to measure, according to (Arke & Primack, 2009), The instruments' reliability and validity are tested in a variety of methods. Before collecting actual data, the researcher conducted a pilot study to ensure the dependability of the procedures utilized in the study. As a

result, for the validity of the data and instruments employed, the data collection instruments were predominantly used and suitable feedback was collected. The respondents of questionnaire and interview procedures were both collected in the study, and the researcher checked and validated them for accuracy, appropriateness, validity, and error-freeness before sending them to be processed and analyzed. During the data collection stage, the researcher primarily informed and introduced the study participants to the research topic. Furthermore, the accuracy of the transcriptions and translations of the interview data was verified by checking and rechecking the transcripts protect error. The study participants were primarily informed and introduced about the research topic by the researcher during the data collection process. In addition, regarding the interview data, verification of the accuracy of the transcriptions and translations was achieved by verification the transcripts of this study.

The researcher paid attention and verification in the design of the data collection instruments in order to guarantee validity for the research instruments. To consistency, the researcher conducted a pilot study to determine the instrument's dependability in eliciting similar responses from respondents. The researcher then adjusts the instruments to make the items more understandable to the responders.

3.8 Ethical consideration of the study

Ethics, according to (Gajjar, 2013) are moral choices that influence decisions, norms, and behavior, and it has proven challenging in study to lay down clear ground rules that can encompass all conceivable moral choices. According to the researchers (Gordon et al., 2011), Ethical concepts are abstract, and it's not always clear how to apply them in specific situations. Ethical considerations in research, particularly psychological or physical effects, were not ignored. As (van Deventer, 2009) suggested, ethical is all precautions were taken to prevent subjects from any potential risk additionally, stated any instruments either interviewers or questions should have a moral responsibility to protect their respondents from physical and emotional harm in their research. There should be no misrepresentation of the scope, purpose, or any other part of a qualitative research study.

There are basic ethical grounds for research that all this study followed before initiating interviews, as stated above. Any sensitive issues that could be distressing were not allowed, and

the researcher told the participants that they would not be asked any questions that they felt uncomfortable throughout the interview and questionnaire in order to protect the privacy of the participants' welfare. Subjects' permission was ensured, intimidation was avoided, lying about the purpose of the research was avoided, subjects' self-respect was maintained, mental or physical stress was avoided, privacy was protected, and fairness and honesty were practiced. This was accomplished by helping to shape the survey questionnaire to check that they were relevant.

3.9. Informed Consent

Experts in the field (Dunn & Jeste, 2001) Informed consent is commonly regarded as a cornerstone of ethical practice in research with human subjects. It comprises giving study participants clear information about the study's objective what their participation entails, and how their data maintained and used in the long term.

The informed consent is a statement that participation in the study is entirely voluntary. There could be a disagreement due to a lack of informed consent. The researcher obtains the informed consent of the study participants because the topic relate about the private and sensitive nature of the FGM issue. The study participants give their informed consent to the researcher. (Piper & Simons, 2005), Simon Informed consent means that the respondents offer their approval after being fully informed about the research's objectives. As a result, all types of respondents were given information about the study in the most intelligible language possible so that they could make an informed decision about whether or not to join.

3.9.1 Confidentiality and Anonymity

According to (Carroll, 1973) Confidentiality is a principle that allows people to not only speak in private, but also to refuse to allow the publication of any information that they believe could hurt their humanity. The researcher cannot link the data to a specific participant in an anonymity study. Anonymity is a process that affords some privacy protection in demographic data acquired from participants from which researchers describe their features in aggregate, according to social science research. Anonymity is a procedure that provides some privacy protection in demographic data collected from participants and used by researchers to describe their characteristics in absolute terms, according to the study (Thomson et al., 2005). However

(Mondada, 2014), defined anonyms as the removal direct names of person mixed with their biological sex, age, educational level, race, nationality, religion, socioeconomic status, educational achievement, or any number of other variables relevant to the study from respondent interns during research data collection. As a result, during this study, researcher pledged to keep the information they supplied confidential by not linking their names to their responses and thoughts on the study's subject matter unless with no names.

3.10 Data Analysis techniques

Data, both qualitative and quantitative, was collected and classified based on characteristics in order to analyze and provide results. Quantitative Data Analysis used a questionnaire to collect data, which was then displayed in tables. The data was entered into the computer using frequencies and percentages, and the package used to analyze the data was SPSS software 21 versions with the results derived from audience reception of a radio program messages addressing FGM. Community member actors were interviewed for qualitative data, while local FGM practitioners/circumcisers were engaged for focus group discussion (FGDS). Finally, both quantitative and qualitative data were arranged to generate the final project.

CHAPTER FOUR

RESULTS AND DISCUSSION

4. Introduction

The primary objective of this study, as outlined in Chapter One, is to investigate audiences' reception of radio program messages addressing Female genital mutilation. Quantitative and qualitative data relevant to the main objective were gathered. This chapter begins by giving a description of the socio-demographic profile of the study area, and the following step the quantitative data analysis results. Then moves on to the results of qualitative data of detailed description in a way that makes sense of the quantitative data; these subsequent segments here is how the study's objective stated in the first chapter was achieved.

4. Response Rate

A total of 96 participants were successfully recruited for the study, and a total response rate of 96 was attained because all of the questionnaires were properly filled and returned. Similarly, the key informant interviews and focus group discussions conducted successfully. The researcher notices that the research is perfectly balanced.

4.1 Results

The results of the study were presented in overall findings from the research were sufficiently detailed for the tables below.

4.2.1 Result from document review

4.2.2 Demographics information

Demography is a broad term with multiple implications, but in my study, it refers to the respondents' socio-demographic variables. They were involved in the study to see their profiles and responses contribution of the study. The major variables in this study were sex, age, religion, education, and marital status in aim to provide readers with information on the respondent's general information. The demographic distribution of the study was designed for the target

audience of a radio program messages addressing female genital mutilation, which is explored in depth below. Table: 1

Table 1: Demographic Respondent’s sex and age

Variables	Category	Frequency	Percent%
Sex	Male	46	47.9
	Female	50	52.1
	Total	96	100%
Age	25-34	27	28.1
	35-44	52	54.2
	44-54	17	17.7
	Total	96	100%

Source: Researcher, 2021

As Table: 1 indicates there were 96 total study participants, 52% were male and 47% of were female the difference shows that male respondents outnumber female respondents in the study area, This is because the researcher believes that the majority of the population was female during data collection, so this gave them preferential privileges, given the fact that the female are a particular concern body of radio program and it is more important to study their reception of radio programs addressing genital mutilation (FGM) than males.

Again Table.1 shows that respondents’ ages ranging were from 25 to 54 years old. The minimum age of 25 was chosen because the researcher believes that respondents between the ages of 25 and 34 listen to the radio program and interpret the messages. According to study “the assessment of prevalence of FGM Associated factors among women reproductive age groups in Somali region Fafan zone by (Abdisa et al., 2017), the mean age at highest prevalence and effected of FGM was 28%. Taking to this into account, the study determined that the minimum age for listening to a radio program and being influenced is 25 years old. As depict in Table.1, 28% of the respondents were between the ages of 25 and 34, with a median age of 54. 2% of the respondents were between the ages of 34 and 44, and 17.7% were between the ages of 44 and 54. In general, the researcher hopes that the age of the respondents incorporated in the study is appropriate for listeners and interpreters of radio messages addressing female genital mutilation.

Table 2: Social Characteristics of Respondents

Variables	Categories	Frequency	Percent %
Religion	Muslim	65	67.7
	Christian	31	32.3
	Others	?	?
	Total	96	100
Education level	No formal education	7	7.3
	Grade 1-4	21	21.9
	Grade 5-8	14	14.5
	Grade 9-12	9	9.4
	Diploma	41	42.7
	Degree and above	4	4.2
	Total	96	100
Marital status	Single	20	20.8
	Married	52	54.2
	Divorced	12	12.5
	Separated	7	7.3
	Widowed	5	5.2
	Total	96	100

Source: Researcher, 2021

In terms of religion, 66.7% of respondents followed the Muslim religion, 32.3% followed the Christian religion, and other religions' followers were not participated in the study. This indicates that Muslims follower were the majority of responders participated this study.

Table: 2 show the outcome. In terms of respondents' educational levels, it is revealed that 7.3% of respondents did not attend formal education. However, 21.9% of respondents went to elementary school, while 14.5% attended school in grades 5-8 and 9.4% went to first cycle second cycle school in grades 9-12. Furthermore, diploma and degree holders comprised 42.7% and 4.2% of the respondents, respectively. This revealed that the majority of those surveyed were a low level of education.

Table: 2, presents the respondents' marital status in accordance with their marital status. The responses to this feedback given 54.2% of respondents stated they were married, 20.8% responded they were single, 12.5% were divorced, 7.3% were separated, and 5.2% they had separated from their spouses, respectively. This means that the Kebri-dehar city, people, gets married at a young age and has a low divorce and separation rate.

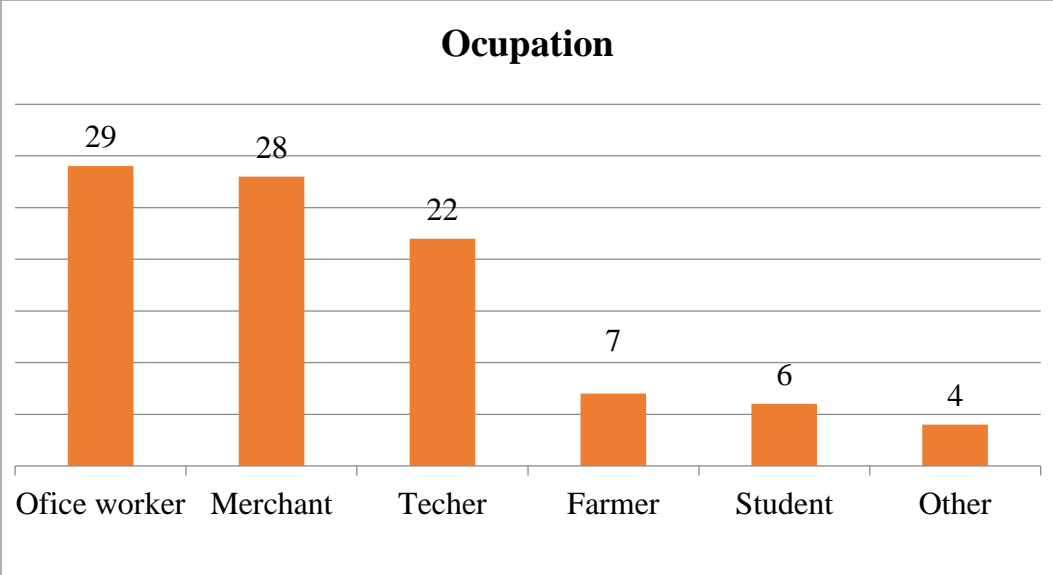


Figure 4.1 Occupation of the respondents

In regards of respondents' occupations, Figure 4.1 shows that 30.2% were office employees, 29.3% were merchants, and 22.9% were teachers. 7.3% were farmers, 6.3% were students, and 4.1% were others. This means that the majority of respondents in the research area worked as family heads who earn money for their families privately or governmentally.

4.2.3 Audience’s listenership of radio Program on FGM

This section of the analysis focuses on the current audience's listenership of "Aan ka badbaadino nafteena GF" FM radio program that covering female genital mutilation. The section is the main part of the study found how listenership going on radio program message intended to survey deeply respondents' listenership and raising opinion which confirms whether the radio program messages have well received by the audience. As a result, the detailed analysis was presented below table.

Table 1: Audience’s listenership of radio program on female genital mutilation (FGM)

Opinion	Categories	Frequency	Percent%
Do you familiar with “Aan ka badbaadino nafteena GF” radio program?	Agree	64	66.7
	Disagree	32	33.3
	Total	96	100%
How about the audience’s listenership of radio program addressing FGM?	Very well	63	65.6
	Good	25	26.0
	Undecided	11	11.4
	Total	96	100
Do you enjoy listening to program’s motivational and inspirational songs against FGM?	Agree	79	82.3
	Disagree	15	15.6
	Undecided	2	2.1
	Total	96	100
Is “aan ka badbaadino nafteena GF” radio program use multiple strategies to address FGM?	Agree	70	72.5
	Disagree	26	27.5
	Total	96	100
Preference radio program	Program on FGM	45	46.9
	Music program	20	20.8
	Sport program	25	26.0
	Other	6	6.3
	Total	96	100

Source: Researcher, 2021

Table 3: Respondents were asked if they were familiar of the “Aan ka badbaadino nafteena GF.” Radio program as an outcome, 66.7% respondents agree that they familiar with “Aan ka badbaadino nafteena GF” program. However, 33.3% of respondents were disagree means unfamiliar of the “Aan ka badbaadino nafteena GF” program. This means that the majority of respondents in the study area (66.7%) were familiar of "Aan ka badbaadino nafteena GF." local FM radio program on (FGM). as a result of audiences connection with listening to the program is investigated accordingly, to educate people about the dangers of FGM and their recognition of radio program as to partake and explore their own views and idea about media organization program dealing with program.

In regards to radio program listenership, 65.6% of respondents said it was very good, 27.5% said it was good, while 11.4% were Undecided. The result shows that the majority of respondents in

the study area have a greater standard of radio program listenership, indicating that radio programs may effortlessly educate the kebri-dehar community about HTPs.

As a result of the radio program's enjoyment, motivational and inspirational songs against FGM were created. 82.3% of respondents said agree that they love listening to motivational and inspirational songs against FGM on the radio. On the other hand, 15.6% of respondents said disagree that they didn't like the music, and 2.1% were undecided. The results of the most respondents' shows that they enjoyed program songs to the due to the program it carry on important meaning of social protection including dangers of FGM which damage the human health that every listeners lead to abstain FGM practice.

In line with “aan ka badbaadino nafteena GF” radio program, use of multiple strategies 72.5% of respondents said agree that the program does not employ multiple strategies to address FGM, while 27.5% said disagree and the program uses multiple strategies for FGM/C. The majority of respondents (72.5%) agree that the “radio program only use content presentation and does not use documentaries, dramas, or other forms of entertainment against practice.

Table 2: Availability of radio set in the family

Variables	Categories	Frequency	Percent%
Availability of Radio set/devices in the family	Agree	96	100%
	Disagree	0	0
	Total	96	100%
If your answer for Agree, in your family who listens to the program usually?	The whole family	10	10.4
	Father only	56	58.3
	Mother only	30	31.3
	Total	96	100%
Kind of device used to listen a radio	Mobile phone device	85	88.5
	Radio device	11	11.5
	Total	96	100%

(Source: Researcher, 2021)

Table 4 shows (96%) of all the respondents; agree that they had access to a radio program in their family. According to the study's findings, fathers have a significant role in listening to FGM-related radio programs 58.3% and 31.3% said mothers frequently listen because they are

busy with domestic activities during the broadcast, while 10.4% said the whole family listens to the radio program on female genital mutilation.

According with device used to listen to the radio, 88.5% of respondents in the study area said they use a hand mobile phone to listen to the radio, while 11.5% said they use a radio device. The findings show that the majority of respondents utilize mobile devices, with only a small percentage using radio devices, including elders, due to a lack of expertise about mobile devices.

Table 3: preferred time of listening radio program on FGM broadcast

Preference Time	Categories	Frequency	Percent%
Preference time of listening radio program	Evening	5	5.2
	Morning	50	52.1
	Afternoon	41	42.7
	Total	96	100%
Time spent listening to radio	1-2 hours morning	78	81.3
	3- 6 hours	15	15.6
	6-12 hours	3	3.1
	Total	96	100%
Reason for listening to the radio at specific time	My leisure time	32	33.4
	Information and education	47	48.9
	Companionship	17	17.7
	Total	96	100%

Source: Researcher, 2021

Table: 5 preferred Time of listening to a radio program on FGM, 52.1% of respondents said they preferred the morning at once for listening to a radio program on FGM. The remaining 42.7% and 5.2% preferred listening to radio programs at and on evening and afternoon sessions respectively. This means that the majority of respondents in the study area listened to a radio program addressing FGM on the morning. Because it is appropriate time for audience has the opportunity to listen while they home, in the bus or car the morning most broadcast program is available. A time spent listening to radio program 81.3%of respondents in the study area said they spent 1-2 hours listening to radio, while 15.6% said they spent 3-6 hours listening to radio. The other 3.1% listened for 6 to 12 hours. The majority of respondents 81.3% indicated 1-2 hours listening program, indicating that listeners interest short time continuing, and concise radio programs.

The reason for listening to the radio at a given time, 48.9% of respondents said for information and education, while 33.4 percent said for their leisure time. Furthermore, 17.7% of respondents said it was for companionship. According to the findings, the majority of respondents listen to radio programs for information and education about social issues such as female genital mutilation (FGM), flood warnings, and the country's current situation.

4.6. Table 4: Dangers of (FGM) Cause listen to radio program on FGM

Variables	Categories	Frequency	Percent%
What are health-risks of (FGM) “aan ka badbaadino nafteena GF” radio program messages inform?	Excessive bleeding during delivery	53	55.2
	Damaging reproductive nerves	33	34.4
	Severe traumatic injury	8	8.3
	Not sure	2	2.1
	Total	96	100%
Are there females in your area suffering violations of FGM?	Agree	41	42.7
	Disagree	50	52.1
	Undecided	5	5.2
	Total	96	100%
Are violations of Female genital mutilation addressable?	Agree	40	41.7
	Disagree	53	55.2
	Undecided	3	3.1
	Total	96	100%

Source: Researcher, 2021

The health risks of (FGM) 55.2% of respondents said the health dangers of (FGM) as a result of listening to "Aan ka badbaadino nafteena GF" radio messages were hard, excessive bleeding during circumcision and delivery, while 34.4% said injuring reproductive nerves. While 8.3% of respondents said serious traumatic injury following circumcision does not heal for a month, 2.1% said they were not sure. The availability of females suffering violations of FGM, who have been subjected to FGM, 52.1% disagree that there are females suffering violations of FGM, and 42.7% agree that there are young females suffering violations of FGM, who have been subjected to FGM, remaining 5.2% they were undecided. Based on the findings, majority respondent agree availability of FGM harm on females which still a need for education and strong media information on FGM in the study area. Similarly, Cheserem (2009) approved that educating people about disadvantages of FGM is essential. It encourages people to explore their own views

and ideals about the practice in a dynamic and non-threatening manner of media messages. Similarly, asked whether violations of FGM addressable or not 55.2% respondents agree that the violations of female genital mutilation not addressable. 41.7% respondents disagree (its Addressable) while 3.1% were Undecided. The finding shows the majority of respondents (52.2%) indicated that in the study area violations of female genital mutilation not addressable. Because nowadays when awareness and educating radio program organized people undergo circumcision secretly. Some girls really suffer pain. It really doesn't help because even some of the circumcised girls are not disciplined, while some uncircumcised girl are sent a jungle to get circumcised, others are hidden in the house and circumcised when husband enter long travel.

4.2.4 Audiences interpretation of radio program on FGM

Table 1: Audiences interpretation of radio program message on FGM

Variables	Categories	Frequency	Percent%
Reliability of “Aan ka badbaadino nafteena GF” on the radio messages that addressing FGM.	More reliable	73	76.0
	Less reliable	23	24.0
	Total	96	100%
Do you remember key messages influenced your heart on Female genital mutilation (FGM) that you listened to radio program?	Agree	55	57.3
	Disagree	41	42.7
	Total	96	100%
Do you think that radio program in your area will eradicate the devastating effect of FGM on society?	Agree	37	38.5
	Disagree	59	61.5
	Total	96	100%
Prevalence of FGM listened to radio program addressing FGM	High	64	66.3
	Low	25	26.4
	Not sure	7	7.3
	Total	96	100%
What do you think the reason radio message addressing Female genital mutilation yet not eradicate FGM?	Low-skilled program presenter	34	35.4
	Poor participation of audiences	62	64.6
	Total	96	100%

(Source: Researcher, 2021)

As depicted above (Table:7) asked whether the program reliable or not 76% of respondents' indicate "Aan ka badbaadino nafteena GF" radio messages addressing FGM was more reliable, while 24% of respondents reply less reliable. This implies that the majority of respondents rely on "Aan ka badbaadino nafteena GF" radio message for purpose awareness of FGM harmful traditional practice.

In line with remembering key messages influenced listener's hearts on Female genital mutilation (FGM) that listened to radio, 57.3% of respondents agree that they remember messages influenced their heart about Female genital mutilation (FGM). But, 42.7% of them disagree that they remember key messages influenced them. (57.3%) agree indicate that the majority of respondents remember key messages influenced their hearts about Female genital mutilation and its harms narrated by radio program on (FGM).

Based on whether radio program awareness and educating people to abstain from FGM in the study area will eradicate the devastating effect of FGM on society or not, 61.5% of respondents disagree that, the program will eradicate devastating effect of FGM while, 38.5% agree the program will eradicate devastating effect of FGM. (61.5%) the findings the majority of respondents disagree prove that radio program is seriously flawed in strategies uses when broadcasting about FGM. Concerning the prevalence of FGM, listened to radio program 66.3% respondents in the study area shows that the prevalence was high, while 26.4% listened to radio program FGM is low prevalence the remaining 7.3% of respondents' not sure either FGM prevalence is low or high. The finding implies that majority respondents show that FGM prevalence is high in the study area and FGM still practices though secretly for the young innocent girls' that enormous address and action against this practice is need.

Regarding the reason radio message addressing Female genital mutilation yet not eradicate FGM, 64.6% of respondents answered that due to poor participation of audience and 35.4% of them responded due to poor professional presenter. (64.6%) indicates that the majority of respondents were not participants of radio program addressing FGM which resulted non-eradication of FGM.

4.2.5 Factors that limiting Audience’s reception of Radio program on FGM

The specific analysis is presented below.

Table 1: Factors that limiting audience reception of radio program

Factors	Category	Frequency	Percent%
Is there Irregular power supply?	Agree	25	26.9
	Disagree	71	73.1
	Total	96	100%
Have you ever participated in “aan ka badbaadino nafteena GF” on the radio messages that addressing FGM?	Agree	17	17.7
	Disagree	79	82.3
	Total	96	100%
How is the radio program addressing FGM schedule?	Consistent schedule	88	91.7
	inconsistent schedule	8	8.3
	Total	96	100%
Unfriendly voice of the presenter	Agree	91	94.8
	Disagree	5	5.2
	Total	96	100%

Source: Researcher, 2021

Table:8 Concerning Irregular power supply 73.1% of respondents disagree that there is regular power supply Contrarily, 26.9% of respondents agree that there is regular power supply, The findings imply that irregular supply of electricity is the most severe factor limiting Audience’s reception of “aan ka badbaadino nafteena GF” radio program message that dealing with Female genital mutilation (FGM), This corroborates the findings of a similar study by Ladigbolu (2014) that irregular power supply is a national problem limiting radio listenership in developing countries, particularly Nigeria, since listeners would still need to charge their phones or other devices with electricity, if they want to use them as well as well radio program itself can’t move without electricity power and generator is not enough due to lack of technicians in addition to . Low budget that sometimes does not cover a whole year of engine fuel.

Regarding the participation of audience of “aan ka badbaadino nafteena GF” on the radio messages that addressing FGM, 82.3% respondents disagree means that they were not participated of this radio program while 17.7% of them agreed that they participated the program consequently, 82.3% disagree, finding indicate that there is lack of audiences’ participation of

program on FGM that difficult to get audience with media program or good opinion audience reception to eradicate harmful traditional practice.

Radio program schedule 91.7% respondents responded that the schedule of program is consistent, While 8.3% of respondents' responded schedule is inconsistent. The finding implies that the majority (91.7%) respondents indicated that schedule of radio program addressing FGM has regular schedule that broadcast time allocated.

In line with unfriendly voice of the presenter; 94.8% respondents agree that that voice of presenter of radio program on FGM is unfriendly. However, 5.2% of them disagree that the voice of presenter is unfriendly. This challenging to comprehend the content of the radio message educating of FGM; Finding implies that in the study area the majority audiences not felt friendly voice. This obstacle makes the media program target become unpopular or less effective in the community.

4.3. Results from key informants' interviews

As mentioned previous chapters of this study conducted with 10 from different community members, including administrative officials, religious people, teachers' NGO workers and health professionals. First, to start with interview, the religious leaders' key informants were asked

What do religions say about Female genital mutilation and reasons behind the endless of Female genital mutilation (FGM) in the community?

The religious leaders said that no religions Muslim and Christian support to do FGM because FGM is not prescribed in the Quran and bible. They added, the reasons behind endless of FGM are due to stereo types as those who had not undergone FGM were taken to be inferior, that never has healthy children and no man will marry a girl in the future. In addition, they said that FGM was strong a cultural believe in kebri-dehar community had embraced the practice deep down in their hearts. They sounded the stopping FGM is mandatory everyone to start grassroots level through participation of local media program addressing FGM to all key players in the community such as advocates, and educators.

Second, key informants interview of administrative officers were asked

Does “Aan ka badbaadino nafteena GF” FM radio program addressing FGM; involve recognized religious leaders, influential people and administrators in the local communities to promote the anti FGM radio message?

In their response they said,, that the anti-FGM radio program message participation is not yet more because journalists of station do not seem to have the skills to make program more effective that is community participation religious leaders, influential people in the society such as chairman of city and community elders, college and university students. However, one of administrator mentioned once he listened that program female students from ‘*kebri-dehar health Science College*’ had been invited to teach about the adverse effects of FGM in a program which they referred to as ‘danger which everybody needed from to stand the eradication of FGM. administrative officers ‘’added; that anti-FGM radio program recommended to invite influential people hence very difficult to stop. In addition, they said that ‘’it is poverty which resulted to lack of education led to one undergoing through the practice in order to get married.

Third, key informants interview of teachers were asked whether the language and the content of “aan ka badbaadino nafteena GF” on the radio program message on Female genital mutilation be understandable.

In their response said that the “aan ka badbaadino nafteena GF” or anti FGM radio program message used easy understandable language to communicate FGM information during broadcast, another hand message were not complicated but sometimes presenter misuses words/slang words in the radio program that the listeners are so complicated to understand.

Fourth, Health professional’s key informants were asked whether the kebri-dehar community take FM radio program message tips relating to the harmful effect and avoiding the practice of female genital mutilation.

In their response, said,, that the community take tips as it's that were minimized FGM practice. and persuaded every family listened “aan ka badbaadino nafteena GF” on the radio program on Female genital mutilation that FGM has intolerable harmful effects including 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. These resulted Audiences condemn to female genital mutilation (FGM) and support radio program.

Finally, key informants recommend the message producers and presenter of “aan ka badbaadino nafteena GF” on the radio program about Female genital mutilation should enhance the anti-FGM media message and invite well know people who listened his or her speech rest of the community in addition to Kebri-dehar FM radio station via “aan ka badbaadino nafteena GF” on the radio program on Female genital mutilation must organize panel discussions among community members and use multiple strategies to fight for female genital mutilation(FGM)

4.4 Results from focus group discussion of doers of FGM/Circumcisers

The researcher discussed the group of mothers who used to be a major of traditional circumcisers of female genital mutilation for long period of time in the study area their responds were below.

Q1. What does the radio program addressing FGM say about FGM practice?

Speaker one Respond: My is “Y“ I listen radio program addressing FGM really, I recognized many things related FGM dangers, the message of the program call for community urgently take steps to steps the practice of female genital mutilation and to protect women and girls for unwanted harmful tradition to save future of local girls so the program change listeners mind because I saw many young girls of kebri-dehar city administration refused to operate on FGM although, they sits when their parent listen the program and future harm of FGM again school teachers encourage to listen radio program. I my self-refusing girls about FGM is enough lesson learnt

Q2. Do we say that radio program message addressing FGM change a big thing in kebri-dehar community about FGM?

Speaker two respond: My name is F I am connected “Aan ka badbaadino nafteena GF” FM radio program addressing female genital mutilation (FGM) and I am listening to it all the time, really, I am one of them women who practiced on female genital mutilation. Although, I did not know the dangers of female genital mutilation before launch of this program I was just thinking FGM professional to work for my people because there was no media here before FM kebri- dehar she added” that people are not readers they are oral society this was what make me unaware of impact and dangers of female genital mutilation (FGM) for me and my community, FGM was practiced in kebri-dehar community if a girl was not circumcised is not considered as a girl and her parents were insulted we did not understand the harm it will do to the girls in the future but now there is big change. Finally she concluded I am F I will not do it again because what I was doing was I ignorance I had before “Aan ka badbaadino nafteena GF” FM radio program addressing FGM

Q3. Do you support the radio program addressing FGM since you are the doer of FGM?

Speaker three respond: My name is M Ali Hasan I listen “Aan ka badbaadino nafteena GF” FM radio program addressing FGM aired by Kebri-dehar FM radio as women living kebri-dehar yes, I really support this program which significantly changed the speed at which female genital mutilation was moving, and I don’t want to do FGM and harm young female health “she added, program had huge impact of on women especially those who practiced female genital mutilation even I my self was one of them. But I gave up after listening “Aan ka badbaadino nafteena GF” FM radio program addressing FGM, later I understood negative impact of Female genital mutilation (FGM).

Q4. What are the dangers of FGM you did not know before and educated you radio program addressing FGM?

Speaker four respond: My name is Amina salad Hussein when I express my views female genital mutilation (FGM) kebri-dehar community was illiterate about FGM because of lack of awareness about FGM, now the program

educated me that FGM has no health benefit it harms girls and women in many ways, it involves removing and damaging female genital tissues ‘‘she added her point the health problem that I was eyewitness caused FGM on young girls are severe pain, excessive bleeding, genital tissue swelling, fever, infection, and shock during delivery which ultimately leads to death. Amina thanks to GOD she said our society is not the same as before they are familiar with harm and abuse of female genital mutilation because we listen to ‘‘Aan ka badbaadino nafteena GF’’ FM radio program addressing FGM which has changed mind of every FGM Practitioners included me.

Q2. In your idea, How to stop (FGM) in kebri-dehar city administration?

Speaker five respond: My name is H FGM radio program can be stop unity and corporation , sharing idea through FM radio program message addressing FGM local media by discouraging and isolating every one for this harmful traditional practice personally I decided to eradicate FGM because we don’t know where is originated from also there is no health benefit really.

Q6. Does radio station invite you the program addressing FGM?

MY Name S I listen the program I am eager to invite me the program addressing FGM and listeners are so interesting to participate. Even there are old women who current are not ready to do practice therefore their voice may influence some women still doing practice to save the girls have been circumcised for long period of time.



4.5 Discussion

This section discusses the important findings of the audience's reception of a radio program addressing the female genital mutilation. The study found that radio programs dealing with FGM have a large percentage of listeners. Previous research is most likely argue (Margaret, 2015) found majority of listeners at inspiration radio program listen permanently through radio set but not mentioned kinds of inspiration of program. The major finding of the audiences interpretation of reason radio program not yet eradicate for FGM that found behind poor participation of audiences on radio program. This study finding discovered that listeners use radio programs for a variety of purposes, including leisure time, educating people about FGM, and companionship. However, the majority of responses in the study area were aimed at educating people about the dangers of FGM. The findings are in agreed with (Criswell, 1994). Use and gratification of media audiences are only interested in contents that will gratify their needs and to avoid FGM is the need and interest of the audiences. Similarly (Larson, 2009) audiences use media programs for a variety of purposes, and satisfaction findings indicate that people switch on radio devices for a variety of reasons. On other hand the finding identified weekend is best broadcast duration of majority of audiences. Furthermore, the study highly confirmed findings reveal that all of radio program listeners have a radio set, particularly mobile handsets. These finding consistent with number of previous findings (Mogambi, 2016) in Nigeria who found mobile device as effective tools for listening to FM radio programmes. Also, the study by (osazee-odia & ojabor, 2017) finding indicated that mobile device as most preferred gadget in listening to FM radio programs. (Janey Gordon, 2019) mobile handsets become most usable device in broadcast that encouraging phone owners to pay attention and listen to radio always. This makes it radio program to get more expensive opinion from listeners.

It's noteworthy that the study finding dugout to factors limiting audiences' reception on radio program relating journalist professionalism, that majority of audiences met unfriendly voice of broadcast. The study agree with (Rodero Antón, 2013) pointed unfriendly voice of presenter is so boring, it causes the audience to lose interest and fail to pay attention to content of the radio message. Key informants interview indicated that presenter use slang words in which far away from broadcast style of presenting.

The study findings' shows that FGM was still harms in kebri-dehar city administration of zone korahe in east Ethiopian Somali region. Most respondent expressed FGM nothing could be done it because of secretly. The result Prevalence of female genital mutilation study found (FGM) is 66.3% despite its high prevalence level its can be said that is not use as before as there has been no pervious study to be referenced in the study area. The radio program addressing female genital mutilation has significantly changed a little bit in term of the usage of FGM practice. This study is therefore consistent with a study by (Tamire, 2011) showed that the prevalence of FGM among high school girls in Ethiopia Hadiya zone was high level of prevalence of FGM 82.2% and stated that so far girls in the area are still facing problem. According to study by (TUKALE, 2014) in Somalia indicated that 74.5% The danger of FGM related health is birth complications with excessive bleeding. This study female genital mutilation is a common practice in study area.

The Finding traditional circumcisers' response support this program which significantly changed the speed at which female genital mutilation was moving, and don't want to do FGM and harm young female health which program had huge impact of on women especially those who practiced female genital mutilation.

The study finding also reveals the program was one of the favorite programs among other programs. This was mainly because it informs issues surrounding FGM. And falsify the Myths about FGM practice such as the girl without FGM wills not a chance to get marry.

This study therefore conforms earlier study of (Rahman Ullah & Khan, 2017), majority of listeners overall think that Peshawar FM radio station in Pakistan addressing regarding program addressing risk of HIV/AIDS. This study finding result identified that community are ready to get rid of FGM via the radio program since FGM no way beneficial. This could explain the reason why FGM practice on an enormous decline.(Wamue-Ngare, 2019) stated that educating people about disadvantages of FGM is important to understand merit and demerit of the practice.

CHAPTER FIVE

5. SAMMARY AND CONCLUSION

5.1 Summary

- **Introduction**

In this chapter, the researcher summarizes some of the study's major findings. There are two things have been accomplished in the chapter: a) summarizing what the research is all about, and how it is conducted, in line with the major findings that the researcher investigated. b) Concluding the study with suggestions for possible solutions.

The main objective of this study was to investigate audiences' reception on "aan ka badbaadino nafteena GF" FM radio program on female genital mutilation, the case of the kebri-dehar city administration, korahe zone east Ethiopian Somali region. To attain the objective, three main questions have been formulated to clarify the contribution of the study to audience reception of the kebri-dehar FM radio station program on female genital mutilation (FGM/C). These are: How about the audience's listenership of radio program on female genital mutilation? To what extent the audiences interpreting radio program on female genital mutilation FGM in kebri-dehar community? What are factors that limiting audience's reception of radio program on female genital mutilation FGM in kebri-dehar community?

To obtain answers for these questions, the researcher has collected data and carried out from 96 audience respondents filed questionnaire, 10 key informants interview of different community members such as administrative officials, religious people, teachers' NGO workers and health professionals and 8 focus group discussions of local FGM performers/doers. There are also the related literatures and findings of previous studies that have been reviewed and the two appropriate theories of study audience reception and use and gratification were used. Finally, thematic analysis has been done to present and interpret the data, and the following major findings have been disclosed:

- The researcher has produced good results from listeners of radio program on FGM/C although minimum age selected was 25 in term of responsibility toward interpretation of radio program message on FGM/C harmful traditional practice (HTPs).
- The key findings reveal that the FGM/C radio program has a large audience listenership and Majority of the respondents indicated they listen to radio program messages addressing female genital mutilation (FGM) because of education on behalf of exposures against FGM to save ourselves from the danger of the practice. (Pinnock, 2014), found Audience members who listened to KMMR FM program sought out enjoyment (pleasurable experience, Education derived from a medium but stated radio is died devices compared with new technology, internet). My study findings contradict previous literature saying that in a developing country, radio is a dead device. Radio Isn't Dead In Fact; It's Doing Better than Ever.
- The Accessibility of radio station program on Female genital, the study findings indicate audience use minor radio set and major mobile phone for listening for radio program of effective means to communicate with a mass population including semiliterate and illiterate people, its useful program that are produced in the local language and meet the needs of people to eradicate Female genital mutilation. But additionally, the radio coverage does not sufficiently to deal with the HTPs of female genital mutilation. Ethiopia's broadcast radio current transmission covers 86 percent of the country fairly large areas of the country the signal reaches through SW (short wave), a frequency that is not able to ensure receiver performance and, to some extent, entails a challenge to listen to the particular station programs, especially for illiterate people (EBA 2012;). The study area radio program on FGM/C is less coverage although female genital mutilation is common in all districts of the Korahe Zone, the average reception coverage (radius) for the rest of the zone is little over 50 kilometers, indicating that most of their respective towns and rural regions are still outside of their programs' reach.
- The preferred time of broadcast radio program on FGM, findings reveal that audience desire morning based on schedule of the radio program, weekend programing and morning broadcast has positive power of listeners. The weekly radio programs, often fifteen to thirty-minute, are presented to audiences formed into listening is a short time.
- Audience interpretations towards the radio program combating on female genital mutilation findings the majority reveal that of radio program message does not bring sustainable

abandonments of Female genital mutilation after years; this was due to the communication gap between media organization and audience, fact that the audience was not engaged in the program in which both questionnaire and focus groups discussion and key informants interview were sounded For instance,

- Key informant's interview for religious people said that anti-FGM radio program message participation is not yet more because journalists of station do not seem to have the skills to make program more effective that is community participation religious leaders, influential people in the society such as chairman of city and community elders, college and university students. A Syvertsen (2004) study major findings discussed the relationship between broadcasters and audiences in the light of these changes, arguing that media organization nowadays considers its audiences as clients and players. If audience members before were considered just as citizens now listeners are treated like customers and players
- The audience and factors constraining their listenership of radio program the key findings shows irregular power supply is a national problem limiting radio listenership means radio station did not reach 24 hour electric power and station use large engine but often face technical problem also station does not have well trained technicians these all limit broadcast and audience listenership as common national broadcasts problem.
- Major findings reveal that audience felt barriers relating presentation style of Female genital mutilation radio program because "Unlike television, where the viewer watches something Appear from a box 'over there,' radio's images and sounds are created within us" (McLeish, *ibid.*). Radio can have a greater impact and participation because it speaks to each of us as an individual audience, which is unlikely to happen with television because this medium "is in general watched by small groups of people, and the response to a program is often affected by response between individuals" (*ibid.*) However, findings reveal that audience met barriers relating presentation style radio program on FGM/C seems unfriendly voice of presenter which is boring and limit interest and listenership of the radio program.

5.2 Conclusion

The concluding section of the study is clearly intended to answer the "so what?" question directly. As a result, in this conclusion section, the summary of the findings will be finalized. Ethiopia presented its fifth and sixth periodic national reports on the implementation of the African Charter on Human and Peoples' Rights (2009-2013) published in 2014, in which it was discovered that criminalization and awareness-raising measures to combat media on HTPS had been signed. That all known media plays a critical role in raising public awareness of FGM/C and educating mainstream community so, to recognize the importance of and influence on media dealing with harmful traditional practices like FGM/C without assessing the audience's reaction and interpretation of content of media. Therefore, the findings of the study carried out on audience reception of Kebri-dehar FM radio korahe Zone, Somali region was investigated not practically adopted. But theoretically seen internal challenges on this media professionalism and materials judged by through listeners opinion or reaction the findings outcomes the media professionals did understand broadcast radio script that they simply read on their concept not by rule as well did not understand' radio's images and sounds who treat as TV screen also organization totally out meaning audience engagement the majority of respondents were responded on program addressing FGM since almost all the participants react positively where a good number of audiences that were listened to radio messages addressing FGM. However, here are some of challenges that have been studied and need to address.

Therefore, the study findings suggested the following possible solutions.

- Kebri-dehar FM radio program on FGM/C or HTPs should be changed into excitement, high-quality content, well-organized techniques, and advanced functions. These elements have altered the role of radio programs in educating people, developing, creating awareness of HTPs, and promoting changes in radio listening habits, making it much easier to manipulate listeners' minds. (Radio is not a dead device)
- The station needs to expand by building up a network FM radio station to reach a larger audience.

- Since this program is short, the station should manage the gap and stay to the program's schedule.
- The Kebri-dehar FM station should serve to bridge the gap in communication as well as provide care audience's participation. The participation of listeners, as we all know, is important to the success of any media organization. An awesome of standpoint that "Program is made from listeners participation recorded views and responses about a specific problem presented by some members of radio listeners among community" can be a solution and social action against FGM/C.
- The Somali region government communication office affairs has been notified to take action on the basic services without which the kebri-dehar FM radio station programs will not be able to operate, such as regular electricity and a large generator to use in the occurrence that the electricity goes out, along with having quality technicians.
- The finding suggested that Journalists need upgrading to promote their professionalism. Since study sought audience met unfriendly voice of presenter due to unclear journalists of station in field of broadcast journalism.
- The national universities like (Jimma University, Addis Ababa University, Della University, Jigjiga University, and others) have already opened undergraduate journalism and communication, while media and communication studies programs in the recent years. Jimma University and Addis Ababa University have both run postgraduate programs in the same field of studies, and now above last recommendation create a golden opportunity to have more and more professionals in the field of journalism who will contribute to the quality production of radio programs that will attract audiences and fulfill their interests, and who will, in turn, play a key role in bringing about the necessary behavior change that is the foundation for social entrepreneurship. production of radio programs that will attract audiences and fulfill their interests that in turn play a key role to bring about the needed behavior change which is the base for social development.

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Óማሌ ክልል መንግስት
የቀ/ደሀር ከተማ አስተዳደር
የ08 ቀበሌ ጽ/ቤት

Sumad/Ref.No Y/m/m/014
Taariikh/Date 5/11/2013

ለጅማ ዩኒቨርሲቲ
ሶሻል ሳይንስና ሂዩማኒቲስ ኮሌጅ
የሚድያና ኮሚዩኒኬሽን ጥናት ት/ክፍል

ጉዳይ:- ማስረጃ መስጠትን ይመለከታል

ከላይ በርእሱ ለመግለፅ እንደተሞከረው ተማሪ መሀመድ ኦስማን አብዱ የተባሉ ለትምህርታቸው ጥናት የሚሆን በቀብረደሀር ከተማ አስተዳደር 08 ቀበሌ መረጃ መሰብሰብ ያካሄዱ ስለመሆኑንና እኛ ታዳሚዎች በመሆናችን እራሳችንን ከሴት ልጅ ግርዛት አደጋ እንታደግ የሚለውን መልእክት በቀብረደሀር ኤፍ.ኤም ሬድዮ ፕሮግራም የተላለፈውን መሰረት በማድረግ መረጃ የሰበሰቡ መሆኑን በትህትና እናሳውቃለን።

ከሰላምታ ጋር

5/11/2013





ሰማሌ ክልል መንግስት
የቀ/ደ.ሀ.ር ከተማ አስተዳደር
የ06 ቀበሌ ጽ/ቤት

Sumad/Ref.No X/m/m/x/06/01
Taariikh/Date 5/11/2013

ለጅማ ዩኒቨርሲቲ
ሰኛል ሳይንስና ሂዩማኒቲስ ኮሌጅ
የሚድያና ኮሚዩኒኬሽን ጥናት ት/ክፍል

ጉዳይ:- መሰረቻ መስጠትን ይመለከታል

ከላይ በርእሱ ለመግለፅ እንደተሞከረው ተማሪ መሀመድ አስማን አብዱ የተባሉ ለትምህርታቸው ጥናት የሚሆን በቀብሪደሀር ከተማ አስተዳደር 06 ቀበሌ መረጃ መሰብሰብ ያካሂዱ ስለመሆኑንና እኛ ታዳሚዎች በመሆናችን **አራሳችንን ከሌት ልጅ ግርዛት አደጋ እንታደግ** የሚለውን መልእክት በቀብሪደሀር ኤፍ.ኤም ሬድዮ ፕሮግራም የተላለፈውን መሰረት በማድረግ መረጃ የሰበሰቡ መሆኑን በትህትና እናሳውቃለን።

ከሰላምታ ጋር

maxed kasan sayid
G/K/m/x/06/06/m/m/01/dakar

[Signature]
05/11/13



APPENDICES

APPENDEX 1:

SURVEY QUESTIONNAIRE

Dear Respondent,

I am Mohamed Osman Abdi, a postgraduate student in the college of social science and humanities, department of media and communication studies at Jimma University. Pursuing in partial fulfilment of the requirements for degree of Master of Arts in broadcast journalism (BJ) I am currently, currying out research to find out audience reception on "aan ka badbaadino nafteena GF" FM radio program message on female genital mutilation: in case of kebri-city administration, korahe zone east Ethiopian Somali region. Instruction:

Please make a circle (○) on the appropriate alphabet information of your response. (For Example : (C)) and where the explanation is required, use space provided. DO NOT WRITE YOUR NAMES ANYWHERE IN THIS DOCUMENT

Section 1: Demographic Information

1. Respondent's location:

A) 08 kebele

B) 06 kebele

2. Sex

A) Male

B) Female

3. Age

A) 25-34

B) 34-44

C) 44-54

4. Religion

A) Muslim

B) Christian

Other /specify _____

5. Educational level

A) Able to read and write

B) Grade 1-4

C) Grade 5-8

D) Grade 9-12

E) College

F) University

6. Occupation/source of income

A) Farmer

B) Merchant

C) Office worker

D) Teacher

E) Student

Others/ specify _____

7. Marital status

A) Single

- B) Married
- C) Divorced
- D) Separated
- E) Widowed

Section 2: Main Questions

Audiences, listenership of radio program message on female genital mutilation (FGM)

1. Do you familiar with “Aan ka badbaadino nafteena GF” radio program?

- A) Agree
- B) Disagree

2. How about the audience’s listenership of radio program addressing FGM?

- A) Very good
- B) Good
- C) Not sure

3. Do you enjoy listening to program’s motivational and inspirational songs against FGM?

- A) Agree
- B) Disagree
- C) Undecided

4. Is “aan ka badbaadino nafteena GF” radio program uses multiple strategies to address FGM?

- A) Agree
- B) Disagree

5. What is your preference radio program?

A) FGM addressing program

B) Music program

B) Sport program

Other/specify_____

Section 3: Availability of radio set in the family

6. Is a radio set/device available in the family?

A) Agree

B) Disagree

7. If your answer for Q 6 is yes, in your family who listen to the radio program most?

A) The whole family

B) Father only

C) Mother only

8. What kind of Device used to listen to the radio?

A) Mobile device/handset

B) Radio set

Section 4: Convenient time for listening radio program addressing FGM

broadcast

9. What is your convenient duration broadcast for listening radio program addressing FGM?

A) Evening

B) Morning

C) Afternoon

10. How many hours do you spend on listening to a radio program?

- A) 1-2hours
- B) 2-4hours
- C) 4-8hours

11. What is a Reason for listening to the radio at specific time?

- A) It's my leisure time
- B) Educating FGM to avoid
- D) companionship

Section 5: Dangers of (FGM) cause listen to radio program message on FGM.

12. What are health risks of (FGM) “aan ka badbaadino nafteena GF” radio program messages inform community?

- A) Excessive bleeding during delivery
- B) Damaging reproductive nerves
- C) Severe traumatic injury
- D) Not sure

13. Are there females in your area suffering violations of FGM?

- A) Agree
- B) Disagree
- B) Undecided

14. Are the violations of FGM addressable?

- A) Agree

B) Disagree

B) Undecided

15. Did you listen to the radio program message presenting materials use for Female genital mutilation practice transmits HIV/AIDS?

a) Agree

b) Disagree

Section 6: Audiences' interpretation on radio program messages addressing FGM

16. How is the reliability of the "aan ka badbaadino nafteena GF" radio program addressing FGM?

A) More reliable

B) Less reliable

17. Do you remember key messages influenced your heart on Female genital mutilation (FGM) that you listened to radio program?

a) Agree

b) Disagree

18. Do you think that radio program in your area will eradicate the devastating effect of FGM on society?

A) Agree

B) Disagree

19. What is the prevalence of FGM in your area listened to radio program?

A) High

B) Low

B) Not sure

20. What do you think is the reason the radio program message addressing Female genital mutilation yet does not eradicate FGM?

A) low-skilled program presenter

B) Poor participation of audiences

Section 7: Factors that limiting audience's reception of radio program messages addressing FGM

21. Is there Irregular power supply

A) Agree

B) Disagree

22. Have you ever participated in "aan ka badbaadino nafteena GF" on the radio messages that addressing FGM?

A) Agree

B) Disagree

23. How is radio program schedule?

A) Consistent schedule

B) Inconsistent schedule

24. Is there Unfriendly voice of the presenter met audiences?

A) Agree

B) Disagree

APPENDICES

FOR SOMALI VERSION

Lifaaqa 1: Su, aalaha cilmi barista

Kajawaabyaasheyda Qaaliga ah ee su, aalaha buugeyga cilmi baarista

Mudaneyaal iyo marwooyin magaceydu waa mohamed osman Abdi waxaan ahay aday wax kabarta jaamacada jimma qeybta heer master qaasatan warbaahin. Sidaa darted hada waxaan wadaa dhameystirki buugeyga cilmi baarista ee uu cinwaankiisu yahay falcilinta dhageystayaashu ee barmaamijka "aan ka badbaadino nafteena GF" ee kabaxa fnta maamulka magaalada kebri-dehar hadaba waxaa si naxariis leh idankaga codanay in aad su,aalaha sida looga tala galay u buuxisaan Habraac:

Fadlan goobo geli ○ xarafka ku haboon jawaabtaada tusaale ahaan: © meelaha sharaxaada ubaahana isticmaal meelaha banana ee looga tala galay. HA KUQORIN MAGACAAGA WARAAQADA EE KALIYA SU, AALAHA U BUUXI SIDA LOOGA TALAGAY.

Qeypta 1: Macluumaadka Bulshada

1. Goobta aad dagantahay

A) Qabalaha 08aad

B) Qabalaha 06aad

2. Jinsiyadaada

A) Lab

B) Dhadig

3. Da, da

A) 25-34

B) 34-44

C) 44-54

4. Diintaada

A) Muslim

B) Christian

5. Waxbarashaada

A) Waxna qori Kara aqrini karo

B) Fasalka 1-4

C) Fasalka 5-8

D) Fasalka 9-12

E) Kuliyaad

F) Jaamacad

6. Shaqada

A) Beeraley

B) Guri-jooqto

C) Shaqaale xafiis

D) Macalin

E) Arday

Waxkale/faahfaahin_____

7. Marxaladaha guurka

A) Doob

B) Guursaday

C) Lafuray

D) Kala maqan/ kala fog laakiin reer leh

E) Carmal/Carmalad laga dhintay

Qeybta, 2 aad: su, aalaha muhiimka ah

Dhageystayaasha dhageysigooda ee fariimaha barmaamijka radiyaha wax kaqabaka gudniinka fircooniga

1. Aqoon ma uleedahay barmaamijka radiyaha waxkaqabashada FGM ee magaciisu yahay "aan ka badbaadino nafteena GF"?

B) Haa

T) Maya

2. Siduu yahay dhageysiga dhageystayaashu ee ku aadan barmaamijka radiyaha ee waxkaqabashada Gudniinka fircooniga (FGM)?

B) Aad buu u fiicanahay

T) Wuu fiicanahay

J) Ma hubo

3. Ma ka heshaa dhageysiga heesaha niyad dhisida iyo dhiiragilinta kuwaasi oo lagaga soo horjeedo gudniinka fircooniga?

B) Haa

T) Maya

J) Maba dhageysto

4. Barmaamijka radiyaha "aan ka badbaadino nafteena GF" ma isticmaala xeelado badan oo uu wax uqabanayo Gudniinka fircooniha?

B) Haa

T) Maya

5. Barmaamijyadan hoose midkeed door bidaa?

B) Barmaamijka wax ka qabashada gudniinka fircooniga (FGM)

T) Barmaamijka heesaha

J) Barmaamijka ciyaaraha

Waxkale/faahfaahin dheeraad ah

Qeybta, 3aad: Helitaanka aalada radiyaha ee qoyska dhexdiisa

6. Qoyskiinu maheystaan aalada radiyaha laga dhageysto?

B) Yes

T) Maya

7. Hadii ay su, aashaadu 6aad tahay "HAA, Qoyskiinu yaa inta ugu badan dhageysto barmaamijka radiyaha?

B) Qoyska dhamaantii

T) Aabo kaliya

J) Hooyo kaliya

8. Aalad nooc ee ayaad kadhagestaa barmaamijka raadiyaha?

B) Moobeylka gacanta

T) Raadiyaha baatiriga qaato

Qeybta 4aad: Whatiga kuhaboon dhageysiga barmaamijka radiyaha ee waxkaqabashada gudniinka fircooniga

9. Wakhtigeer guugu haboon ee aad dhageysata barmaamijka raadiyaha ee waxqabadka gudniinka fircooniga ah?

B) Maalinle

T) Sabti iyo axad

J) Xaliga habeenki

10. Whakhti intee la, eg baad ku bixisaa dhageysiga barmaamijka radiyaha?

B) 1- 2saac

T) 2-4saac

J) 4-8saac

11. Maxey tahay sababta aad udhageysato raadiyaha wakhti cayiiman?

B) Waa wakhtiga aan firaaqada haysto

T) Warbixin iyo waxbarasho

J. Wahelnimo

Qeybta 5aad: Khatarta gudniinka fircooniga ee aad kadhageysatay fariimaha barmaamijka radiyaha

12. Waa maxey khataraha caafimaad ee barmaamijka raadiyaha usheego Bulshada?

B) Dhiig bax fara badan xaliga dhalmada

T) Dhaawicida dareemayaasha taranka

J) Dhaawac aad udaran

X) Mahubo

13. Ma waxaa jira dumar magaalada kunool kuwaasi oo larafaadsan xadgudub kasoo gaadhay gudniinka fircooniga (FGM)

B) Haa

T) Maya

J) Not sure

14. Xadgudubka gudniinka fircooniga wax Malaga qaban karaa?

B) Haa

T) Maya

J) Note sure

15. Madhageysatay barmaamijka raadiyaha oo leh qalabka loo isticmaalo gudniinka waxuu gudbiyaa cudurka eydhiska?

Qeybta 6aad: Fasirashada micne ee Dhageystayaasha fariimaha barmaamijka radiyaha waxkaqabashada gudniinka fircooniga

16. Sidee bey tahay ku kalsoonaanta barmaamijka raadiyaha ee "aan ka badbaadino nafteena GF" (FGM)?

17. Maxasuusantahay fariin muhiim ah oo saameysay qalbigaaga oo kusaabsan gudniinka fircooniga (FGM)?

B) Haa

T) Maya

18. Ma u maleyneysaa in barmaamijka raadiyaha ee gudniinka fircooniga ah uu cidhib tiri doono dhibaataada ba, an ee uu gudniinka kuhayo bulshada?

B) Haa

T) Maya

19. Maxey tahay heerka uu kamarayo gudniinka fircooniga ee aad kadhageysato barmaamijka raadiyaha ee gudniinka fircooniga?

B) Mid sare

T) Mid hoose

J) Mahubo

20. Maxey tahay sababta ilaa wali uusan barmaamijka raadiyaha ucidhib tirin gudniinka fircooniga?

A) Daadiyaha barmaamijka oo ay xirfadiisu hooseyso

B) Kaqeybgalka dageysteyaasha oo hooseyso

Qeybta 7aad: Waxyaabaha xadidaya jawaabcilinta Dhageystayaasha ee fariimaha barmaamijka radiyaha waxkaqabanaya gudniinka fircooniga

21. Mawaxaa jira quwad koranto oo aan joogto ahayn?

B) Haa

T) Maya

22. Waligaa maka qeyb qaadatay barmaamijka radiyaha "aan ka badbaadino nafteena GF" ee waxkaqabashada gudniinka fircooniga (FGM)

B) Haa

T) Maya

23. Waa sidee jadwalka barmaamijka raadiyaha.

B) Mid quman

T) Mid aan qumneyn

24. Ma jirtaa in uu soo jeediyaha barmaamijka uu codkiisu bulshada ku adkaato fahamka waxa uu kahadlayo iyo qaabka fariintu u soo gudbinayo?

B) Haa

T) Maya

Appendix 2: Key Informants Interview for Administrative Officials, Religious

Leaders, Circumcisers, NGOs Professionals and Health Professionals

1. What do religions say about Female genital mutilation and reasons behind the endless of Female genital mutilation (FGM) in the community?
2. Does “aan ka badbaadino nafteena GF” on the radio message that addressing Female genital mutilation involves recognized religious, influential people and city administrators in the kebri-dehar community to promote the anti FGM messages? If yes explain which ones in particular
3. Is the language and the content of “aan ka badbaadino nafteena GF” on the radio program messages that addressing Female genital mutilation be understandable?
4. Does the kebri-dehar community take radio program message tips relating to the harmful effects of female genital mutilation?

Explain further.....

5. What do you recommend “aan ka badbaadino nafteena GF” on the radio message that addressing Female genital mutilation?

Appendix 2: Key Informants Interview

For Somali version

Lifaaqa 3aad: wareysiga warbixiyeyaashu furaha ah

1. Diimaha maxey kaleeyahiin gudniinka fircooniga iyo sababaha kadambeysa dhamaansho la, aanta gudniinka ee bulshada dhexdeeda?

2. Maqeybqaataan Barmaamijka raadiyaha “aan ka badbaadino nafteena GF” culimo waaweyn, dad saameyn leh, maamulka magaalada, ee bulshada Qabri-dahar sifo loo hormariyo fariimaha loogagaga soo horjeedo gudniinka fircooniga (FGM)?
3. Luuqada iyo muuduuca barmaamijka raadiyaha ee “aan ka badbaadino nafteena GF” ma tahay mid lafahmi karo?
4. Maqaadataa bulshada maamulka magaalada Qabri-ehar tilmaamaha barmaamijka raadiyaha ee kusaleysan waxyeelada iyo saameynta gudniinka fircooniga (FGM)?
5. Maxaad kula talin lahayd barmaamijka raadiyaha ee wax logaga qabanayo gudniinka fircooniga?

Appendix 3: questions for focus group discussion of Local circumcisers/ (FGM) doer

1. What does the radio program addressing FGM say about FGM practice?
2. Do we say that radio program message addressing FGM change a big thing in kebri-dehar community about FGM?
3. Do you support the radio program addressing FGM since you are the doer of FGM?
4. What are the dangers of FGM you do not know before and radio program addressing FGM educated you?
5. in your idea how to stop FGM in kebri-dehar city admiration?
6. Does radio station invite you the program addressing FGM?
7. Do the people of your area oppose female genital mutilation?
8. Are there challenges you face to receive messages addressing FGM? Does program cooperate with audiences in eradicating FGM?

Appendix 4: questions for focus group discussion

Somali version

Lifaaqa 4aad: su, aalaha dood kooxeedka diirada lagu saarayo su, aalo khaas ah

1. Maxuu kayidhi barmaamijka raadiyaha gudniinka fircooniga?
2. Madhihi karnaa barmaamijka raadiyaha wax weyn buu kabadalay isticmaalka gudniinka fircooniga ee magaalada Qabri-dehar?
3. Ma taageersantihiin barmaamijka raadiyaha ee wax logaga qabanayo gudniinka fircooniga maadamaa aad tihiin dadkii sameynayey gudniinka fircooniga (FGM)?
4. Waa maxay khataraha gudniinka fircooniga aanad garaneyn hada kahor ee uu kubara barmaamijkan?
5. Fikirkaaga sidee lagu istaajin karaa gudniinka fircooniga ee magaalada qabri-dehar?
6. Barmaamijka raadiyaha malagugu casuumaa?
7. Dadka magaaladaada ah mey kasoo horjeedan gudniinka fircooniga?
8. Majiraan wax caqabado ah oo aad kalakulantay Helitaanka fariimaha barmaamijka raadiyaha?