

## EVALUATING THE EFFECTIVENESS OF BREKETE FAMILY RADIO IN ADDRESSING DOMESTIC VIOLENCE AGAINST WOMEN IN THE FEDERAL CAPITAL TERRITORY AND NASARAWA STATE

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### Abstract

The study evaluates the effectiveness of Brekete Family Radio in addressing domestic violence against women in the FCT. The rationale for the study is premised on the fact that in recent times the issue of domestic violence is on the increase across the length and breadth of the country. Guided by the agenda-setting theory and social responsibility theory, the study employed survey research design and questionnaire to gather data from residents of FCT and Nasarawa State. The findings revealed that a significant majority of respondents (92%) are aware of the Brekete Family Radio Programme, with 60% of the respondents listen to the programme daily. The results also showed that the programme is highly effective in addressing domestic violence, with 87% of respondents agreeing that it resolves domestic violence cases. Findings further showed that the programme primarily focuses on physical abuse, sexual abuse, emotional abuse and a host of several others. Despite its effectiveness, the programme faces challenges such as financial constraints, time management, and communication breakdown. The study concludes that the Brekete Family Radio Programme is a highly effective platform for addressing domestic violence in Nigeria, and recommends its continuation and expansion to reach a wider audience. The study recommends increased funding, improved time management, and strengthened community engagement to enhance the programme's impact.

**Keywords:** Brekete Family, radio programme, women, domestic violence, FCT, Nasarawa

### Introduction

Domestic violence against women is a global human rights crisis with devastating physical, emotional, and socio-economic consequences. Approximately 35% of women worldwide experience physical or sexual violence, primarily within domestic settings (García-Moreno *et al.*, 2013). In Nigeria, patriarchal norms, economic disparities, and weak institutional frameworks exacerbate gender-based violence (GBV), with 68% of women aged 15–49 reporting emotional, economic, or sexual abuse (National Bureau of Statistics, 2019). Cultural stigmas, fear of retaliation, and distrust in judicial systems often deter

survivors from seeking justice, while prosecution of perpetrators remains rare (Fredman, 2011). High-profile cases, such as the deaths of Osinachi Nwachukwu and Abimbola Ogbonna due to domestic violence, underscore the urgency of addressing GBV in Nigeria (PM News, 2022; Sahara Reporters, 2022; Anidiobi, Udeh, Inobemhe, Santas & Aliough, 2022; Santas & Garba, 2020).

Against this backdrop, media platforms have emerged as critical tools for advocacy, awareness, and survivor empowerment.

Human Rights Radio, through its flagship program Brekete Family, has become a cornerstone of GBV advocacy in Nigeria. Founded by Ahmed Isah, known as the "Ordinary President," Brekete Family began airing on Kiss FM in 2009 before establishing Human Rights Radio 101.1 FM in 2017 (Audu, 2019). Conducted in Pidgin English, the program leverages radio's accessibility and 21st-century digital platforms, including Facebook, WhatsApp, and Instagram, to engage diverse audiences in the Federal Capital Territory (FCT), Nasarawa State, and beyond. By addressing GBV, corruption, and workplace injustices, Brekete Family provides a safe space for survivors to share their stories, seek legal and social support, and challenge systemic inequities (Unah, 2018). Its unique approach—combining grassroots storytelling with public shaming of perpetrators—has amplified marginalised voices and influenced community attitudes toward GBV. The program's advocacy has also contributed to policy discussions, such as strengthening legal protections for survivors, and fostered partnerships with civil society organizations to provide counseling and legal aid.

Despite the media's growing role in combating GBV, few studies have examined audience perceptions of radio programs like Brekete Family in addressing domestic violence (Agbo & Chukwuma, 2015; Asemah *et al.*, 2013). Existing research focuses on media campaigns against GBV, sexual abuse, and human rights violations but overlooks how listeners perceive and engage with such platforms. This gap is significant, as audience reception shapes the effectiveness of media-driven interventions. This study evaluates Brekete Family's impact on raising awareness, empowering survivors, and fostering accountability in the FCT and Nasarawa State, contributing to the discourse on media advocacy and GBV mitigation in Nigeria.

### **Statement of the Problem**

Domestic violence against women is an escalating crisis in Nigeria, deeply entrenched in socio-cultural norms that perpetuate gender inequality. With 68% of women aged 15–49 reporting emotional, economic, or sexual abuse, the prevalence of gender-based violence (GBV) is alarmingly high (National Bureau of Statistics, 2019). Patriarchal ideologies, prevalent across Nigerian tribes, often position women as subordinate, justifying physical, sexual, and psychological abuse (World Bank, 2012). This violence results in severe consequences, including physical injuries, internal trauma, and restricted participation in domestic and societal decision-making (Skilbrei, 2013). Female children face compounded vulnerabilities, experiencing abuse and trafficking, which fosters violent behaviors as they mature and perpetuates cycles of violence.

The societal impact of GBV is exacerbated by media misrepresentations. Studies indicate that media coverage of domestic violence prioritises sensational details, such as the method of abuse, over its socio-historical context, leading to oversimplified and misleading narratives (Anastasio & Costa, 2004; Naylor, 2001). Such reporting often blames victims and relies on police accounts, fostering public confusion and stigma (Bullock & Cubert, 2002; McGuinness, 2007). These portrayals undermine efforts to address GBV's root causes and support survivors effectively.

Radio, as an accessible and influential medium, holds potential to reshape GBV narratives by challenging patriarchal norms and amplifying survivor voices. However, the effectiveness of radio programs in this regard remains underexplored. Brekete Family Radio, a prominent platform in the Federal Capital Territory (FCT) and Nasarawa State, leverages Pidgin English and digital outreach to address GBV, yet its

impact on awareness, survivor empowerment, and institutional accountability is not well-documented. This study seeks to evaluate Brekete Family Radio's effectiveness in combating domestic violence against women, addressing a critical gap in understanding media-driven interventions in Nigeria's socio-cultural context.

### **Research Questions**

Accordingly, the following questions have been formulated to guide the study:

- 1) To what extent are the public exposed to Brekete Family radio programme on domestic violence?
- 2) What are the kinds of domestic violence against women that Brekete Family radio programme often address?
- 3) What is the public perception of Brekete Family radio programme in handling cases of domestic violence against women?
- 4) What are the challenges faced by Brekete Family radio in addressing domestic violence against women in FCT and Nasarawa State?

### **Conceptual clarification**

#### **Domestic Violence**

Domestic violence, as delineated by the Oxford Dictionary, refers to the unlawful use of physical force. In a broader context, violence encompasses aggressive behaviors where perpetrators employ their bodies or objects, such as weapons, to inflict significant injury or discomfort on others. Beyond physical harm, violence includes actions likely to cause psychological or emotional damage (WOREC, 2006). Specifically, violence against women stems from entrenched historical power imbalances between genders, perpetuating male domination and systemic discrimination that hinder women's societal advancement.

Domestic violence, a severe manifestation of gender-based violence, arises from factors such as alcoholism,

economic pressures, patriarchal ideologies, and unequal power dynamics. In Nigeria, women across diverse ages, socioeconomic classes, and ethnic groups experience physical, psychological, and sexual abuse. Common forms include child abuse, spousal battery, child marriage, polygamy, and emotional or physical torment. Sociocultural norms, fear, ignorance, and lack of familial support often deter women from disclosing abuse, with many only reporting when the violence escalates to extreme levels (CEDAW, 1997). Domestic violence encompasses a spectrum of controlling behaviors, including physical and sexual aggression, psychological coercion, battering, burning, emotional manipulation, ridicule, threats of abandonment, confinement, financial deprivation, forced abortions, or deliberate exposure to sexually transmitted infections. More broadly, violence entails any form of oppression, coercion, or cruelty directed at another individual (Subedi, 1997).

Violence against women and girls manifests in varied forms globally, including domestic violence, rape, human trafficking, forced prostitution, honor killings, dowry-related abuse, female infanticide, feticide, female genital mutilation, and other culturally sanctioned harmful practices (UNICEF, 2001). In patriarchal societies, women are frequently subjected to violence due to male expectations of authority, leading to conflicts when these expectations are challenged. Many women endure abuse to preserve family cohesion, protect their children, or maintain social standing, often normalizing violence as an inherent family issue. This acceptance is reinforced by perceptions that such conflicts are ubiquitous and that resistance could destabilise familial structures (Rahat, 2006).

While both men and women can experience or perpetrate violence, the nature and prevalence of violence against women

are distinct. Women are more likely to face physical assault or homicide by acquaintances, particularly family members or intimate partners, and are at higher risk of sexual assault or exploitation across various life stages (WHO & PATH, 2005). Domestic violence, as defined by the World Health Organization (1997), includes any act or omission by a family member—typically a current or former spouse or partner—that undermines a woman's physical or psychological well-being, freedom, or developmental rights, regardless of where the act occurs. These violations generate significant health, social, and economic consequences for individuals, families, and communities, underscoring the urgent need for targeted interventions to address this pervasive issue.

### **Domestic Violence in Nigeria: A Sociocultural and Empirical Analysis**

In Nigeria, as in many African societies, the physical chastisement of wives and children has historically been socially endorsed as a disciplinary measure (UNICEF, 2001). Within this cultural framework, parents perceive corporal punishment as a means of instilling discipline in children, paralleling husbands' use of physical violence to correct perceived indiscretions in their wives, who are often viewed as subordinate, akin to children. This practice is particularly prevalent when women are economically dependent on their husbands. Nigeria's predominantly patriarchal social structure relegates women to a subordinate status, rendering domestic violence a mechanism to enforce compliance with traditional gender roles. Regardless of economic status, women's societal position remains inferior, akin to that of children. Domestic violence is typically regarded as a private matter, shielded from external scrutiny, with a pervasive culture of silence that stigmatises

victims while shielding perpetrators (afrolNews, 2007).

Empirical studies underscore the prevalence of domestic violence in Nigeria. A survey by Project Alert (2001) in Lagos State revealed that 64.4% of 45 women in workplaces and 56.6% of 48 market women reported experiencing partner violence. Comparable findings emerged from studies in Oyo State and other regions. Obi and Ozumba's (2007) research in Southeast Nigeria indicated that 70% of respondents reported familial abuse, with 92% of victims being female partners. Common abusive behaviors included shouting (93%), slapping or pushing (77%), and punching or kicking (40%). Alarming, many women remain unaware of their victimization, likely due to the normalization of certain abusive behaviors (afrolNews, 2007). Oyediran and Isugo's (2005) study further revealed that 64.4% of ever-married women and 50.4% of unmarried women endorsed wife-beating, reflecting deep-seated cultural acceptance. Media reports frequently highlight severe cases, including acid attacks, rape, and fatal beatings, yet victims often refrain from reporting due to fear of retaliation or distrust in the police and judicial systems, which commonly dismiss such complaints as private matters.

### **Forms of Domestic Violence**

Aihie (2009) categorises domestic violence in Nigeria into several forms:

- i. **Physical Abuse:** Involves the use of force causing injury or risk thereof, including beating, kicking, punching, choking, confinement, and female genital mutilation. Obi and Ozumba (2007) found physical abuse reported by 83% of respondents.
- ii. **Sexual Abuse:** Encompasses sexual assault, harassment, or exploitation, including marital rape, child prostitution, and pornography.

- iii. **Neglect:** Entails failing to provide essentials like food, shelter, medical care, or emotional support to dependents.
- iv. **Economic Abuse:** Includes withholding financial resources, stealing, or preventing employment to control victims.
- v. **Spiritual Abuse:** Involves restricting religious practices or using beliefs to manipulate or dominate.
- vi. **Emotional Abuse:** Encompasses threats, intimidation, name-calling, social isolation, and behaviors undermining self-worth. Shouting, identified as the most prevalent abuse by Obi and Ozumba (2007), falls under this category.

#### **Overview of Brekete Family Reality Programme**

The Brekete Family programme, established by Dr. Ahmed Isah, widely recognised as the Ordinary President, commenced its broadcasting journey in 2009 on Kiss FM Abuja, later transitioning to Crowther Love FM. Due to its growing influence, the program established its operational base at Human Rights Radio Abuja. Brekete Family has gained national recognition for its commitment to advocating for marginalised populations (The WILL, 2017). Operating as a non-profit entity, the Brekete Family Reality Radio and TV Talk Magazine delivers a daily live broadcast, employing investigative techniques, dialogue, mediation, and advocacy to empower Nigeria's low-income communities to seek accountability and reparations for injustices. Supported by a \$865,000 grant from the MacArthur Foundation, Brekete Family produces weekly programs focusing on electricity and education, enabling citizens to report corrupt practices and pursue remedies. This initiative is anticipated to reduce retail corruption and enhance public engagement in anti-corruption efforts under the current administration (MacArthur Foundation, 2019). The organization's vision is to foster a

just and equitable society, particularly for the oppressed and underprivileged, with a mission to champion the rights of ordinary citizens. Its motto, "voice for the voiceless," encapsulates this ethos.

The program has been lauded by its beneficiaries for its multifaceted empowerment initiatives, including securing financial aid for those in need. Additionally, Brekete Family has expanded its scope to include the Brekete Academy, which offers professional development courses delivered by certified instructors (Brekete Academy, 2020). Broadcasting from Abuja, the program reaches five Nigerian states and, as of 2014, boasted an estimated global audience of 20 million daily listeners and viewers (OSIWA, 2018). Its audience spans ordinary citizens, government officials, law enforcement, and international listeners, serving as a platform for public grievance redress, arbitration, and fundraising for scholarships to support the impoverished, ill, or food-insecure.

Conducted primarily in Pidgin English, Brekete Family addresses real-life human rights issues, resonating widely due to its community-oriented approach. This model enables the program to advocate effectively for victims of routine human rights violations. In 2017, the organization launched Human Rights Radio 101.1FM Abuja, the first radio station in Nigeria dedicated exclusively to human rights advocacy (Onimisi, 2017). Equipped with state-of-the-art facilities, the station has attracted diverse stakeholders, including government representatives and international organizations. A notable milestone occurred on October 29, 2018, when Nigeria's Vice President, Professor Yemi Osinbajo, appeared on the program, marking Brekete Family as the first reality radio show in Nigeria to host a vice president (PER SECOND NEWS, 2018; Ifeayolu, 2018).

#### **Review of Empirical Studies**

Egbo (2014) conducts a study to assess the prominence, frequency, and presentation of sexual violence stories in Nigerian newspapers, aiming to determine whether these issues receive sufficient attention in mainstream media. The research employed a content analysis approach, systematically examining a sample of widely circulated Nigerian newspapers over a specified period. Key variables included the placement of stories (e.g., front page, inside pages), their frequency of appearance, and their format (e.g., straight news, features, editorials, or letters to the editor). The findings revealed a notable lack of prominence, with sexual violence stories rarely appearing on front pages and occurring infrequently in the sampled publications. Additionally, the study noted that newspapers seldom used in-depth features to explore these issues, limiting their depth and societal impact. Egbo argued that this underrepresentation reflects a broader reluctance within the media to prioritise gender-based violence. To address this gap, the study recommended that women's organizations establish independent newspapers dedicated to advocating for victims of sexual violence, offering a platform to amplify these stories and influence public discourse more effectively.

Nwankwo (2011) investigates the nature and extent of crime story coverage by Nigerian journalists, with a specific focus on how different types of crimes are prioritised in the press. The study utilises content analysis, reviewing articles from multiple Nigerian newspapers to evaluate the prominence (e.g., front-page placement) and frequency of crime-related reports. The analysis categorises crimes into types such as armed robbery, rape, kidnapping, and fraud, assessing which received the most attention. Results indicated that while crime stories generally receive adequate coverage, armed robbery dominates the headlines, frequently appearing on front or back pages due to its

sensational nature. In contrast, crimes like rape and kidnapping are underrepresented, often relegated to less visible inside pages with minimal follow-up. This selective reporting, Nwankwo suggested, may skew public perception of crime prevalence and undermine efforts to address less “newsworthy” offenses. The study calls for a more equitable approach to crime reporting, urging journalists to increase the visibility of underreported crimes like sexual violence to better inform and protect society.

Nwammuo (2015) explores elite Nigerian women's perceptions of how the press covers rape cases, seeking to uncover whether media representation aligns with societal needs. The research adopted a qualitative approach, conducting focus group discussions with ten women drawn from five state universities in South-Eastern Nigeria. These participants, selected for their educational and professional backgrounds, provided insights into the frequency, placement, and framing of rape stories. The women characterised the coverage as “underrepresentation” rather than “misrepresentation,” observing that while rape stories occasionally appear, they are rarely given prominence (e.g., front-page placement) and lack depth. They expressed concern that this marginalization reduces public awareness and perpetuates stigma around reporting rape. Nwammuo's findings underscore the media's potential role in shaping attitudes toward sexual violence. The study recommends that Nigerian journalists adopt a more victim-centered approach, increasing the frequency and prominence of rape stories to deter perpetrators and encourage societal support for survivors.

Kuhuk (2012) examines the influence of media exposure on women's attitudes toward domestic violence in India, testing whether access to television and radio alters acceptance of such violence. The study employed a difference-in-differences

strategy, leveraging data from the National Family Health Survey of India (1998–99 and 2005–06). It compares women who gained frequent access to television and/or radio over time with those who did not, focusing on changes in their attitudes toward justifying domestic violence (e.g., for refusing household duties). The results showed that neither television nor radio alone significantly reduced acceptance of violence. However, women exposed to both media types over the study period were 3.9% less likely to condone domestic violence, suggesting a synergistic effect. Kuhuk posited that this shift might stem from exposure to diverse narratives challenging traditional gender norms, though the study could not pinpoint the exact content driving the change. The findings advocate for policies promoting combined media access as a tool for empowering women and reducing tolerance for violence.

### **Theoretical Framework**

#### **Agenda-Setting Theory and Social Responsibility Theory**

The Agenda-Setting Theory, formally developed by Maxwell McCombs and Donald Shaw in 1972, asserts that the media does not dictate what people think but significantly influences what they think about. Originating from their study of the 1968 U.S. presidential election, McCombs and Shaw (1972) demonstrated that media emphasis on certain issues—through selection, frequency, and prominence—shapes public perception of their importance. Wimmer and Dominick (2000) explain that the public agenda, encompassing what people discuss and prioritise, is heavily directed by media choices. Folarin (1998) highlights key elements in this process: the quantity and prominence of reporting (e.g., headlines, visuals, timing), the degree of conflict in stories, and the cumulative effect of media focus over time.

The theory has evolved from merely setting agendas to agenda-building, where media not only highlight issues but also frame their discussion (Ikpe, 2012). Griffin (2000) notes that journalists, despite their independence, signal issue salience through reporting decisions, guiding public attention without necessarily altering opinions. This theory is crucial to the research work as it explains how the Brekete Family radio programme can elevate domestic violence as a societal priority. By consistently and prominently addressing this issue, the programme can heighten public awareness, stimulate discourse, and foster collective action against gender-based violence in Nigeria. This aligns with the theory's premise that media attention shapes societal focus and response.

On the other hand, the Social Responsibility theory was Formulated by Siebert, Peterson, and Schramm in 1956. The Social Responsibility theory emerged as a critique of libertarian press freedoms that often favored sensationalism over public welfare. It argues that while the media enjoys autonomy, it bears obligations to society, including informing citizens, facilitating debate, and monitoring governance (Agee, Ault, & Emery, 1982). Building on Lasswell's (1948) model—surveillance, correlation, and cultural transmission—the theory positions the press as a socially accountable institution (Ozolua, 2002). It advocates for ethical standards, balanced by oversight from public entities, to ensure media serves the collective good (Momoh, 1999).

Critics emphasise that media freedom must align with responsibility, particularly in crises, to avoid harm and promote stability. The theory envisions the press as a watchdog that not only reports but also encourages societal improvement. This theory is relevant as it frames the Brekete Family programme's role in tackling domestic violence as a social

duty. By exposing and discussing this issue, the programme educates the public, challenges perpetrators, and advocates for change. This reflects the theory's call for media to address societal ills like gender-based violence, contributing to a more informed and responsive society.

### Research Methodology

This study employed survey research design to explore audience perceptions of the "Breketete Family" program on Human Rights Radio. The target population includes residents of FCT (3.8 million) and Nasarawa State (2.9 million), totaling 6.7 million, chosen for strong radio signal coverage (NBS, 2023). The Cochran formula was used to determine a sample size of approximately 379 respondents, calculated with a 95% confidence level, 5% margin of error, and a conservative population standard deviation of 0.5, adjusted for the large population size.

A multi-stage sampling technique ensures a representative sample. In Stage 1, stratified sampling divided the population into homogeneous subgroups based on geographic location, selecting Bwari and Abuja Municipal Area Councils (AMAC) in FCT, and Keffi and Karu LGAs in Nasarawa State. Stage 2 applied simple random sampling to choose two LGAs per state, ensuring equal selection probability (Asemah et al., 2012; Kothari, 2004). Stage 3 used purposive sampling to allocate 379 respondents across the LGAs (Bwari: 97, AMAC: 94, Karu: 94, Keffi: 94) based on willingness to participate and relevance to the study's focus. This structured approach ensures accurate representation of the audience's perceptions of the program's campaign against domestic violence.

### Purposive sampling distribution of respondents by LGA

States	Selected LGAs	Respondents	Percentage
Abuja	Bwari Area Council	97	25.5
	Abuja Municipal Area Council	94	24.8
Nasarawa State	Karu LGA	94	24.8
	Keffi LGA	94	24.8
<b>TOTAL</b>		<b>379</b>	<b>100</b>

### Data Presentation and Analysis

The findings were summarised using simple percentage and frequency tables to reflect response patterns to key research questions. A total of 379 copies of the questionnaire were distributed and retrieved, achieving a

100% return rate, which was considered sufficient for analysis. The data are presented in tables below, offering a clear and structured representation of the results.

**Table 1: How often do you listen to Brekete Family show on Human Rights Radio?**

Variable	Frequency	Percentage
Daily	227	60
Weekly	108	28
Bi-weekly	18	5
Monthly	26	7
<b>Total</b>	<b>379</b>	<b>100</b>

**Source: Field Survey, 2024**

The majority of respondents (60%) listen to Brekete Family Radio daily, indicating a high level of engagement. 28% listen weekly, while 5% and 7% listen bi-weekly and monthly, respectively. This suggests a dedicated audience with most listeners tuning in frequently. Daily listeners make up the largest segment, showing a strong habit of listening to the program.

**Table 2: Which of these cases of domestic violence against women are reported on Brekete Family show on Human Rights Radio?**

Variable	Frequency	Percentage
Sexual abuse	124	33
Physical abuse	165	44
Emotional abuse	51	13
Neglect	39	10
<b>Total</b>	<b>379</b>	<b>100</b>

**Source: Field survey, 2024**

Physical and sexual abuse are most commonly reported (33% each) on Brekete Family show. Emotional abuse (13%) and neglect (10%) are less frequently reported. The show focuses on tangible forms of violence. This highlights a need for greater awareness about emotional abuse and neglect.

**Table 3: What is your perception about Brekete Family Radio programme in resolving cases of domestic violence against women?**

Variable	Frequency	Percentage
It's a platform for survivors to seek justice and support	97	26
It serves as the voice of the voiceless	124	33
I find the discussions on domestic violence emotionally challenging and distressing	85	22
It complements government's efforts in addressing domestic violence	73	19
<b>Total</b>	<b>379</b>	<b>100</b>

**Source: Field Survey, 2024**

The table shows that 33% of respondents see Brekete Family Radio as "the voice of the voiceless". 26% believe it provides a platform for survivors to seek justice and support. 22% find discussions emotionally challenging. 19% see it as complementing government's efforts.

**Table 4: Which of the following challenges are encountered in the course of Brekete Family Radio Show?**

Variable	Frequency	Percentage
Financial constraints	79	21
Time management	42	11
Communication breakdown	36	9
Complexity of issues	64	17
Emotional intensity	86	23
Trust issues	22	6
Negotiation Impasses	50	13
<b>Total</b>	<b>379</b>	<b>100</b>

**Source: Field Survey, 2024**

The table shows that Brekete Family show faces challenges like emotional intensity (23%) and financial constraints (21%). Complexity of issues (17%) and negotiation impasse (13%) are also significant. Poor time management (11%) and communication breakdown (9%) affect the show. Trust issues (6%) are a minor challenge.

### **Discussion of Findings**

This study seeks to determine "Audience Perception of Brekete Family programme on Human Rights Radio in the campaign against domestic violence among women in FCT and Nasarawa State. The first research quest sought to determine the extent to which the public are exposed to Brekete Family Radio Programme on domestic violence against Women? Of 379 respondents, 60% (227) listen to Brekete Family Radio daily, 28% (108) weekly, 5% (18) bi-weekly, and 7% (26) monthly, indicating strong engagement with a dedicated daily audience and significant weekly listenership, while bi-weekly and monthly listeners represent more casual engagement. This high frequency of listenership suggests the programme's broad reach and appeal. These findings align with McCombs and Shaw's (1972) agenda-setting theory, as outlined in *The Agenda-Setting Function of Mass Media*, which posits that media influences public perceptions by emphasizing certain issues through frequent coverage. Brekete Family Radio's daily and weekly broadcasts, engaging a majority of listeners, likely shape public awareness and prioritize discussions on issues like domestic violence, setting the agenda for its audience. By consistently engaging its dedicated listeners, the programme amplifies the salience of these issues, fulfilling the theory's premise that media frequency and prominence drive public attention and discourse.

**The second research question was to ascertain** the type of domestic violence against women that Brekete Family Radio often address in there programmes? Of 379

respondents, 33% identified physical abuse as the most reported type of domestic violence on Brekete Family Radio, followed by sexual abuse (33%), with emotional abuse (13%) and neglect (10%) reported less frequently. This emphasis on physical and sexual abuse suggests the show prioritizes more visible forms of violence, which are easier to recognize and address, while the lower reporting of emotional abuse and neglect indicates a need for greater awareness of these subtler yet harmful forms. These findings align with Johnson and Dawson's (2013) content analysis in *"Media and Domestic Violence"*, which found that media often focuses on physical abuse due to its tangible and recognizable nature, followed by sexual abuse, with emotional abuse and neglect less depicted. This focus resonates with the Social Responsibility Media Theory, which posits that media should serve the public by raising awareness of critical issues like domestic violence, prioritizing accurate and impactful representations to educate and mobilize society. By highlighting physical and sexual abuse, Brekete Family Radio fulfills this role but could enhance its social responsibility by increasing coverage of emotional abuse and neglect to address their underrecognition.

**The third research question sought to find out** the public perception of Brekete Family Radio programme on domestic violence against women? Table 3 shows the respondents' perception about Brekete Family Radio programme in resolving cases of domestic violence against women. 379 respondents, 33% perceive Brekete Family Radio as a "voice for the voiceless," 26% see it as a platform for survivors to seek justice and support, 22% find its discussions on domestic violence emotionally challenging, and 19% believe it complements government efforts in addressing domestic violence. These findings resonate with Couldry's (2010) work in *"Why Voice Matters,"* which argues that media platforms can empower marginalized

groups by amplifying their narratives, fostering social change. Similarly, Herman's (2020) "Trauma and Recovery" highlights the critical role of supportive environments in trauma healing, underscoring the programme's function as a safe space for survivors. Cohen's (2021) research in "Media and Emotional Response" notes that media addressing sensitive issues can evoke strong emotional reactions, aligning with the distress reported by listeners. Lastly, Wilkins' (2017) study in "Media and Social Justice" emphasizes how media can collaborate with institutions to promote systemic change, supporting the perception that the programme enhances government efforts.

**The last research question sought to identify** the challenges faced by Brekete Family Radio in addressing domestic violence against women in FCT and Nasarawa State? Table 4 shows that Brekete Family Radio faces the following challenges. 23% respondents said emotional intensity, 21% noting financial constraints, 17% pointing to the complexity of issues, 13% mentioning negotiation impasses, 11% identifying poor time management, 9% indicating communication breakdowns, and 6% highlighted trust issues. These findings align with Deutsch's (2014) work in *The Handbook of Conflict Resolution*, which identifies communication breakdowns, emotional intensity, trust issues, and conflict complexity as key barriers to resolution, noting that "communication breakdowns can lead to misunderstandings and misinterpretations, while emotional intensity can exacerbate conflicts" (p. 123). Similarly, Moser's (2015) *Conflict Management in Organizations*, argues that "financial constraints can limit constructive conflict resolution" (p. 545), Wright (2017) emphasizes that "poor time management can lead to delayed or unsuccessful conflict resolution" (p. 89), and Lewicki (2013) highlights that "negotiation

impasse occurs when parties cannot reach mutually beneficial agreements" (p. 201).

### **Conclusion**

From the findings, the study concludes that Brekete Family Radio programme is a highly effective platform for addressing domestic violence in Nigeria. The programme focuses on physical abuse, sexual abuse, emotional abuse, and neglect has resonated with listeners, who appreciate its transparent and reliable approach. The show's ability to facilitate mediation, provide expert advice, and offer a platform for survivors to share their experiences has been particularly impactful. While challenges such as financial constraints, negotiation impasse, emotional intensity, communication breakdown, complexity of issues and time management exist, the programme's commitment to addressing domestic violence has earned it a reputation as a trusted and influential voice in Nigerian society.

### **Recommendations**

1. Brekete Family Programme should leverage social media live-streaming and podcasts to reach bi-weekly and monthly listeners, enhancing agenda-setting impact by ensuring broader public engagement with domestic violence issues.
2. It should introduce dedicated segments on emotional abuse and neglect with survivor stories and expert insights to raise awareness, aligning with agenda-setting theory to educate on all forms of domestic violence.
3. It should also establish post-broadcast helplines and counseling partnerships to support listeners affected by emotionally challenging discussions, reinforcing the programme's agenda-setting role as a trusted platform.
4. The programme should secure NGO/government funding and train hosts in conflict resolution and time management to overcome financial and operational barriers, ensuring consistent agenda-setting on domestic violence.

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