

**THE USE OF RADIO AS A MEDIUM OF FAMILY LIFE EDUCATION:  
A STUDY OF “*HUTIA MUNDU*” PROGRAMME OF INOORO FM**

**BY**

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**DECLARATION**

This thesis is my original work and has not been submitted for a degree in any other university

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## **DEDICATION**

**To my late parents Mr. Daniel Kariuki Kigicha and Mrs. Rebecca Waithira  
for their unconditional love for me.**

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## ABSTRACT

The didactic role of radio can not be overemphasized. However, vernacular FM radio stations in Kenya have variously been accused of employing untrained personnel including comedians, disc jockeys and beauty queens who compromise professionalism. Meanwhile, Inooro FM, a vernacular station airs "*Hutia Mundu*" programme which is inclined towards family life education. The objectives of this study were to find out whether Inooro FM serves as a medium of family life education, identify the training needs of the station's staff, establish whether the programme sets a family life agenda and identify its uses and gratifications. This study's literature review covered the history and role of media, technological changes, language and media campaigns. This was a descriptive study that used an interpretive approach. Methods used were the programme content study, face-to-face interviews with two key Inooro FM staff, focus group discussions (FGDs) and questionnaires administered to the programme listeners. The study's total target population was Central Province's population of 4,383,743 out of which 47.3% or 2,081,200 listen to Inooro FM. Purposive sampling was used to select four FGDs participants comprising 6 married men, 6 married women, 6 unmarried men and 6 unmarried women, choosing the programme content aired in April, 2011 and selecting the station's staff, and convenience sampling to select 150 individual listeners from three counties, Kiambu, Murang'a and Nyeri. Content was analysed using a family life thematic coding sheet. Individual listeners' responses were analysed using Indicative Solutions. The study's findings were that the programme covered all the ten family life themes with greatest emphasis on communication, abuse and finances, that the programme set an agenda for two themes, sex and communication which were most remembered by the FGDs and the programme was educative according to more than 90% respondents. It was also described as entertaining, counseling, advisory and therapeutic. The programme was however, critiqued for occasionally offering 'questionable advice,' being gender biased, causing embarrassment and demonstrating shortcomings in Kikuyu language expertise. The study concludes that "*Hutia Mundu*" plays an important role in sensitizing the target audience on different family life themes. The study recommends that the station could do even better by understanding, respecting and utilizing the target audience's cultural traditions, norms and values, invest in improving Kikuyu language expertise and journalism skills with an emphasis on ethics through training, and apply culturally appreciated communicative formats such as storytelling, riddles, proverbs, songs and drama in its educative campaigns.

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**ACRONYMS**

ANU:	Africa Nazarene University
DEO:	District Education Officer
FGDs:	Focus Group Discussions
FLE:	Family Life Education
KBC:	Kenya Broadcasting Corporation
KICD:	Kenya Institute of Curriculum Development
KIE:	Kenya Institute of Curriculum Development
MCK	Media Council of Kenya
UNESCO:	United Nations Educational, Scientific and Cultural Organisation

## CHAPTER ONE

### INTRODUCTION AND BACKGROUND TO THE STUDY

#### 1.0 Introduction

The media have been alternately commended and condemned for playing certain roles in society at varying times. Scholars intimate that since the founding of radio in the 1920's, broadcasters have aimed at such noble functions as informing, educating, entertaining, propagandizing certain ideas and values as well as persuading (McLeish 2005).

One source of blame directed to the media is associated with the belief that the media are western which has given birth to the media imperialism thesis. The thesis argues that media content produced and distributed by Western media corporations play an important role in promoting and developing popular support for the value and artifacts of the capitalist system as a whole (Sterlitz 2004). The imperialist tag is backed by the belief that media was introduced to Africa by the Western countries with the sole intent of serving the colonial interests (Nyamnjoh 2005). Viewed from a cultural perspective, the thesis is described as the cultural imperialism thesis and accuses the media of invading non-western countries, swamping their indigenous cultural production, wiping out their cherished traditions and force-feeding entire populations with cheap American consumer culture (Barber 2009).

Another criticism against broadcast media, especially radio, is captured by McKenzie (2006) who states that violence, nudity, profanity and sexuality are among the themes of substance in radio formats. Merrill (2009) shares the same sentiments when he

argues that journalists work more for market share rather than for truth and significance. Baran and Davis (2009) posit that the media has been blamed of symbolizing everything that was wrong in the nineteenth century urban life, of pandering to lower class-tastes, fomenting political unrest, subverting important cultural norms, contributing to the collapse of the social order as well as spreading propaganda that gave rise to totalitarian leaders like Adolf Hitler, Joseph Stalin and Benito Mussolini. The three dictators are remembered for committing atrocities against fellow human beings. Hitler who lived between 1889 and 1945 was the political leader of Germany between 1933 and 1945 is said to have launched the second World War and for causing the death of millions of people including six million Jews in the Nazi genocide. Hitler had used radio, the then new technique of mass communication to popularize himself to the position of leadership. He gradually committed suicide in his bunker on 30<sup>th</sup> April, 1945 ([www.bbc.co.uk/history/people/adolf\\_hitler](http://www.bbc.co.uk/history/people/adolf_hitler))

Hitler's contemporary, friend, and 'mentor' Benito Musolini was the leader of Italy from 1922 to 1943 during which time he allied Italy with Germany and Japan to fight on the same side during the second world war. Musolini who was a former journalist knew how to use the media for his advantage attracted a cult following before turning into a dictator. He was shot while trying to run to Switzerland on 28<sup>th</sup> April, 1945 ([www.bbc.co.uk/history/historic\\_figure/mussolini\\_benito.shtml](http://www.bbc.co.uk/history/historic_figure/mussolini_benito.shtml)). The third dictator, Joseph Stalin described as one of the most murderous dictatro in history was the supreme ruler of the Soviet Union where he caused the suffering and death of millions of people and oversaw the cruel running of slave labour camps. He died of a stroke on March 5, 1953 ([www.bbc.co.uk/history/historic\\_figures/stalin\\_joseph.shtml](http://www.bbc.co.uk/history/historic_figures/stalin_joseph.shtml)).

According to Larson (2001), radio was used by Russia to propagate communist ideology, used to spread fascism by the fascist governments of Germany, while the BBC broadcast spread propaganda for the allied forces during World War II. Potential to use radio for propaganda in Africa and other developing countries is said to be quite high:

“Radio as an economical and efficient propaganda technology has great impact in third-world countries, where it is not uncommon to see a peasant listening to a Walkman while plowing the land with oxen (ibid. p323).”

The flip side of the complaints directed at radio is an argument that the medium popularized some democratic leaders like Franklin Roosevelt and Winston Churchill. Roosevelt who served as the US president for four times from 1933 to 1945 and Churchill, a former radio broadcaster who became Britain’s prime minister in 1940 are said to have ‘saved the world from tyranny.’ Roosevelt was particularly good at using radio through his ‘fireside chats’ (Mills 2000).

The diverse views relating to the use of radio are bound to raise a lot of interest in Kenya where radio, especially the FM stations range, is a fast growing sector with a listenership of between 85 and 91%. According to Wekesa (2009), over 85 percent of the country’s population of about 40 million people listen to FM stations while the Media Knowledge Center places the listenership of FM stations in Kenya at 91% ([www.audiencescapes.org](http://www.audiencescapes.org)). Among the FM stations are those that broadcast in vernacular catering for different ethnic communities in the country. According to The Steadman Group (2009), vernacular radio commands over half of the audience share in Central and Lake regions in Kenya. The increasing number of media outlets comes with its merits and challenges. As Zeleza (2009) points out, the pluralisation and concentration of the media have yielded increases of media practitioners and

entrepreneurs which are counterbalanced by the rise of larger media concerns in a world where local media outlets such as ethnic media co-exist with global establishments such as Cable Network News (CNN).

Discussing FM radio stations in Kenya, speakers during a media workshop held on 9<sup>th</sup> July, 2010, at Norfolk Hotel, Nairobi, pointed out that the media employ comedians, disc jockeys (DJs) and beauty queens instead of professional journalists (Media Workshop 2010). Vernacular FM stations have in particular been blamed for employing untrained or poorly trained personnel who compromise professionalism, often negate ethical responsibility and fan inter tribal violence (Nguri, Risah and Kamweru 2009). Discussing the positive and the negative sides of media in Kenya, Mbeke (2010) posits that Kenyan media are generally known to be a fierce defender of good governance and democracy that have exposed corruption and checked official excesses. However, the media, especially FM radio stations have also acted as platforms for misinformation and propaganda and that live talk shows in particular disseminated dangerous propaganda and hate speech which contributed to the 2007 elections and post-election violence. Local radio stations in Kenya are also said to lack training in local content production as well as ethical guidelines for their editorial policies and capacity to meet local community needs <https://en.unesco.org/radioict/countries/kenya>). A veteran Kenyan journalist cum politician, Khamisi (2011), lists conflict of interest, deception, carelessness and outright bias as being among the ethics related scandals in Kenyan media.

Accusations directed to the media in Kenya led the Media Council of Kenya to devote their publication OBSERVER of November – December 2009 to the issue of



mushrooming radio stations and the concerns they have raised. The following arguments from the publication expose some glaring professional failures. Writing for the OBSERVER, Wekesa (2009) stated that FM stations have failed the objectivity test due to their manipulation of editorial principles to fit predetermined ethnic positions; compared to newspapers and television, radio has the least number of professionals; radio content passes for what purists equate to soft pornography on air. Radio Africa, for example, is criticized for indecency and vulgarity in the name of entertainment: professional caution has been thrown to the winds whereby a radio talk host graduates from being a stand-up comedian to a talk show host who is supposed to be “counseling” audiences on topics such as cheating couples and sexual prowess (ibid.).

### **1.1 Problem Statement**

Amidst all the complaints against FM radio stations in general and vernacular stations in particular, the number of vernacular FM stations continue increase, hence the questions; why the increase in vernacular stations? Do vernacular stations have a role to play? A case in point is one radio station Inooro FM which airs a talk show programme “*Hutia Mundu*”, (touch someone) that aims at offering family life education to its audience. The presenters of the programme have occasionally been accused of bias against men, being too explicit and of imposing values on the listeners.

### **1.2 Objectives of the Study**

The objectives of this study were to:

- a) Find out whether Inooro FM radio station serves as a medium of family life education through ‘*Hutia Mundu*’ programme.

- b) Identify the training needs of the media practitioners producing and presenting family life programmes in Inooro FM.
- c) Establish whether “*Hutia Mundu*” programme sets a family life agenda for its audiences and
- d) Identify the uses and gratifications of “*Hutia Mundu*” programme to its audiences.

### **1.3 Rationale and Significance of the Study**

There are a number of reasons that were considered while choosing this topic. The radio is the most dominant source of news for most people in Kenya (The Media in Kenya Report 2008) which means that the topics addressed through the radio reach many people. By consistently raising up particular family life issues, radio can set an agenda in line with the agenda setting theory which posits that the press

“may not be successful much of the time in telling people what to think, but it is stunningly successful in telling audiences what to think about.” McQuail (2007:249).

Another reason is that, although the media claim to mainly inform, educate and entertain, violence, profanity and sexuality are said to be increasingly dominant themes in radio worldwide (McKenzie 2006).

The popularity of talk shows in the contemporary world is yet another reason that has provoked this study. The Media Council of Kenya (2012) found that the leading radio programmes in the country are music which attracted 58% responses followed by talk shows at 40%. The talk shows genre which proliferated radio and television from 1960s has been generally ignored by scholars who regard it as a disposable genre (Erler and Timberg, Online resource). Lack of interest in talk shows by mass media

researchers means that their short and long term effects remain unknown (Frisby 1998 Online resource), hence this study. This is more so in the Kenyan context where little research in the use of radio as a medium of family life education has been documented.

Another motivating factor for this study is that family life and especially sex education does not seem to have found a 'home' in the Kenyan context, which has caused a long standing concern dating back to Kenya's pre-independence days as noted by Kenyatta (1938) who states that the traditional set up where family life belonged in the past is now broken down or taken over by European educationalists, a form of education which does not give the learners full knowledge in matters relating to sex and nor does it prepare them to run their own homes in the future. Discussing the new status in the families, Mbaya (2009) posits that there is a gap since the extended members of a family no longer play a role in bringing up children. Mbaya further argues that the responsibility of informing, correcting, encouraging, setting out social boundaries and inculcating godly values solely lies with parents yet the question of parents ably carrying out the educational role is contested.

Gathara and Wanjau (2009) posit that changing structure of families today has led to a situation where parents and their children are not able to communicate and that social etiquette makes it difficult in communities for people to discuss matters of sex and sexuality. Cartoons occasionally open some communication space which is acceptable to the community. Orlik (2001) states that the media is performing a compensatory function to meet needs and desires of people because of the declining prominence of traditional values-teaching institutions, and at a time that society finds

itself in a scenario whereby schools no longer dare impose values, parents are both busy and confused and organized religion plays a smaller part in many people's lives.

If Kenyatta (1938) and Mbaya (2009) cited above are correct, and I tend to agree with them, then it is possible that the media and in particular "*Hutia Mundu*" programme may be trying to fill in the family education gap that once belonged to members of the extended family and by extension the community at large. It is worth noting that the community educators had been educated by the older generation and education was therefore continuous from one generation to the other. The scenario today is that the media is just about the most trusted industry in Kenya. A Media Council of Kenya Study (MCK 2012) found out that 92% of its respondents trust what they watch and hear on TV to be true. An Audience Scapes National Survey carried out by the Inter Media Knowledge Center in July 2009 on trustworthiness of the News and Information provided by radio had 61% of the respondents indicating that radio was very trustworthy and 37% said it was somewhat trustworthy and only 2% said it was somewhat untrustworthy (Inter Media Knowledge Center. [www.audiencescapes.org](http://www.audiencescapes.org)).

There has been a mushrooming of vernacular FM radio stations in Kenya since the liberalization of airwaves in early 90s and yet the country does not have vernacular broadcasting training institutions. This study should therefore be of significance to training institutions that offer broadcast journalism, the Media Council which is a statutory regulatory body set up to regulate media operations and ensure that professionalism is maintained, other media researchers, and the Ministry of Information which is entrusted with making policies related to media functions in Kenya.

#### **1.4 Limitations of the Study**

One limitation of this study was in finding adequate locally contextualised literature since most media studies have been carried out in western countries under environments which often differ from the African contexts. This has to do with the fact that African owned and run media has only had a short history as pointed out by Hyden and Leslie (2002) that, in 1980s, Africa was the most newspaper poor region in the world. That was as a result of cessation of foreign maintained press following African countries' acquisition of independence.

The other limitation which was also an opportunity was that media scholars have by large ignored talk-shows genre and there is hardly any research on it. That limitations was, however, this study's strength since it would be filling in gaps of knowledge existing in radio broadcasting.

Another potential limitation was that depending on the research questions, media professionals and media organisations can sometimes be reluctant to allow academic or student researchers to observe or question them (Devereux 2003). However, the media professionals sampled for this study were quite willing to offer the required information and I was very thankful to them.

#### **1.5 Assumptions Underlying this Study**

The assumptions underlying this study were that: The producer and hosts of "*Hutia Mundu*" programme had specific family life education related intentions when establishing the programme and they would be willing to discuss such intentions. In addition I assumed that the hosts encode their messages in symbols and cues that they

consider most appropriate for their audiences and that the messages may or may not be decoded to bring the same meaning by the audiences. As Devereux (2003) posits, it is necessary to pay attention not only to the production of the media messages by media professionals but also examine the subsequent readings that audiences place upon such messages in a communicative exchange.

Following the widely held agenda-setting belief that media have the potential of structuring issues for the public (Littlejohn and Foss 2005), I assumed that “*Hutia Mundu*” programme has contributed in structuring family life-issues which its consumers grasped and would relate it to the programme. The other assumption based on the Uses and Gratification theory was that the media audience actively selects the media to expose themselves to and utilize the media content (ibd.). In that regard, I expected to find beneficiaries of “*Hutia Mundu*” programme, who would willingly and honestly share information on how they had used the programme and how it has gratified their needs. Although there are many concepts of a family including monogamous, polygamous, single parent families among others, I assumed that the family life themes considered important by family life counselors would be important and relevant to all family systems and this research would be able to study how the programme hosts capture such themes in the programme.

## **1.6 Operational Definition of Terms**

**Convergence:** A trend whereby radio, television, the telephone and the internet communications are merged with the computer. In the programme under study “*Hutia Mundu*” the convergence is manifested through the merging of mobile

phones, the internet and the computer that make it possible for listeners of the programme to respond to the programme by making comments or asking questions.

**Family life-education:** Family life education has to do with instructions to develop an understanding of the physical, mental, emotional, social, economic and psychological aspects of interpersonal relationships; the physiological, psychological and cultural foundations of human development, sexuality and reproduction, at various stages of growth; and the opportunity for pupils to acquire knowledge which will support the development of responsible personal behavior, strengthen their own family life now, and aid in establishing strong family life for themselves in the future thereby contributing to the enrichment of the community (New Jersey, School Boards Association. Online resource).

In this study, family life issues were broken into ten themes that affect, influence and are central to family life well-being and or destruction. The themes are; communication, abuse (physical, psychological, emotional), parenting challenges, trauma (chronic and terminal illness), infidelity, alcohol and substance abuse, finances, infertility and/or childlessness, family of origin (in-laws), and sexual dysfunctions. Unlike school based family life education, education meant for adults and carried out through the media normally takes the form of persuasive campaigns which could either be product-oriented, person or candidate-oriented or ideological oriented, are normally directed at specifically designated market and are expected to lead to adoption of a new practice (Larson 2010).

**Edutainment:** A form of communication that combines education with entertainment and intended to increase audience knowledge about an education issue and create favourable attitudes, shift social norms and change behaviour (Singhal and Everett 2004). *‘Hutia Mundu’* programme the subject of this study combines education with entertainment and therefore offers edutainment.

**Narrowcasting:** the production of mass messages for specialized groups such as *‘Hutia Mundu’* programme which is intended for married couples or people planning to get married. The programme’s target audience are expected to understand Kikuyu language which is its broadcast language.

**Interpretivist:** is the term given to research in the hermeneutic tradition which seeks to uncover meaning and understand the deeper implications revealed in data about people. Interpretivist is a broad category which encompasses a wide range of research. Interpretivism has been used in this study to uncover the ideology and motive behind the setting up of *‘Hutia Mundu’* programme, the meaning of the programme content and the audience’s understanding of the content.



## CHAPTER TWO

### LITERATURE REVIEW

#### 2.0 Introduction

When the newer invention, television, gained popularity in 1950s “many observers felt the radio was on its deathbed” (Hausman et al 2004:12). Radio was to swing back to popularity by availing recorded music and short news to its target audiences. That early history may have created the strong impression that exists to-date that radio is mainly meant for entertainment. While that may be partly true, radio has also taken on other roles of informing, educating, and propagandising certain ideas and values as well as persuading audiences (McLeish (2005).

Radio is said to have an edge over other media in that it is able to create emotional and highly involving effects in its listeners (Larson 2010). When writing for radio, students are encouraged to aim at creating vivid sound and pictures in the listener’s mind to compensate for the visual environment and expressions surrounding the story (Gage 1990). Because of radio’s popular appeal, the medium has had a much greater impact than newspapers and was used in galvanizing nationalist movements fighting colonial rule (Zezeza 2009). So great has been the impact of radio that both the colonial administration and governments of postcolonial Africa have tried to control the medium;

“This was because radio was largely considered the most ‘mass’ of all the media, capable of hypodermic effects and with enormous potential to contribute to nation-building and development.” (Nyamnjoh 2005:48)

Such appeal means that radio has the ability to play an important role in educating and socializing its consumers (Hiebert & Gibbons 2000). If and when used as a tool of education, one key advantage of radio is its great accessibility and reach. Indeed radio is said to be the most widely used medium worldwide mainly because it is simple and inexpensive to produce. So accessible is radio that;

“even tribes without written languages in remote regions can connect with the world through simple, inexpensive radio sets” (Ibid. p17).

Kenya has experienced spectacular development of radio stations since 1992. By the year 2011, 301 FM radio stations were “on air” (MCK 2009-2011) and radio is said to be the most dominant source of news for most people in the country (MCK 2006). Open Society Foundations (2011) captures the wide diversity of radio in Kenya ranging from public service to commercial, community and religious radio stations. The Kenya Broadcasting Corporation (KBC) broadcasts in Kiswahili and English in its national service. It also broadcasts in several Kenyan ethnic languages such as Somali, Borana, Rendile, and Burji in for the Eastern region, Meru, Embu, Maasai and Kikuyu in Central region, and Luo, Kisii, Kalenjin, Kuria, Teso, Luhya, Suba and Pokot in Western region.

KBC also runs some commercial broadcasting such as Metro FM that transmits to major urban areas of Nairobi, Mombasa, Nakuru, Nyeri, Eldoret and Kisumu, Coro FM which transmits to Nairobi and the Mount Kenya region, and Pwani FM that transmits to the Coastal region. Following the liberalisation of airwaves in the 1990s, many private commercial radio stations were started including thirteen vernacular radio stations owned by Royal Media Services (RMS). Royal Media Services Company is owned by businessman Mr. Samuel Macharia. Radio Africa owns two

radio stations and two through Radio Holdings International which includes Radio Jambo. There are about twenty community broadcasting radio stations spread out in different parts of Kenya. The community radio stations such as Koch FM and Gheto FM serve diverse interest groups that rarely receive adequate attention in other media, like the slums dwellers in Nairobi. Similarly, there are many religious broadcasting radio stations again spread out in various parts of Kenya including Biblia Husema which broadcasts in Nairobi, Nakuru, Eldoret, Timboroa, Machakos and Lokochokio. Some international broadcasters like Radio France, China Radio, BBC World Service, and Voice of America have also been granted FM radio frequencies.

Among the radio formats, talk show is a rapidly growing genre across the board because it is cheap and easy to produce and it has a broad audience appeal (Hume 2010). In a research carried out by the Media Council of Kenya, talk show was among the leading radio genres in the country as indicated by 40% of 2,300 respondents being second only to music that attracted 58% responses.

## **2.1 Media Literacy**

Media literacy is an important requirement for people living in a mass mediated world. Jacquette (2007) suggests that people must have some media literacy in order to learn how to receive, process and use the content of news reporting responsibly. According to Devito (2009) media literacy is one's ability to understand, analyse, evaluate and produce mass communication messages. Mass communication in this regard includes communication contained in newspapers, radio and television, films, music, billboards, advertising, public relations, magazines, books, websites and blogs, newsgroups and chat rooms.

Media literacy is intended to help people understand how media influences them. Besides, media literacy is meant to help people to use communication and fully participate in culture.

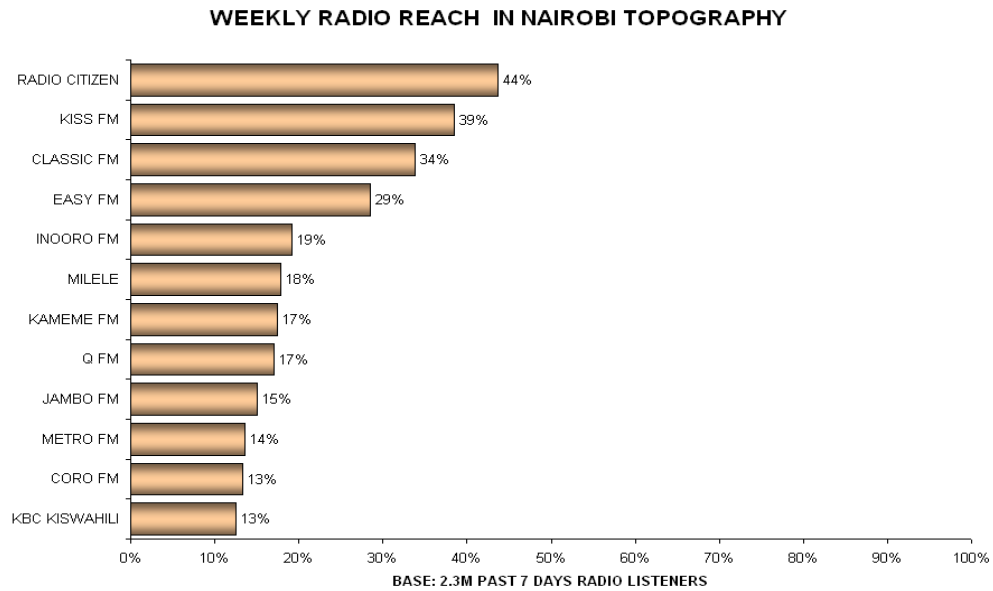
“It is essential to increase the media literacy of journalists, in particular, and citizens, in general to help them assess the value and truthfulness of the information they receive” (eJournalUSA (2007)).

One challenge posed in media literacy occurs at the evaluation level of media messages since it is coated by other factors such as race or ethnicity, culture or religious affiliation among other factors.

Giving some comparative rating of media messages, Gass and Steiner (2011) state that in the United States, people would look at issues such as source credibility, imagery or social cues and straight forwardness while other cultures may value fitting in and conformity of the group norm, not rocking the boat or hurting others. In such cultures, indirect strategies are stressed in order to avoid arguing or open disagreements.

## **2.2 “*Hutia Mundu*” Programme: An Overview**

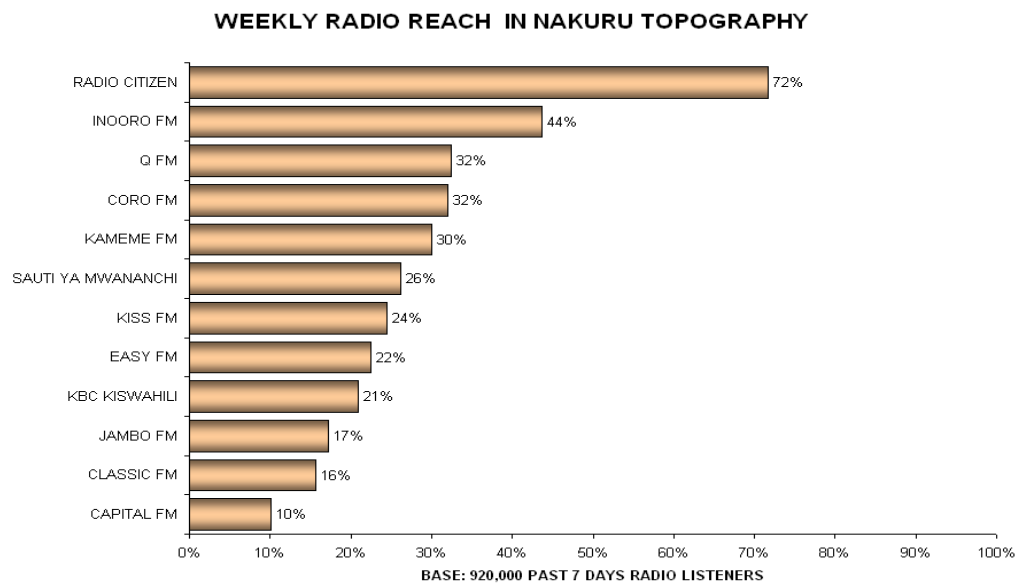
*Inooro* FM is one of the 13 vernacular radio stations owned by the Royal Media. *Inooro* FM broadcasts in Kikuyu language and it is listened in different parts of the country including Nairobi, where it is the most listened to vernacular radio station taking a 19% share of listenership as indicated in Figure 1 below.



**Figure 1: Weekly radio reach in Nairobi topography**

**Source: Synovate**

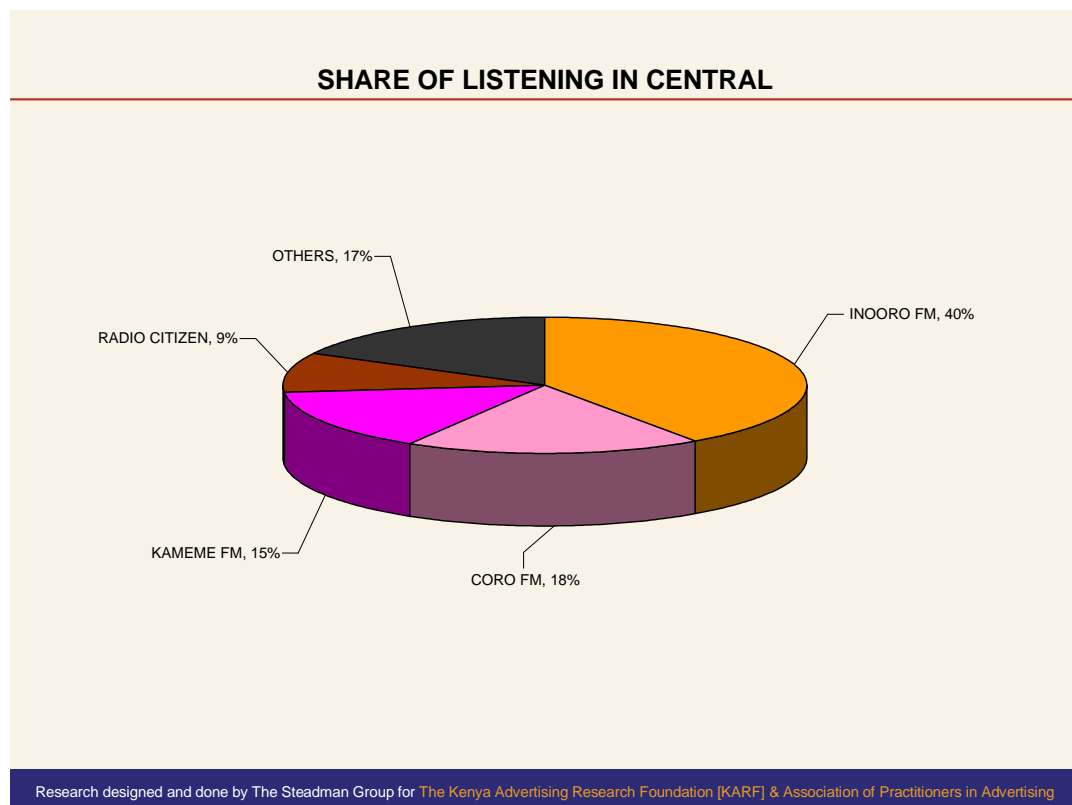
The radio station also transmits in Nakuru, in Rift Valley region where it takes a 44% share of listenership as shown in Figure 2 below



**Figure 2: Weekly radio reach in Nakuru topography**

**Source: Synovate**

*Inooro* FM is the most listened to radio station in Central province of Kenya boasting of an audience of 47.3% of the population in the region (Media Council of Kenya 2006). According to the 2009 national census, Central province region has a population of four million, three hundred and eighty three thousand and seven forty three (4,383,743) people. The Kikuyu community throughout the country is 6.62 million people (Otieno *D/N* Sept. 2010 pp1,4). A Survey by the Steadman Group in 2009 established that *Inooro* FM takes 40% of radio listenership in Central region followed by another vernacular radio station *Coro* FM at 18% which is less than half *Inooro*'s listenership as indicated in the pie chart below marked Figure 3.



***Figure 3: Share of listening in Central***

***Source: The Steadman Group***

*“Hutia Mundu”* is considered an adults’ programme, hence its timing when children are expected to be asleep. The programme has two presenters, in most cases a man and a woman who discuss a wide range of topics such as courting, marriage, divorce, homosexuality, masturbation and rites of passage among other issues. The programme is interactive and the presenters apply the use of anecdotes, interject the programme with a lot of laughter and allow comments and questions from listeners. Callers sometimes ask for advice in dealing with some of the issues under discussions. At other times callers share on the problems they are undergoing regarding the subject under discussion, or to state how the programme has impacted on them.

### **2.3 Media and Culture**

*“Hutia Mundu”* programme, the subject of this study, takes place within a specific cultural environment. Culture has been defined as everything that humans make, use, learn, know and believe and which includes accumulated knowledge, beliefs, ideas, values, goals as well as material objects that groups of people have ever invented or used (Perry and Perry 2009). Before the introduction of writing and formal education in Africa, the Africans used oral, participatory form of communication (Nassanga 2009). To-date, orality is a particularly important mode of communication especially in enhancing self-understanding, creating relationships and establishing an equilibrium between body, soul and the environment (Njogu 2009). Within the African context, traditional communication systems convey the world view, ethos and emotions of the people. They are couched in the original culture of the people and have an enduring aesthetic appeal (Doki 2009). While many people have lamented the changes in communication that have been brought about by the new information

communication technologies, Larson (2010) states that in a way, we are reverting to an aural/oral world.

The contemporary world is mostly mass mediated which tends to reduce the time for oral communication. One assumption that makes media an attractive field of study is that media messages and images constitute a powerful social, cultural and political force (Gallagher 1982:151). The mass media “constitute a primary source of definitions of and images of social reality and the most ubiquitous expression of shared identity” (Devereux 2003:7) posits that as the media are the largest focus of leisure time interest, they provide the shared ‘cultural environment’ for most people more so than any other single institution (ibid.). Media also have the capacity to reinforce existing cultural values, traditions, norms and mores of their societies whereby the audience learn the codes of conduct and behavior of their society which in turn brings conformity with basic values and cultural behavioural patterns (Ngome 2009).

One of the major concerns relating to the modern media, is that the use of ICT requires training. According to Momo (2000), training in Africa is mostly skewed to benefit men and excludes women, most of who live in rural areas. As a result, there are few female journalists who can inform and sensitize other women from a female perspective. Ndakwe (2003) describes TV as the electronic babysitter, one that shapes attitudes of young people. He further accuses the media of distorting consequences of sexual activities through its casual approach to sex which tends to persuade children that casual sex is either a cure for their personal problems or a means to making money and becoming successful.



There are other scholars who paint a gloomy picture of the media. Commenting on the present and the future of the media, Leon (2003) describes media as a cultural industry that has already taken shape, an industry that is exclusively governed by commercial criteria whereby the profit motive outweighs public interest. Leon predicts that the media will in the future provide abundant and free information which will nevertheless be banal and degraded. In a nutshell, quality information will be scarce and only accessible to those who are in a position to pay for it.

Carrying on the debate of the media as a culture industry, Holmes (2006) states that the industry has all the hallmarks of capitalist production whereby its products are standardized, emptied of aesthetic merit and capable of mass production. Holmes explains that in such a scenario, communication art ceases to be appreciated for its special ability to communicate, truth or beauty but for its marketability. He further argues that the outcome is that serious issues are relegated to the periphery unless they are promoted by music or film celebrities and in their place sex, car chases, and family disorders often handled in a petty manner are highlighted. Arguing on similar lines, Merrill (2009) says that there exists only a handful of truly serious, sophisticated, high quality media while the rest of the global media is compromised, of low and declining values and ethics and whose concern appears to play to “vulgar” audience interests by mainly offering entertainment and sensationalism disguised as news.

Discussing the effects of different types of media, Littlejohn and Foss (2005) compares radio to oral tradition and argues that orality creates a culture of community while literacy creates a culture of class and electronic communication creates a culture of “cells” made of groups pitted against one another. The said groups promote their

special interests. McQuail *et al* (1994) posit that there is new fear caused by the increase in the transnationalisation of the media which is equated to Americanization as well as the commercialization and privatization of the media. The coming together of European nations to form the European Economic Commission is seen to be another factor that has destabilized the national and regional cultures. It has created uncertainty of the represented cultures, whether and how they should be protected.

The other fear related to the media and the perceived notion that the media are run by powerful social groups is that the media could be used;

“to threaten accepted social distribution of knowledge and ideas which, in stable societies, tend to be integrated with established hierarchies of power and social control” (Gallagher 1982:151).

Sometimes the fear is founded especially in situations where the media is a highly trusted industry. Such a notion and understanding may explain the apparent desire for different groups, including the former established powerful hierarchies like religious organizations to own and use the media.

The Government of Kenya which considers culture as an integral component of development has made progress towards providing relevant, culturally appropriate and quality content in the country's education curriculum. According to the Director of the Kenya Education Management Institute (KEMI), “the State has made education content culturally appropriate by Africanising the curriculum and textbooks which during the colonial era had excluded African knowledge” (Kariuki 2013).

## 2.4 Importance of Language

Language, an important component of communication is defined as;

“the symbol system we use to communicate about issues, other people, our world and ourselves, it is also the symbol system we use to name persons, objects, feelings and things and to establish relationships with persons of the same and the opposite sex” Hamsun 2003:59).

Language has such far reaching implications that no human experience is free from its influence and categories of people being either male or female a largely linguistic constructions (Littlejohn and Foss 2005). Language and its use should be of great interest in mass media communication in that depending on the way language is used, it can produce great benefit or destruction to society. Larson (2010) posits that through the use of names, labels, definitions and stereotypes, language has sometimes been used to degrade, dehumanize and suppress groups of people such as the Jews, Blacks, and women. That observation elaborates the argument posed by Littlejohn and Foss (2005) that any language system has power relations embedded in it and those who are part of the linguistic system have their perceptions, experiences, and modes of expression incorporated into the language.

Interest in language of communication dates many years back where important philosophers like Aristotle recognized that carefully chosen language is a part of a successful persuasive strategy (Scudder 2010). Sapir-Whorf hypothesis states that the structure of a culture’s language determines the behavior and habits of thinking in that culture, an indication that a people’s world is built up on the language habits of the group (Littlejohn and Foss 2005).

Cultural differences are perhaps catalysits of the increasing vernacular radio stations and other local media to cater for people who sometimes feel either misrepresented or

misunderstood. Addressing the issues of coverage of African politics by American journalists, for example, Hawk (2002) states that some of the journalists attempt to be politically correct whereby they offer tribalism as the immediate explanation for political conflict. Besides, they portray Africans as being incapable of managing their own affairs.

## **2.5 Technological Changes and Narrowcasting**

In 1989, European regulators adopted rules that were geared to permit the free television programmes across borders (Hirsch and Petersen 1994). The rules contributed to a fast changing media landscape and led to an increasing number of television channels, increasing privatizations and commercialization. The happenings attracted new media operators in the process.

The wind of change gradually spread to developing countries and saw countries like Kenya liberalizing their airwaves. Hirsch and Petersen (1993) observe that the changes in the media have led to either polarized, segmented audiences based on their specific needs or into large audiences suitable for standardized media content. Within the new environment, the broadcast media, including the radio, has found the necessity to narrowcast in order to stay in the market. Narrowcasting is sometimes considered to be beneficial to radio. Baran (2006), for example, attributes the survival of radio to its local, fragmented and specialized formats.

Narrowcasting has to do with targeting information to a niche' audience. The information in this case is personalized to the requirement of individual users, just the way the internet does. Wahlstrom (1992) describes narrowcasting as the production of

mass messages for specialized groups. It is generally believed that the Internet is a narrowcast rather than a broadcast medium.

<http://dictionary.bnet.com/definition/narrowcasting.html>.

Neumann (2007) defines narrowcasting as “new domains of special interest and special purpose communication whereby like minded individuals band together and speak out spontaneously in response to a public concern, event or issue of self interest.” People from same cultural backgrounds living in the diaspora are among some of the major users of alternative media, especially the internet to keep in touch and address their specific needs. Among the obvious feature of in their websites is the use of their own language especially manifested by the use of African languages such as Kiswahili, Arabic, Somali and Ethiopian languages in websites which provide news, opinion, arts and entertainment (Biersteker 2009). The niche audience in regard to the programme under review, *“Hutia Mundu”*, is an audience that shares a common language and perhaps the same cultural norms and the programme could therefore fit into the definition of a narrowcast.

## **2.6 The Perceived Role of Radio**

Perhaps as an influence of history or heightened profit motive, the mass media in general and the radio in particular have been accused of engaging themselves in trivia, especially of the imported type, of caring more for the urban people and less for rural people and for mostly using foreign complicated language that the rural populace might not understand (Adesonaye 1990). Although this argument might hold some truth, there may be also some exceptions and perhaps that is why the debate on the media has not been one sided. There are scholars like Marshal McLuhan who

suggested that teachers would turn an outdated ivory tower into a modern-day control tower by plunging into the vortex of electronic technology (Griffin 2000), implying that they could use electronic media to educate. The negative perception of radio notwithstanding, governments and policy makers occasionally utilize radio to educate their citizens from time to time.

Jacquette (2007) describes the work of journalists as primarily discovering and reporting the facts of the world. Used properly, media have enormous potential in enabling people to participate meaningfully in public issues by providing them with knowledge and education. Media can also be used negatively and become;

“A vehicle of uncritical assumptions, beliefs, stereotypes, ideological and orthodoxies that blunt critical awareness and make participatory democratization difficult” (Nyamnjoh 2009:62)

Over the years the media have played key roles in different parts of the world. They have been creators of a discursive realm, mouthpieces of nationalism, democratization agencies, propaganda instruments for colonialists and local elites, and for expanding the political sphere (Hyden and Okigbo 2002). In many African societies, media have also made efforts to activate individual and community action in social transformation, and by engaging audience members, they have also played a part in the realignment of the understanding of the self, the environment and the community (Njogu 2009).

Media, especially community radio have been used in communication for development in Africa whose emphasis has changed from the modernization model with its emphasis on central planning to one of participatory responses to people’s grassroots organisations (White 2009). This new approach focuses on issues of culture, environmental protection, fostering indigenous knowledge and indigenous forms of

communication. The new trend is in keeping with the The McBride Commission's report. The Commission which was set up by UNESCO to address issues of balance of information flow between North and South emphasized the media's role in helping oppressed peoples gain independence and the right to expression and information (Grosswiler 2009).

## **2.7 Radio as a Medium of Education**

The media hold enormous opportunities to deliver education as a result of their ability to reach diverse types of learners regardless of age, social standing, and geographic location. Besides, the media have the potential to facilitate an expanded vision of education that encompasses formal, informal and non-formal models of delivery (Ngome 2009). The potential inherent in the media as useful tools of education has been recognised by different organisations and countries. Among some of the earliest attempts to use media as a medium of education was the Sesame Street broadcast, aired in 1969, which was the first attempt by a government to use media (TV) to try and achieve some educational goals for disadvantaged preschoolers. According to Severin and Tankard (2001) that was a bold step to reach a large audience and hold their interest by combining information and entertainment. Under the social responsibility theory, the media are expected to serve both the individual and society by providing education (Hiebert & Gibbons, 2000). The US government's attempt to serve the public educational needs led to the establishment of the National Public Radio (NPR) and the Public Broadcasting Service (PBS) in the 1960s to provide educational and other socially useful programs on radio and TV (ibid.). Among the objectives for the Nigerian Broadcasting Service on its inception on 16<sup>th</sup> June, 1952

for example, was that of providing special broadcasting services in the field of education (Adesonaye 1990).

Kenya has historically recognised radio as a useful tool of education. At independence in 1963, the country introduced a school broadcasting unit, a media service arm through the then Kenya Institute of Education (KIE). In 1965, the Unit was taken over by the Ministry of Education and renamed the Education Media Service (EMS) and entrusted with the production of multimedia learning resources ([www.kie.ac.ke/about-kie/history-of-kie.html](http://www.kie.ac.ke/about-kie/history-of-kie.html)). The Kenya Institute of Education (KIE) has since evolved to the Kenya Institute of Curriculum Development (KICD) established in 1968 and whose mandate include that of developing, disseminating and transmitting programmes and curriculum materials through mass media, electronic learning, distance learning and training programmes and materials ([www.kie.ac.ke](http://www.kie.ac.ke)). The school broadcast is aired through the state owned broadcast channel the Kenya Broadcasting Corporation (KBC). Ngome (2009) posits that the broadcast provided invaluable inputs for learners as a result of its richness of content, topicality and incisiveness. It was also accesssible to parts of the country that had poor educational environment including the arid and semi-arid areas occupied by nomadic pastrolist communities who could not otherwise access education. According to the Open Society Foundations (2011), the new role of a nationalized KBC after independence was to be a government mouthpiece which was to provide information, education and entertainment.

Some educational institutions in Kenya such as the Kenya Institute of Mass Communication (KIMC), Kenyatta University, Maseno University, Daystar University



and Moi University own FM radio stations which they use for training (MCK 2009-2011). The desire to use the mass media for educational purposes may be tied to the belief that the media are able to set the agenda for their audiences, and change societal attitudes (Ngome 2009). Apart from the structured educational programmes intended for primary and secondary schools, education through the media often takes the form of persuasive campaigns which could either be product-oriented, person or candidate-oriented or ideological oriented. Such campaigns which are directed at specifically designated market are expected to lead to adoption of a new practice (Larson 2010).

## **2.8 Educative Media Campaigns**

Media campaigns are persuasive in nature. Scholars admit that there are difficulties inherent in defining persuasion. One definition states that persuasion is;

“a successful intentional effort at influencing another’s mental state through communication in a circumstance in which the persuader has some measure of freedom.” (O’Keefe 2002:5)

Following the above definition, specific characteristics of media campaigns are that they are intentional, should be able to create positions in the audience minds, and cause the individually targeted audience to come together in the end with near identical behavior (Larson 2010).

It is believed that persuasion helps a persuader to win the hearts and minds of persuadees against formidable competitors (Mills 2000). Campaigns are expected to create ‘positions’ in the audience’s minds. This outcome is achievable where campaigns are intentionally arranged so that over a period of time, they can get the audience’s attention, prepare them to act, and then get them to act. Dramatising the product, candidate, idea or ideology for the audience and inviting members to

participate in the campaign's goal are among the characteristics of campaigns. They normally use sophisticated communication technologies to reach target audiences (Larson 2010).

Persuasive campaigns have been used to perform what Gass and Seiter (2011) describe as prosocial functions such as increasing awareness on issues of spousal abuse, homelessness and HIV transmission. Successful campaigns normally take cognizance of culture and cultural norms as recorded from real-life studies which reveal that;

“Within the context of HIV and AIDS, effective communication influences the social and cultural environment for their prevention, treatment, care and support. Communication is key for grassroots advocacy, the mobilization of political action, and harnessing of gender sensitive and culturally appropriate intervention strategies.” (Njogu 2009:125)

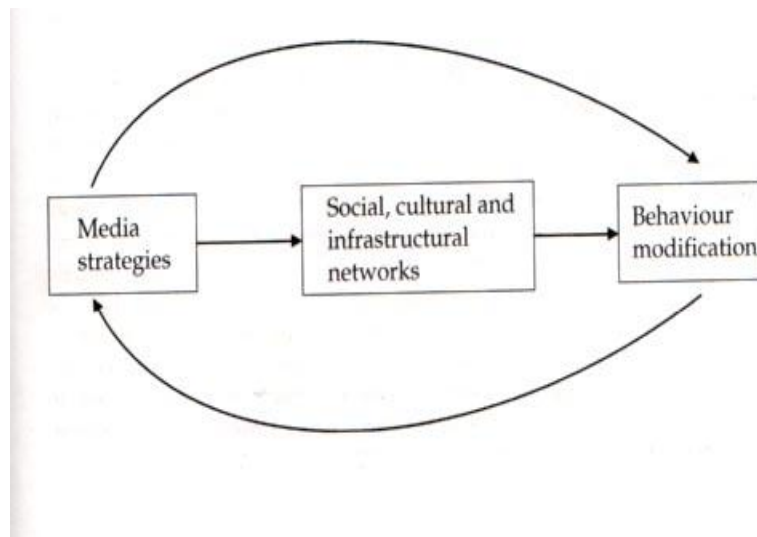
Consideration of cultural context of communication relates closely with the newer models of development communication which is more horizontal than vertical and which appreciates people's cultures and their indigenous knowledge. White (2009: 2005-2006) highlights the aspects of such communication as;

1. Giving attention to the local cultural values, including the religious values, that are the motivations for engaging in any kind of technology improvement;
2. The European or American model of development is not the universal model for the whole world. Rather, there are a “multiplicity” of models according to the local socio-cultural-political context. The horizontal interchange of ideas between people in various models is beneficial to all.
3. People who have been living in the authoritarian, repressive context of the modernization, strong-state model need to experience a space of empowering freedom to discover their capacity to take initiatives.

4. Development is not just introducing technology from the West but encouraging a process of socio-political change in power structure that opens a space of freedom for people's initiatives, knowledge and technical capacities.
5. That globalization is creating a network for promoting the ideas for an enormous number of localities, but that the local remains the most important context for people's initiatives.

Media can contextualize the above strategies for good effect using the model proposed by Njogu (2009) represented in the diagram below.

Media strategies in cultural contexts



**Figure 4: Media strategies in cultural contexts**

**Source: Njogu 2009**

There are several ways of gauging the success of persuasive campaigns. The Yale Five Stage Developmental model for example, looks at the identification whereby the persuader uses a brand name or logo that the recipients are able to identify or identify with, creation of legitimacy whereby the product, candidate or ideology is considered as a worthy, believable and trustworthy brand and, participation whereby the

legitimacy of the campaign blends so smoothly with the recipients that they are easily recruited to support it. The other indicators of success are penetration meaning that the campaign idea has gained meaningful share of the market which is enough to be noticed by the opposition. The final indicator is distribution coming at a stage that the campaign movement succeeds in rewarding its supporters in some way including the campaign living up to its promises (Larson 2010).

Njogu (2009) discusses some examples of successful media campaigns in different parts of Africa including *Our Neighbours, Ourselves* a radio drama used in Burundi to promote ethnic dialogue and unity between Hutu and Tutsi, *Tembea na Majira* (Move with the Times) a soap opera broadcast in Kiswahili through the Kenya Broadcasting Station which has covered a wide array of topics including milk production, marketing, domestic violence, child sex abuse, malaria, female genital cutting among others. South Africa has used storytelling for health using mass communication. In some areas where domestic abuse was an accepted norm, Soul City, a South African multi-media project serialized an episode whereby neighbours decided to break the cycle of abuse by surround the house of the abuser and collectively banging pots and pans. That action censured the abuser. Communities took up the banging of pots and pans which led to reduction of domestic abuse.

Although many media campaigns mean well for the audience, some of them do not succeed in their mission. A breast cancer awareness campaign in Kenya, for example was found confusing by some of the recipients due to language barriers. The recipients indicated that they would have preferred the material to be written in Kiswahili. The rural women would have preferred the material to be in their vernacular languages

(Muthoni-Thuo and Miller 2009). The two researchers, Muthoni-Thuo and Miller recommend that health communication should always be preceded by a strong research foundation to identify its target audience, knowledge, attitudes, preferences and abilities in order to avoid a mismatch between the communicator and the target audience members.

## **2.9 Agenda Setting-theory**

This research was informed by two theories, the agenda setting theory advanced by Donald Shaw and Maxwell McCombs and uses-and gratifications theory advanced by Elihu Katz and the Ritual model of communication by Holmes. The agenda-setting theory apportions great power to the media and considers the media to exert great influence on what the audience consider to be important issues (University of Twente [www.utwente.nl/cw/theorieenoverzicht/Theory](http://www.utwente.nl/cw/theorieenoverzicht/Theory)). Uses and gratifications theory on the other hand consider the audience as active, goal oriented users of media who choose the type of media they expose themselves based on their needs and the gratifications they acquire from the media. They also construct their own meaning from the media content which in turn influences what they think and do (West and Turner 2004). Although the two theories operate from two opposing perspectives, none of them can be said to capture the entire truth in the dynamic human realm and this study was interested in finding out whether and how the two theories complement each other in a real life scenario.

Agenda-setting theory which is a causal hypothesis suggests that media content influences the public perception of the importance of issues (Severin and Tankard 2001). Such influence occurs as a result of the media's ability to give prominence,

persistent focus and emphasis to any ideas and attitudes they consider important, which gradually become part of the legitimate public debate (Ngome 2009). Leon (2003) posits that the media shape the public space and citizenry itself as a result of the weight they bring to bear on the definition of public agendas and their capacity to establish legitimacy of certain debates. Agenda-setting normally occurs as a result of effective communication strategies that permit communities to engage in dialogue, become agents of change and agenda-setters (Njogu 2009).

The agenda-setting function falls under broad theories in the context of the social-cultural tradition that addresses issues related to the *medium* under the medium theory, the *audience* under the social action media theory and *agenda-setting* under media content and structure. According to Littlejohn and Foss (2005) the medium theory considers media to be quite important apart from whatever content is transmitted. The agenda setting function states that the media helps people in determining what to think about while the social action media theory regards the audience as numerous interpretive communities, each with its own meanings for what is read, viewed or heard.

Early agenda setting studies were carried out by McCombs and Shaw in 1968, 1972 and 1978. The 1968 research assessed the relationship between what voters in one community said were important issues in relationship to the content of media messages used during the campaign. Their findings were that mass media exerted a significant influence on what voters considered to be the major issues (University of Twente [www.utwente.nl/cw/theorieenoverzicht/Theory](http://www.utwente.nl/cw/theorieenoverzicht/Theory)) Accessed on 8<sup>th</sup> October, 2013).

The term agenda-setting is said to reflect the impact of news coverage on the importance accorded issues while the term priming effect has to do with the ability of news programs to affect the criteria by which political leaders are judged, Iyenga and Simon in McQuail (2007). Since its formulation around 1922, agenda-setting theory has attracted a lot of interest and continues to be updated. Newer arguments for example state that the media, apart from telling people what to think about can also tell them how to think about some objects. This is to say that through their ability of framing, the media are able to activate the people's interpretive schemas (Baran & Davis 2009), hence this study's interest in finding out the family life education issues that are given prominence by "*Hutia Mundu*" programme and whether the programme coverage contributes in their setting a family life related agenda in the audience

### **2.10 Uses and Gratifications theory**

Uses and Gratifications theory considers the audience to have specific motivations for selecting media programs (Griffin 2000) and the theory helps to identify issues such as; what audiences find enjoyable in a programme or show "was it the show's locale and basic premise? Was it the script/plot development? The talent who were cast? What exactly about these factors brought about audience satisfaction? And just what was that satisfaction anyway?" (Orlik 2001).

Scholars have attempted to classify the needs that audiences seek to gratify into four broad categories namely; diversion which is an escape from routine and problems as well as emotional release, personal relationships which is about social utility of information in conversations and a substitute of the media for companionship.

Personal identity or individual psychology is another need that serves to reinforce values or give assurance, provide self understanding, and reality exploration. Surveillance is the one that serves to give information about things that might affect one or will help one to do or accomplish something (Severin and Tankard 2001).

In the uses and gratifications theory, the audience member is credited with the ability to know his or her needs and to choose the media that meets and gratifies those personal needs Littlejohn & Foss (2005). Such needs often vary from one person to another. As Baran and Davis (2009) argue, a variety of sought and obtained human uses and gratifications of the media are related to a spectrum of media effects which include knowledge, dependency, attitudes and perceptions of social reality, agenda setting, discussion, and various political effects variables. That is to say that the same media uses can have quite different effects on various individuals depending on their background or differences in the way they experience content (ibid.). In the contemporary Kenyan context, citizens seek knowledge that helps them improve their careers and media outlets that enhance their cultural identity. Media outlets that appear to agree with individuals' political inclination become quite popular especially during national election time.

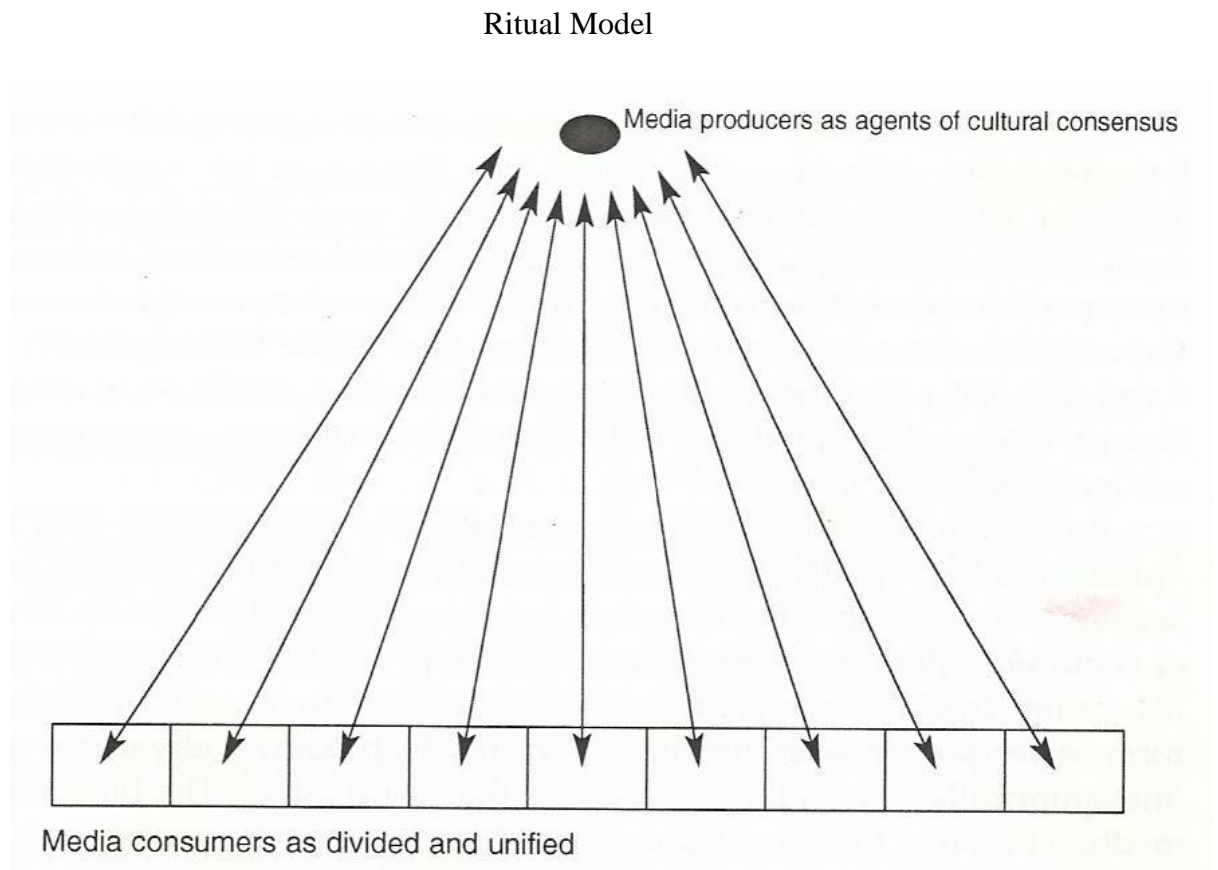
### **2.11 Ritual Model**

Some of the criticism of the uses and gratifications theory state that some people go through the mass communication environment while on a kind of "automatic pilot", that is, they are on a low level of attention and the listening can be labeled ritualistic. Ritual model also described as expressive model is linked to such terms as sharing, participation, association, fellowship and the possession of a common faith that



contributes to maintenance of society and more societal integration McQuail (2005).

The ritual model is illustrated below in Figure 5



**Figure 5: Ritual Model**

**Source: Holmes (2005 p 147).**

According to Holmes (2005:147) Media producers may shape audience tastes, but equally, audiences react to trends in broadcast as a whole and may sometimes withdraw their patronage, leading to changes in programming. Holmes argues, therefore, that broadcast is not entirely monological but is indirectly dialogical in that;

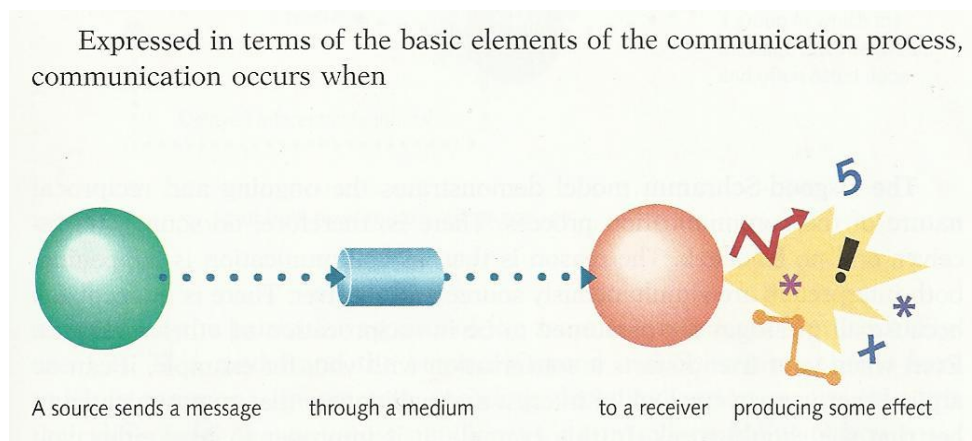
“there is reciprocity which occurs when media consumers also become producers” (Holmes (2005:147).

Ritual model tends to provide, at least partially, the criteria for responsible persuasion which normally has the following characteristics;

“Both parties have an equal opportunity to persuade and approximately equal access to the media of communication available, otherwise if one side imposes a gag rule on the proponents of the other side, then receivers will receive imbalanced view of the issues...and persuaders would reveal their agenda in advance as well as warn their audiences of any possible negative side effects of their advocated policies” (Larson 2010:25).

## 2.12 Conceptual Framework

In this study I borrowed some insight from Harold Lasswell’s model which described the communication process as one which answers the questions of Who? Says what? Through which channel? To whom? With what effects? (Baran 2006:5) as represented by Diagram 1 below (Baran 2007:5).



**Figure 6: Process of communication**

**Source: Baran (2007:5)**

In their discussion of the model, Severin and Tankard (2001) break down the questions so that “who?” is about the control of the message and looks at the gatekeepers or the communicator; “says what?” brings the idea of analyzing the content or information

from the communicator while “in which channel?” is about the media analysis. The question of “to whom?” is about receiver and audience analysis and “with what effect?” combines the communicator credibility and is also viewed as effects studies.

This study was specifically interested in the “who” aspect of the model, namely the producer and the talk show hosts of “*Hutia Mundu*” programme who in respect of the programme are gatekeepers, “says what?” or the content of the programme, “with what effect?” which sought to establish the type of family life agenda, if any, that the programme has enhanced through their content and in the audiences’ lives and the uses and gratifications the audience derive from the programme.

### **2.13 Family Life Issues**

Discussing family life issues is a daunting task considering that there are different types of family systems. Grunlan and Mayers (1988) list monogamy, polygamy, group marriages and serial polygamy as types of family systems. They describe monogamy as marriage where each person has only one mate and polygamy as relations that take different forms such as polygyny where one man has more than one wife, sororal polygyny whereby a man marries a woman and her sisters, polyandry where a female has more than one husband, and fraternal polyandry whereby all brothers in a family share one wife.

Grunlan and Mayers further explain that group marriage includes a household in which several men and women “have legal sexual access to one another” while serial polygamy is a rather sarcastic term used especially in the United States where one

person has several mates but one at a time. One could in the present day also think of single parent families as well as same gender families.

The broad variety of definitions has led Kabeer (1994) to adopt the anthropological approach which recognizes that there are many ways of recruiting people into household. There are those who are pawned, adopted, purchased, those offering domestic services or are temporarily sharing residence. Kabeer, therefore prefers the term household to the family. There are rules within a household that govern household production, acquisition and distribution of the resources essential for meeting the needs of its members. Some parts of the world are witnessing another type of family described as the same sex families or unions. According to Nussbaum (1999), 'gays and lesbians in Denmark, Sweden, Norway and the Netherlands are free to form a registered partnership that gives all the tax, inheritance, and other civic benefits of marriage.'

Given the diversity of definitions of the family, family life issues are perhaps as many as the number of families that are in the world. In order to address the issues scholars have come up with guidelines that help to identify major family life issues such as marriage. The definition of marriage according to Kilioba (2008:6) is that;

“marriage is a permanent union of an adult man and a woman as husband and wife, as long as they shall live upon the earth.”

Since marriage draws several people together, any problems occurring in the marriage institution tends to affect a wide range of relationships such as the couple, the couple's children, relatives, neighbours and communities.

The much publicized reports of “infidelity” by the internationally acclaimed golfer, Tiger Woods in the media in the year 2010 for example, not only hurt him but also his family. The accusations affected all the organizations that used to sponsor him and their brand names as well as his fans worldwide. A story in the *Daily Nation* of May 18, 2010:22 claiming that Tiger Woods had affairs with 120 women is an indicator of the number of people who are likely to be involved in the debate. The alleged 120 women, their families and confidants plus their lawyers can easily be affected. Wood’s wife Elin Nordegren was reported not only to have filed for divorce but also to have hired a top London lawyer to investigate her husband’s finances.

Any family life programme is therefore likely to touch on problems that afflict marriage, otherwise known as marriage stressors. Listing those stressors based on the magnitude of their effect, Gichinga (2005:25) breaks them as follows:

Stressor	Percentage
1.Communication	100
2. Abuse (physical, emotional)	23.4
3. Parenting challenges	21.0
4.Trauma (chronic & terminal illness)	13.7
5. Infidelity	13.1
6. Alcohol and Substance Abuse	12.6
7. Finances	5.6
8. Infertility and/or childlessness	4.0
9.Family origin (in-laws)	3.4
10. Sexual dysfunctions	3.0

Like Gichinga, Kilioba (2008) also mentions communication as an important factor in marriage and describes it as a unifying factor in marriage. In addition to communication, Kilioba recognizes finances, especially financial management, polygamy, adultery and lack of proper placing of in-laws as important factors. Several of the issues mentioned above find their way into the local media as shown in the headlines mentioned in the section that follows.

#### **2.14 Family Life Issues Covered in the Local Media**

Going through the press reveals just how many family related issues are entering into the public domain. Below is a sample of some of the headings that were carried in one issue of the Nation, (the *Saturday Nation*, February 20, 2010:3). On sex scandal, there was “Tiger not out of woods despite apology” of how Tiger Wood had been unfaithful to his wife. A story appearing on page 6 “Kirima assets row to be settled out of court,” was about a 52 year-old son of a wealthy father who wanted the court of law to enjoin him in the management of his father’s vast estate.

On other family life issues, Wambugu (*Sunday Nation* February 14, 2010) revealed how technology has interfered with courtship and other relational issues. Whereas the courting couple met in the context of larger social context such as neighbourhoods, schools, workplaces and families, now more love work is done through technology.

Wambugu’s argument was that while technology facilitates long-distance contact with a loved one, it robs romance of a lot of creativity that used to be there in the past. Such creativity included dodging other interested parties such as parents and teachers, the art of writing long love letters, and using the right words at the right time. According

to Wambugu, “I Luv U” through a text message may be replacing the former lovers’ long, expressive letters. Internet blogs and the Facebook could in some instances reveal all that a potential lover wishes to know about the other person, and this is true especially for the high-profile personalities like politicians.

Economic independence of women has also appeared in the media as an issue affecting marriage. In the article “War At Home” Wesangula (*Sunday Nation* February 14, 2010:10) states that marriage problems are attributed to the extinction of the alpha male, increasing independence of Kenyan women whereby the Kenyan woman is seen as being ambitious and assertive, neglect of cultural traditions, abuse by a spouse, finances, and not knowing a potential spouse well enough before marriage. Failure to take time to know a potential marriage partner may be related to the usage of new information communication technology. (Mukinda *Saturday Nation* February 20, 2010 p10).

### **2.15 Sensitivity of Family Life Issues**

Family issues are normally sensitive especially when they touch on people’s sexuality. To demonstrate just how sensitive sexual discussion can be, Schover (1997) uses words like men and women having trouble discussing sex, being tongue tied, and points out that ‘talking about a sexual problem to a partner can be threatening.

Other people have talked about the scarcity of sexual education. A respondent in Shehan (2003) for example laments that when people get married, they do not sit down with a syllabus guiding them on how to make marriage work. Sexuality is therefore open to different interpretations with sex sometimes being seen as taboo on the one

hand and as pornography on the other hand. As Helle-Valle (2004) posits, sexuality is many things to different people and must therefore be analyzed as part of their communicative contexts.

## **2.16 Research Gaps**

In dealing with this research on “*Hutia Mundu*” programme, I was conscious of the various gaps that exist in communication research especially related to agenda-setting studies. Griffin (2000) observes that the two proponents of agenda-setting theory McCombs and Shaw examined such aspects as the positioning and length of stories in newspapers, opening stories in newsmagazines, and placement as one of the first three news items or any discussion that lasted over forty five seconds in the television. It is noteworthy that most agenda setting studies tend to ignore radio altogether. Most agenda-setting theories are also based on news and tend to ignore other genres yet some genres like talk shows have continued to gain popularity.

Talk shows genre which proliferated radio and television from 1960s has continued to grow because it is cheap and easy to produce. In addition, talk shows have a broad audience appeal (Hume: Online resource). It is noteworthy that despite the genre’s growth in radio and television, scholars have generally ignored it. Erler, and Timberg (Online resource) argue that scholars neglect the genre because they consider it as a disposable form despite contrary pointers indicating that talk-show hosts are increasingly influential, that they speak to cultural ideas and ideals and that talk shows are actually histories of their times.



Discussing the impact of talk shows on culture, Matheson (2005:6) says that journalists, talk show hosts, soap operas and script writers seek to construe the world in a way that makes sense to the wider public by mixing specialist voices, translating them into common knowledge which in turn gives the media their power as cultural workers. More power of talk shows emanate from interactivity between show presenters and their audiences. Larson (2010) describes the modern day interactive media as the determining factor in deciding which problems our culture should concentrate on. Whatever the impact of such genres, lack of interest in talk shows by mass media researchers means that their short and long term effects remain unknown as argued by Frisby (1998). Without proper research, it may not be possible to know the true value of talk shows. Another gap has to do with the fact that most communication studies have been carried out in the Western countries under different environments and contexts from those of developing countries like Kenya.

The mini media that exist in the contemporary world as a result of narrowcasting that tend to increasingly segment audiences into smaller interest groups create yet another gap. Severin and Tankard (2001) define audience segmentation as dividing people into different groups mostly as a strategy used by advertisers in order to plan different marketing communication strategies. Severin and Tankard explain that audience segmentation is based on people's lifestyles who, through surveys are classified into various groups namely; 1. active opponents made of people who think the topic is important but disagree with your message, 2. active supporters who agree with you, 3. disinterested opponents made up of those who have little interest in the subject and disagree with your position, 4. disinterested supporters made up of those who do not have enough interest to be in the market for your message, 5. potential converts made

up those who have high interest in the subject but no firm opinion about it and 6. the uninvolved people who have no firm opinion and little interest.

Although it was not within the scope of this study to find out in which of the above categories the listeners of "*Hutia Mundu*" programme fitted in, I hoped to establish how they interact with the programme and whether they benefit from it.

Although "*Hutia Mundu*" programme is aired on Inooro FM radio station which is privately owned by the Royal Media Services, which is commercially run and supported by advertising, the station also has elements of community media. The definition of community in mass communication is not static. Karikari (2000) points out that communication discourses are influenced by such factors as the purposes and the character of the audiences for whom the media are intended such community may be residing in a particular geographic locality. They could also be spread out in various localities but sharing particular social, economic, cultural or political interest, vision or aspiration. Kikuyu language speaking community which spreads throughout Kenya and in the diaspora therefore falls under a communication discourse that is served by Inooro FM.

In view of the similarities of "*Hutia Mundu*" programme to community media, there are some research gaps that it has in common with other community media that need to be addressed. Wanyeki (2000) mentions two gaps that exists in research for and about community media which are of interest to this study. One of them is impact assessment which should explore the participatory process and the media content of programming of community media.

The other one is audience research carried, not by advertisers as usually happens but by scholars. whereby both quantitative and qualitative designs could be employed. Qualitative approach would be especially useful in assessing the media impact on the audience. Wanyeki further argues that research should move away from the common advertisers' approach which mainly focuses on urban audiences to one that gives focus to both urban and rural audiences.

Commenting further on training and research gaps related to community media, Karikari (2000) states that the research needs are considerable. Although Karikari's paper mainly addresses media in English speaking West African countries, the same holds true in East Africa. He proposes a content analysis of the past community media content and experience in order to indicate future directions. Such an analysis could help in determining the kind of training in the fields of technical, managerial and journalistic communication skills and knowledge. In addition, a study of literacy in the local languages can help in determining the limits of the community media.

Media practitioners like people in other fields are known to sometimes make mistakes. The difference is that mistakes made by media practitioners are likely to have more implications since they reach wide audiences. Many media problems according to Severin and Tankard (2001) are attributed to the education of reporters and editors as well as poor preparation before undertaking assignments. Education and training of media practitioners is therefore of great essence in media's fulfilling of their roles.

## 2.17 History of Vernacular media

Vernacular media has not grown in a vacuum and has, sometimes been prompted and influenced by political, social, economic, cultural, and technological forces. Missionaries were among the first people to set up vernacular media in Africa for religious and evangelical purposes. In 1859, missionaries started Nigeria's first newspaper, *Iwe Thorin*, in Yoruba language (Nyamnjoh 2005). In Kenya, the harsh colonial policies such as forced labour on Africans, taxation and racial segregation in early 1920s mostly contributed to the mushrooming of nationalist press which opposed paternalistic colonial policies and were agitating for independence. The ensuing publication of indigenous vernacular publications demonstrate how nationalists made use of African language media to protest against colonialism (Mazrui 2009). The first indigenous language press emerged as a result of what the indigenous people considered a lack of interest in the African cause in the settler controlled media. Nationalist leaders like Jomo Kenyatta, who would later become the first president of Kenya began a monthly journal, *Muigwithania* (the reconciler) which became a mouthpiece of the Kikuyu people and the eventual nationalist movement the Kikuyu Central Association (Hyden and Okigbo 2002).

Other indigenous publications like *Sauti ya Mwafrika* (the voice of the African), *Uhuru wa Mwafrika* (The freedom for the African), *African Leader* and *Inoororia Agikuyu* (The sharpener for the Kikuyu people) were also among the first nationalist publications did not have a smooth ride as they were alleged to be seditious by the colonial government (Mbeke 2010). After realizing that commitment toward independence was irreversible, however, the colonial government, allowed and even sponsored some district newspapers such as *Kihoto* (justice), a Kikuyu weekly, *Thome*

in Kamba and *Ramogi* in Dholuo. The state later sponsored the African broadcasting services, which aired local vernacular languages in 1953 with the intent of heightening propaganda against the Mau Mau and the nationalist movement. The African languages Broadcasting Services transmitted in eight languages, namely Luo, Kikuyu, Kamba, Kipsigis, Nandi, Luhya, Kiswahili and Arabic (ibd.).

In Kenya and other African countries, broadcasting was began by colonialists on the pretext of entertainment, enlightenment and education of the 'backward sections of the population' the Africans while indeed in some countries like Botswana, education funds were appropriated to the propaganda needs of the administration (van der Veur 2000). According to Mazrui (2009), the electronic media especially radio provided more compelling examples of the use of Africa languages for colonial ends thanks to the medium's relative affordability, accessibility to both literate and non-literate audiences and wide demographic reach. Use of local languages on radio was widespread in British colonies. The suffocating control of the media by colonial governments gradually gave rise to mushrooming of clandestine radio broadcasting in different parts of Africa which included including Algeria's Voice of Fighting Algeria, the Liberation Front (FRELIMO) in Mozambique and the Eriterian Liberation Front (ELF) which play a major role in the liberation from colonial rule (Van der Veur 2002).

The media in Kenya has experienced fluctuating fortunes in the post-independence era. After enjoying relative freedom since independence in 1963, Daniel arap Moi who became president in 1978 decided to use the media to entrench himself by turning media intellectuals into apologists for his 'nyayo' philosophy and putting government

pressure on media houses that would not tow the line. Munene (2009) mentions a then well known media personality, George Githii, a Moi loyalist being forced on the East African Standard as a Chairman and using the paper into becoming a promoter of nyayoism. Others who succumbed to the government pressure were Hillary Ngweni, the publisher of Weekly Review and the Nairobi Times, which later became Kenya Times and was transformed into a mouth piece of the then ruling party the Kenya African National Union (KANU). The media was expected to encourage every Kenyan to sing praises to the president. Although there continued to be some dissenting voices to the government pressure throughout the 1980s, it was not until the 1991 that the airwaves were liberalized which led to a proliferation of private FM stations (Mbeke 2010).

*Inooro* FM may be described as ethnic media. Georgiou (2004) describes ethnic medium as one that allows members of a group to communicate among themselves to share common information and common cultural tastes. Georgiou explains that there is a dynamic process that goes on in the construction of meanings in the media which involves the media producers, the media content and the media audiences. In agreement with Georgiou, I inquired into the three aspects of “*Hutia Mundu*” programme namely the programme’s producers, the programme’s content and the programme’s audiences in order to understand the dynamism of an ethnic medium. I explored the programme’s vision, mission, and expectation, as well as its impact on the audiences as relates to its agenda setting capabilities as well as the uses and gratifications it accords its listeners. In addition, I analysed the programme’s content all of which helped me to make some projections and recommendations for similar programme vernacular radio broadcasting stations.

## 2.18 Journalism Training

Journalism in Africa does not generally enjoy much respect and trust due to lack of professionalism. Poor performance in journalism has been blamed on lack of or inadequate training (Nyamnjoh 2005). But problems facing education programs in journalism are not confined to Africa but are worldwide as a result of fast changes that are leading to convergence culture. Scholars have identified four major challenges that call for attention in journalism educationnamely;

“increasing recognition and awareness of cultural diversity in society; the merging of entertainment and media industries, genres, and formats; the convergence of digital media technologies (multimedia); and the internationalization of media, journalism, and news flow” (Deuze 2009:133).

A major concern created by the convergence culture, as Deuze explains, is that it has created a culture of its own, blurring the lines between economic (work) and culture (meaning), between production and consumption, between making media and using media, and between active or passive spectatorship of mediated culture (ibid.). The challenges in journalism are compounded by the fact that education and training is still not a priority in the education and training programs of some governments and neither is it perceived as an independent academic discipline at some universities (Nyamnjoh 2005).

Recognising the important role of the media and journalism, professional journalism educators worldwide are calling for re-introduction of more critical reflective and normative skills into journalism education (Deuze 2009). An emphasis on education and training is being manifested in some specific ways. In Kenya, for example, the Media Council of Kenya (MCK) has called on the country’s Ministry of Communication to regulate journalism education through training. MCK has proposed

a change of definition of a journalist from the original one of “any person who engages in the practice of journalism and is recognized as such by the council” to one who “holds a diploma or degree in mass communication from a recognized institution of higher learning and is recognized by the council as such” (Berger 2009:272). While it is important to define a journalist, the challenge is not so much who a journalist is but who acts journalistically in the context of a local, national, or international news culture (Deuze 2009). On the way forward, Namnjoh (2005) proposes the type of journalist proper training should produce; one who has technical competence but does not, through his work lead to homogenization of perspectives or impoverishment and constriction of world views, one who is not aggressive and negative but critically distant and fair, one who avoids sensationalism or deliberate falsification of facts, one who avoids scapegoatism; that is giving impression that there is an individual, a group (ethnic, linguistic, religious, politica etc) or a section of society that is responsible for all the problems in that society, and one who does not just report but researches and interprets themes important to the development of society in the long run. and masters the language of communication in that;

“the language used by journalists must be accessible to as many readers as possible so that content can be followed without difficulty. The simple rule is that if one has something to say, one must say it in the language of those whom one is addressing. Many journalists in Africa today do not master the language, with the result that they present news and reports that look like outright lies” (ibid. 2005:97-98).

Three proposals that could improve journalism emanating from UNESCO include improving the capacity of training schools which covers infrastructure, curriculum, qualifications and experience of teachers as well as opportunities for media production. The second one internship and inhouse training including providing further training of freelancers and radio talk-show hosts, and, thirdly, linking with



community and taking a stance as regards media policy and freedom, including the freedom of community media journalists and bloggers (Berger 2009).

A Media Council of Kenya research listed Kenyan specific needs that have a bearing on journalism education and training which include;

- 1) Further research on the impact of Kenya media particularly on children which can inform the programming and content particularly among FM radio stations.
- 2) Production of local content.
- 3) Training of journalists on Code of conduct and practice of journalism in Kenya.
- 4) Development of a harmonized journalism training curriculum
- 5) Protecting the interests of media consumers by ensuring diversity of content and plurality in news sources
- 6) Setting of minimum qualifications to join the profession and encouraging media houses to invest in continuous training to enhance professional skills.
- 7) Continuous media literacy campaigns for the public to understand the role of the media in society and their responsibility as audience and citizens.
- 8) Need for safety and protection measures for journalists to ensure that journalists operate in a safe environment and are protected while on duty.
- 9) Media policies to be informed by research findings.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.0 Introduction**

The focus of this chapter is on the methodology used for this research that investigated the use of radio as a medium of family life education.

#### **3.1 Research Design**

This was a descriptive study aimed at ‘describing the state of affairs as it existed’ (Kombo and Tromp 2006). In addition, the descriptive design enabled me to determine ‘how’ or ‘why’ a phenomenon came into being, and also everybody that is involved (Grobbelaar 2000). This design was adopted as it enabled an investigation into why the ‘*Hutia Mundu*’ programme was established, how the programme accomplishes its aims, the audience’s perception and opinions regarding the programme, how the audience use the programme and how the programme gratifies them.

#### **3.2 Scope of the Study**

This study approached the research problem from several angles, that is, production and presentation of the programme, programme content and the programme audience. Approaching a problem from different angles entails data collection from different sources, using different techniques and multiple types of data analysis all of which help to ‘home in’ correct and useful findings (Eeden and Blanche 2000).

### 3.3 Research approaches

An interpretivist approach was used due to its appropriateness for the study. From an interpretivist's point of view, the purpose of research is normally to reflect understanding in a situation, the nature of reality is socially constructed and understanding of data is contextual (Willis 2007). Interpretivist research makes social reality intelligible and reveal its inherent meaningfulness (Puttergill 2000). The approach was therefore suitable in unearthing the nature of reality surrounding the role of a vernacular radio station socially constructed by different players including sources, content and audiences.

### 3.4 Research Methods

The four methods used for this research were:

- 1) Documentary study of the content of '*Hutia Mundu*' programme was carried out
- 2) Two face- to-face interviews were carried out with two key staff of Inooro FM, the Head of Department of Inooro FM and the producer cum presenter of '*Hutia Mundu*' programme
- 3) Four Focus Group Discussions comprising of married men, married women, unmarried men and unmarried women were held. The groups composed homogenous members of the target population and had similar age and similar marital status (Kombo and Tromp 2006). Each focus group discussion which was held separately comprised of six participants. The focus groups were made up of people who understand Kikuyu language, listen to the programme, and were willing to participate in the research.

- 4) Questionnaires were administered to listeners of *“Hutia Mundu”* programme in a field survey comprising of 150 respondents from Kiambu, Murang’a and Nyeri, the three counties where Inooro FM is widely listened to and Kikuyu language is widely understood.

### **3.5 Target Population**

The target population of this study included the content of all the *“Hutia Mundu”* programmes aired since 2004, all the staff of Inooro FM station, and all the listeners of Inooro FM in Kenya. The total number of programmes since the inception up to January 2010 were 1248 made up as 6 (years) x 52 (weeks) x 4 (programmes) =1248. Inooro FM one of the 13 vernacular radio stations owned by the Royal Media broadcasts in Kikuyu language and it is the most listened to radio station in Central province of Kenya boasting of an audience of 47.3% of the population in the region (Media Council of Kenya 2006). According to the 2009 national census, Central province region has a population of four million, three hundred and eighty three thousand and seven forty three (4,383,743) people. That places the listenership of *Inooro* FM at 47.3% of 4,383,743 at 2,081,200. The Kikuyu community throughout the country is 6.62 million people (Otieno *D/N* Sept. 2010 pp 1,4).

### **3.6 Sample and Sampling Procedures**

Several sampling procedures were used to select the required study objects and subjects. In choosing the content to be studied, I used a purposive sampling procedure which is adequate under certain circumstances. According to Kombo and Tromp (2006), the procedure is useful when studying past events and only a fraction of relevant materials is available or accessible. Rensburg (2000) posits that such a sample

can be chosen based on particular characteristics or circumstances. Since it was not possible to study all the the content created since 2004, this study covered a more manageable sample of 3 programmes aired in April 2011. Initially I intended to cover the whole month of April, 2011 but the staff at Inooro FM who kindly transferred the recordings to a CD format informed me that one edition could not be retrieved due to some technical problems. The choice of programmes aired in the month of April was that April is usually a school holiday in Kenya, a time when families get together and share family activities sch as weddings, parties and other family functions as well as time for family bonding.

One weakness with the subjective consideration I used in choosing the sample is that it could lead to misleading results. That weakness is however corrected by the use of other methods, especially the focus groups which were made up of people who have listened to the programme before, during and after the April 2011 period.

Two key staff of Inooro FM, the Head of Inooro FM and the producer cum presenter of the programme were purposivelyselected for participation in this research because they were directly involved with the planning, production and presentation of “*Hutia Mundu*” programme. They also possessed important qualities of effective respondent selection in that they were believed to be reliable for the study, possessed some knowledge about the topic being studied and were willing to share the information (Kombo and Tromp 2006).

Out of the more than two million listeners of *Inooro* FM in Central Province of Kenya, it was assumed that some of the listeners would also be listening to “*Hutia Mundu*”

programme. A nonprobability sampling of that population was used as happens in situations where there is no sampling frame available. In such a scenario, a researcher's judgment is used to select those subjects who have characteristics that are relevant to the study (Rensburg 2000). Listeners of the programme were chosen for two purposes. Twenty four people were chosen to participate in four focus group discussions. The groups consisted of six married men, six married women, six unmarried men and six unmarried women. Snowball sampling one of the nonprobability sampling techniques was used since the study participants were difficult to identify and hard to locate (ibid.). Another 150 respondents from the three counties were selected from the three counties, Kiambu, Murang'a and Nyeri through convenience sampling. As happens in convenience sampling, the respondents were found as they went on their work, showed interest in the research and were willing to participate (Kombo and Tromp 2006).

### **3.7 Research Instruments**

The study used several research instruments namely;

- A family life thematic coding sheet covering recognised ten family life themes otherwise known as marriage stressors. The coding sheet was multipurpose and helped to establish the amount of coverage of specific themes and the prominence given to specific themes by "*Hutia Mundu*" programme and gauge the themes most recalled by the focus group discussions. The prominence of the themes covered and the themes most remembered by the audience helped to establish whether the programme contributed to some agenda-setting.
- Interviews schedules with key staff of *Inooro* FM

- Questionnaire used in for individual ‘*Hutia Mundu*’ listeners

### **3.7.1 Family Life Thematic Coding Sheet**

One of the main challenges facing this study had to do with deciding the scope of family life education to be included considering that family life issues are inexhaustible and perhaps they are as many as the number of families in the world. For purposes of this study, therefore, I was guided by factors that have been described by Gichinga (2005:25) as marriage stressors and discussed in the previous chapter. For purposes of this study, I have regrouped the factors into ten thematic areas borrowed from the above list and broken them into categories as follows:

#### **Communication:**

- a) Not classifying needs
- b) Lack of listening
- c) Sulking or maintaining silence
- d) Secrecy or no sharing of information
- e) No transparency
- f) Lack of or too little sensitivity
- g) Stubbornness
- h) Talking through proxy
- i) Communicating through telephone or notes
- j) Ignorance
- k) Irresponsible

#### **Abuse (physical, psychological, emotional)**

- a) Physical abuse e.g. slapping, kicking, punching, burning and causing bodily harm

Psychological e.g. isolation from others, excess jealousy, possessiveness, mind control, economic/financial control.

- b) Sexual abuse e.g. unwanted sexual advances, unwanted sexual gesture, lewd remarks etc.
- c) Other sexual concerns: homosexuality, incest, bestiality

### **Parenting Challenges**

- a) Parents are too busy (do not spend time as a family)
- b) Poor modeling (not walking the talk)
- c) Neglect (one or both parents neglecting the family's physical, spiritual or emotional growth)
- d) Parents abusing children (in the name of discipline)
- e) Deficits and differences in parenting styles
- f) Failure to understand each other (i.e. between parents and children because of different worldviews)
- g) Solo parenting (responsibility of raising up children left to one parent – mostly mothers)
- h) Living in two households (due to economic reasons so that one section of the family living in town and another in the countryside)

### **Trauma (chronic and terminal illness)**

- a) Death in the family
- b) Disasters (natural e.g. flooding/earthquakes etc. man-made e.g. murder, robberies, rape etc.)
- c) Health related (e.g. heart strokes, terminal illness and HIV)
- d) Accidents: (e.g. motor-vehicle, fire etc.)
- e) Relocation (e.g. transfer)



### **Infidelity**

- a) Phone affairs (spending more time with another partner and not the spouse)
- b) Non-sexual partners (spending more time with another person and not the spouse)
- c) One-night stand (offender having an affair once and is usually found out)
- d) The chronic adulterer (offender having one other partner or several partners whom he/she decides to keep)
- e) Suspected infidelity

### **Alcohol and Substance Abuse**

- a) Early stage: (relief drinking to get away from pain or problems, drunk driving and memory blackouts)
- b) Crucial stage/middle stage: (absenteeism from work, poor job performance, financial problems, abuse or neglect of family, sexual problems sometimes resulting in separation or divorce; Moral & ethical behaviour changes because drinker not able to make sound moral judgments; Discernable physical impairments e.g. liver affected and physical signs indicating that things are bad.)

### **Finances**

- a) Acquiring/Acquisition of finances and poverty
- b) Accounting and expenditure (joint or separate accounts, saving accounts, children's, investment, business and secret accounts; who is responsible for paying school fees, car maintenance, buying food; Structural matters e.g. resident- relatives, house-help and other servants.
- c) Distribution of money e.g. giving to extended family members, friends, harambee, church, children's expenses, personal allowances e.g. beauty/hair care.

- d) Acquisition of property: communication and agreement on who should do it, type and venue of the property and who the property belongs to
- e) Private business or consultancy: who should the business belong to, signatory/signatories, who else in the business, sharing business related information.
- f) Property, wills, and inheritance matters e.g. matrimonial home – where it should be and type; Ancestral property whether a spouse can buy or dispose property when the other is gone; Will – should the husband, wife or both write a will.
- g) Self advancement and further studies: Cost involved, likely emotional financial, social implications from one spouse or both pursuing studies.

#### **Infertility and/or Childlessness**

- a) Causes of infertility: Sexually transmitted diseases, abortion, low spermj count, blocked fallopian tubes etc.
- b) Effects of childlessness: High costs on seeking a cure, exhaustion, far of what results may reveal, who is the cause and preoccupation with the issue to the exclusion of other marital goals, depression, anxiety and grief.

#### **Family of Origin (In-laws)**

- a) Assumption that male children are to take care of parents and siblings
- b) Assumption that sons are better than daughters therefore family exerting pressure and more children are born
- c) Residence: where the couple should live – is it in the husband's family residence
- d) Naming system: sometimes children favoured based on the side they are named after
- e) In-law interference: a “thorn in the flesh” – in laws wanting to dictate what should be done; mother refusing to let her son go; rich able in laws feeling the spouse

from a poor family will not manage to do what he/she should do; Unreasonable live-in- in-laws making impossible demands; Spending too much money on one set of in-laws

- f) Wife-inheritance: If the wife does not conceive or death of a husband
- g) Role expectation: Expectations of what a husband or wife should do based on the families of origin
- h) Cross-cultural differences: cultural attitudes

### **Sexual Dysfunctions**

- a) Male sexual dysfunctions: Erectile dysfunction also known as “impotence”, Rapid or Premature Ejaculation, (premature ejaculation is sometimes attributed to excessive masturbation prior to marriage), Ejaculatory incompetence or delayed ejaculation, Dyspareunia (which is painful intercourse)
- b) Female Sexual Dysfunctions e.g. Dyspareunia (painful intercourse), Vaginismus, (involuntary spasms and clamping of the muscles); Anorgasmia (difficulty in reaching climax during sexual intercourse)

I designed and used a coding sheet to analyse which of the above topics are mostly addressed in “*Hutia Mundu*” programme. The sub topics under each broad theme helped in indicating the angle or perspective of the topic the hosts take. A sample of the coding sheet marked Appendix 1 is attached at the end of this chapter. During the focus group sessions, questions were raised to bring out the issues of listenership of the programme including the benefits they acquired from the programme, and any expectations the programme failed to meet.

### 3.8 Data Collection Procedures

After obtaining the Moi University's permission and the Kenya government's permit authorizing the research, I approached the Royal Media, owners of Inooro FM who allowed me to interview their staff. They also agreed to provide the required '*Hutia Mundu*' programme content where and when possible. I then proceeded to Gatundu District within Kiambu county and obtained permission from the District Commissioner to carry out the research in the area where I hoped to get individuals to participate in the focus group discussions.

I chose the four groups from Gatundu District in Kiambu county for the following reasons: I am familiar with the location, having lived and schooled there for some time, approximately four years, I know some of the people in the area and they too know me; I enjoy a high level of respect and credibility and people would trust me and respond to my request without fear. These reasons ensured that the respondents were willing to participate in the research, share information, and it was also easy to create rapport between myself and the listeners which enhanced their confidence (Kombo and Tromp 2006).

I accessed audiences through government offices since such offices attend to many people and without segregation. Reaching people from such offices meant getting a wide diversity of people and chances of some of them being listeners of '*Hutia Mundu*' programme would be quite high. I therefore visited the District Education Office in Gatundu and made my request to the District Education Officer (DEO).

The DEO willingly asked his staff whether any of them listened to the programme. As it turned out some of them did. Two married women and one married man were listeners of the programme and they were ready to participate in the research. The three respondents were used to identify other people who qualified for inclusion in the sample (Rensburg 2000). One of the two women knew another friend who listened to the programme and was willing to ask the friend on my behalf whether she was willing to participate. She agreed. I then inquired from personally known contacts, men and women whether they listened to the programme and they said they did. After checking for their convenient time and venue, we arranged for a meeting with the married women and the married men focus groups which we held on 11<sup>th</sup> May, 2011 from 8.30 a.m.

At the preliminary stage, I explained to the team the research protocol. I also told them that only those who wanted to participate willingly could complete a consent form marked Appendix II. I also informed them of their confidentiality and on consultations, it was agreed that I could begin with the married women and have the married men's interview immediately after that. The separate FGDs were conducted between 9.30 a.m. 11.30 a.m. .

I reached the other two groups of the young unmarried men and unmarried women through a community youth group coordinator who I met during a schools' prize giving day in Gatundu town. Once we were introduced to each other, I asked him whether he had ever heard about "*Hutia Mundu*" programme. He told me that he was actually a fan of the programme. After some further discussion he said he was willing to coordinate the youth, that is unmarried men and women below the age of 25 who

listened to the programme, and facilitate my meeting with them. He did so and I met the group on 17<sup>th</sup> May, 2011. A bigger group, including (*boda boda*) motor cycle riders and newly married men had turned up and insisted they loved the programme and wanted to be part of the interview. I thanked them for their willingness to participate and gently explained to them that the rules of research allowed me to have only a certain number of unmarried men and women below the age of 25 years as had been agreed earlier. They said they understood and those who were married left voluntarily. I was left with six unmarried men and six unmarried women.

Before beginning the interview, I confirmed that the participants were listeners of “*Hutia Mundu*” programme, unmarried and voluntarily willing to participate in the research. I likewise assured them of confidentiality. I explained to each group separately the modalities we were to follow during the interview. After consultation with both groups it was agreed that I could start with the unmarried men and then move on to the unmarried women. The discussions ran from about 10.00 a.m. to 12.00 noon. All the focus group discussions were carried out in the District Education office board room which was kindly granted to me by the District Education Officer. Except for the unmarried women FGDs whose participants requested that the discussions be conducted in English, all the other three FGDs were conducted in Kikuyu language. The Kikuyu and the English versions of the discussions are contained in the attached CDs and labeled as per the focus groups.

Besides analyzing the content of “*Hutia Mundu*” programme and using focus groups, I also carried out face-to-face interviews with two key Inoro FM station staff, the HOD of Inoro FM and the producer who is also the host of the programme in order to

obtain biographical insight into their training and skills as well as understand the objective and ideology, if any, of the programme.

I introduced myself to the HOD through the telephone and then arranged to meet him in order to explain what the research was all about and seek his permission to obtain information from him and any other staff under him involved in "*Hutia Mundu*". During our first meeting I provided him with a formal letter of request marked Appendix I which he later responded with a letter allowing me to proceed. I followed up the meeting with several telephone calls through which we made interview appointments. I also visited the host in his church and introduced myself. I later interviewed the two staff at different times and different places of their choice and convenience. I have discussed the interviews' outcome side by side with the actual content of the programme and the listeners contribution later in this study.

In the field survey, I used a structured questionnaire made up of closed multiple choice questions which are easy to understand and answer. I chose to carry out a survey because of questionnaires suitability for large-scale studies, quick for respondents to answer and easy to analyse using statistical techniques (Lewin 2005).

Although self-administered questionnaires which I used could be mailed to respondents, I preferred to personally meet with the respondents and hand them the questionnaires which was a fast way of gathering the required data.

I used convenient sampling to select 150 respondents for the field survey carried out in Kiambu, Murang'a and Nyeri counties in central region of Kenya, indicated in the map below marked Diagram 7, where Inooro FM has a wide following.



**Figure7: Map of Kenya**

**Source:** [Upload.wikimedia.org/wikipedia/commons/b/bf/map\\_showing\\_counties\\_and\\_the\\_new\\_kenyan\\_constitution.g.f](https://upload.wikimedia.org/wikipedia/commons/b/bf/map_showing_counties_and_the_new_kenyan_constitution.g.f)



Fifty nine respondents were from Kiambu, thirty eight from Murang'a and fifty three from Nyeri respectively. The respondents were chosen through face-to-face encounters and the first criteria for their selection was that they had to be listeners of "*Hutia Mundu*" programme. Other demographic variables were their gender, male and female, their age which ranged from below 25 years, to 55 years and above.

The participants were either people who were met singly or in group settings e.g. institutions, such as colleges, hotels, government offices, or municipal councils. For people that I met individually, I introduced myself, told them about the research I was doing, inquired whether they listened to "*Hutia Mundu*" and whether they were willing to participate in the research. Once they agreed to participate, I gave them the form to read and answer the questions and return the questionnaires to me.

In any of the institutions, I first introduced myself and sought for permission from the managers or heads of the institutions to carry out the research. The managers allowed me to carry out the survey, not only among their customers and clients but also among their staff. I then personally informed the participants, of the research work that I was doing. I asked them whether they listened to "*Hutia Mundu*" programme. I further asked those who were listeners whether they were willing to participate in the research. Those who listened to the programme and were willing to participate were left behind while the other people were asked to leave. I further explained the respondents the purpose of the research and that the questionnaires were to be self administered by individual respondents on the spot as I waited for their filled in answers. A consent form filled by the participants in conformity with research ethical

requirements marked Appendix III is attached at the end of this study. I carried out the survey between May and June 2011.

### **3.9 Data Analysis Procedure**

Different methods of analysing and presenting findings were used in this research. The content analysis provided descriptive statistics that helped to organize, summarise and visualize quantitative data (van Eden 2000). Data for this study were organized and coded using different procedures and then triangulated. The different themes in and sub themes appearing in ‘*Hutia Mundu*’ programme content were isolated, classified, and recorded and their frequencies calculated. The data was then analysed and helped to show the role of the programme as relates to family life education.

The interviews with the staff of Inooro FM staff was recorded and its relationship to the content of the programme established. Responses from the Focus group discussions were interpreted against the content of the programme, their perceptions and opinions gauged against the aims and intention of the programme as covered in the programme and stated by the producers of the programme.

The individual programme listeners’ responses to the questionnaire were analysed using *Indicative Solutions*. Among the advantages of the programme is the fact that a researcher can input data from the field through a mobile phone via the internet to a specified computer. The package arranges and breaks down data in real time and simultaneously provides step by step percentages and diagrammatic illustrations as data is being entered. This means that the analysed data can be read on the screen at

any given time. The package is also user friendly and it was easy for me and my two research assistants to learn quickly and use it.

### **3.10 Ethical Considerations**

In concluding this chapter, I wish to state that high level of ethics was applied at every stage. Ethics, in this case, represent certain standards according to which a particular community or group agrees to regulate its behaviour. In this study, I strove to uphold professional ethical standards of honesty in gathering and reporting data, respect and protection of participants (du Plooy 2000).

Other ethical norms that I observed were clarity in the problem and purpose of the study, gathering relevant data, obtaining consent of all the people involved in the research, ensuring confidentiality and respecting the right to privacy Gregory (2003).

## CHAPTER FOUR

### DATA ANALYSIS AND FINDINGS

#### 4.0 Introduction

This chapter presents data that is triangulated from the content of “*Hutia Mundu*”, focus group discussions of the programme listeners, interviews of Inoro FM staff and the field survey of the programme listeners.

In order to meet the objectives of the study, I sought to understand the genesis, motivation, role and achievements of the programme from two key personalities from the station, that is the head of Inoro FM station (HOD) and the programme producer cum host. From the interview, I found out that the head of the station has worked in the station since its inception initially under another head of station before becoming an acting Head for nine months and then the HOD of the station in the year 2007. That means that he holds a lot of the station’s institutional memory which he willingly discussed. Besides, the head of station is also in charge of all the content of the station and was also part of the dream team that came up with the idea of starting “*Hutia Mundu*” programme.

During the interview, the Head of Inoro FM (HOD) explained that the establishment of “*Hutia Mundu*” programme followed stories that were circulating in the country that ‘the Kikuyu people were kind of laid back when it came to matters of sex’ and that ‘the topic was surrounded by a lot of taboos.’

He explained that as they further addressed the issue, they found that the Kikuyus do not have very affectionate names for their spouses and they even acted out their lack of affection in marriage situation.

“Other people, e.g. the Luo are said to be romantic. They walk hand in hand with their wives, they actually call their wives baby. Our people the Kikuyus, even when they walk with their wives on the streets, you want to lead and your wife follows, many miles.”

The on air survey led the HOD and his fellow colleagues drawn from the central parts of Kenya, namely Kiambu, Murang’a, Nyeri and some from Nairobi to interrogated the issue further, beginning by examining their own lives and decided that there could be some truth.

“We also know within ourselves that we will not discuss bedroom matters with anybody else or with a third party. I will not personally want people to know how I have sex with my wife and I believe also she would not expose it to anybody else.”

The team decided to move a step higher and engaged other people from their work place and homes in the discussion. The HOD recalls that they even started interviewing people on air about intimacy in relationships and also about romance.

“We started by asking people questions like the questions I started telling you about; are the Kikuyu men romantic? What is romance? What is love? Do people know what those things are? When a couple is in the house, what do they talk about? Do they talk about sex? Do they talk about love? Are they affectionate?” he explained.

People responded via phone calls or via SMSes. From those SMSes the team was able to gauge the topics that the station was going to discuss in the future. The responses also formed the basis of introducing the programme in that they provided the team with the topics that the programme was to address. The programme was to carry out

family life education campaigns which was to be based on the Christian Bible's definition of the family.

The team then decided that it was important to set up the programme which was to be a forum which could 'explicitly talk about sex in marriage so that all the taboos that go with the bedroom are exposed.' The programme was also meant to be a 'forum where people can express themselves and talk about themselves.' The HOD added that;

“We want to demystify many issues that go with marriage and try to bring out that aspect that a wife or a husband is a companion in marriage and see whether our people can perhaps adopt what we see in other cultures.”

According to the HOD, the programme was to cover topics on relationships for the married and those intending to marry.

Explaining the popularity of the programme, the HOD describes the programme as one of a kind and posits that;

“because as I said our people are not very open in matters of sex so they would like to know what other people say about it. What are other people's experiences about it. So that is what has brought the popularity of the programme”.

After establishing the programme's intended role, the team also decided that they wanted the family life issues to be addressed from the Biblical point of view. They therefore sought and employed a host of the talk show who was a counselor, and a pastor. The HOD describes the host as one who has knowledge on family issues and “an added advantage because he will talk about it with a lot of expertise, a lot of ease; and how he draws from the Bible and relates real life is a very clever way of doing it. So I think that has contributed to the popularity.” The occasional mention of the word popularity in relationship to “*Hutia Mundu*” programme is an indication that besides

the station's desire to serve its listeners, it also needed a person who had high appeal which is a normal consideration by media houses. According to Larson (2001), the appeal of the host is key when examining the potential of a talk show. *Inooro* FM therefore 'poached' a talk show host who was working for another vernacular radio station and had already built up some following.

Regarding the topics that were to be addressed by the programme, the HOD explained that sex was to be the focal point of the programme. He elaborated that there are other concepts that surround sex such as love and respect.

“Before you have sex, there must be respect because the moment you start going out of wedlock, then you do not respect your spouse. So respect is another one. There are so many topics that surround this core topic of sex that we keep discussing” he said.

He again specified that the reference for the topics was to be from the Bible, what the Bible says about sex and relationship especially relationship in relation to married couples.

The vision of the programme determined its name, “*Hutia Mundu*” which the HOD interprets to mean ‘touch someone’. He added that the programme deals with all issues of sex in relationship to spiritual teachings based on what the Bible says. ‘It also means the physical action itself, the myths surrounding sex, the cultural beliefs and modern beliefs.’ The HOD further explained that the myth has to do with the perception of how a Kikuyu man should be. He further stated that in the programme, the perception is weighed against the cultural notions of a polygamous marriage in which a man stayed in his hut and the respective wives lived in their own huts. The mode of communication was such that;

“when a woman needed to sire another baby, she would send her youngest baby to the husband’s hut to do certain things which would communicate the message to the man of the house.”

That partly explains the station’s finding that the Kikuyu which is the community under investigation in this study express themselves differently from other communities in what the HOD describes as a laid back manner. Explaining the meaning of modernity, the HOD said that it involves looking at the relationship today in its totality.

From the interview with the Inooro FM staff, it became apparent that ‘Hutia Mundu’ was meant to be a type of campaign. Communication campaigns are persuasive and they are designed to effect change. They have been used for various purposes such as reducing or eliminating alcohol consumption, smoking, promoting family planning and healthy lifestyles among other causes (Bettinghaus and Cody 1994). The expected outcome from ‘*Hutia Mundu*’ was to cause recipients to express themselves more in regard to sexual matters.

Gauging the ‘*Hutia Mundu*’ campaign success against the Yale model, I noted that the programme name ‘*Hutia Mundu*’ was an effective brand that does not only communicate but ‘tickles’ recipients and helps them to identify with the programme. As expected of successful campaigns, the name blends quite smoothly with the recipients as observed right at the stage of choosing respondents for this study. Respondents laughed at the mention of the name and were quite willing to be involved in a research relating to the programme. As noted during the focus group discussion and the field survey, the audience found the brand believable and trustworthy and they were willing to support it. The research respondents said they would not want the



programme to be stopped. The other important indicators of success is penetration whereby a campaign idea has gained meaningful share of the market which is enough to be noticed by the opposition.

The final indicator is distribution coming at a stage that the campaign movement succeeds in rewarding its supporters in some way including the campaign living up to its promises (Larson 2010). *“Hutia Mlundu”* rewards its listeners by gratifying their needs as reported by the respondents to this research.

In a separate interview with the programme's host who doubles in as the producer of the programme, the host confirmed that he was not working for the station when the programme started but that he completely changed the face of the programme when he joined the station. Like the HOD, he explained that *“Hutia Mlundu”* means touch someone. He however adds that;

“you are touching somebody every part of his body.”

He further added that it was up to the listener to know where, and why he or she was touched.

The host, unlike the HOD who deals with the programme at the more administrative, dream level, is more of the implementer of the programme. As would be expected, he gets into more specific details of the programme. Asked the kind of topics the programme handles, he said that although the programme deals with wide ranging issues, the topics could be broken into broad categories that included communication, sex, money management, and cleanliness and what he called God's prayer.

In a way of elaborating what each of the five categories really meant, the host explained that in the case of communication, he had discovered that “society does not know how to communicate.” He added that lack of communications skills has led many people to communicate negatively. He cited some incident in his childhood when his mother instructed him saying;

“Nindathii kuna ngu-i, urie irio icio ciothe cia mwana” (I have gone to fetch fire wood, you eat all the child’s food).

That was supposed to warn him not to eat his younger sibling’s food. He intended to teach listeners of *“Hutia Mundu”* how to communicate properly in order to avoid such ‘negative type of communication’ which he said was also exhibited among married couples. He argued that the purpose of communication should not be exchange of words but exchange of feelings.

Explaining his second category, sex, the host argued that many people do not know the meaning of sex and that they imagine that sex satisfies ‘downstairs’ while in reality ‘sex satisfies upstairs,’ meaning that sex is not just physical but also psychological. He further expounded that sex should satisfy couples psychologically and not just physically. In order for that satisfaction to occur, sex should be a well planned act which should involve proper preparation, especially the men preparing their female partners until they are ready. He bases his understanding of such preparation on the Bible Book of Song of Solomon Chapter Four which involves a step by step process of preparation leading to a climax. The preparation is contained in fifteen verses “in verse sixteen it is the lady screaming, please I can’t wait any more.”

Regarding the third topic addressed by “*Hutia Mundu*” programme which is money management, the host pointed out that men and women do not know how to manage their money. He gave an example where people go to supermarkets without a plan and “just buy whatever comes across.” Basing his point again on the Bible, he said that God Himself has plans even regarding the people He has created as shown in Jeremiah 29:11 “I know the plans I have for you.” He poses a question to emphasise his point;

“If God who is our creator has plans, who are you not to?”

He went on to advise that anybody who has no plans about his her future lives a haphazard life and is bound to fail.

Cleanliness which forms the fourth category is about “being clean in every area of life,” the host explained. He expanded the word cleanliness to include being presentable both in public and in private spheres. Adding some humour to the discussion, he said he does not want a situation where if he tells someone that he is at the gate, the person will not tell him to hold on there so that he can first sweep away the bones.

“God’s prayer” which the host places as his fifth category was based on a prayer otherwise known as Our Father’s prayer that was taught by Jesus Christ to His disciples. The host explained that the prayer demonstrates that “God is our source.” The host further argued that if people, especially women recognized God as the provider, they would stop being so dependent on their husbands or other men. In addition, the prayer would teach every person to honour God and also learn how to

live on this earth effectively since the prayer asks for God's kingdom to come on earth. The prayer would likewise teach people to stop trying to live in the past or in the future, but make the best of today because "God is a God of now." The host further pointed out that people who thoroughly understand that prayer would never commit suicide or even steal because they would trust God to provide for them.

Some of the topics mentioned by the two members of staff of Inooro FM, namely sex, communication, money management tend to fall in the ten thematic areas that informed this study since scholars consider them to form the backbone of family life education.

Although the HOD and the host mentioned only communication, sex otherwise named sexual dysfunctions and money management otherwise known as finances in the scholar's list of important issues, it was noted that the content of the three "*Hutia Mundu*" programme editions studied included all the ten thematic areas cited by scholars. In the sampled content for this study, some themes like communication, abuse, finances and infidelity were mentioned more times than the other themes. Communication was for example mentioned twenty three (23) times, abuse appeared sixteen (16) times, followed by finances which was mentioned fifteen (15) times while infidelity was mentioned eleven (11) times.

Other themes gained fewer than ten mentions such as parenting challenges and family of origin receiving five (5) mentions each, alcohol and substance abuse received four (4) mentions, while sexual dysfunctions received three (3) mentions and infertility and/or childlessness received only one (1) mention. The content also tended to spread

out through the sub-themes especially for the communication, abuse and infidelity themes where the content addressed all the sub-themes.

Communication scenario normally has a source who decodes his message, a message, the channel, and the recipient who decodes a message and sends his feedback. This study was not only interested in the sources and the message but also in the recipients of the programme. During the focus group discussions, the recipients who were asked the most memorable topics from the programme picked the programmes that seemed to have more meaning or relevance to them. As the focus group discussions revealed, although sexual dysfunctions was the least discussed in the programme content, sex listed was the most remembered one by listeners who mentioned it at least eight (8) times and even broke it into the two sub-themes of male and female sexual dysfunctions.

Various focus group discussions participants likewise recalled the communication theme and raised it six (6) times. Infidelity was the other theme that the focus group discussions recalled and raised five (5) times. The group discussions gave parenting challenges, finances fewer mentions of three (3) times each, while trauma (chronic and terminal illness) and alcohol and substance abuse received one mention each. The focus group discussions did not mention infertility and/or childlessness and family of origin themes as being most memorable. The specific thematic findings of the study based on themes discussed in "*Hutia Mundu*" programme and the programme listeners through focus group discussions and survey are discussed below.

#### 4.1 Sex (Sexual Dysfunctions)

Of the ten thematic areas that scholars consider to be important in family life education, Inoro's two staff members interviewed paid a lot of emphasis on sex. The station's HOD asserted that the target audience of "*Hutia Mundu*" programme is a community which is "not very open in matters of sex" and that the programme's central topic would therefore be sex. The programme host on the other hand argued that people did not understand the meaning of sex and he saw his mission as one of educating them on the same.

Going by data collected through focus group discussions, the programme seems to have hit their target as regards the theme on sex and set an agenda on the same. Asked the topics they remembered most from the programme, participants from all the four focus group discussions mentioned a topic on sex. The groups remembered the topics so well that they were able to discuss the content at length. Without any hesitation, a participant in the married women group discussion, said that she had learnt that "when you have a husband, there should be love." This love "which was called preparation before you go to bed, how it all starts, with its advantages and disadvantages depending on how husbands behave with their wives in their marriage" That statement may be tied up to what the HOD had said that there are many topics that are tied up to sex including love and respect. Many programme listeners had come to understand the two words, sex and love, to be intertwined and interchangeable in a marriage context.

During the discussions, the participants delved further into the topic and said that the programme had taught them of the necessity for husband and wife to satisfy each other sexually. For couples to reach mutual satisfaction, the group elaborated the important

tips they had learnt on how to be ready for sex. One of them is that a woman should not go to bed dressed;

“What made me happy is that one day I listened to the programme. I listened to the pastor explaining how we women carry ourselves and how our husbands want us to be. He explained that a woman should not go to bed dressed.”

The participant explaining that point was remembering the programme content so well that she even mimicked the host saying;

“You should keep your clothes away as you go to the bedroom and stop the nonsense of saying that you have to pray first for that act.”

Amidst some hilarious laughter, participants explained what the host had taught them that the sex act is automatic and should not call for prayers. Neither is it the time for women to tell their husbands stories or ask them questions. To demonstrate the seriousness of the sex act, a participant said that she had learnt that interrupting it could lead to marriage break-down;

“The husband is in the act and you start asking whether he has ever been to Nyeri that is something that can tear apart your marriage and make your husband to be fed up with you completely.”

Other participants recalled the host explaining that a man who had been asked that question during ‘action time’ was very angry. He responded that he has never gone to Nyeri and he will never go there.

Sex was equally high on the topics recalled by participants in the married men focus group discussion. Just like in the married women group discussion, participants in the group recalled the topic so vividly that they could even tell the Bible book that the host was referring to.

“I remember one topic that was featured, the topic was of the relationship that couples should have. It explained how they are supposed to prepare when in bed. I remember well the presenter referring to the book of Song of Solomon.”

Indeed during the interview with the host, he had mentioned the Bible book of the Song of Solomon as an elaborate step by step love act. Although the participant said he could not recall the actual chapter, he nevertheless explained what the programme had taught him based on the book that; “couples should start from the eyes contact, going like that, like that, like that.”

Dwelling more on the instruction from the book of Song of Solomon, some participants said that they had learnt that;

‘a man should never jump on a woman as if she is a bicycle.’

They had also learnt that;

‘unlike men, women take some time to get prepared for sex.’

The host had compared the women to charcoal stove which burns up slowly. The man was compared to gas fire, the one that goes on at once and lights up at once.

The group participants recalled some sex preparatory tips as they recounted;

“The preparation starts early, not only in the bed. It starts, maybe the way you came in, how you talked, how you came and called her my dear, or your bought her a present to excite her. This makes her heart happy. That way she is able to prepare well and to be ready faster.”

The participants added that when the preparation is done properly, the husband and wife are able to enjoy the sex act and none of them will be left dissatisfied.



Just like the host had explained during the interview for this study, several participants in the married men group discussion also recalled that the sex act was not merely physical but also psychological. They explained that;

“you don’t have to get to bed and start just like that. One should be prepared psychologically. Such an issue can start with your wife in the garden, at the fence, in the evening. Then as you go to bed, the mind is fresh and prepared.”

Individuals in the two focus group discussions, that is the one for the married women and the married men were able to relate cleanliness to the sex act as taught by the programme host who had mentioned cleanliness as one of his themes. A participant in the married women group discussion indicated that;

“I learnt that cleanliness is very important. He may come and find that you still look the way you came from the shamba. That’s why men go astray because when they go out they find other women who are clean and well kept.”

Other participants mentioned the importance not only of their personal grooming but also keeping their homes and surroundings clean. A participant in the married men focus group discussion stated that nobody should just get home from the garden where they were carrying manure and just get to bed.

Like the participants in the married women and married men focus group discussions, participants in the unmarried men and the unmarried women focus group discussions mostly recalled the various aspects of sex topic. Participants in the unmarried men focus group discussion highlighted one topic that had been titled; “*Hutia mundu na ndukahutie wakwa*” meaning touch someone but don’t touch mine. A participant explained that the programme was cautioning people not to get too intimate with another person’s partner. Another participant recalled another

programme which discussed situations where people were ‘married but still single’ meaning that the marriage was devoid of physical intimacy. The reason for that lack of intimacy was that

“sometimes the husband comes home drunk. He even forgets that there are some things he is supposed to be taking at night.”

It is apparent from this discussion that sometimes there are overlapping of themes. Here, a topic falling under this study’s cluster, namely alcohol and substance abuse finds its way to influences the sex act negatively. Other themes emerged as the unmarried men focus group discussion participants explained that lack of healthy sexual relationship affected not only the married couple but also their children.

“I would like to add that when people are married and living singly, this mostly affects the children,”

an issue which for purposes of this study falls under the theme of Parenting.

“They divide the children into camps. You find perhaps the wife might pull together the children who are named from her side of the family and therefore the family gets divided and becomes like there was no contract between the husband and wife.”

The participant added that because of the nasty consequences of frustration as a result of unsatisfied sexual needs, sex should be regarded very highly “we’d rather miss food but do the act of love.” Again sex was equated to love in this case. Another participant added that failure to meet sexual obligations also leads to couples looking for sexual satisfaction elsewhere, an issue that falls under the theme of infidelity.

Like it happened in the other focus group discussions, a participant in the unmarried women group discussion mostly recalled a sex related topic, masturbation.

“There was a time they were teaching about masturbation to the young people...They were telling us about the use of gadgets, how people have been

using gadgets, so they were telling the young people to escape from whatever they were doing...”the participant said.

The above articulation of the programme content demonstrates a sense of ownership for the programme by young, unmarried women. They see it as a teaching tool to them hence the use of the words “they were telling us.” The participants considered the topic to be relevant and timely in that masturbation gadgets appear to have penetrated the school system in Kenya. As one participant pointed out,

“you find out that they (students) have some gadgets ... and you (they) line up for that gadget”

Another participant remembered a sex related topic which warned men to stick to one wife and stop “*kutangatanga*” (having affairs with different partners). Another participant recalled a topic on marital status in which “I learnt about how to keep your husband always happy.” Elaborating on the topic, the focus group discussion stated that a woman must make sure that;

“you make love to your husband any time he needs it” if you have to prevent him from having “*mpango wa kando*” (extra-marital affairs).

The participant added that providing sexual satisfaction is the sure way of making a husband to stick to his wife.

According to some participants in the focus group discussion, “*Hutia Mundu*” programme had also taught them that making sexual requests should not be the exclusive right of a husband and that even a woman can ask her husband for the same. The suggestion received mixed reactions from other participants with one participant saying that;

“in the current society, men are the ones who mostly ask for it” and that “ladies are kind of shy.”

Some participants reckoned that it was alright for a woman to ask for sex from her husband. One participant pointed out that there is a difference between men and women as regards their sexual needs;

“if you look at what men like, they have to have sex every day given a chance...for ladies, it is quit different and she can go up to three days, even a week.”

This study was interested in finding out why the participants selected to listen to the programme out of the many programmes that are aired on Saturday night and why they remembered the topics that they had listed and discussed so vividly. Most participants in all the focus group discussions said the programme educated them. Regarding the most remembered topic on masturbation, a participant in the unmarried women focus group said that;

“I was helped in a way....I did get the information, I can reach to other guys and tell them this is not the right thing to do.”

Another participants described the programme as being open where the presenters “do not hide things from you.” Another participants added that the programme can help transform people to change their characters. It can also help them to reach others and help them to transform their ways of life.

Besides the educative quality of the programme, the focus group discussionparticipants described the programme as informative;

“You get more information ...for like that topic about masturbation...I was so much informed”

In addition, different participants in the group discussion described the programme presenters as people who are lively, and charming. Asked how they knew the presenters were charming, a participant said that she had not met them but it was possible to know people who are charming ‘by the way they talk you can tell.’ Another participant added that the presenters were creative and have “vigour and psyche.” She explained that to mean that; ‘they help a lot in making someone enjoy the programme. They make you laugh’. In summary the participants consider the programme to be entertaining.

Similar sentiments regarding “*Hutia Mundu*” programme’s role had been expressed in the other three focus group discussions. Most participants in the married women group discussion had pointed out that they had learnt a lot about healthy relationships between a husband and a wife. The participants acknowledged that the programme teaches people how to stay together and build their house. They said they appreciated the programme because;

“you are not taught these things by parents, it is not something that people normally talk about. One discovers these things for himself”

meaning that the programme acts like a school, and an important one at that in that there is no college that teaches people entering into marriage how to live together and lay a firm foundation;

“so it is good when you hear these things on radio, someone explaining these things on air.”

One participant especially appreciated lessons on sex saying that sex is a recurrent event and can not be ignored;

“It is an issue that repeats itself after two days in a normal marriage. You make love in a normal marriage every two days so it is very hard not to encounter such an issue every other day.”

There must be some justifications for the programme to take such a leading educative role in family life matters. According to a participant in the married women group discussion;

“the presenters sound like people who have the knowledge and understanding about what they are teaching, ..they have a wide knowledge of how homes should be run, they have experience and that is why they reach people and they feel they have been helped.”

In addition, a participant stated that;

“they impart knowledge well and they also teach while quoting from the Bible to remove all doubt.”

Elaborating on the importance of quoting the Bible in a specifically physical business, the participant stated that it helps people to know that what they are saying’

“is something agreed upon even in the presence of God. Quoting from the Bible helps a lot. ..they continue to boost credibility.”

In addition to the programme’s educative role, a participant said that the programme acts as a mediator in the lives of couples who have quarreled by reducing stress and causing them to laugh;

“Even when you have not been in good terms during the daytime, ...something is usually mentioned in the programme that makes you laugh and you start talking because you talk about the topic.”

Besides, a participant added that the programme has a way of reducing stress;

“truly when you were stressed, the stress level reduces. You start listening, you laugh, you review your life, and you start planning how you can move forward.”

So important are the said educative and aesthetic roles of the programme that couples remind one another to carry the radio into the bedroom because Saturday night is the “*Hutia Mundu*” night and they must listen to the programme, one participant explained. Couples even push forward their sleeping time in order to listen to the programme

“so we push forward our sleeping time every time the program is on so as to listen,” she added.

In the few occasions when the host is not available;

“we switch the radio off immediately and go to sleep. That means that during such times we even lack something to talk about.”

Another attraction to the programme for the group is that;

“the programme presenters are very funny people and they explain everything with a lot of humour,” one participant explained.

The humour creates a thirst for the programme and as another participant explained;

“the listeners keep on wondering when the programme will come so that they can listen. And when something is being explained to you and the speaker is adding some interesting things, you really get to understand.”

The participant described the presenters as humorous, exciting people who help listeners understand the lessons taught and make them eagerly await for the programme. Explaining further the programme’s benefits to them, another participant said that the programme helps them to build steady marriages;

“This programme helps someone to be wise, you learn something, you put to practice what you have heard, and you are able to build and change.”

Discussions in the the two men’s groups had similar perspectives of the programme with those in the women’s groups. A participant in the married men focus group discussion for example compared the programme to a school which progressively

teaches its students important topics and which should therefore continue being aired.

In that scenario;

“there are some in class one, two up the last class. As we move on, those in class eight will go, fresh ones then join in,” he said.

He added that in that “school” many people have been counseled especially in the traditional Kikuyu way of life in that the programme;

“is bringing back the traditional huts, ‘thingira’, where the counseling used to be done. It is where the elderly man used to live and people used to go there for advise.”

Another participant described the presenters of the programme as people who are well prepared.

“This is because the way they teach, one feels satisfied and there is no more questions arising from what they have taught.”

One participant said that the programme is so important that it should be made a national programme and be availed to other communities in Kenya. On whether the programme should then cease being aired in Kikuyu language, the focus group discussion suggested that;

“The kikuyu programme should continue being there but the same programme can be translated into Kiswahili or English and then sent to the relevant people who can broadcast it.”

The participant added that the topic could also be published in books so that those who fail to listen to the programme can read the material in books. The participant argued that the programme was so important to the listeners that if the programme were to be discontinued,

“the Kikuyu culture would come to an end in that there would be nobody to give equal counseling as the one given by the programme presenters”



Just like the participants in the married men focus group discussion, participants in the unmarried men focus group discussion also advocated for expansion of the programme by perhaps taking it to an English language station which is likely to be more listened to by young people; ‘because the young generation does not know the Gikuyu language.’ One participant suggested that the programme should be aired on Television for the sake of the young people since

“most of them are hooked to the TV, thus it would have a wider coverage.”

One member suggested that a magazine should be developed to cover the programme so that it can be a reference point for those who are not able to listen to the programme at night or those who may have listened but forgotten some points;

“but if there is a written document, you can remember and during your free time you can make references to it.”

Regarding the role of the programme, one participant said that; ‘we have heard the programme and it has educated us’”

Besides the specific group participants being educated by the programme, a participant pointed out that based on the call-ins he hear on the programme, other listeners have benefited equally.

“I have heard a woman and a man calling and testify; we used to live like this, but now, since we listened to the programme, the husband has changed.”

Another participant added the programme teaches them what their parents would not teach them and they therefore advocated for its continuity. If the programme was stopped;

“yet my dad and my mum will not teach me, then we will not have any luck.”

Another loss that the young people would suffer if the programme was to be stopped was lack of someone to ask intimate questions;

“Obviously I cannot ask my mother such a question, but a pastor like that one I can ask a question freely.”

A response from another participant was that the programme teaches;

“how a family should live, and to be the way God wants it to be.”

It also gives young men some courage in approaching ladies without fear;

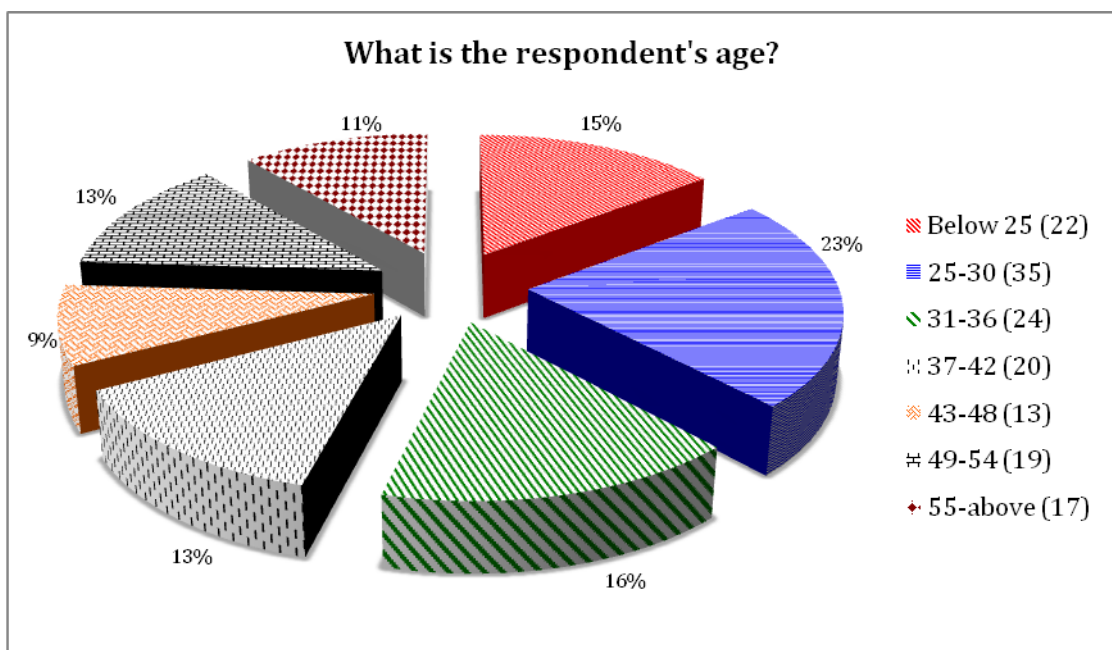
“from the programme you gain some experience.”

The participant explained that such experience was going to help them not only while courting but also when they get married.

Rating the programme, some of the participants in the group said they would give the programme 100% because the presenters “talk openly without hiding anything and they are open because they know they are not talking to children. They talk to grown ups. That is why they tell the children to go to sleep.” Another focus group participant said he would rate the programme at 80% for its persistence and ability to continue maintaining listeners’ interest over the years.

The responses from the four focus group discussions related well with the field survey that revealed that the listeners consider the programme’s roles to be. The survey respondents drawn from three rural counties in Kenya namely Kiambu, Murang’a,

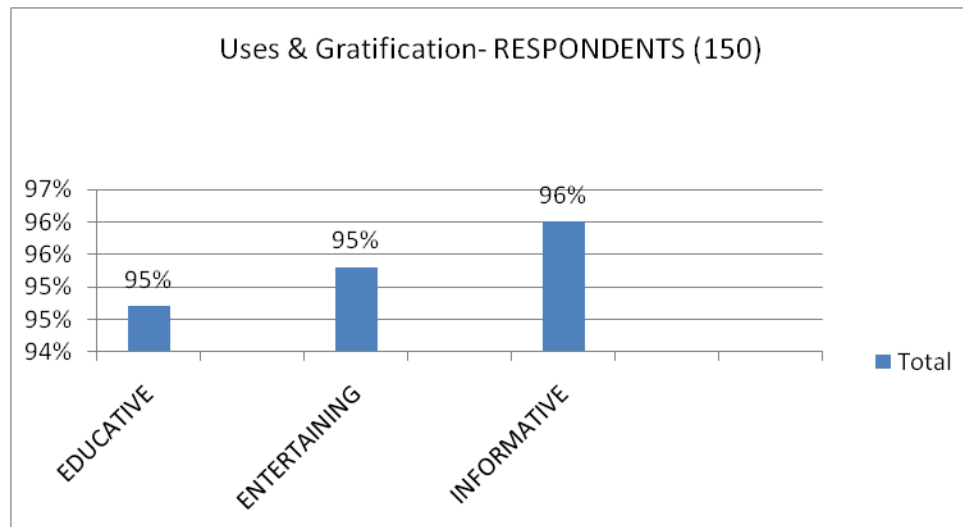
and Nyeri were born in Central Kenya region and working or residing in any of three counties. There are some who had moved from one of the three counties to the next either in pursuit of job opportunities, through land acquisition or through marriage. Seventy five respondents were males and seventy five were females. The youngest respondents were aged below 25 years and made up 14.6% of all the respondents while the oldest respondents were 55 years and above as per the Illustration below.



**Figure 8: Respondents age**

Source: Field data

On the uses and gratifications of the programme, ninety five percent (95%) of the respondents said they found the programme educative, a similar number of 95% said the programme was entertaining while a slightly bigger number of 96% said the programme was informative as indicated in the Figure below.



	EDUCATIVE	ENTERTAINING	INFORMATIVE
Total	95%	95%	96%

**Figure 9: Uses and Gratifications of “Hutia Mundu” Programme.**

*Source: Field data*

Following the sex theme, communication was rated as the second most memorable theme by the focus group discussions. Communication was also the most widely covered theme in the programme content of the three sampled programmes. The next section discusses how the communication theme was handled in the content as well as how calling in listeners and the focus group discussion interacted with the theme.

#### **4.2 Communication**

Communication is pervasive since issues, concerns, needs and interests are conveyed and addressed through verbal and non-verbal communication and it may therefore not be possible to entirely separate communication from all the other nine family life themes except in situations where communication theme or sub-theme is clearly spelt

out as emerged from some of the focus group discussions, the programme content and from calling in listeners.

During the married women focus group discussions for example, a participant recalled that in one episode of “*Hutia Mundu*”, women had been encouraged to discuss in-house matters with their husbands instead of gossiping about them. Narrating the episode;

“I have heard something that helped me a lot concerning love. You have started making love with your husband but he fails to get you where you wanted; instead of going out there to discuss with other women, you can find a way of telling him so that he may know that you are not satisfied,” the participant who appeared to be an enthusiastic listener of the programme said.

Some participants in the married men focus group discussion recalled the same or a similar episode where married couples were encouraged to solve their own problems without publicizing them. Giving the reason for recalling the programme, one participant in the group said that

“there could be a domestic problem between a husband and wife, the wife may exaggerate the issue yet it is a small issue that can be solved immediately.”

The participant explained that solving their own internal problems would lead to a couple living a good life. That is to say that listeners found the communication related issues relevant in real life.

Besides the programme presenter encouraging communication between spouses, the group discussion participant said that he also warned that communication should be relevant and timely and that there were times when some form of talking was unnecessary. The participant recalled one episode when the host warned women against raising irrelevant issues when the sex act is going on. In other instances, the host

warned them against seeking advice from the wrong sources. The warning had been illustrated through a story of a con man who passed as a pastor. A woman had gone to him to complain that her husband was going out of wedlock. The ‘pastor’ provided the woman with oil that she was supposed to smear, and the pastor told her to press it down. In the process of showing her how to press it into her body, he had sex with her. The participant explained that the teaching was quite useful.

“That programme really built me up because it showed me that even the pastors that we have are not straight forward because he is preaching to me and he still wants me.”

Participants in the married men focus group discussion also recalled how the programme host had related some form of communication to preparation for sex. The preparation starts;

“maybe the way you came in, how you talked, how you came and called her my dear, or you bought her a present to excite her. This makes her heart happy.”

The illustration demonstrates that the station HOD’s concern of helping the target audience to stop being shy and sexually laid back and even start coming up with endearing names for spouses is being addressed by the programme and being noted by the listeners. Besides, it also illustrates that the host’s desire that people should not only exchange words in their communication but should also convey feelings is getting across to the listeners. As the content reveals, the host devotes a large amount of airtime to issues of communication.

Right at the commencement of one of the sampled programmes aired on 2<sup>nd</sup> April, 2011, the host for example introduced a topic on lack of forgiveness in marriage and its consequences. The programme prompted calls from listeners which in turn lend to

more discussions, which sometimes appeared to digress from communication per se. This section analyses the “*Hutia Mundu*” content aired on 2<sup>nd</sup>, 23<sup>rd</sup> and 30<sup>th</sup> April, 2011 as it addressed communication issues and looks at how communication overlapped with other family life themes.

During the programme aired on 2<sup>nd</sup> April, 2011 the host suggested that forgiveness is important since it helped people to stop apportioning blame on others, prevents them from revenge and frees a person to live and let live and love. Forgiveness and/or lack of it is usually communicated verbally or non-verbally. The host went on to illustrate that pain, bitterness and sometimes inability to forgive are normally perpetuated by human words. He used the illustration of a story in the Bible whereby Jesus found a blind man. They wanted to trap him by asking, in mocking tones, who had sinned, the blind man or his parents. The host reminded his listeners that;

“this man was only blind but he could hear. .. The man heard the question so the response Jesus gave would have made this man live apportioning blame to the cause of his blindness.”

The situation was saved by Jesus whose answer was that neither the man nor his parents had sinned, but rather that “he was born like that so that God may be glorified.” The host explained that the answer was full of wisdom. It was unlike many contemporary answers that only help people shift blame to others.

The moral of the lesson was that people should learn to forgive even as Jesus forgave those who mistreated and even crucified him failing which people would continue to carry heavy burdens.

“My listeners, because of your unforgiveness you live in problems and struggles to the extent that some people have ulcers.”

A number of questions arose from the discussion. The co-host wished to know whether someone who was insulted and belittled as a child, was refused to watch television and told he would never own one could forgive his childhood tormentors. The host’s answer was that the person could forgive and move on. He emphasized that;

“To forgive someone means you don’t come back at a later date and say ‘hey you, what you did to me I have come so that ...’ no! no! that’s nonsense. If you forgive someone, you make them like dirt. You have no further use for them. When you meet you can say hallo.”

By making them ‘like dirt’ the host was implying that the person who forgives transfers the guilt to the one who had wronged him.

The co-host asked another question on what one can do if one person keeps on wronging him after every thirty minutes. The host’s answer was that;

“One of you is idle that is why you are in close proximity. What are you two doing? One of you is idle and an idle mind is the devil’s workshop – you get what I mean? Move away from him.”

The two pieces of advise can be contested from a Biblical point of view which the host later recalled based on the book of Matthew 18: 20-22 whereby Peter went to Jesus and asked;

“Lord, how many times shall I forgive my brother when he sins against me up to seven times?”

Jesus answered;

“I tell you not seven times but seventy times seventy.”



The mathematics total to four hundred and ninety times of forgiving,

“not in a lifetime but in a day,” explained the host.

In that case, the Bible does not teach anyone to make another person like dirt, that is cause him to feel guilty, or to necessarily move away from a person who wrongs him. Instead, the Bible teaches people to forgive and continue loving the one who had wronged them and even pray for them.

Further explanation from the host extracted from the book of 1 Corinthians 3:14 elaborates on love;

“which is patient, it is kind, it does not envy, it does not boast, it is not proud, it is not rude, it is not self seeking, it is not easily angered, it keeps no record of wrongs, love does not delight in evil but rejoices with the truth, love always protects, always trusts, always hopes always perseveres.”

After explaining what love is and its relationship to forgiveness, a listener called on telephone and gave her profile and recounted her bitter experience. Her story was that;

“She is the first born in a family of four children born of the same mother and the same father, her mother then married another man and they got other children whom she does not care to associate with on account of the fact that she and her siblings were not taken to school, an issue that causes her to be bitter towards her mother, her step father and step brothers and sisters. The step siblings were taken to school. She then married, got a child and parted with her husband and left her child with her husband. She does not have a well paying job and earns her living from washing other people’s clothes. She said that she would not want to reconcile with her husband because he was harsh to her.”

The profile alludes to blockage of communication at various levels; There is blockage between the woman and her mother, between her and her step father, between her and her step siblings on account of the woman’s bitterness against them. There is also a disconnect in communication between her and her former husband with whom they are separated. It is possible that there is little or no communication between her and

her son who lives with her husband away from her. Hope of reconciliation with the mentioned members of her family appeared remote, at least as indicated during the lifespan of the programme because she had indicated unwillingness to forgive the people who had wronged her. Asked whether she could forgive the people who wronged her, her response was “I am not able to.”

Several communication sub-themes emerge from this profile especially from the caller’s side. By choosing not to talk to the other people mentioned, the woman was likely to be carrying unclassified needs, was unwilling to listen, was still sulking, was keeping her secrets, was stubborn and was unwilling to change her ways. Besides showing communication problems, the profile touched on the theme of parenting since the woman’s mother, father and step father seem to have neglected her and her siblings by failing to take them to school.

In an attempt to persuade the woman to forgive, the host drew from a Bible story of a man whose name was Stephen who was stoned for preaching the word of God. When he was about to die he said;

“Lord forgive them for they know not what they are doing.”

The host added that even though Stephen was dying, he did not die in pain, bitterness or grudge.

“You are alive and have the ability to educate your child to beyond the bounds of your illiteracy,” the host added.

There were times when the host pointed at lack of communication being the cause of problems in marriage. In response to a woman who complained that she was denied her conjugal rights by her husband, the host related the issue to lack of proper communication. He added that some spouses never have rest because of unforgiveness in their hearts;

“No man can satisfy his wife sexually with all these problems. The same goes with a woman. You cannot satisfy your husband sexually with all the grudges and bitterness in you.”

Although some listeners accept the host’s advice, there are some who reject it and even retort that they would not follow it especially in a situation where listeners have experience high levels of bitterness. An example was that of a woman who called and said:

“Pastor, continue talking about bitterness, mine will end after I revenge. He defiles my marriage, beats me, abuses my mum, calls me barren because I have girls only, gives his family first priority. How can you forgive? To hell with forgiveness!”

On the same topic of forgiveness, the co-host raised another question that appeared to be hypothetical. He wanted to know whether a married woman who becomes unfaithful to her husband should later confess to the husband. The host’s answer was;

“That shows a high degree of foolishness by the woman. When you go to a hotel you are not served with a new plate but a clean used plate.”

A call from another listener demonstrated the pressure brought to weigh on families by both verbal and non verbal communication. The listener categorically stated that she hated her mother in law because she had quarreled with her husband because he was not giving her money. Following the quarrel the woman stripped naked, urinated on him and he later died. In this scenario, the quarrel seem to have graduated from being verbal to non-verbal communication of a mother-in law stripping naked and urinating

on a son both acts which are generally viewed as strong forms of cursing. Since the issue touched on a woman and her mother in law, it also delved on some of the problems that exhibit themselves as families of origin. One of the issues is a belief that male children are supposed to take care of their parents and siblings, even when they have their own nucleus families. In that case, the issue touches on finances, especially as regards to how a family should distribute its finances and how extended family members fit into the financial plans.

Other communication issues raised regarded a caller who expressed concern that his wife does things without informing him. That was similar to one caller who said that he keeps on telling lies to his wife. The two scenarios demonstrated an obvious form of lack of transparency and irresponsibility. In his response, the host discussed the issue of communication at length and warned listeners against carrying serious communication such as writing of wills or even sending text messages when they are either excited or angry since people might not be highly responsible when they are emotionally charged.

Other communication problems bordered on lack of or too little sensitivity and lack of listening. One example was that of a caller who had a problem forgiving his parent because;

“they quarrel over very small issues.”

The “*Hutia Mundu*” programme aired on 23<sup>rd</sup> April, 2011 coincided with the Easter week-end. During the programme, the host introduced the topic of wisdom and its importance. He related wisdom to the ability to accord respect to other people;

colleagues, husbands, wives, children and parents. He described some messages that were being sent through mobile phones regarding Jesus as being foolish, lacking of respect and grieving his heart. One of the messages implied that Judas had accused Jesus as having a lot of politics as a result of drinking wine. Another one stated “I don’t have credit. Please call Jesus and tell him not to go to Jerusalem. He will be killed.”

To illustrate his point better, the host used the analogy of the crucifixion cross and argued the fact that two thieves were on the crosses just as Jesus was did not make them equal to Him. Jesus was the Son of God. Although the two criminals had an equal opportunity to be in the kingdom of God, but one of them lacked wisdom, mocked Jesus and lost his opportunity.

By the same token, wives and husbands are not equal just because they sleep in the same bed. He had something to say about women who disrespect their husbands;

“The woman forgets that it is not her who was followed by the husband, it is the husband who convinced her and she followed him.”

He added that;

“The moment the devil removes respect from someone, that is when mockery sets in. The children no longer respect their father because their mother does not respect him. They forget that their father cannot curse their mother but he can curse them because they are not equal.”

The co-host picked the cue and recalled a story the host had told them of a man who had asked his children who their mother told them he is. When he asked the question the first time, the children said that the mother told them that he is their daddy. The man asked the same question another day when he was drunk. They told him;

“She tells us you are daddy when you are around, but when you are not, she asks ‘has this devil left?’”

During the programme, the host mentioned another form of disrespect especially directed to pastors, sometimes just because he shares the same plot with his members or because members of a congregation own and possess certain earthly possessions as their pastors. During the programme, the host sometimes uses real life stories based on his own experience to illustrate a point. He used one such experience to demonstrate what he meant by lack of wisdom by citing a case of a man who had sent him a text message which read;

“Pastor, I ejaculate too quickly when I am with my girlfriend. What can I do?”

He described that as lack of respect;

“How does he expect me, a pastor and Biblical counselor to tell him what he is supposed to do when he is having sex with a girl he has not married!”

The above stories no doubt demonstrated different levels of irresponsibility, insensitivity and ignorance in communication, leading the host to warn people, especially women against complaining that their husbands are not doing this or the other for them. “Stop complaining. Go back to the drawing board and figure out what is wrong.” He said that some people’s work is only talking and gossiping and titled the remaining part of the message “stop gossiping.” He based his message on proverb 17:27 which states that “He who restrains his words has knowledge.” He further cautioned listeners against gossiping which he based on Proverbs 10:19 which reads that;

“when words are many, they ensure that sin is not absent. But he who holds his tongue is wise.”

Emphasising on his warning he expounded on the Bible story of Miriam, a sister of God's servant Moses. Miriam accused Moses of marrying a foreign woman. God struck Miriam with leprosy which was not cured until Moses interceded for her. The host emphasized that there is power in words coming from a living person. He said that many people were blessed and others had their eyes opened by the words from Jesus when he was alive.

One telephone caller congratulated the host for his "wise messages." In response, the host responded that it is not everyone who appreciates him. He explained that some people see him as a stumbling block and a bad man. He added some advice to the effect;

"If you want to be known, avoid people. The people you avoid will know you and will talk about you. Those you open up to will not even respect you."

The host seems to be telling people to be careful on who they communicate with since there are those who would mishandle such communication.

The third and final edition of "*Hutia Mundu*" programme considered for this study was aired on 30<sup>th</sup> April, 2011. The host who said the programme would be a lesson on sowing and reaping declared that there is a new level of wickedness in the world.

"Nowadays there are people who have come up with new form of wickedness which do not have names."

The host pointed out that the wickedness was not confined to adults but was also to be found in children;

"A lot of children have come up with immoral behaviour which don't have names."

He cited a case of girl who was molested by her school mates in one part of Kenya. He attributed such behaviour to people failing to know who they are. The host used a reading in Psalm 82:5 to explain that humans are supposed to be gods and join God in the work of creating useful things;

“Instead of creating something useful, they create immoral things like a young man taking another man and they have sex.”

Acknowledging that children were at home for the holidays, the host pointed out that they were being warned against sex before marriage and they were not taking the warning seriously. Their response was that AIDS was an acronym for: “American Idea of Discouraging Sex.” In a form of summary for that section, the host posited that those who would ignore instruction and advice should know where they were heading. “Those who pass through the path known as ‘I don’t care’ end up in the estate known as ‘I wish I knew.’”

The host went on to demonstrate that careless, insensitive talk can cause embarrassment and shame. He narrated a story of a young man whose telephone rang while they were together. The young man asked the host to take the call and say that he was not around;

“He doesn’t know I am a pastor. He thought everyone is the same. So I received the call and said ‘hallo, how are you? We are with this guy here and he’s told me to receive this call and tell you he is not around.’ Do you want to speak to him?”

In so doing, the host refused to tell a lie on behalf of the young man and instead exposed his mischief to his friend who was calling him.



During the call-in time, one caller who described herself as a twenty-four year old house girl from a single parent family narrated her disappointment with her mother;

“I asked my mum about my dad. She told me ‘he died in a road accident.’ I do not like hearing about marriage,” she said.

In response to that complaint, the host encouraged parents to be more honest with their children. They could do so by explaining to them, where possible, that they separated with the dad, or the dad had another family and that getting involved with him could break that family. If there is no other family at stake, the mother should just let the child know who the father is.

Apart from communication and sex themes, Abuse theme which includes physical, psychological and emotional types of abuse was also widely discussed in the programme and received a total of 16 mentions. In spite of those many mentions, the focus group discussions did not mention the theme as one of their memorable topics. That notwithstanding, it was possible to observe the interactivity of the theme between the programme presenters and the listeners who called in and sent text messages.

#### **4.3 Abuse (Physical, Psychological, Emotional)**

During the programme aired on 2<sup>nd</sup> April, 2011, the “*Hutia Mundu*” programme host discussed issues that caused people bitterness and pleaded with listeners to forgive people who had hurt them. He explained that a life that is devoid of forgiveness is guided by negativity which in turn interferes with one’s future;

“You let your past to dominate your future and therefore stagnation sets in,” he said

He equated the situation to that of stagnant water which does not flow. Stagnant water is dead and;

“there are two things found in such water; mosquitoes and frogs.”

The host added that people in whose heart anger resides are fools;

“You in whom anger has continuous residence in your heart, the Bible calls a fool.”

The host and the co-host mentioned different types of abuse that people encounter. It included the physical, psychological and emotional types such as segregation of some children within the family set up. An example was that of a child who is not allowed to watch Television together with others, is insulted and told he will never own his own a television among other things. In response, the host gave an example of his life saying;

“My heart does not have a storehouse to keep the foolishness of remembering what someone did to me. Whatever he did is history. It is a story I give but that cannot hinder my progress. I don't have any bitterness. It has become a story.”

Specific cases of bitterness were brought out by call-in listeners. In one instance, the listener was bitter because her mother and step father had neglected her and refused to educate her and her siblings. Her step siblings were however, educated. She found the teaching on forgiveness difficult and stated her position;

“I can't forgive. Firstly education is the greatest inheritance you can inherit from your parents. We struggle and our mother isn't concerned.”

In her bitterness, she associated failure to go to school to her lowly status in life;

“I wish I got even to class three and know how to write; at least I would get a job.”

The woman who was separated from her husband was categorical that she would not go back to him because he was “harsh” to her. She did not disclose the type of harshness he exercised on her.

There were other callers who had suffered the same fate of rejection. One listener said he was unhappy about his absent father who had not been paying school fees for him and showed up when he was in form three meaning that the father had isolated himself from the child and had withheld financial support by refusing to pay school fees for the son. A similar story from another listener was to the effect was that of a man who stated that he was raised by a man who claimed to be his father and who told him that his mother had died when he was five years old. His father and the other children walked out on him and he had to fend for himself from that early age. He felt isolated and suffered economic and financial hardships.

Other types of abuse discussed during the programme related to people who tell lies to their spouses leading to the question;

“how can you forgive your husband who repeatedly lies to you over the same issue, and every time he says he’s sorry?”

Some scenarios raised by callers sounded more complex than others and exposed such high levels of bitterness that the callers did not even wish to receive help and were just venting. An example was that of a woman who called and said:

“Pastor, continue talking about bitterness, mine will end after I revenge. He defiles my marriage, beats me, abuses my mum, calls me barren because I have girls only, gives his family first priority. How can you forgive? To hell with forgiveness!”

In this case, more than one theme is involved. There are also for example parenting problems whereby a parent disregards and expresses distaste for his own children on account of their gender which can be classified as a parent neglecting the family's spiritual and emotional growth. Likewise, the family of origin (in-laws) are also dragged in this scenario whereby the husband is said to be biased in favour of his family and against his wife's family. A case of role expectation of what a husband or wife should do based on the families of origin seems to manifest itself in this scenario. It is not quite clear from the call how the man defiles the marriage but the word may stand for infidelity or such as that of a chronic adulterer who has several partners whom he decides to keep. The phrase could also refer to the man committing some generally unaccepted form of abuse such as engaging in sexual activities like homosexuality, incest or bestiality.

During the programme, there were more themes emanating from callers. There was, for example a woman who said she would not forgive her mother-in-law because she beat her and threw her out of her husband's house. The scenario brought out several themes such as the family of origin, which may be related to i) the residence of the couple, i.e. where the couple lives in the husband's family residence and ii) the mother in-law interfering with the marriage as a result of that proximity. The other issue has to do with abuse especially where the mother in law literally threw out her daughter in-law out of the house. The activity may have involved physical abuse such as slapping, kicking, punching and other methods that could cause bodily harm.

The host advised that there was no need of blaming the mother-in law but instead the woman should blame her husband for continuing to live with his mother which proved

that he was still a child which by extension meant that the mother had the right to discipline and spank both her son and his wife because she still considers them as children. There were other cases of abuse that involved in-laws. An example is that of a woman who said that her mother-in-law had been cruel to her, had taken items from her house and threw her out when her husband died. In her case, there was an overlap between abuse, family of origin (in-laws), and the psychological abuse of taking the items from the other woman's house which may be a form of i) creating economic and financial control and ii) throwing her out which may be physical and likely to cause bodily harm.

Stories and anecdotes are commonly used in the programme. During the programme under review, the host narrated a story of outright physical abuse nature. It was of a woman who told him;

“My husband is a pastor but he beats me and threatened to kill me with a ‘*panga*’ (sword). Tell me what kind of a pastor is that?”

In response, the host related the issue to the message of Easter and posited that he could not point a finger even at such a pastor who beats and tries to kill his wife in that Jesus intercedes for him.

Other types of abuse were of sexual nature and included. During the “*Hutia Mundu*” programme aired on 30<sup>th</sup> April, 2011 the host recalled the story that had been covered by the public media of a girl who had just then been sexually molested by her schoolmates in Kirinyaga District. The host mentioned other forms of “wickedness” afflicting society such as “people engaging in destructive activities such as man having sex with another man.” For purposes of this study, the issues fall under sexual abuse

which include homosexuality, incest and bestiality. Sexual abuse also includes sexual advances, unwanted sexual gestures and lewd remarks are made.

As it emerged from the programme, some sexual abuse was committed by close relatives, spouses and associates of the victim. The host, for example, told a story of a woman who had called him to report that her husband had been sodomising her for five years until she had become depressed and mentally disturbed. In addition, the host stated that other men were having sex with their children and house girls.

There were other people who had suffered other forms of sexual abuse. One woman caller said that she was raped by her brother. Another woman narrated that she had been raped by a man who later asked her to marry him.

At some point in the programme, listeners were asking how they could overcome their wickedness. One woman called and explained that;

“she is a mother of three children whose father had been violent and disliked children.”

She added that “she had inherited the violence” and wanted to know how to overcome that. The host responded by singing a song which called on people to believe and trust in God. By doing so, they would be able to leave their problems behind. He then recalled a Bible account whereby Paul told Timothy, a younger man to flee from the devil and he would in turn flee from him. The host encouraged people to take responsibility by stating that “when a person is HIV positive, it is not the devil that dies but the person. If you get into smoking, alcohol and adultery, you are the one who

gets hurt.” He added that in the same way that one decides to do evil, one can also decide to do good. One can therefore stop doing the wrong things.

Moving on from abuse, finances was the third most widely covered theme in the programme receiving 15 mentions although it did not feature as one of the most memorable topics and was only mentioned three times by the focus group discussions.

Below is a discussion of the finances theme.

#### **4.4 Finances**

The host delved into the topic finance during the three programmes under review although none of the programmes were specifically headed finances. In some instances, the topic originated from an issue that the listeners had raised. An example is of one woman who had three siblings and whose mother had married another man and got other children with him. She complained that her mother and step father neglected her and her siblings, refused to educate them and instead educated the step siblings. Due to her lack of education, she would only earn low amounts of money from washing other people’s clothes. That scenario related to parents who have economic and financial control over a child and have opted to use their money on some children and not on others. By failing to invest in the woman’s education and that of her siblings, the children’s self advancement is stagnated, they are unable to acquire adequate finances for their lives which in turn leads to poverty.

During the programme aired on 23<sup>rd</sup> April 2012, the host at some point directly touched on the theme of finances. He stated that there is stress in many homes causing men to commit suicide. The stress is caused by factors such as unpaid loans, women

earning more than their husbands and looking down on their them. The topic touched on the sub theme acquisition of finances and poverty. The host's comment implied that when a woman earns more than the man, she is seen or considers herself to be the richer partner which in turn relates the man to poorer status. That state of affairs leads to conflicts in the family.

The host went deeper into financial matters when he warned listeners against acquiring wealth in a corrupt manner. He posited that such wealth does not provide a good foundation for one's children. He contrasted it with wealth acquired in an honest manner and stated that those who get wealth honestly, God will bless them. According to the scholar's classification of the theme on finances the host's warning would fall into two sub-themes namely acquisition of wealth and the related sub-theme of wills and inheritance in that it mentions children who are the likely inheritors of such property.

Some of the corrupt ways of acquiring and spending wealth corruptly were addressed in the programme aired on 30<sup>th</sup> April, 2012 and included;

“selling drugs in order to get rich, drive big cars while turning the consumers into garbage,” which the host condemned.

The host was referring to effects of drug especially such as poor health, inability to think and or work and eventual death. He also advised men to stop giving money to girls for abortion which he equated to killing an innocent child. He proposed that instead of an abortion the man could, with the girl's agreement and consent secretly help to bring up the child. Following that advice, the child would be considered as part



of an extended family and be included in the distribution of wealth as well as property, wills and inheritance matters.

The discussion prompted a call from a listener who described himself as a farmer who stated that

“I used to buy stolen goods like fertilizers from my neighbour and I have become rich. But from you teaching today, I realized what I was doing was wrong. What can I do? Although I stopped buying them. I feel guilty”.

In response, the host used scriptures from the books of Jeremiah 17:9-11, 2<sup>nd</sup> John 9 and 1 John 1:6 to advise him to confess his sins to God, seek His forgiveness, stop sinning and he would be set free.

Other finances related issues discussed during the programme which was titled as “sowing and reaping” the host challenged young men who run to give their strength to old women who have money, a direct reference to acquisition of the money by poor men from rich women. The point referred to young men engaging in sex with old women in exchange for money. He supported his discussion with a reading from Proverbs 5:9 which is a warning from a father to his young son which states ‘least you give your strength to others and years to one who is cruel.’ He elaborated further that;

“young men are running to old women to give their best strength to these women just because of money. They will not even have children with these women and name their mothers and fathers.”

That is a strong comment to a community that values children greatly and children are believed to perpetuate the names of their ancestors. Children are therefore named after the parents, sisters and brothers of the a couple in a systematic manner starting from the husband’s father or mother, depending on the child’s sex followed by the wife’s father or mother.

The host did not spare other members of society from the ethnic community whom he accused of greed for money;

“People in Kikuyuland, teachers, parents and children have become so money minded that even children have refused to go to school,”

That means that acquisition of finances was elevated at the cost of acquiring education.

From the host’s point of view, children did not only refuse to go to school but when they attended training institutions like polytechnics they would;

“steal tools meant for teaching them courses like masonry and carpentry which they would then sell.”

The money so acquired would be used to buy *boda boda* (motor cycles) which they would;

“ride without being trained and end up in accidents.”

In so saying, the host was helping his listeners to understand the futility of what the community was doing by exchanging long term benefits of education with short term and sometimes vain and “suicidal” activities like entering *boda boda* (motor bicycle) businesses which earns them little incomes and is full of dangers.

Taking the argument on greed and selfishness further, the host pointed out that husbands and wives were chasing daughters in law in order to enjoy their son’s insurance money, leaving his wife and children to suffer in poverty. Following the theme of sowing and reaping, the host warned such parents that their other son would

die in such a way that they would not get any insurance money. In that way they would be reaping what they had sowed.

According to the host, the “wicked” sowing was not only directed to in-laws but also to parents’ own children in that some parents were “refusing to help their children prosper with the excuse that other people’s children misuse their parents’ property.” It then follows that “Such parents opt to use all the money so that their children will not misuse it.” That statement touches on the finances sub–themes of i) accounting and expenditure which deals with what to spend on children, and investment, as well as the one on ii) property, wills and inheritance.

On the positive side, the co-host gave a profile of a small girl who was in class eight and was a singer. The girl was reportedly using her CDs to pay for her education. He reported that a woman had called to say that she would support the girl. The host responded by thanking the woman who had felt compassion for that girl;

“Everyone who has mercy and helps others, God blesses them and does good things to them.”

The account demonstrated that there were still some kind people who would willingly spend their finances to help others.

In spite of the host’s efforts to include the finances theme in the programme, the theme did not appear as one of the most memorable topics in the focus group discussions and group participants mentioned the topic only three times. Indeed when the topic was mentioned by participants it appeared under a topic of courtship which the participants said was not discussed, and they felt it should be included in the programme. One

participant said that young people have nobody advising them on courtship and they are ignorant of the importance of courtship. The end result is what he described as instant marriages whereby;

“today, I fall in love with a girl and by the evening we are husband and wife.”

In such a scenario, there is no knowledge of the responsibilities that go with marriage and the couple’s interests are short lived;

“the lady is only interested in money.”

The participant added that the couple should be made to think of the kind of challenges that they are likely to face in the first year, second year and even ten years together. Following this argument, the girl sees her marriage partner as a certificate to acquisition of finances and all the related benefits.

The second mention of finances was to do with dowry, another topic participants in the married men group discussion wished included in the programme. Dowry, a participant stated, has become exaggerated and commercialized. He elaborated that the bride’s father normally insists that he has educated his daughter and must therefore be paid a lot of money as pride prize. In such a case, daughter is considered to be a commodity to be sold to the highest bidder to enable her father acquire wealth.

Of the four focus group discussions, it is only participants in the unmarried men focus group discussion that included finances among the lessons they had learnt from “*Hutia Mundu*” and which they said they appreciated.

“We have learnt that marriage is not a short-term arrangement and should be planned for, and that a husband or even a wife should not take marriage like it is just coming and living together, or that marriage is just about money.”

That may be interpreted to mean that some of the listeners know there is a need to learn more about finances but although the programme has been touching on the theme, it has not yet set an agenda for finances. Besides finances, infidelity was the fourth most widely covered theme in “*Hutia Mundu*” in which it was mentioned eleven times and the third most mentioned theme by the focus group discussions mentioned five times. Although the theme occasionally overlapped with other themes like communication and sexual dysfunctions, there were times when it appeared to stand on its own.

#### **4.5 Infidelity**

For purposes of this study, infidelity is understood to be broken into four sub-themes that include phone affairs or physical presence whereby a person spends more time talking or physically with another partner, (presumably in a romantically inclined situation) and not his or her spouse, It also considers one-night stand offender who has an affair once out of the relationship and is found out. The other category is that of a chronic adulterer whereby an offender has one or several sexual partners whom he or she decides to keep. The last sub-theme deals with a situation where a spouse is suspected of infidelity.

During the “*Hutia Mundu*” programme aired on 2<sup>nd</sup> April 2011, when the host raised the issue of forgiveness, many listeners touched on infidelity by their partners as a major cause of bitterness in their lives. The co-host set the debate going by asking;

“if the woman is unfaithful and confesses to the husband, shouldn't the husband forgive?”

The host responded that to forgive or not forgive is in the hands of the man.

But he also put a rejoinder that there was need of wisdom in dealing with such a question based on Proverbs 4:7. The host followed the comment with a question to the co-host, a man;

“Let me ask you (mentioning his name), if you have been unfaithful to your husband, would you tell him?”

The co-host answered that it would be difficult.

The host then asked the co-host and the listeners to take a pen and paper so that he could teach them something. The first step of the lesson required the learners to draw a rectangle. Inside the rectangle, they were to draw a cross touching all the sides of the rectangle, hence making four rectangles. The host then asked listeners to name the rectangles as “the future,” “blind,” “dark,” and “open.” Explaining the meaning of those rectangles he said the first one stood for one's future. “Nobody knows your future except God.” He said the second rectangle represented;

“what you can't see or know about yourself. Other people will usually tell you about it and sometimes it is very painful because you can't see it.”

More relevant to the question at hand was the “dark” rectangle where one keeps his secrets. “There is no one without secrets and it is usually only you who knows what they are. You are the only one who can see in your darkness.” The “open” rectangle represented;

“what everyone knows about you and you have allowed them to access.”

The host then asked the co-host where he would place unfaithfulness and he responded that he would place it in the “dark” rectangle. The host then provided his answer by stating that;

“Not many men too who are unfaithful would come to confess, not unless he wants to break up his family and that is why we read Proverbs 4:7.”

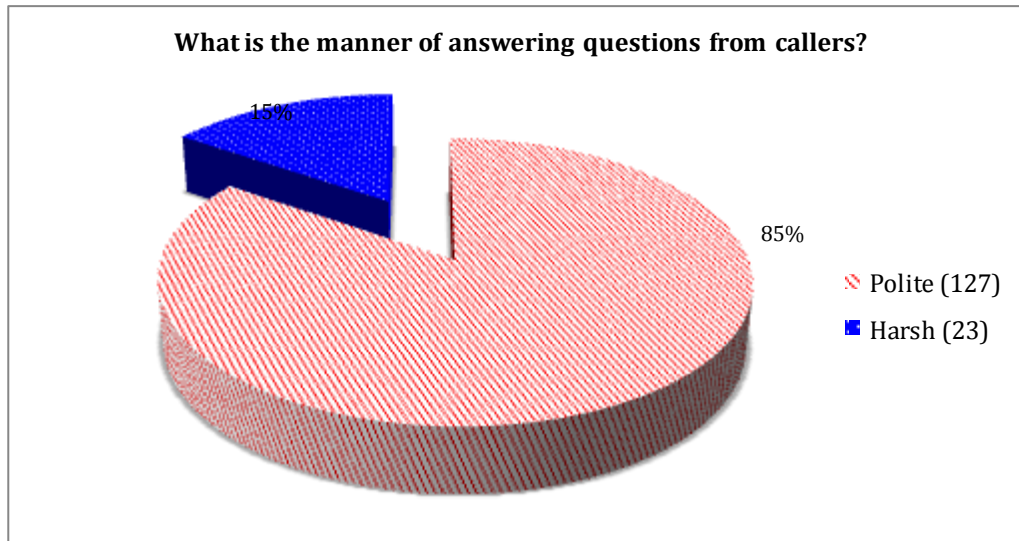
He further said, “Wisdom is the paramount thing. Therefore what that person lacks is wisdom. We cannot answer this question with wisdom because it has been asked with foolishness;

“I answer, it is not good.”

At a glance, the host’s answer sounds insensitive in that nobody asking for help from an ‘expert’ wishes or expects to be described as lacking wisdom or ‘a fool.’ Maybe a more modest answer would protect the person asking the question from the indignity of being perceived as a fool. Such answers may have led a small but important segment of 15.33% of listeners surveyed to describe the way the host answers questions as harsh as indicated in Figure 10 below.

**Table 1: What is the manner of answering questions from callers?**

Answer	Count	Percentage
Polite (A1)	127	84.67%
Harsh (A2)	23	15.33%
No answer	0	0.00%
Not completed or Not displayed	0	0.00%



*Figure 10: Presenters' Manner of answering questions from callers*

Some listeners called in or sent text messages during the programme to explain how infidelity had broken up their relationships. One man said;

“I had a wife and two children. My wife became unfaithful and I sent her away. Now I want to get married but every woman I approach tells me my wife will come back. What do I do?”

The host responded by recounting a Biblical story. He said that when Joshua was dividing the land, he was told to separate a land of refuge where those who sinned would find refuge. He told the listener that if people in his home area knew him too well, he should leave and settle in another place.

Messages from listeners indicated that infidelity affected both men and women. One woman for example inquired;

“How do I forgive my husband? We have separated because of the woman he is living with.”



The host responded by first asking a question;

“If you have separated already, what is the problem? You are not sharing anything. If you don’t need anything from him, why are you bothered by the person he is with?”

He then added that “If there is still some love, if it exists, then fan it. It might flare one time.” Another ‘unhappy’ woman stated that;

“my husband sleeps with my best friend. How can I forgive? I want to have rest.”

The host’s response was, “Let him be. He cannot overcome you.” Another woman said she had caught her husband red handed with her house maid. “From that time he comes home at 1.00 a.m.” The host’s advice was;

“Yes, forgive him. He will be your husband again. He is staying away because of fear and thinks he will confront a lion in the house. You may lose him if you don’t forgive. You can win the battle and lose a husband.”

As the topic on infidelity went on, what appeared like contradictions or inconsistency appeared. The host, for example told some listeners to forgive their partners and reconcile with them. In other instances, he told them to forget their partners and move on. One woman, for example called to say that they had separated with her husband two years ago due to his unfaithfulness and he got married to another wife. “He now wants us to reconcile. Is it okay? I am unable to forgive him.”

The host’s strongly worded answer was; “If you go back you will be a second wife.”

He went on to caution women generally;

“Let me tell women this, men are not air that you cannot live without them, neither are men wiser than you. What you need from him is his manhood. If you can’t stay with him, he is the one who loses because you go with the children and he is left on his own.”

He went on to say; I get bored by women who make men look like gods.” He then imitated women saying, “Oooh! He has left me with three children. What shall I do now?” His advice was that “you can make it with God.” At that point, he commented that he was not trying to break homes, but that he wanted to encourage someone who has been abandoned so that she can be courageous and even be able to explain to her children what transpired between her and their father without shame. If the children then choose to go to him, “so be it.”

As indicated earlier, infidelity might just be suspected and not based on facts as a story told by the host indicated. The story regarded a man who was living in Mombasa where he had worked for three months;

“When he came back, the woman refused to have sex with him and insisted on both getting tested. The man refused saying he had been faithful so they thought to call me. I told them they both needed to be tested. The man asked who would pay for the tests. I said I would of course I know it is free.”

He went on to narrate that, when they got to the clinic the man reneged;

“but I assured him I would also be tested and at that he agreed and we went through it. After the results confirmed we were all HIV negative, right there in the office, the woman embraced her husband and started crying. A small issue would have broken their family.”

In another case, a listener called and reported that the girl he wanted to marry and was pregnant was sick and she was hospitalized. While in hospital, she started talking about men she had sex with;

“I am starting to doubt whether the baby is mine.”

The host responded that the girl is in hospital. “She could have gone and spoken meaningless words.” He then went on and told a sad but hilarious story about;

‘a woman who was a churchgoer. She went mad. She had a thing for a particular man in the church. “So she started walking around saying every man

will have his penis cut off except for so and so. When asked why, she said 'who will be having sex with me?' The man could not find a place to hide because of shame."

He suggested to the caller not to judge his girl friend. Instead, he should wait until she gave birth and then confront her with a lot of care.

"You may not be innocent also." he added.

Some of the accounts from listeners were quite personalized while others referred to other people. One caller had an issue with his pastor of whom he said;

"our pastor commits adultery, he has impregnated a girl."

The host advised the caller to leave the church instead of staying there and discussing his pastor. On a more personalized basis, a listener confessed;

"I used to cheat on my wife and later my wife started cheating with our workers. She later eloped with one of them. I realized I am reaping what I sowed."

As if to prompt a summary of the discussion on infidelity, the co-host asked what the consequences of infidelity are and asked the host;

"how should one react if you find your wife with another man in his car at 2 a.m. in the morning?"

The host answered that he should not act in anger;

"he who knows how to control his anger is a wise man. All that time they were in the car, you don't know what they were doing, whether they had sex or not but one thing is sure, they were involved either physically or emotionally. If you kill them you will leave children and a wife in problems. The best weapon to fight the devil is to shut up."

He further suggested that;

“So greet them, you can even tell them ‘hey guys its late’ and go. In the morning take your breakfast as usual, eat your lunch and don’t mention that issue at all. This will disturb that woman until she leaves on her own.”

That answer provoked the co-host’s memory about a man who met his wife with another man he did not talk to them he continued with his routine as usual and never mentioned anything to the wife. After a week the woman packed her things and left.

The host completed the story;

“That woman stayed a whole week at her parents until they wondered what happened so they called the man asking him when he was coming to get his wife he told them to come with her and she would explain. When they came she said she left because her husband was not talking to her and he caught her with another man, she therefore thought her husband might kill her. Her parents reprimanded her and left with her. It’s been six years now, the man has educated the children, he even takes them to see their mother. Next week he will bring her back. She has learnt her lesson. I told the man to never ever remind her of that issue it is gone forever.”

Although the programme touched on other themes like parenting challenges, trauma (chronic and terminal illness), alcohol and substance abuse, infertility and/or childlessness, as well family of origin(in laws), the mentions were few and hardly remembered by the listeners. In most cases, they overlapped with other themes and for purposes of this study they have been discussed with other themes.

#### **4.6 Training Needs of Media Practitioners Producing and Presenting FLE in Vernacular Radio Stations**

This study was also interested in finding out what kind of training vernacular language broadcasters need. Lack of professionalism and ethics are among the main complaints that have been directed toward the vernacular FM stations in Kenya is. Measuring the level of professionalism or the ethical practices a media house carries maybe a tall

order that calls for a long period of study. For purposes of gauging any likely existing gaps in carrying out a family life education programme through “*Hutia Mundu*”, I talked to the head of Inoro FM station and the producer cum host of the programme regarding the type of challenges they encounter, their training background and the type of training they may consider necessary in the future.

The responses provided by the two sources was compared with responses from the focus group discussions regarding any area they did not like in the programme. In addition, some survey questions gauged the feelings of the listeners provoked by the media personnel and which may have a bearing on professional ethics. Recounting some of the challenges that they have encountered in the programme, the Head of the station said;

“One of the biggest challenges that we experience is that when we are talking about these things, some of those people I am calling shy, think that they are being targeted in the program.”

He further explained that;

“When you give an analogy of the way women behave in bed, some of them will say you are talking about me, targeting me. Why are you talking about me?” and people have actually written some bad letters castigating the programme.”

There are times when the programme has un-intentionally hurt groups of people following a statement it has made. The Head of station recalls a time when the host said;

“when it comes to matters of sex it does not matter how you are, whether you are blind, whether you are deaf, whether you are whatever...,”

An organization that represents people with disabilities took issues with that. They said that the programme was exhibiting bad taste and had implied that people with disabilities can not have sex. The station had to issue an apology.

Other challenges were technological in nature in that, *‘Hutia Mundu’* which is strictly intended for adults infiltrates to young people and children who have personal radios or mobile phones that access radio stations. That is a concern since the programme is quite explicit and not suitable for children. A participant in the young unmarried men’s group mentioned one caller who disappointed him. The caller whom he suspected to be a child phoned the station and said that the host and the co-host were doing bad things in the studio. The participant argued that such a child who called when the show was going on between 11.30 p.m and midnight, should have been asleep and not listening to the programme. Another participant in the group complained that all the problems in families were blamed on men, an action that Nyamnjoh (2005) describes as scapegoatism where an individual or a group of people are accused of being responsible for all the problems in that society. Nyamnjoh advises that such scapegoatism should not happen and that through proper training, journalists would avoid it.

The challenge of children accessing an adult programme is clearly one of that seems to concern the Inoro FM station head. During an interview with him, he mentioned that the programme infiltrates to the children and causes hard feelings towards the programme by some people.

“We have been accused of being very explicit in our programme because the children are still awake,” he states.

He observes that the problem is mainly technological;

“Radio sets are very cheap nowadays. People can afford, even children.”  
Besides, “people have phones that have radios.”

The scenario calls for a delicate balancing act which may include ‘careful’ use of euphemisms which the children might not be able to interpret. Euphemisms, however, have to be used wisely in that they are negatively regarded in some circles and considered to be a form of doublespeak to make something bad appear good. In other circumstances, use of euphemisms is believed to be less threatening and therefore used as a way of saving the face of audience members while euphemisms could also be used by people who want to be regarded as tasteful and sensitive and in so doing save their own face (Gass and Seiter 2011).

There are indeed difficulties associated with people who are not the target audience listening to the programme. I met some listeners who are unmarried and below 25 as Figure 11 below shows, who listen to the programme. As far as ‘*Hutia Mundu*’ is concerned, and this study has described people below 25 as young or youths.

**Table 2: What is the respondent’s age?**

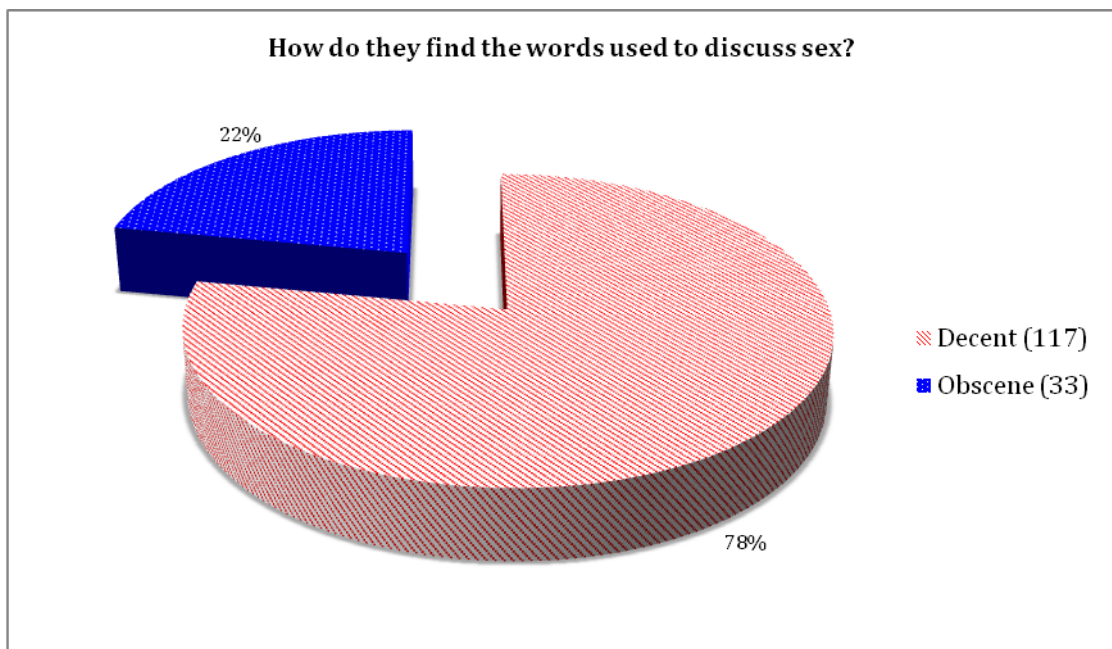
Answer	Count	Percentage
Below 25 (A1)	22	14.67%
25-30 (A2)	35	23.33%
31-36 (A3)	24	16.00%
37-42 (A4)	20	13.33%
43-48 (A5)	13	8.67%
49-54 (A6)	19	12.67%
55-above (A7)	17	11.33%
No answer	0	0.00%
Not completed or Not displayed	0	0.00%

Up to 50% of those listeners in that age group found some words used to discuss sex embarrassing..

A few others in other age groups likewise and a total of 22% found such words obscene as indicated in Figure12 below.

**Table 3: How do listeners find the words used to discuss sex?**

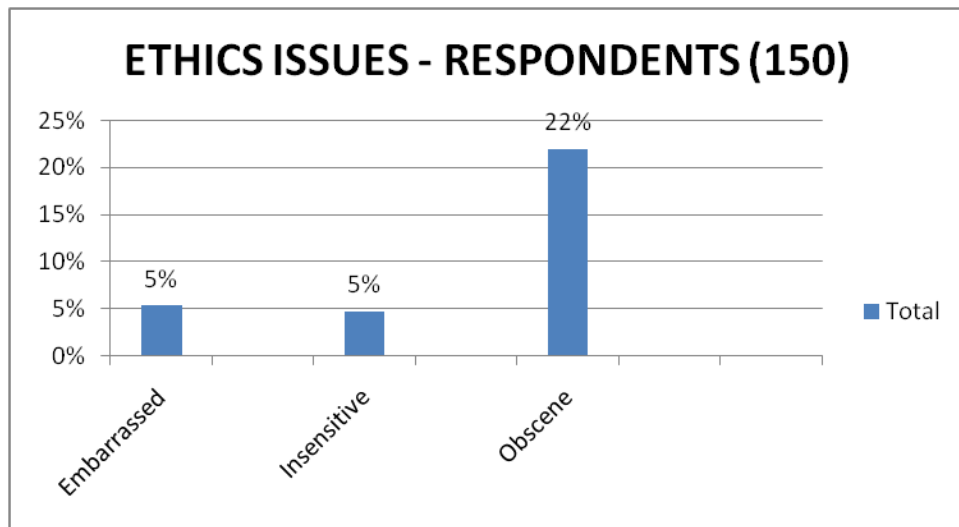
Answer	Count	Percentage
Decent(A1)	117	78.00%
Obscene (A2)	33	22.00%
No answer	0	0.00%
Not completed or Not displayed	0	0.00%



**Figure 11: Perspectives on the words used to discuss sex**

The main ethical concerns expressed by the listeners were embarrassment, insensitivity and what they considered to be obscenity as indicated in Figure 13 below.





	Embarrassed	Insensitive	Obscene
Total	5%	5%	22%

**Figure12: Ethical Issues raised by listeners**

Some problems are more directly directed to the host of the programme. Mentioning some of the challenges he faces, the producer cum host of “*Hutia Mundu*” elaborated how he suffers especially from his female audience of whom he says;

“they think I am a sex machine.”

He attributes that false thinking to the excellent way in which he teaches about sex and especially on how to prepare a woman for sex. Besides, he states that there are people who hate him because they think he is “naughty, obscene and a careless talker” for doing his job.

The scenario described here is one where the audience is not able to know the difference between the host as a media personality and the host as a private person, a

pastor and a family man. They come up with their own interpretation. During the focus group discussions, I noted that participants from different discussion groups had their own perception of the person. Some participants in the young unmarried women for example, described him as being charming. Going by the Collin's Dictionary definition, the word may mean that they are attracted to him, equate him to a kind of prince charming who marries a woman in story books and makes her happy ever after. It might also mean that they are spell bound by the host.

Participants in the two groups of men, both the married and the unmarried, tended to see him as a father figure who has wisdom and who is willing to teach them the things that their fathers and grandfathers failed to teach them. The married women, commended his level of knowledge and ability to disseminate it.

Although the host has a wide following, those who dislike him do it so strongly that they send him insulting messages including one that accused him of being "a prostitute chaser." Accompanying other station employees in the type of a party that is described as a "*mugithi*" earned him accusations through text messages that he was going to that particular venue to drink and chase prostitutes. The messages inquired whether he was taking the gospel to Babylon, an ancient pagan and immoral city.

The above comments are an indication that the listeners are critical receivers who are able to analyse issues and make a stand. This is an important call for radio hosts and presenters to be very careful about what they say, the type of advice they give and the likely outcome of such advice. This is an area that could be improved by further training in communication especially in ethics in persuasion. Based on Larson's

(2001) argument, ethical issues in communication focus on value judgments concerning degrees of right and wrong, goodness and badness, in human conduct. Persuaders' ethical responsibilities can stem from different points of view such as the status or position a person has earned or been granted through promises, pledges or agreements or from the consequences, that is effects of their communication for others. In the "*Hutia Mundu*" scenario, one can then state that the programme host promises and has earned the status of a marriage counselor and the burden of ensuring that his communication produces positive results heavily lies on him.

#### **4.7 Conclusion**

As captured in this chapter, there were important key roles attributed to the programme by the listeners which included one of showing how a family should live. It was also likened the programme to a seminar, but a more superior type of a seminar in that it eases fear and inhibitions and allows for better learning. "It's a seminar, and you know that even if someone were to call for a seminar they wouldn't inform us the way the program informs us. So one feels good because of learning something. We learn a lot and it eases the fear." In so doing, the group added that the programme prepares them for marriage, causes them to gain some experience, helps the newly married adopt to the married life, corrects people who are married, and causes marriages to be stable. On the whole, they said the programme is educative in that it teaches them things that their parents would not teach them and helps people to resolve their domestic problems. It was also said to be therapeutic and a source of entertainment.

This means that with some improvement the programme could be a national asset and a useful educational tool. It could sensitise young people on the importance of marriage and way of nurturing the marriage institution. It could also counsel married couples and contribute to their marriage continuity.

From the information discussed above, it is clear that the medium, that is Inooro FM through “*Hutia Mundu*” has a well articulated family life agenda which is disseminated to their listeners. The “*Hutia Mundu*” listeners on the other hand receive the information and are able to interpret and remember the key issues disseminated to them. It is notable, for example that some themes like communication, finances, infidelity and sexual dysfunctions which are broadly discussed in the programme content were largely captured by the focus groups as being most memorable.

Although three days of airing contains just a fraction of all the topics the programmes has covered since its inception, one can still safely argue on the basis of these, that the medium has successfully set an agenda for its listeners as indicated by FGDs most memorable topics like sex and communication. Through repeated discussions of those specific family life issues, the medium has made those issues salient topics for their audiences to think about.

## CHAPTER FIVE

### DISCUSSIONS, CONCLUSIONS AND RECOMMENDATION

#### 5.0 Introduction

This chapter discusses the findings of the study based on the four objectives of the study mentioned in chapter one and makes recommendation for further research.

#### 5.1 Accomplishments of ‘*Hutia Mundu*.’

Although radio stations began broadcasting entertainment and news in 1920's (Craig 2005), audiences expect more than entertainment from public service journalism today. Public journalism has been defined as journalism that meets the needs of people by supplying them with the information essential to rational decision making (Mencher 2006).

This study established that Inooro FM through ‘*Hutia Mundu*’ has effectively carried out some public journalism in that it has met some specific needs of its listeners especially regarding sex education. Although sexual dysfunctions is rated by family life educators as the least of the marriage stressors rated at 3% of the ten stressors, the media practitioners of Inooro FM had, to their credit, identified sex as an issue requiring attention within their listeners drawn from the Kikuyu community. The station has made it a core topic in their programme and the listeners had likewise picked it as an important topic as indicated by their ability to remember the topic. It may therefore be fair to say that the station was correct in assessing sexual related problems within the community .and was addressing it and that the audience actually needed the information and found it gratifying.

In spite of some critique on lack of expertise in the the broadcast language, and some difficult in understanding the language well especially for some of the younger listeners below the age of 25, the use of Kikuyu language which was widely understood by the audience was an added benefit to the audience. They understood the programme content and were able to interact with and critique it where necessary. The study also found out that the programme audience found it interesting, humorous and would actually postpone their sleeping time to listen to it;

“As for me and my husband, we say to each other on Saturdays, come into the bedroom with that radio because today there is “*Hutia Mundu.*” Narrated a participant in the married women focus group discussions.

The programme’s interactivity through call ins is boosts the popularity of the programme, especially for the younger listeners who are curious, have questions especially regarding marriage and they have no one to ask as one focus group participant noted;

“The husband and wife are usually blamed a lot, while the society is not blamed a lot. For example we may have a problem in the family but when we go to Church we have never been taught such things.”

The programme therefore provides a forum where the listeners turn to when they have problems that they are not able to solve individually, hence its educative and counseling role. “*Hutia Mundu*” campaign has achieved some success in having its listeners identify with and trust it.

## **5.2 A Critique of “*Hutia Mundu.*”**

While appreciating the important role the programme is playing, I hasten to add that a good thing can always be made better. In this study, I learnt that the Head of Department of Inoro FM, together with other colleagues in the station carried an on

air survey to establish whether Kikuyu men were ‘sexually shy’ as was rumoured. *’Hutia Mundu’* was established based on their findings. The programme was to address family life issues emanating from the survey from a ‘Christian marriage’ point of view. My concern was that although the programme was intended to help a specific community, the survey did not delve into the community’s culture, its understanding of sex, the norms, if any, surrounding the sex act, the cultural understanding of the family and societal relationships, and the community’s cultural formats of communication including verbal, non-verbal, through song and dance, stories, riddles, proverbs or any other.

My concern was heightened by the accusation that media in Africa are not creative nor are they contextualized, but copy cats of western media.

‘‘Culturally, the media are victims of an imposed hierarchy of national and world cultures, and also of the cultural industries that have opted for routinisation, standardization and homogenization of media content. This has occasioned the exclusion or marginalization of entire world views and cultures that do not guarantee profitability.’’ (Nyamnjoh 2005: 3-4)

That is to say that it is possible for media to localize content and even use vernacular language and still exclude African and community world views and cultural values. The consequence of that exclusion would be a failure to promote creativity, diversity and cultural plurality informed by popular articulation of personhood and agency in the community. The media would in turn fail in serving those they purport to serve (ibd.).

A cultural mindset is known to carry behavioural attributes of a particular community and can not possibly be divorced from any form of education intended for the

community, more so in family life which is facing many emerging challenges. In the Kikuyu tradition, for example, the birth of a child is met with a lot of joy and celebration. The womenfolk announce the birth with ululation, a shrill joyful shout. There are normally four ululations for a girl child and five for the boy child. Right from that point, the gender status of the child is determined, meaning that the boy would be more highly regarded. In the contemporary world, there is a lot of effort being made for affirmative action which has somehow boosted the female status. The question of who is a man and who is a woman in the sociocultural context arises whenever the issue of family life is addressed. The traditional and the contemporary mindsets have no doubts introduced new dynamics and conflicts. The traditional definition of manhood and of womanhood are going through a major transition. An educator can not successfully deal with one without the other mindset. Negotiations must of necessity be applied in family life education to ensure continued family cohesion.

Another example directly relating to family life is the increasing number of single families in the community. Families become single as a result of death of a spouse, separation, divorce or by choice. That is a whole new world from the Kikuyu traditional set up where marriage was the most preferred model and polygamy was widely practiced. Any woman who became pregnant out of wedlock was said to have acquired *'ihu ria riko'* pregnancy by the fireside, while any divorced or separated woman was called *'gicokio'* meaning the one who was returned home. Both names held so much stigma that a woman in such a situation would become an outcast. She would be shunned by family and friends alike. Her only hope, if she was lucky, was to be married to an old man who had many wives.



Although changes in family life affects all family members irrespective of sex or age, the media one of the industries which tries to address family issues is normally managed by men since there are only a few female journalists in Kenya. That means that some information or understanding is completely lost to women. The situation could improve if more women were to take the role of experts in the media. The same gender 'experts' would more easily educate their fellow women and shape new attitudes in their lives (Momo 2000).

Impregnating a girl out of wedlock had its own implications for a man. He have to face the village elders to explain whether he had indeed done it, '*kuna mburi yene kuguru*' which translates as breaking another person's goat's leg. One who was found guilty was of course fined and sometimes made to marry the girl he had impregnated. Sexual discipline in the Kikuyu culture was quite different from the casual sex that is perpetuated by the media and practiced by many young people.

The Kikuyu traditional heritage had words and phrases that conveyed deep values that identified the community. From a very early age, children would be told that '*mwana wi kio ndagaga muthambia*' meaning that a hard working child would always be cherished. That phrase defined the work ethics of the community, and exorting every community member to be hard working. Those who would chose laziness would be either called '*kiguta*' or '*githayo*.' The word '*githayo*' is a close relative of another word 'ithayo' which means many lazy people or a rotten egg. A rotten egg has no value to anybody since it cannot be eaten or hatched. It is useless. Likewise, a lazy person was shunned and would find it very difficult to find anybody to marry. Those who worked hard and became rich were given due respect expressed with the

words; “*gitonga gia itura gitimenagwo*” meaning that a rich neighbor should not be despised. Today’s desire for money is not always backed up by a call for hard work. Many complaints have been expressed regarding the ‘*prosperity gospel*’ perpetuated by the combination of some churches and the media. The prosperity in this case is one which emphasizes on success through faith and without commensurate amount of work.

Further investigation into the community’s culture should establish whether the Kikuyu are sex shy or whether members of the community had other ways of expressing themselves which is different from the ‘showy’ European ways of couples holding hands and addressing each other with endearing names such as honey, sweetie or baby. This point is informed by a very common saying in Kikuyu language, ‘*cia mucii ti como*’ which means that domestic issues are not for public consumption. It is possible that sex is considered a domestic affair and therefore kept from the public eye. Without in any way suggesting that the Kikuyu culture or any other culture is perfect or that it should remain intact, it is important to understand the cultural traditions of a target audience, their meanings and implications, the indigenous knowledge and wisdom they carry, any mysticism and superstitions in them, their strengths and weaknesses before choosing which aspects of culture are to be thrown away and which ones are to be retained.

### **5.3 Recommendation**

This study recommends that any family life education through the radio be informed by well researched knowledge of respective community’s culture, tradition, modernity and emerging issues affecting family life. The government and media

owners should be willing to invest in full fledged research on important development themes including dynamics of culture as relates to family life education and emerging family life issues.

In addition, media practitioners producing and presenting family life education programmes should have some training in journalism with emphasis in journalism values and ethics plus skills in specialized family life reporting. They should also be trained in respective traditional norms and values, as well as indigenous knowledge and wisdom that impact on family life.

Broadcast of family life issues in vernacular calls for thorough language expertise. This means that apart from a media practitioner's language knowledge by virtue of that language being his or her mother tongue, a media practitioner should acquire skills in using a specific language for broadcast purpose. Language carries not only values but also value judgments, stereotypes and prejudices. A vernacular media journalist should be trained to deliver useful values that helps individual listeners to relate to self, members of the family, the community, other communities, other nations, and various authorities. The training should help journalists on reporting without any trace of scapegoatism which creates a sense of alienation, hatred and sometimes leads to violence. Training in vernacular broadcast would improve journalistic work in niche' digital stations that exist and are likely to increase in the future whereby people could be running their radio stations from their offices or homes in their languages of choice. The training in local language should include carrying out course work in vernacular, The training should be extended to freelance

journalists and all journalists employed in vernacular stations or other vernacular media houses.

The use of persuasive campaigns has been recognized as an effective method of education in non formal set ups and can be very useful for educational purposes. Vernacular broadcasters should understand how to run campaigns, have clearly identified ideology to be advocated, plan the campaigns, set monitoring and evaluative mechanisms and provide timelines for running educative campaigns. Media campaigns should identify and employ any useful communicative traditional formats that have worked well in the past within the target audience such as riddles, proverbs, idioms, drama, folktales, song and dance. The different formats can be incorporated in different media genres including talk-shows and soap operas.

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**APPENDICES****Appendix 1: Request For Research Related Assistance**

Martha Mbugguss  
P.O. Box 4274-00200  
NAIROBI.

10<sup>th</sup> June 2010.

Head of Radio,  
Inooro FM  
Royal Media Services Ltd.  
Communication Centre  
NAIROBI.

Dear Sir,

Re: Request for research related assistance

How are you? I trust this letter finds you well and in good health. I take this opportunity to thank you for the great assistance that you have accorded me at the initial stages of my research for a PhD in Communication Studies at Moi University.

I now write to formally request for your permission to carry out research in your radio station. The topic of my research is: The Use of Radio As A Medium of Family Life Education: A Study Of "*Hutia Mundu*" Programme of Inooro FM. The study will have a content analysis component, whereby I will need to transcribe tapes of your programme for the month of April, 2011. I will also wish to have an interview with the program's producer and the two hosts. The other component of the research will involve the program's audiences.

I would be most grateful if you would grant me permission to carry on.

With best regards.

Yours faithfully,

Martha Mbugguss

## Appendix II: Consent Form for Focus Group Discussions

Martha Mbugguss  
P.O. Box 4274-00200  
NAIROBI

10<sup>th</sup> June 2010

### TO WHOM IT MAY CONCERN

#### CONSENT FORM

I have been explained and understood the purpose of the study being undertaken by Martha Mbugguss for her PhD thesis. The following details were provided regarding the study:

Study Title: The Use Of Radio as a Medium Of Family Life Education: A Study of *‘Hutia Mundu’* Programme Of Inooro FM.

Objectives of the study are to:

- a) Find out whether the radio serves as a medium of family life education
- b) Identify the training needs of the media practitioners producing and presenting family life programmes in vernacular radio stations.
- c) Establish whether the programme sets a family life agenda for its audiences, and,
- d) Identify the uses and gratifications of the programme to its audiences.

Participation in this study is voluntary and participants will be expected to participate in focus group discussions. Members will be offered a cup of tea after the focus group discussions but no other compensation. Participants’ details will not be revealed and maximum confidentiality is assured.

I agree to participate in the focus group discussion on *‘Hutia Mundu’* and being tape-recorded. I agree to the use of anonymised quotes in publications of any statements that I make during group discussions.

.....  
Name of participant

.....  
Date

.....  
Signature



**Appendix III: Consent Form for Field Survey**

Martha Mbugguss  
P.O. Box 4274-00200  
NAIROBI  
10<sup>th</sup> June 2010

**TO WHOM IT MAY CONCERN**

I have been explained to and I understood the purpose of the study being undertaken by Martha Mbugguss on the use of radio as a medium of family life education and I have had the opportunity to ask questions.

I understand that my participation is voluntary and that I am free to withdraw at any time.

I understand that my personal details will remain anonymous.

I hereby agree to fill in the questionnaire.

.....  
Name of participant

.....  
Date

.....  
Signature

**Appendix IV: Interview Schedule for Head of Inooro FM and ‘*Hutia Mundu*’ producer cum host**

**Questions**

1. When was ‘*Hutia Mundu*’ programme started?
2. What was the motivation for starting the programme?
3. What were the topics to be covered on the programme
4. What was the basis of the topics to be covered on the programme?
5. What challenges have you met since you started this programme?
6. Who is your audience?
7. How many people call in the programme?
8. Inooro FM has been rated as a popular radio station. Has your programme contributed to this popularity?
9. What kind of training have you received in vernacular broadcast?
10. Having been on the job for a number of years, what kind of skills would you need if you were to go back to school?
11. Where do you see this programme five or ten years from now?
12. Suppose you were to air this programme in English or Swahili, is there anything you would lose?
13. Do you have any tools for evaluating the programme?
14. Is there any other information you would like to share regarding the programme?

## **Appendix V: Interview Schedule for Focus Group Discussions**

### **Questions:**

1. Do you remember some topics from ‘*Hutia Mundu*’ programme?
2. Why are the programmes memorable to you?
3. Are there topics you especially like in ‘*Hutia Mundu*’ programme?
4. Are there topics you dislike in the programme?
5. From your perspective, what is the role of the programme?
6. Do you think the programme has achieved its objectives?
7. Are there issues that you wish were discussed in the programme but are not?
8. Is there anything you would want improved in the programme? (Discuss)
9. What is your take on the presenters’ ability to handle the programme?
10. How do they moderate the programme?
11. How would you describe their understanding of the Kikuyu language?
12. What should be done to improve the programme?
13. Should the programme be continued?
14. What would you lose if the programme was stopped?
15. Are there any other suggestions you would like to make regarding the programme?

**Appendix VI: Family Life Thematic Coding Sheet**

Programme Title: .....

Case No: .....

Date Programme Aired: .....

Host's Name: .....

Co-host's Name: .....

Variables	Unit of Analysis	Categories	Sub-Categories	No. of Mentions
Issues addressed	Thematic	Communication	Not classifying needs Lack of listening Sulking or maintaining silence Secrecy or no sharing of information No transparency Lack of or too little sensitivity Stubbornness Talking through proxy Communicating through telephone or notes Ignorance Irresponsible	
		Abuse (physical, psychological emotional)	Physical abuse e.g. slapping, kicking, punching, burning & causing bodily harm	

			<p>Psychological e.g. isolation from others,</p> <p>excess jealousy,</p> <p>possessiveness,</p> <p>mind control,</p> <p>economic/ financial control.</p> <p>Sexual abuse e.g. Unwanted sexual advances</p> <p>Unwanted sexual gesture</p> <p>Lewd remarks etc.</p> <p>Other sexual concerns:</p> <p>Homosexuality,</p> <p>Incest</p> <p>Bestiality</p>	
		Parenting challenges	<p>Parents are too busy (do not spend time as a family)</p> <p>Poor modeling (not walking the talk)</p> <p>Neglect (one or both parents neglecting the family's physical, spiritual or emotional growth)</p> <p>parents abusing children(in the name of discipline)</p> <p>Deficits &amp; differences in parenting styles</p>	

			<p>Failure to understand each other (i.e. between parents and children because of different worldviews)</p> <p>Solo parenting (responsibility of raising up children left to one parent – mostly mothers)</p> <p>Living in two households (due to economic reasons so that one section of the family living in town and another in the countryside)</p>	
		Trauma (chronic and terminal illness)	<p>Disasters (natural e.g. flooding/earthquakes etc. man-made e.g. murder, robberies, rape etc.)</p> <p>Health related (e.g. heart strokes, terminal illness and HIV)</p> <p>Accidents: (e.g. motor-vehicle, fire etc.)</p> <p>Relocation (e.g. transfer)</p>	
		Infidelity	<p>Phone affairs (spending more time with another partner and not the spouse)</p> <p>Non-sexual partners (spending more time with another person and not the spouse)</p> <p>One-night stand (offender having an affair once and is usually found out)</p>	

			<p>The chronic adulterer (offender having one other partner or several partners whom he/she decides to keep)</p> <p>Suspected infidelity</p>	
		Alcohol and Substance abuse	<p>Early stage: (relief drinking to get away from pain or problems, drunk driving and memory blackouts)</p> <p>Crucial stage/middle stage: (absenteeism from work, poor job performance, financial problems, abuse or neglect of family, sexual problems sometimes resulting in separation or divorce; Moral &amp; ethical behaviour changes because drinker not able to make sound moral judgments;</p> <p>Discernable physical impairments e.g. liver affected and physical signs indicating that things are bad.)</p>	
		Finances	<p>Acquiring/Acquisition of finances and poverty</p> <p>Accounting and expenditure (joint or separate accounts, saving accounts, children's, investment, business and secret accounts; who is responsible for paying school fees, car maintenance,</p>	

			<p>buying food; Structural matters e.g. resident- relatives, house-help and other servants</p> <p>Distribution of money e.g. giving to extended family members, friends, harambee, church, children's expenses, personal allowances e.g. beauty/hair care.</p> <p>Acquisition of property: communication and agreement on who should do it, type and venue of the property and who the property belongs to</p> <p>Private business or consultancy: who should the business belong to, signatory/signatories, who else in the business, sharing business related information. Property, wills, and inheritance matters e.g. matrimonial home – where it should be and type; Ancestral property whether a spouse can buy or dispose property when the other is gone; Will – should the husband, wife or both write a will. Self advancement and further studies: Cost involved, likely emotional, financial, social implications</p>	
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			from one spouse or both pursuing studies.	
		Infertility and/or Childlessness	<p>Causes of infertility: Sexually transmitted diseases, abortion, low sperm count, blocked fallopian tubes etc.</p> <p>Effects of childlessness: High costs on seeking a cure, exhaustion, fear of what results may reveal, who is the cause and preoccupation with the issue to the exclusion of other marital goals, depression, anxiety and grief.</p>	
		Family of Origin (In-laws)	<p>Assumption that male children are to take care of parents and siblings.</p> <p>Assumption that sons are better than daughters therefore family exerting pressure and more children are born</p> <p>Residence: where the couple should live – is it in the husband's family residence</p> <p>Naming system: sometimes children favoured based on the side they are named after</p>	

			<p>In-law interference: a “thorn in the flesh” – in laws wanting to dictate what should be done;</p> <p>mother refusing to let her son go; rich able in laws feeling the spouse from a poor family will not manage to do what he/she should do;</p> <p>Unreasonable live-in-in-laws making impossible demands;</p> <p>Spending too much money on one set of in-laws</p> <p>Wife-inheritance: If the wife does not conceive or death of a husband</p> <p>Role expectation: Expectations of what a husband or wife should do based on the families of origin</p> <p>Cross-cultural differences: cultural attitudes</p>	
		Sexual Dysfunctions	<p>Male sexual dysfunctions: Erectile dysfunction aka “impotence”,</p> <p>Rapid or Premature Ejaculation, (premature ejaculation is sometimes attributed to excessive masturbation prior to marriage),</p>	

			<p>Ejaculatory incompetence or delayed ejaculation, Dyspareunia (which is painful intercourse)</p> <p>Female Sexual Dysfunctions e.g. Dyspareunia (painful intercourse),</p> <p>Vaginismus, (involuntary spasms and clamping of the muscles);</p> <p>Anorgasmia (difficulty in reaching climax during sexual intercourse)</p>	
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8. The topics covered in the program are:  
Relevant  Irrelevant
9. I find the topics covered in the program:  
Useful  Useless
10. I find the words used to discuss sex:  
Decent  Obscene
11. The topics covered in the program are mostly:  
Christian  Secular