

Developing Affective Health Communication Strategies for Sustainable Development: An Analysis of Young People's Appropriations of G-Pange HIV/Aids Campaign Messages in Uasin Gishu County, Kenya

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Abstract

Much as studies indicate 98% level of HIV/AIDS awareness in Kenya, other studies also show that there is a rise in infection rates among young people. This study aimed at understanding how young people make sense of G-Pange campaign messages and how these messages influenced their behavioural choices. G-Pange is a registered trademark affiliated to HIV/AIDS Free Generation in Kenya (HFG/K). The primary objective of HFG/K is to conduct countrywide campaigns and engage various media in encouraging Kenyan youths to undertake steps to minimize their exposure to HIV infection. Specifically, this study aimed at answering the following research questions; how do the young people make sense of G-Pange campaign messages? How do the youth's appropriate G-Pange campaign messages in their daily discourse about relationships, sex and HIV/ AIDS? What is the influence of the G-Pange Campaign messages on the behavior of youths in Uasin-Gishu County? The study adopted a mixed approach to generate and analyze data. Three hundred and thirty students from two technical training institutions in Eldoret were selected to participate in the study using a multi stage sampling technique. Data was generated in two phases; the first phase involving the use of self-administered questionnaires while the second phase involved the use of focus group discussions. Findings of this study indicate a high level of awareness among the youth about G-Pange HIV/AIDS campaign, yet young people still engage in sexual risk taking in their daily lives. Young people appropriated the five G-Pange pillars differently, thus hindering the adoption of safe sexual behaviours. Some of the key emerging discourses among the young people are that whereas they understood and made sense of G-Pange messages correctly, they ended up appropriating the messages differently. Young people still had concurrent sexual partners and were not using protection correctly and consistently during sexual intercourse. Furthermore, young people visited VCT to know their HIV/AIDS status in order to continue having unprotected sex. The results therefore support the conclusion that young people's social discourses about HIV/AIDS plays a role in mediating the impact of health related behaviour change campaigns among the young people.

Introduction

For many years, young people have formed the key target in the HIV/AIDS campaign. Young people remain at the center of the HIV/AIDS epidemic in terms of rates of infection, vulnerability, impact, and potential for change. The importance of preventing HIV infections among young people has been a consistent message in all HIV/AIDS debates to date. For instance, the Millennium Development Goals, the Declaration of Commitment made at the 2001 United Nations General Assembly Special Session on HIV/AIDS (UNGASS), and the General Assembly Political Declaration of HIV/AIDS in 2006, all highlight the significance of focusing on the youth (UNFPA 2010). In addition, Young people have been the most affected by the disease because, in exploring their sexuality, they become more vulnerable to infection by HIV due to having sex with multiple sexual partners and frequent new sex partners (EAPL/IUCEA, 2012).

In order to bring to the public domain critical issues about HIV/AIDS and the underlying causes that are fuelling the epidemic, it is essential to engage with the media in meaningful ways (UNDP 2005). Further, the UNDP report of 2005 notes that, Media has been instrumental in the creation of awareness and dissemination of information. They can shift public perceptions and help create new meanings, icons, metaphors, images and stories that help change our attitudes and influence our behavior (UNDP, 2005). However, from the outcomes of various HIV/AIDS campaigns conducted before, information in itself is not enough. A study of media performance in public health in the

context of HIV/AIDS carried by the UNDP shows that quality rather than quantity of information is important (UNDP, 2005).

Nevertheless, many HIV/AIDS campaigns have been conducted in Kenya. The voluntary Medical male circumcision is one such campaign. This campaign was informed by research findings which pointed out that, uncircumcised men are 4.6 times more likely to be living with HIV than circumcised males (Kenya National Bureau of Statistics, 2010). The campaign, kicked off in Nyanza where the percentage of circumcised men is below the national average “where only 48% of males are circumcised...not coincidentally, Nyanza has country’s highest HIV prevalence and incidence” (Kenya AIDS update, 2011). The 2012 update on the Kenya AIDS indicator survey (KAIS) showed that Nyanza registered the highest number of people living with HIV despite voluntary male circumcision campaigns aimed at reducing the spread of HIV. Further, the report note that the campaign fell short of achieving its targets of circumcising 850,000 males by about 200,000.(KAIS, 2012)

Situational analysis conducted by the Kenya AIDS indicator survey (2011) shows that Kenya has reached a 98% level of awareness of HIV/AIDS, but this has not been matched by comparable behavior change (KAIS, 2011). Although there has been an increase in HIV-related knowledge (Kenya National Bureau of Statistics, 2010), recent assessment of HIV/AIDS related knowledge reveals knowledge levels below 2013 targets which was set at 75%. Further, young people are less likely than adults to exhibit accurate comprehensive understanding of how to prevent HIV transmission (Kenya AIDS update, 2011).

In a bid to understand the mismatch between the intensity of HIV/AIDS campaigns and behavioural change, research findings (WHO, 2004; UNAIDS 2011) have shown that there is need to move beyond the design and transmission of messages and to seek to understand how messages are appropriated by target audiences in their everyday lives. Media practitioners and campaign managers should pay attention to how target audience engage with the messages disseminated. However, this paper seeks to demonstrate that indeed before any meaningful appropriation occurs, the audience should be aware of the issue.

Youth are no longer passive consumers of media messages, but rather active producers of content. Media research has long shown that those who produce content and those who receive it construe textual meaning differently (Livingstone, 2007). Livingstone posits that media texts are polysemic, that is, they leave gaps or spaces for audience interpretation. Consumption of media has always been attributed to the literacy competence of audiences to engage with the media. On the one hand, there are many parallels between the critical analysis of literacy and of audiences, both bodies of work concern the interface between the interpretative activities and resources of young people and the powerful institutions, texts and technologies that they engage with.

G-Pange Campaign

As Kenya moves towards the eradication of poverty and realization of Vision 2030, it is important that young people are sensitized on the dangers posed by HIV/AIDS on their lives. In tandem with the importance of preventing HIV infections among the young people, the partnership between the government of Kenya and HFG/K designed came up with G-Pange campaign aimed at creating HIV/AIDS awareness and influencing young people to avoid sexual risk-taking. It aims at persuading young people to know their HIV/AIDS status and thereafter plan their future. This campaign employs a variety of media to convey their messages. They make use of billboards, advertisements both on radio and television and holding public rallies in different regions (www.G-Pange.com). Besides these, G-Pange has a column in the standard Newspaper magazine on Fridays (The Pulse) and they also have a YouTube powered programme called Shuga TV. All these are ways of reaching the young people with the sole objective of persuading them to visit voluntary counseling and testing centers (VCT) in order for them to know their status and thereafter lead responsible lives.

G-Pange campaign is founded on five key pillars; G-Jue, G-Fahamishe, G-Amini, G-Inue and G-Kinge. All these call upon the youths to individually and collectively take charge and be active in protecting their health. To achieve this, media remains a key tool, this is because, Mass media dominates our thinking, perceptions and behavior (Chanda, Mchombu and Nengomasha, 2008).

Whereas funds have been pumped into HIV prevention campaigns, little has been done to establish its impacts on the lives of young people, particularly regarding the manner in which young people appropriate HIV prevention messages. G-Pange campaigns aim at encouraging young people to get tested and avoid engaging in sexual risk-taking. Through its You Tube powered programme (Shuga TV) and its column on the Pulse Magazine in *The Standard* newspaper, G-PANGE also educates the

youths on how to handle issues concerning relationships, sex and HIV/AIDS discourse. However, while education is vital, no education campaign is useful unless it obtains the desired effect of altering the behavior of the target audience (Graffigna & Olson, 2009). As statistics summarized above show, infection rates among young people remain high thus putting into question the nature of influence these campaigns have on young people's sexual behaviours. Such behaviours include the consistent and correct use of condoms during sexual intercourse, avoiding multiple partners and sexual concurrency among other key indicators.

In exploring the mismatch between the intensity of the campaigns and behaviour change among young people, this study foregrounds the argument that media messages constitute expert discourse which are subject to re-elaboration by the audience. Many studies have been conducted to illuminate how social discourse originates and develops, and how it can be modified and or influenced by other discourses (Southwell, 2000 in Graffigna & Olson, 2009). In particular, researchers have studied the ways in which expert discourses (e.g., physicians' information, mass media messages) becomes part of lay discourse (e.g., everyday communication), how expert discourse is re-elaborated by individuals in their social exchanges, and how this social exchanges eventually influence individual's version of reality (Graffigna & Olson, 2009). In the context of this study, HIV/AIDS campaign messages form part of expert discourse that are symbolically constructed by becoming part of individuals discourses.

It is in the foregoing context that this study aimed to analyze the interpretation and appropriation of G-Pange HIV/AIDS messages among youths in two tertiary-level colleges in Uasin-Gishu County, Kenya. Specifically, the study aimed to find out how G-Pange campaign has influenced the thinking and behavioral practices among young people by analyzing how youths appropriate G-Pange campaign messages in their daily discourses about sex and relationships

Methodological approach

This study was conducted in Uasin-Gishu County in Kenya. In the context of this study, two tertiary colleges were sampled purposively because of their standardized curriculum by the ministry of education science and technology. After identifying the two tertiary colleges, stratified sampling technique (Peil, 1995 in Mulwo, 2009) was used to categorize the students in the two tertiary colleges according to the years of study. This yielded three strata: 1st, 2nd and 3rd, there were no 4th years because tertiary colleges programmes run for a maximum period of three years. With the help of research assistants the next step was to randomly choose one faculty in each institution out of which one academic programme with more than 55 students was purposively selected to participate in the study

Once all the questionnaires had been completed and returned, questionnaires were numbered starting with Institution 1 followed by Institution 2. Thereafter, data was then entered into SPSS (version 17) spreadsheet. When all the questionnaires were received, data cleaning was done. Thirty questionnaires that had most questions unanswered were rejected at this stage. The SPSS programme was then used to generate the frequencies and percentages showing how each respondent answered each question. The emerging trends from the first phase were thereafter used to generate an interview schedule which was used in the Focus group discussions. Data from the Focus group discussion were transcribed, and coded through three phases before coming up with the narrative.

Theoretical Approach

This study was conceptually guided by two complimentary perspectives:, Reception theory and the concept of Phaneroscopy. Reception Theory and the concept of Phaneroscopy are used to analyse how young people interact with mass mediated G-Pange HIV/AIDS messages and how they assign meanings which may be totally oppositional to the intended meaning of the producers.

Reception theory's fundamental reconceptualisation of audiences was strongly indebted to the British cultural scholar, Stuart Hall's seminal theory of the Encoding/Decoding moments of meaning production. It is a combination of the idea of media power and the idea that the audience is both active and constrained in making sense of media messages (Casey, 2002: 19 cited in Little John & Frost, 2012). Hall came up with three positions taken by the audience during the process of decoding. The Hall model invites analysts to categorize readings as 'dominant', 'negotiated' or 'oppositional'. This set of three presupposes that the media text itself is a vehicle of dominant ideology and that hegemonically strives to get the readers to accept the existing social order, with all the inequalities and oppression of the underprivileged social groups.

Discourses are replete with potential meanings. But as cultural agents which represent ideological and power interests, there is always a struggle for dominance between opposing discursive practices. As with codes more generally, these meanings are particular to the sections of the societies with which they originate. They work to make the assumptions of the most dominant group commonsense assumptions of the society at large, as well as those with whom they interact (Tomaselli 1999:42)

The preferred meaning involves the audience's interpretation of the text, which may reflect the assumptions and intentions of the producers. The more powerful the group controlling the discourse (in the media-press, broadcasting, cinema, music, tourism and so on-or of state departments which control over the dissemination of policy on domestic and foreign issues) the more capable these interests will be in emphasizing the discourse (Tomaselli, 1999). Preferred reading is consistent with Dynamical interpretant as discussed above, because it is not necessarily based on the media discourses themselves, but rather on the social context within which these discourses attain their relevance. It is worth noting that, G-Pange HIV/AIDS discourse is decoded within a social context, therefore based on Halls notion of preferred meaning which is consistent with Peirce dynamical interpretant, young people may come up with their own preferred meanings.

Second is the negotiated reading, in which the audience may accept the preferred meaning of the text but not the other (the producer's intended meaning). According to Hall, this is a "mixture of adaptive and oppositional elements" (Hall, 1973, p.138). Hall further notes that, negotiated readings accords the privileged position to the dominant definitions of events while reserving the right to make a more negotiated application to 'local conditions', to its own more corporate positions. In the context of this study, it is possible for young people may negotiate their own meanings depending on the context in which the decoding process occurs.

Finally, oppositional reading is whereby "the reader understands the media message within some alternative framework of reference" (Hall, 1973). Hall argues that it is possible for a viewer perfectly to understand both the literal and the connotative inflection given by a discourse but to decode the message in a global contrary way: "He/she detotalizes the message in the preferred code in order to retotalize the message within some alternative framework of reference" (p. 130).

This study adopted the concept of Phaneroscopy developed by Peirce (cited in Tomaselli, 1999). This term accounts for the encounters in which people make sense of their worlds. Each encounter entails several possible experiences between an interpreter and an event or a situation. The phaneron (includes; fantastical situations, fictions, dreams, hallucinations, misapprehension, apparitions and spirit possessions of the human body and other mediums) pre-exist the sign. It is the collective total of all that is in any or in any sense present to the mind, quite regardless of whether it corresponds to any real thing or not (Peirce, 1958 cited in Tomaselli, 1999). In this study for instance, young people fantastical situations, fictions, dreams, hallucinations, misapprehension, apparitions among other phanerons may play crucial role in the decoding process. Therefore, G-Pange signs then become the vehicles through which experience becomes intelligible.

According to Tomaselli, Phaneroscopy is a very useful concept as the origin of interpretive frames for content analysis. It is also highly useful in reception analysis and examination of the teleported text. Peirce proposes a triple origin to existence based on the following: Encounter (firstness), the experience (secondness), and the intelligible (thirdness) (Peirce, 1958 cited in Tomaselli, 1999). According to Peirce, Phaneroscopy is the description of the phaneron whereby the phaneron is the collective total of all that is any or in any sense present to the mind, quite regardless of whether it corresponds to any real thing or not. In the context of this study, G-Pange and its pillars (*G-jue, G-fahamishe, G-inue, G-kinge and G-aminî*), the phanerons which pre-exist these HIV/AIDS-related texts will determine whether the young people adopts a dominant, negotiated or oppositional reading at the end of the decoding process.

Discussion of Findings

Table 1: Distribution of Respondents by institution, sex, age and year of study

College of respondent Institution 1	150	50	50
Institution 2	150	50	100
Total	300	100	

Sex of the respondent	Male	167	55.7	55.7
	Female	133	44.3	44.3
Total		300	100	100

Age bracket 16-18	11	3.7	3.7
19-21	100	33.3	37.0
22-24	168	56.0	93.0
25-27	14	4.7	97.7
Above 27	7	2.3	100.0
Total		300	100

Year of study	First	101	33.7	33.7
	Second	100	33.3	67.0
	Third	99	33.0	100.0
Total		300	100	

Overall Total 300 100.0

Table 1 above shows that out of 300 respondents selected for this study, 11 (3.7%) respondents were within 16-18 years age bracket. Those who were between 19-21 years were 100 (33.3%) respondents; 168 (56.0%) of the respondents were aged between 22-24 years. Those aged between 25-27 years were 14 (4.7%) respondents, while 7 (2.3%) respondents were 27 years and above. Since this study was targeting students in colleges, the target age was between 17-24 years, those who were within this age bracket were 279 (93%) respondents.

Firstness: Exposure of youths to G-Pange HIV/AIDS campaign

G-Pange, as discussed in the background to the study, is affiliated to the HIV free generation Kenyan chapter. This campaign was launched in 2009 and its main objective is to reduce the rate of new HIV/AIDS infections by the year 2015. The campaign has five pillars; *G-jue*, *G-fahamishe*, *G-amini*, *G-inue* and *G-kinge*. All these call upon the youths to individually and collectively take charge and be active in protecting their health. It employs various channels of communications to reach out to the youths

Findings of this study reveal that majority of youth have come across G-Pange through one medium or the other. This was a clear indication that youths were aware of G-Pange HIV/AIDS campaign. These findings seems to be consistent with the situational analysis conducted by the Kenya AIDS Indicator Survey (KAIS, 2011) which showed that Kenya has reached a 98% level of awareness of HIV/AIDS, but this has not been matched by comparable behavior change. Young people cited Television followed by radio then newspapers among others as the channels mostly used to access G-Pange messages. However, young people did not regularly attend nor participated in these activities.

Further analysis reveals that, despite near universal awareness of G-Pange HIV/AIDS campaign, majority of the students do not take the epidemic seriously. This is evidenced by the low participation and general lack of interest in HIV/AIDS activities such as workshops seminars and campaigns, and the general absence of active dialogue on G-Pange HIV/AIDS-related texts and prevention interventions among the students.

Secondness: Making sense of G-Pange HIV/AIDS-related texts

The focus of this study was on how audiences negotiate with texts for meanings and even end up assigning totally different meanings other than the one intended by the sender or the source. The notion of individual's health attitudes, scripts, motives, and beliefs as mental states have been strongly criticized by scholars (Edwards, 1997; Edwards and potter, 1992; Graffigna and Olson, 2009; Potter, 1996 cited Akwara, Madise & Hinde, 2003). This study concurs with these scholars, that meaning is not static or absolute, it's locally produced and audiences have their own ways of assigning or reading meanings into texts.

How people make sense of information is the domain of semiotics (Tomaselli, 1996, p.30). This study sought to understand the clarity of G-Pange messages, appropriateness of language used as well as the images. Signs and codes are the major conceptual tools of semiotics. Jeff Lewis (Cited in Mulwo, 2009, p. 230) defined culture as an "assemblage of imaginings and meanings that may be constant, disjunctive, overlapping, contentious, continuous or discontinuous. These assemblages may operate through a wide variety of human social groupings and social practices. In his argument these experiences of imagining and meaning-making are intensified through proliferation of mass media, images and information (Lewis, 2002). Lewis notes that culture is not only a product of the mediation process, but also forms the resource within this process is itself formed from this insights. It is worth noting that, college students form an audience whose experience of G-Pange and the five pillars (*G-amini*, *G-kinge*, *G-fahamishe*, *G-jue* and *G-inue*) not only derive from a particular culture but are also part of a continuous process that shapes the formation of that culture.

Based on the above premise, texts such as *G-Pange*, *G-jue*, *G-amini*, *G-fahamishe*, *G-kinge* and *G-iinue*, are seen in Peircian perspective as representamens, signs which stand for other realities that exist outside the sign. As discussed in the concept of Phaneroscopy, when college students encounter these signs at the second level, other signs are formed in their minds which then become interpretants of the first signs. Students therefore make sense of the first signs based, not on the sign themselves, but rather on the interpretants of those signs.

As earlier discussed in the background, Stuart Halls came up with the notions of the dominant reading, the negotiated reading and oppositional reading. The dominant reading, according to Hall, occurs when the audiences take the "connoted meaning full and straight". The negotiated meaning, in Halls view, is a "mixture of adaptive and oppositional elements". Finally, the oppositional reading according to Hall, is one in which the "reader understands a media message within some alternative framework of reference"

Findings of this study showed that young people actually understood the dominant meaning of G-Pange HIV/AIDS-related texts. In light of the conceptual framework, this means that youth moved through firstness and secondness without losing the dominant meaning. However, at the third level of appropriation, some negotiated their own meanings and even assigned totally oppositional meanings as intended by the G-Pange team.

In the focus group discussions conducted in the second phase of this study, it emerged that, *G-fahamisha* and *G-inue* carried a dominant meaning among the youths. They further appropriated these pillars correctly as intended by the G-Pange team. In other words, they made sense correctly of the pillar messages and ended up appropriating it correctly in their daily discourses as intended by the designers.

Thirdness: Appropriation of G-Kinge, G-amini and G-jue

The impact of G-Pange HIV/AIDS messages can be conceptualized through Peirce's third level of interpretants, the final interpretant. This is the "medium of connection between first and second: it is a mode of relations—a method of combining various elements and making them intelligible (Tomaselli, 1999). The final interpretant is the "the effect the sign would produce upon any mind upon which circumstances should permit it to work out its full effects" (Peirce, 1958 in Mulwo 2009)

Uptake of VCT services

Findings of this study indicate that young people interpreted G-jue pillar correctly, however, in their daily discourses on relationship sex and HIV/AIDS they ended up appropriating it differently. College students were in agreement that knowing ones HIV status was important and therefore a significant number of them had visited a VCT. However, in the focus group discussions, young people visited this centers to know their HIV status (dominant meaning) which in turn gave them a green light to engage in unprotected sex with their sexual partners (Oppositional reading). They argued that they visited VCTs in order to "G-amini" so consistent with the notion of trust in relationship, there was no need to use condoms.

G-kinge pillar

This pillar aims at encouraging youths to avoid sexual risk behaviours. It calls upon the youths to avoid multiple sexual partners if they cannot abstain and to correctly and consistently use condoms during sexual intercourse. In the context of HIV/AIDS as earlier discussed in the literature review, young people are considered among the risk group in the fight against HIV/AIDS. This is because they often want to experiment on sex and by virtue of peer pressure they remain the most vulnerable to infection not only by HIV/AIDS but other sexually transmitted diseases (STDs).

Discourse of condom use

The discourse of condom use denoted respondents ambivalence about its use. Whereas G-kinge as conceived by the G-Pange team meant 'encouraging young people to avoid sexual risk behaviours'. Sexual risk behaviours include having many sexual partners and failure to use condoms correctly and consistently during intercourse (Mulwo, 2009). Data generated in second phase of this research indicated that youths appropriated this pillar differently in their daily lives about relationships sex and HIV/AIDS

First, condom use was a common practice in casual intercourses or at the beginning of a relationship, whereas it was not feasible in the long-term relationships. Participants noted that long-term relationships were perceived as more stable and less risky, thus using condoms was unnecessary. This was

further complicated by the element of suspicion and mistrusts that use of condoms in relationships brought about.

Secondly, youth argued that sex was pleasurable and use of condoms was reducing its 'sweetness'. Young people considered condoms as rubber that insulates the enjoyment and full sweetness that natural sex offers. From the findings, it is evident that majority of youth were sexually active, therefore if youth continue with the inconsistent, incorrect and even the believe of not using condoms, the fight against HIV/AIDS is still far from being won.

Thirdly, the discourse of condom use was further complicated by the readily available over the counter birth control pills. This study established that, there was a discrepancy between the message designers and the youth appropriation of these messages. Participants noted that, using condoms during intercourse was cumbersome compared to pills which were more effective in this regard. Youths were not concerned about STDs and use of pills over condoms confirms this.

Fourthly, G-amini pillar was appropriated differently that one should believe in him/herself thus if you know your status then there is no need to use a condom. Others argued that in a relationship this would be interpreted as one has many "*Mpango wa Kandos*" or other sexual partners outside the relationship.

G-amini pillar

This pillar means to believe in oneself, this is the dominant meaning as envisaged by the G-Pange team. It is all about self confidence and trusting in one's own talents. Youths are often faced with a lot of challenges in search for their identities. The G-amini Annual Talent Explosion which targets the out-of-school youths designed to tap and nature the talents of the youth. Youths who demonstrate high level of creativity are linked with sponsors to further develop their talents.

The survey conducted in the first phase of this study showed that youth, knew exactly what G-amini meant, however in their daily discourses they negotiated their own meaning. Men use g-amini to encourage each other to make a move to win a girl. Used also during exams by students. Youths use this term to encourage each other to take a risk. This term is also used by youths during exam time especially those students doing units with calculations and they might have used different formulas and therefore they used this word to encourage one another that they are all right.

Results further show that there was a mismatch between student's knowledge and attitudes towards HIV/AIDS and HIV prevention and their sexual behavioural practices. While majority of college students were aware of G-Pange HIV/AIDS messages and preventions options, their sexual behavioural practices indicates high levels of sexual risk-taking. As discussed below, the percentage of young people with more than one sexual partner is still high despite the high level of awareness as earlier indicated in this chapter under firstness.

Number of sexual partners

It is well established that the risk of becoming infected with HIV is directly correlated with the number of sexual partners (Mishra et al., 2009 in Kenya AIDS update, 2011). This finding has been repeatedly confirmed by epidemiological studies (Amornkul et al., 2009; Mattson et al., 2007). In recent years, particular interest has focused on the potential role of concurrent sexual partners in accelerating the spread of HIV within sexual networks (Epstein, 2007; Halperin & Epstein, 2007). Researchers who conducted Kenya's recent modes-of-transmission analysis cited social acceptance of concurrent and/or multiple partnerships as a major driver of a country's epidemic (Gelmon *et al.*, in Kenya AIDS update, 2011)

This study established that, young people were sexually active and quite a number of them had more than one sexual partner. Some of the reasons advanced were as discussed in the subsequent paragraphs.

Concurrency as diversification of risk

Men also opt for more than one sexual partner because they have realized that ladies cannot be trusted because whenever they spot a good looking man with money they will always fall into their money trap hence there was need for men to diversify and spread risks.

For ladies, they go for many sexual partners because they have been hurt by men whom they trusted the most. Therefore as a way of avoiding future occurrence of the same, then they needed to have more than one sexual partner so as to avoid being hurt when one dumps you.

Concurrency as a means of protecting an existing relationship

Men also go for more than one partner because they might be in love with a girl who is not sexually active yet the man is sexually active. This will make men have other partners whom are sexually active and can meet the conjugal needs of the boyfriend.

Concurrency as a means of meeting needs

Ladies also depending on their needs will go for as many partners as possible till all their needs such as airtime, Hair, dressing, Outings etc are met. Ladies have up to six sexual partner because of money, and other needs, so in some of this relationships ladies will easily hook up with men who have money and they will keep changing from one man to the other and it become a business enterprise whereby one would one to have more than one sexual partner so as to reap as much profit as possible. One female respondent pointed out that man had become materialistic because young men are being sought for by big ladies while old men were going for young women. So it was something affecting the whole society. Old women use money to lure young men and old men use money to lure young ladies.

Conclusion

This study established that, young people are aware of the G-Pange campaigns, and admitted that they had come across these messages through various media. Television was the most popular medium followed by radio among other channels. Young people were in agreement that HIV/AIDS posed a greater challenge to their lives and bold steps such be taken to completely eradicate the scourge .Concerning the language used by G-Pange, youth argued that it was more favorable to urban youth who are more exposed than to the youth who are in the rural areas who may not be conversant with *sheng* as used by G-Pange. Findings of this study further pointed out that majority of young people were sexually active with a significant proportion currently engaging in multiple concurrent sexual partners. Despite the high levels of awareness, young people were not consistently and correctly using condoms as expected. This is a clear demonstration that G-Pange had achieved minimal success in behaviour change among the youth. Therefore, this study concludes that, young people appropriate media messages particularly health related behaviour change messages differently in their daily discourse about relationships sex and HIV/AIDS.

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