INFLUENCE OF RADIO ON EROSION OF CULTURAL VALUES AMONG THE URBAN YOUTH.

A CASE STUDY OF CLASSIC FM BREAKSFAST SHOW'S INFLUENCE ON THE UNIVERSITY OF NAIROBI STUDENTS.

BY

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A Research Project Submitted to the School of Journalism in Partial Fulfillment of the Requirement for the Award of Masters of Arts Degree in Communication Studies of University of Nairobi.
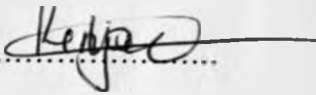
UNIVERSITY OF NAIROBI

NOVEMBER 2010

DECLARATION AND RECOMMENDATION

I declare that this research project is my original work and has not been presented for the award of a Degree or Diploma in this or any other University.

Signature ...~Kezia~... Date _17th November 2010_

Keziah Njoki Kanyi.- K50/71343/2008

RECOMMENDATION

This research project has been submitted for examination with my approval as a supervisor appointed by the University.

Signature .... Date _17-11-2010._

Mr. E. Nyutho

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DEDICATION

To my Heavenly Father, God Almighty. Thank you for bringing me this far.

To my parents, without whose support I could have never come this far. This is for their unconditional love, support physically, morally and financially. God bless them.

To my colleagues for their support and understanding. Thanking Asjad, Shehnaz and Eunice for your unwavering assistance always.

To my friends, for being there when I needed them. Thank you for your unlimited support. Thanking Gideon in a special way for your moral support.

ACKNOWLEDGEMENT

ABSTRACT

The medium is the message and for over a century the mass media has been recognized as an essential part of our daily lives. Mass media has been rated among the instruments of socialization and as a medium of transmitting culture among them being the values and norms of any society. There has been concern however, on how people especially the youth respond to media and its influence on their moral development. The cultural values such as having a sense of community life, a sense of respect to the elders and authority, a sense of sacredness of life and religion and the use of language are on the verge of being extinct among our children and the youth. The mass media is said to be among the institutions that instill and reinforce the development of this values due to is influence it has over children and the youths. However, the media is rather seen to be propagating anti social behaviors that are contradicting our cultural values. This study has investigated the influence of the media particularly the radio on the cultural values of the youth in Nairobi City. This is a case study of Classic FM breakfast show; an urban radio station in Nairobi. A sample of youths from Main Campus of the University of Nairobi was selected using stratified random sampling techniques. One questionnaire was used to solicit data. Data was analyzed using SPSS and presented quantitatively using Microsoft Excel. The results found in this study are expected to assist parents, educators, media practitioners and policy makers come up with ways of promoting cultural values, enhancing knowledge and acceptable social behavior among the urban youth through the radio as a medium of communication.

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LIST OF ABBREVIATIONS

DVD   -   Digital Video Disc

FM   -   Frequency Modulation

GoK   -   Government of Kenya

KBC   -   Kenya Broadcasting Corporation

K24   -   Kenya 24 hours TV station

CLASSIC   -   Classic 105 FM

UoN   -   University of Nairobi

KARF   -   Kenya Advertising Research Foundation

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

This study has examined the influence of radio programs on cultural values of urban youths in Kenya. The study focused on the urban youth considering that they live in a more diverse metropolitan environment with a diversity of culture and channels of communication. Mass media particularly the radio has become an essential part of the lives of many people over a long period of time. Mass media permeates many aspects of our economy, education, political, personal and social lives. In our economic system, the media plays an indispensable role in manufacturing, transportation, advertisement, and selling of goods and services. The structure of the government system of Kenya would not be what it is today without the media. Through newspapers, journals, magazines, television and radio broadcasts, documentaries and educational films among others, the Kenyan citizen is able to enjoy access to education and programmes of high quality, entertainment, and access of basic information. In addition, media plays a major role towards socializing and transmitting various cultural norms and values among people and also enhancing interpersonal relationships in any society including marriages.

However, the media has also been blamed for most of the social ills and advances. The influence of the media has been of concern to mankind for the last several decades. A number of issues have captured the public attention like the relationship between the media and the rise of anti-social behaviors such as violence, alcoholism and drug abuse, and racial/ ethnic stereotyping. In addition media is said to have failed to promote dominant traditional values such as respect for the elderly, use of appropriate language, having a sense of time, sense of community life, having a sense of hospitality, and having a sense of sacredness of life and religion among others.

Consequently, virtually every argument that can be made for harmful or negative effects of the media can also be applied to the ability of the media to do a good job. A number of researches

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have demonstrated that people, especially children and the youth can and will model the good and the anti- social behavior that they see, hear, or read in the media (Baran, 2001). Consequently, the media particularly the radio being the medium of the message tend to influence the behaviors of the youth. The youth rely on the media to know about its society on various aspects like how to dress, communicate, behave in various situations and relate with different people in order to form social acceptable relations.

1.2 Statement of the Problem

The changes in cultural values among the youth are taking place at an alarming rate. The youth have seemingly disbanded the highly regarded values that shaped our fore-fathers and parents into who they are and quickly adopted the western values. We trace this transformation to their day-to-day life which is highly surrounded by all forms of media. The media has become the "story-teller" of the family (Gerbner, 1977). The high incidences of erosion of cultural values have been of concern to parents, the government and the society at large. The African himself also is increasingly aware that his daily life in its traditional village setting, characterized by a stable and well articulated pattern of events, gradually is "falling apart," in Professor Chinua Achebe's well known phrase.

This is due to the fact that such acts negatively affect the academic performance, career achievement and personal development of the youth (GoK, 2001). Media is among the major agents of socialization where it imparts socially acceptable values and norms of any society. On the other hand for instance in this case, media can be an agent of eroding culturally acceptable norms and replacing it with other social behavior that are not congruent with our cultural values as Africans. For instance the language that most radio stations use on their programs and the way of expressing their ideas is seemingly inappropriate. The youth are experiencing difficulty in expressing themselves in a proper formal language be it English or Swahili. The youth and the children have lost the sense of respect for the elderly and the authority, being obedient, hardworking and being responsible (Achebe, 1964). In addition to, research findings indicate that radio programs particularly the Classic Fm Breakfast show is highly listened to among the urban

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youths (Synovate, 2010). According to Synovate Classic breakfast is still the biggest breakfast show in the land for the urbane middle to upper class (Appendix B). Because of these two factors, media especially radio has a large audience of the youth and hence we cannot ignore the impact it has to the youths. This study was carried out in the second quarter of year 2010 i.e. between May 2010 and August 2010.
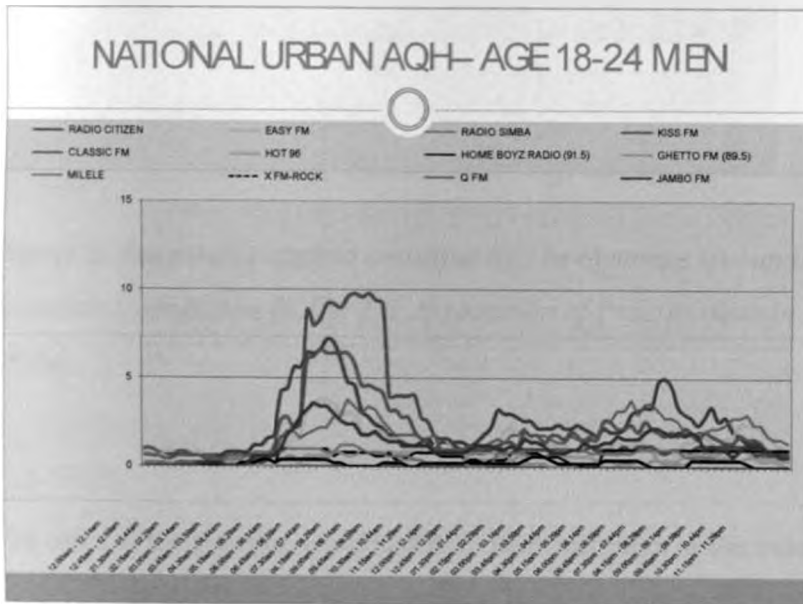
Figure i: *Research designed and done by The Synovate Group for The Kenya Advertising Research Foundation [KARF] & Association of Practitioners in Advertising on **MEN** of age 18-24*

NATIONAL URBAN AQH– AGE 18-24 WOMEN
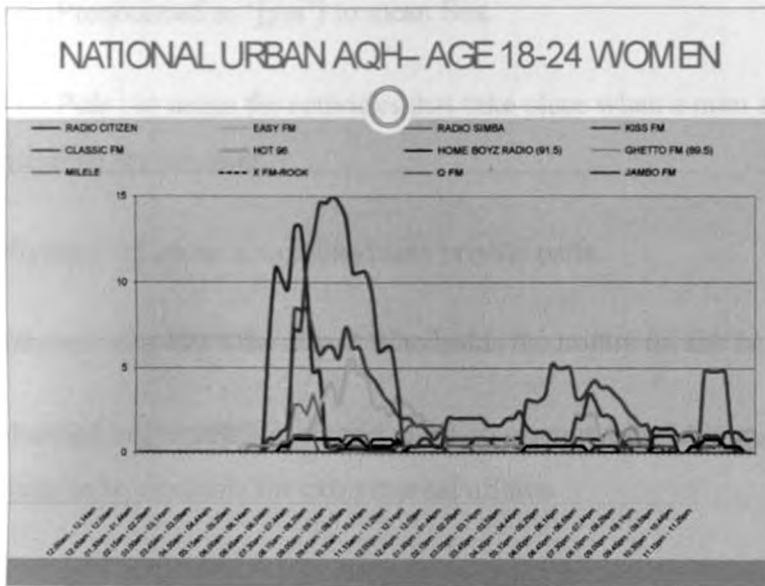
Figure ii: *Research designed and done by The Synovate Group for The Kenya Advertising Research Foundation [KARF] & Association of Practitioners in Advertising on **WOMEN** of age 18-24.*

The roles of the parents, guardians and other members of the extended family have been replaced by the media due to financial pressure in trying to cope with family obligations, rapid expansion of urban centers and education. This has created the need for families and communities to look for alternatives especially the youths who find the solutions to their challenges through listening to radio programs. Parents have seemingly abandoned their roles as agents of moral development in children and left it to the musicians or celebrities they see or listen to their music or radio programs who aim at making more money and have no educative value or moral development to the children. Community norms are merely received but never subjected to the scrutiny of reason to establish their viability and practicability in the society (Nyasani, 1997). In the Classic Breakfast, the presenters Maina Kageni and Daniel Ndambuki alias Joseph King'ang'i have coined vulgar terms which are constantly mentioned on a daily basis. The words include but are not limited to:

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Yes (Pronounced as 'jyes') to mean Sex

Pale Pale : to mean the activities that take place when a man and woman are having sex including the act itself.

Migingo: To mean a womans/mans private parts.

Kikombe cha Yes kiko wapi? Who holds the trophy for the best sex? In this case in terms of tribe

Married but available: clearly refers to persons who have made the marital commitment yet claim to be available for extra marital affairs.

In the Capital Talk of June 5th 2010, Maina describes the show as a vent for women especially to express their concerns and problems. He says that they have lacked people to confide in and that is why they call the station because they will lay out what is happening in their heart and in their lives without fear of isolation or being made subjects of gossip. He clearly notes that the relationships of today are not like the ones of yester days. He says it's because our fathers knew how to 'take care of business'. He says that the modern man's priorities are wrong because he is busy competing with his fellow age mates who became rich overnight as a result of corruption. And the quest for money has made him forget his family thus families are disintegrating and relationships are deteriorating. (Appendix E)

Further to this, Maina and King'angi constantly advocate for monitoring software called *JUJU*. The device is completely undetectable and according to them it will put an end to unfaithfulness in marriage and relationships. "You could now listen in 100% completely undetected. You could be reading all their SMS's 100% undetected. If you are a spouse who suspects your partner might be having an affair, wants to find out if he/she is telling the truth or has a need to discover details of the affair, we recommend that you begin monitoring your partner with this monitoring software". Maina Kageni refers the website that gives information about this software as his favorite website for the day- *www.juju.co.ke*. (Appendix C).

According to Warren and Brandeis(1966) the press is overstepping in every direction the obvious bounds of propriety and of decency. Gossip is no longer the resource of the idle and of the vicious, but has become a trade, which is pursued with industry as well as effrontery. To satisfy a prurient taste the details of sexual relations are spread broadcast. The intensity and complexity of life, attendant upon advancing civilization, have rendered necessary some retreat from the world, and man, under the refining influence of culture, has become more sensitive to publicity, so that solitude and privacy have become more essential to the individual.

However, all is not lost. We can still regain our sense Africanism. In the book '*The Mind of Africa*' (Abraham, 1962)states that Africa's success in her struggle for self-realization and self-identity will depend then on her ability to subject foreign values to her traditional ones, to *master* and at the same time *domesticate* industrial techniques and scientific knowledge to serve her own ends, and not the other way round.

Therefore this study sought to examine the influence of radio as a channel of communication on cultural values among the urban youth and give recommendations from the media council as a policy maker and regulatory body on the ways to 're-invent the wheel' in accordance to modernization yet not compromising on our sense of cultural values among the urban youth.

1.3 Objectives of the study.

The general objective was to investigate the influence of radio on cultural values among the urban youth in Nairobi City.

The research was also be guided by the following specific objectives:

a) To determine the level of Influence of the Classic FM breakfast show among the Urban youth

b) To examine the attitudes of the youth towards cultural values particularly in respect to Family, marriage and relationships.

c) To establish the challenges experienced by media regulatory bodies towards regulation of content and language used in radio programs.

d) Make recommendations to the Government, policy makers and media owners on how to advocate for positive cultural values among the youth in Kenya using the mass media.

1.4 Hypotheses of the study.

The project was based on the following hypotheses:

a) The Classic FM breakfast show has a deep influence on the urban youth.
b) The youths have positive attitudes towards cultural values particularly towards Family, marriage and relationships.
c) The media regulatory bodies have little challenges towards regulating the content and language used in radio programming.
d) The findings of the study are not different from what we already know thus no recommendation nor can guidance be provided to the Government, policy makers, media owners and regulatory bodies.

1.5 Significance of the study.

The results may also help the Government, parents, media practitioners and policy makers in identifying the types and the level of exposure to the radio programs. With such information they are able to promote media practices that foster development of the moral development of the urban youth.

1.6 Scope and Limitations of the study.

The study was carried out in Nairobi city and the sample was drawn from the population of the youths in the main campus of University of Nairobi fourth year students. Fourth year students were sampled because they had lived in the city for quite a considerable period and could be classified as urbane.

The study only focused on the influence of the radio programs on cultural values of the youth, the level of youth exposure to Classic FM breakfast show and the recommendations that can be provided to the Government, policy makers and media owners.

1.7 Assumptions of the Study.

The following assumptions were made during the research:

- That the selected respondents would willingly give the required information.
- That the views given would be real and honest feelings of the respondents.

1.8 Definition of terms.

Influence: is a cognitive factor that tends to have an effect on what you do. The power to affect, control or manipulate something or someone. The ability to change the development of fluctuating things such as conduct, thoughts or decisions It is also an action exerted by a person or thing with such power on another to cause change. *http://en.wiktionary.org/wiki/influence*

Media: the media or the mass media refers to all forms of written or broadcasted communication such as newspapers, magazines, books, all forms of transmitted communication such as television, radio, films and new media. The new media includes the internet, E-mail, websites mobile phones and DVDs. *(Burton, 2002)*

Cultural Values: 'Value' in its simple connotation means "a thing of worth." A thing has value if it has some worth, and in this sense man considers life worth living because he finds certain things intrinsically valuable. Cultural values are therefore the things which give a person a distinct cultural personality and enable him to make some contribution to world knowledge, history and civilization. *(Maquet, 1972)* In this context, cultural values refer to a person's value for sacredness of life, value for a large family, value for the extended family as well as respect for another person's privacy. It also includes respect for religion, respect for the aged and high regard for their wisdom.

Classic FM Breakfast: This is the early morning show aired on Classic FM between 6am to 10am every week day. Classic FM reaches its audience across Nairobi at 105.18 meter band. According to Synovate report 2010, Classic breakfast is still the biggest breakfast show in the land for the urbane middle to upper class. *KARF Report Radio Q2, 2010* (Appendix B)

Social behaviour: it is how a person interacts with others. It is followed by social action which is directed at other people and is designed to induce a response.*(en.wikipidea.org/wiki/Social behaviour).* Social behavior as in this context includes how one relates with parents, fellow students and the opposite sex. It also includes the way one dresses, the use of language, respect for other people's property. How an individual deals with drugs and alcohol and how he handles gender and ethnic stereotyping are also factors considered when looking at social behaviour.

Africanism: The cultural values that define and describe an African.

Youth: Is the time in a person's life between childhood and adult hood. In this context, the term 'youth' refers to a person who is between the ages of 15 to 27 years.
youthmk.worldbank.org/glossary.php.

Policy makers: Citizens and Organizations who enjoy a higher status quo and are able to make decisions and provide guidance which will result to a rational outcome intended to influence and make an impact.

Media Owners: Members of the society who are in charge of different media houses and enjoy some control over the forms of media available which include but are not limited to newspapers, magazines, books, television, radio, films, Internet, E-mail, mobile phones and DVDs.

Media Regulatory bodies: Simply referred to as Regulatory bodies. These are organizations charged with the responsibility if assessing and controlling the content of the media. In this context we make specific reference to the Media Council of Kenya as the regulatory body in this study.

Vulgar: This term is used to describe language that is considered crude: conspicuously and tastelessly indecent; "coarse language". Can also be described as an offensive or obscene act or expression which is considered debased, uncouth, distasteful or obscene.
http://en.wiktionary.org/wiki/vulgarity

Obscene: this term is used to describe a that is designed to incite to indecency or lust. Obscenity (in Latin obscenus, meaning "foul n act, repulsive, detestable"), is a term that is most often used in a legal context to describe expressions (words, images, actions) that offend the prevalent sexual morality of the time *en.wikipedia.org/wiki/Obscene*

*Matatu***:** Swahili word used to refer to a 14-seater vehicle used by commuters as public transport. In this context, *matatu* has been used to describe any means of public transport.

CHAPTER TWO

LITERATURE REVIEW

2.1 Review of Literature

The mass media has become an essential part of life in societies around the world. Its rapid expansion over the last decades has coincided with major changes in societies and politics of many countries. As special channels designed specifically for purposes of communication, the media has played a major role in these changes. The media creates an environment in which attitudes and values of the individual develop which in turn affect their behavior to follow both pro-social and anti- social.

The mass media plays an important role in shaping the social behavior of the youth. Njenga (2006) noted that the media comes out as a major influence on the decisions young people make especially when it comes to clothing. This influence has been accelerated by the increased amounts of hours the youth spend interacting with the mass media. The rapid advances in capabilities as well as ranges of devices like the mobile phones and the internet has accelerated the process. The influences in social behavior are realized through changes in attitude, cognition, agenda setting, definition of reality and socialization (Burton, 2002).

Attitude change plays a role in the way we see the world and this modifies how we relate with others as well as how we deal with issues. Cognitive change has effect of altering the way people think, the way they value things thus changing or modifying their beliefs. Agenda setting has the effect of setting up an agenda of important topics through news activities. By interacting with the media, we are made to believe that is what the agenda ought to be. The media also defines social reality for us. Social reality is what we take to be the real, normal and proper way of running our society and the way we set our social relationship with others. Lastly, the media socializes us into the norms, values and accepted' behavior by controlling the consumers through

advertisements, promotions and persuasion. The summation of these changes due to media exposure plays a major role in shaping the cultural values of the urban youth.

2.1.1 Radio as a Socializing Agent

Whenever lifestyles are depicted, you will have sociology. This simply means that you cannot have a lifestyle without socialization.

Socialization is the process of developing a sense of self connected to a larger social world through learning and internalizing the values, beliefs, and norms of one's culture. Through socialization we learn to perform certain roles as citizens, friends, lovers, workers, and so forth. Through internalization our culture becomes taken-for-granted. We learn to behave in socially appropriate and acceptable ways (Mills, 2000).

Radio has always stood out as a major socialization agent among the youth. The radio is considered to be the greatest device in Africa for the media because of its usefulness and inexpensive advantage. It is the most popular and widespread means for communication because it is a method of raising public awareness for community needs, opinions, and news. It is also a channel for entertainment, education and an exchange of knowledge and culture. The radio plays a significant role in modern society and in some cases it may be the only means of some regions of the country. Classic FM breakfast has been rated the most popular show by Synovate for the urban population in Kenya.

Radio is considered as a socializing agent because it reveals many aspects of the society and elicits cognitive processes among the youth that cultivate their understanding of the real world.(Comstock & Scharrer, 2007). Radio's affordability and high reach of selected target groups make it an excellent supporting medium. In fact, radio may be the most appropriate medium to get a message across in the shortest time possible.

Other than being affordable and boasting of a large audience, radio enjoys the highest popularity amongst the youth because it is easily accessible from their mobile phones.

Audience Segmentation

This huge audience demand for radio listenership has led to Audience segmentation/fragmentation by the radio stations. Audience segmentation is a phenomenon that describes the process of partitioning mass audiences into smaller and smaller segments. It is considered as an inevitable outcome of competition in media markets. (McQuail 1997). Virtually every radio station would like its audience to identify with a unique theme. Classic FM sought to deal with issues of family, Relationships and marriage because they believe these are more pressing issues than political agendas

Maina Kageni, the Lead presenter of classic FM says,

> *"Everyone expects you to do politics and hosting politicians. That's great and do that. Knock yourself out if you want to. But not all heroes are the ones who perform these political deeds. We just said that everyone is sick of politics. There are other problems. Drive in traffic and look at the number of couples who don't speak to each other and maybe, they have been like that for over a year. I think that is more pressing than Raila and Ruto(politicians). So address that."*

What is however questionable about the station is the language used in articulating these issues. Sensationalization of salient issues has been characterized by use of vulgar and obscene language in the name of being different. The station has strived to remain number one at the expense of our cultural values.

2.1.2 Media influence on the youth by Glen E. Dawursk, Jr.

Glen E. Dawursk, Jr. did a study on the media influence among the youth. Although his study mainly focused on TV, noted that The average American child grows up in a home with two TVs, three tape players, three radios, two VCRs, two CD players, one video game player and one computer.

His study also revealed that Pre-teens and teens combined listen to music (including radio, CDs, tapes and music videos) almost 4 hours per day. By their junior year in high school, girls listen to music a half-hour more than boys do each day (Roberts & Christenson, 2001). Around 96% of teenagers listen to the radio weekly (HMR, 1999) and 45% of American teens listen to FM radio (Zollo, 1999). Teenagers consider musicians their real heroes more often than athletes and rate the effect of music on them higher than religious beliefs or literature (Knight-Ridder, 1999).

The study proves that the graphic violence, overt sexuality, morally mixed and negative messages of the media usually pollute the established truths a youth may have learned at school, home and/or church.

What is of importance is that he equates our brains to a sponge. He notes that our brains take in considerable amount of data from a variety of sources. Everyday people are influenced by multiple things and just like a sponge we absorb virtually every factor which contribute toward our values, beliefs and moral judgments – and eventually contribute toward our behavior. People are influenced by multiple things in life including relationships, family, parents, friends, experiences, sexuality, maturity, intellect, education, religious beliefs and convictions.

He however notes that if the 'Sponge so many different things at the same time, the result would be an 'unpleasant mess' if the sponge is wrung out but the same different things may cause a decay to the sponge if they are not cleaned up in good time.

> *"If I had a new sponge and chose to clean up a coffee spill, a juice spill, a water spill and a milk spill, when the sponge was rung out, the combination would be an unpleasant mess. If I left the sponge that way, eventually it would begin to smell, mildew and subsequently grow mould. However, if the sponge simply soaked-up four piles of water, it would not smell and the growth of mildew or mold would be less likely. In the same way our brains "soak-up" considerable amounts of data from a variety of sources. Each of these becomes another item "soaking" in our sponge. No one item fills the sponge; instead they all become pooled together within the sponge"* He states.

2.1.3 Media Stands Accused over Bad content-(*Kenya Today November 1-7, 2010*).

Radio and TV are exposing children to adult content where some of which is quite immoral. This is according to a report done by the Kenya Film Classification Board. (Appendix D)

The Stations were accused of airing content which contains foul language, the occult, violence and pornography.

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Nigerian movies dominate the screens at off peak hours with scenes depicting witchcraft and violence. **The same can be said for morning talk shows.**

"I am appalled by the lack of action by the lack of action by the authorities. What is the purpose of setting up an oversight board to undertake a task and fail to implement its recommendations? The media should not be spared in the fight against impunity in the country." The writer noted.

2.2 Theoretical framework

This study will be guided by three theories namely; uses and gratification theory, the Spiral of silence theory and the Media dependency theory.

2.2.1 Cultural Imperialism Theory

This theory was developed by Herb Schiller. Cultural imperialism proposes that a society is brought into the modern world system when its dominating stratum is attracted, pressured, forced, and sometimes bribed into shaping its social institutions to correspond to, or even promote, the values and structures of the dominating center of the system (Schiller, 1973).

Cultural Imperialism Theory states that Western nations dominate the media around the world which in return has a powerful effect on Third World Cultures by imposing n them Western views and therefore destroying their native cultures.

Western Civilization produces the majority of the media (film, news, comics, etc.) because they have the money to do so. The rest of the world purchases those productions because it is cheaper for them to do so rather than produce their own. Therefore, Third World countries are watching media filled with the Western world's way of living, believing, and thinking. The third world cultures then start to want and do the same things in their countries and destroy their own culture.

Herbert Schiller in his 1976 work "Communication and Cultural Domination" proposed the use of the term "cultural imperialism" to describe and explain the way in which large multinational corporations, including the media, of developed countries dominated developing countries.

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An assumption of cultural imperialism is that media play a central role in creating culture. This axiom is linked to the interchangeable use of various terms to refer to cultural imperialism. Writers who talk about "cultural imperialism" as "media imperialism," treating the two terms as synonyms, bring into question the centrality of the media in claims of cultural imperialism. This practice implies that the media have such an overwhelming role in the process referred to as "cultural imperialism" that the word "cultural" can be interchanged with "media" from time to time. Of course, one must be careful in attributing this massive central significance to the media. To understand claims about media imperialism, one would need to examine the relationship of the media to other aspects of culture without assuming its centrality from the outset (Tomlinson, 1991).

Another assumption of the theory is that it presumes a centralized approach to the development and distribution of media products. The thinking here is that all media products originate from only center nations that have devious ulterior motives of deliberately wanting to dominate the media of periphery nations. This belief is based partly on the view that no periphery country will ever be able to produce media products of its own.

This theory explains the neglect of our cultural values by the urban youth and the increasing desire to adopt a westernized lifestyle.

2.2.2 Uses and Gratifications theory

Among the group of scholars who focus on uses and gratifications research, Elihu Katz is one of the most well-known and contributed greatly in the development of this theory.

The theory puts the function of linking need gratifications and media choice clearly on the side of audience members. It suggests that people's needs influence what media they would choose, how they use certain media and what gratifications the media give them. uses and gratifications approach is more concerned with "what people do with media" (Katz, 1959). It allows audiences

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personal needs to use media and responds to the media, which determined by their social and psychological background.

Uses and gratifications approach also postulates that the media compete with other information sources for audience's need satisfaction (Katz et al., 1974a).

The approach emphasizes audiences' choice by assessing their reasons for using a certain media to the disregard of others, as well as the various gratifications obtained from the media, based on individual social and psychological requirements (Severin & Tankard)

Needs and Gratifications

Uses and gratifications approach emphasizes motives and the self-perceived needs of audience members. Blumler and Katz (1974) concluded that different people can use the same communication message for very different purposes. The same media content may gratify different needs for different individuals. There is not only one way that people uses media. Contrarily, there are as many reasons for using the media as there are media users (Blumler & Katz, 1974).

Basic needs, social situation, and the individual's background, such as experience, interests, and education, affect people's ideas about what they want from media and which media best meet their needs. McQuail, Blumler, and Brown (1972) proposed a model of "media-person interactions" to classify four important media gratifications: (1) Diversion: escape from routine or problems; emotional release; (2) Personal relationships: companionship; social utility; (3) Personal identity: self reference; reality exploration; value reinforces; and (4) Surveillance (forms of information seeking).

Another subdivided version of the audience's motivation was suggested by McGuire (1974), based on a general theory of human needs. He distinguished between two types of needs: cognitive and affective. Then he added three dimensions: "active" versus "passive" initiation, "external" versus "internal" goal orientation, and emotion stability of "growth" and

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"preservation." When charted, these factors yield 16 different types of motivations which apply to media use

Katz, Gurevitch and Haas (1973) developed 35 needs taken from the social and psychological functions of the mass media and put them into five categories:

1. Cognitive needs, including acquiring information, knowledge and understanding;
2. Affective needs, including emotion, pleasure, feelings;
3. Personal integrative needs, including credibility, stability, status;
4. Social integrative needs, including interacting with family and friends; and
5. Tension release needs, including escape and diversion.

Gratifications sought (GS) and gratifications obtained (GO)

The personal motivations for media use also suggest that the media offer gratifications which are expected by audiences. These gratifications can be thought of as experienced psychological effects which are valued by individuals. Palmgreen and Rayburn (1985) thus proposed a model of the gratifications sought (GS) and gratifications obtained (GO) process.

The model distinguishes between GS and GO. Thus, where GO is noticeably higher than GS, we are likely to be dealing with situations of high audience satisfaction and high ratings of appreciation and attention (McQuail, 1983).

Uses of media according to Mcquail (1983)

Congruously, McQuail's (1983) classification of the following common reasons for media use:

Information

- finding out about relevant events and conditions in immediate surroundings, society and the world
- seeking advice on practical matters or opinion and decision choices
- satisfying curiosity and general interest

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- learning; self-education
- gaining a sense of security through knowledge

Personal Identity

- finding reinforcement for personal values
- finding models of behavior
- identifying with valued others (in the media)
- gaining insight into oneself

Integration and Social Interaction

- gaining insight into the circumstances of others; social empathy
- identifying with others and gaining a sense of belonging
- finding a basis for conversation and social interaction
- having a substitute for real-life companionship
- helping to carry out social roles
- enabling one to connect with family, friends and society

Entertainment

- escaping, or being diverted, from problems
- relaxing
- getting intrinsic cultural or aesthetic enjoyment
- filling time
- emotional release
- sexual arousal (p. 73)

These dimensions of uses and gratifications assume an active audience making motivated choices.

McQuail (1994) added another dimension to this definition. He states:

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Personal social circumstances and psychological dispositions together influence both general habits of media use and also beliefs and expectations about the benefits offered by the media, which shape specific acts of media choice and consumption, followed by assessments of the value of the experience (with consequences for further media use) and, possibly applications of benefits acquired in other areas of experience and social activity (p. 235).

This expounded explanation accounts for a variety of individual needs, and helps to explain variations in media sought for different gratifications.

2.2.3 The Spiral of Silence Theory.

This theory was developed by Elizabeth Noelle Neuman. She argues that the mass media has a powerful effect on public opinion but the effects have been underestimated or undetected. The spiral of silence has it that on controversial issues, people form impressions about the distribution of public opinion. They try to determine whether they are the majority or the minority. If they are the minority, they will remain silent on the issue. The majority will be more encouraged to speak and their views are largely focused on by the mass media. The minority are usually at the center of the spiral and the majority on the wider part. The minority will turn to personal activities or entertainment for fear of isolation. This theory clearly explains why some people are opt to raise their personal problems on radio rather than sharing with a personal friend or family member. Since they hold the minority they fear being judged or discriminated if they share the problem with some one known to them. This explains the desolation of the people who call the station desperately seeking help from Maina and Mwalimu King'ang'i because they are in fear of isolation since they hold the minority view.

Those with the **minority** view are
shadowed in the **inner** part of the Spiral

Those with the **majority** view are positioned
in the **outer** part of the Spiral
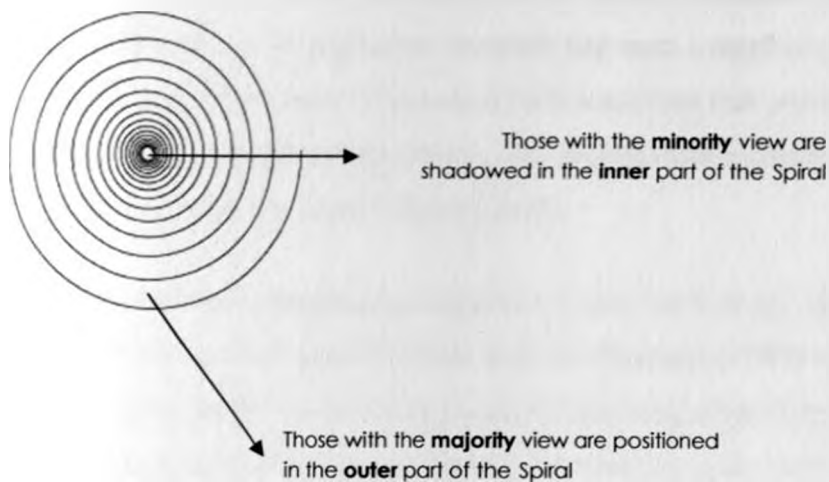
Figure iii: The Spiral of Silence

2.2.4 Media Dependency Theory

Media dependency theory, also known as media system dependency theory, has been explored as an extension of or an addition to the uses and gratifications approach, though there is a subtle difference between the two theories. That is, media dependency looks at audience goals as the origin of the dependency while the uses and gratifications approach emphasizes audience needs (Grant et al., 1998). Both, however, are in agreement that media use can lead to media dependency. Moreover, some uses and gratifications studies have discussed media use as being goal directed (Palmgreen, Wenner & Rosengren. 1985; Rubin, 1993; Parker & Plank, 2000).

Media dependency theory states that the more dependent an individual is on the media for having his or her needs fulfilled, the more important the media will be to that person. DeFleur and Ball-Rokeach (1976) described dependency as the correlating relationship between media content, the nature of society, and the behavior of audiences. It examines both macro and micro factors influencing motives, information-seeking strategies, media and functional alternative use, and dependency on certain media (Rubin and Windahl, 1982).

As DeFleur and Ball-Rokeach (1989) suggested, active selectors' use of the media to achieve their goals will result in being dependent on the media. Littlejohn (2002) also explained that people will become more dependent on media that meet a number of their needs than on media that provide only a few ones. "If a person finds a medium that provides them with several functions that are central to their desires, they will be more inclined to continue to use that particular medium in the future" (Rossi, 2002).

The intensity of media dependency depends on how much people perceive that the media they choose are meeting their goals. DeFleur and Ball-Rokeach (1989) categorized these goals into three dimensions which cover a wide range of individual objectives: (1) social and self understanding (e.g., learning about oneself, knowing about the world); (2) interaction and action orientation (e.g., deciding what to buy, getting hints on how to handle news or difficult situation, etc.); (3) social and solitary play (e.g., relaxing when alone, going to a movie with family or friends). DeFleur and Ball-Rokeach (1989) also suggested that more than one kind of goal can be activated (and satisfied) by the same medium.

Dependency on a specific medium is influenced by the number of media sources available to an individual. Individuals should become more dependent on available media if their access to media alternatives is limited. The more alternatives there are for an individual, the lesser is the dependency on and influence of a specific medium (Sun et al., 1999).

2.3 Influence of media on modern society

Uses and Gratifications Research in a New Era

The uses and gratifications has always provided a cutting-edge theoretical approach in the initial stages of each new mass medium, such as newspapers, radio and television, and now the Internet, which receives the significance via this approach (Ruggiero, 2000).

The uses and gratifications theory has been widely used, and also is better suited, for studies of Internet use. In the Internet environment, users are even more actively engaged communication

participants, compared to other traditional media (Ruggiero, 2000). The theory also suggests that people consciously choose the medium that could satisfy their needs and that audiences are able to recognize their reasons for making media choices (Katz et al., 1974). Some surveys have shown that users have little trouble verbalizing their needs when using the Internet (Eighmey & McCord, 1997; Lillie, 1997; Nortey, 1998; Piirto, 1993; Ryan, 1995). Katz et al. (1974) argued that available media choice compete to satisfy individual needs. Thus, there exists competition not only between the Internet and other traditional media, but among each options in the Internet itself as well.

Despite the robustness of this list, history has shown that new media often create new gratifications and new motivations among various audience groups (Angleman, 2000). These new dimensions of users' motivations and gratifications need to be identified and satisfied. Although motivations for Internet use may vary among individuals, situations, and media vehicles, most uses and gratifications studies explore them based on some or all of the following dimensions: relaxation, companionship, habit, passing time, entertainment, social interaction, information/surveillance, arousal, and escape (Lin, 1999).

Maddox (1998) also suggested that the most important reason why people use the Internet is to gather various kinds of information. Lin (2001) found similar results when she examined online services adoption. She found that online services are perceived primarily as information-laden media, and that audiences who need to create more outlets for information reception are the ones most likely to adopt online services (Lin, 2001).

Internet use is also linked to a series of instrumental as well as entertainment-oriented gratifications (Lin, 1996). Some scholars ranked diversion/entertainment as more important than exchanging information in triggering media use (Schlinger, 1979; Yankelovich Partners, 1995). Rafeali (1986) found that the primary motivation of bulletin board users are recreation, entertainment, and diversion, followed by learning what others think about controversial issues by communicating with people who matter in a community. Entertainment content appears to satisfy users' needs for escapism, hedonistic pleasure, aesthetic enjoyment, or emotional release

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(McQuail, 1994). Providing entertainment, therefore, can motivate audiences to use the media more often (Luo, 2002).

The Internet combines elements of both mass and interpersonal communication. The distinct characteristics of the Internet lead to additional dimensions in terms of the uses and gratifications approach. For example, "learning" and "socialization" are suggested as important motivations for Internet use (James et al., 1995). The potential for personal control and power is also embedded in Internet use. Pavlik (1996) noted that online, people are empowered to act, communicate, or participate in the broader society and political process. This type of use may lead to increased self-esteem, self-efficacy, and political awareness (Lillie, 1997).

Heightened interactions were also suggested as motivations for using the Internet. Kuehn (1994) called attention to this interactive capability of the Internet through discussion groups, e-mail, direct ordering, and links to more information (Schumann & Thorson, 1999; Ko, 2002). As such, Lin (2001) suggested that online services should be fashioned to satisfy people's need for useful information as well as social interaction opportunities.

Group support is another important reason for using the Internet. The Internet can provide a relatively safe venue to exchange information, give support, and serve as a meeting place without fear of persecution (Tossberg, 2000). It provides an accessible environment where individuals can easily find others who share similar interests and goals. As part of a group, they are able to voice opinions and concerns in a supportive environment (Korenman & Wyatt, 1996).

Other studies identified anonymity as one of the reasons why people go online. According to McKenna et al. (2000), people use the security of online anonymity to develop healthy friendships and gratify their need to socialize. Those who play massively multiplayer online role-playing games report that anonymity reduces their self-awareness and motivates their behaviors in game playing (Foo & Koivisto, 2004). Choi and Haque (2002) also found anonymity as a new motivation factor for Internet use. Some also suggested that the Internet offer democratic communication to anonymous participants in virtual communities such as chat rooms. Ryan (1995) indicated that anonymity motivates users to speak more freely on the Internet than they would in real life. With small fear of social punishment and recrimination, minority groups can

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equally participate in the communication process provided the technology is universally available (Braina, 2001).

2.3.1 New Media Trends

According to Salcito K (2000), Journalism is evolving rapidly in a "mixed media" of traditional newspapers and broadcast stations combined with a "new media" of on-line journalists.

These developments in journalism are driven by vast economic and technological changes. Some of these trends have profound ethical import for journalism.

Proliferation of news media

Today millions of bloggers, countless web sites, web broadcasts, and "podcasts" have become mainstream. All make up the "body" of today's news media, and there is no visible end to this proliferation. The main ethical implications are threefold: increased competition has effected the quality of news reports, the public has heightened its demand for transparency, and the news world's understanding of copyright has ceased to suffice.

Newsmakers face increasing competition to cover all the pertinent stories and reach sources before their competitors. CNN and website news have resorted to wall-to-wall, 24 hour coverage to ensure that they can provide the story to their readers/viewers as soon as it occurs. The danger is that speed will prevail over accuracy, and journalists will exchange their ethical motives as fact-checking truth-seekers for the love of breaking a story -- any story.

However, an increase in competition also has led some news organizations to distinguish themselves from less responsible outlets by being more transparent about how they do their work. Journalists who want to set their articles apart as truthful and comprehensive have begun giving the public access to their sources. Studies are equipped with margins of error, assertions are backed by supporting web links, and anonymity granted to sources is thoroughly explained.

While some journalists turn to transparency to justify the claims in their reports, others have

resorted to a much more careless form of writing, dubbed "journalism of assertion." Many blogs and independent e-zines, lacking an engrained sense of duty to the truth or to readers, have developed a journalistic style of unsubstantiated opinion. Ideas are accrued and then restated, without regard to their origin or factuality.

Changes in news media audiences

The proliferation of news outlets means that audiences can read, listen and watch their news on various channels and web sites. In other words, media audiences have fragmented. People get their news updated throughout the day, when they want it. They surf the web to find the stories that interest them. Some describe these niche audiences as impatient, "remote control" audiences, who want the information they're seeking without delay and without additional, unsought news.

In response, more and more news outlets cater to smaller and smaller demographics or "niches." The risk is that journalists will no longer seek to provide the public with comprehensive accounts of the day's top stories from many areas of life, but will focus narrowly on "niche news" that is of interest to narrow sectors of the population. An additional danger is that the public will no longer come together, through the news media, to deliberate over common issues. Instead, the public will fragment into many special-interest audiences Salcito K (2000).

Some of the positive and negative effects:

Far-reaching change usually has positive and negative effects. The same is true of recent trends in journalism.

Some positive effects of change:
• Interactivity: Increased ability of the public to actively search for their own information and to interact online with news web sites
• Increased public access to different forms and types of media; access to a greater diversity of

content

• Reduced "gatekeeping" powers of major news organizations; less power to set the news agenda or manipulate the public's understanding of events

• New and powerful story-telling methods through multi-media technology

• Convergence in news may mean more resources to probe issues

Some negative effects of change:

• Rise in "journalism of assertion": unsubstantiated opinion and rumor which harms journalistic credibility; lack of restraint among online writers

• Pressure to lower ethical standards and sensationalize stories

• Public complaints about how a "ubiquitous" media violate personal privacy

• Confusion about who is a journalist, when anyone can publish

• Ethical "vertigo" regarding news values, newsworthiness, credibility.

2.4 Ethical principles of the media

Codes of practice

The International Federation of Journalists launched a global Ethical Journalism Initiative in 2008 aimed at strengthening awareness of issues within professional bodies. It resulted on the formulation of the code of ethics for journalists which is centered on —public trust, truthfulness, fairness, integrity, independence and accountability.

Common elements for journalism

The primary themes common to most codes of journalistic standards and ethics are the following.

Accuracy and standards for factual reporting

- Reporters are expected to be as accurate as possible given the time allotted to story preparation and the space available, and to seek reliable sources.
- Events with a single eyewitness are reported with attribution. Events with two or more independent eyewitnesses may be reported as fact. Controversial facts are reported with attribution.
- Independent fact-checking by another employee of the publisher is desirable
- Corrections are published when errors are discovered
- Defendants at trial are treated only as having "allegedly" committed crimes, until conviction, when their crimes are generally reported as fact (unless, that is, there is serious controversy about wrongful conviction.
- Opinion surveys and statistical information deserve special treatment to communicate in precise terms any conclusions, to contextualize the results, and to specify accuracy, including estimated error and methodological criticism or flaws.

Slander and libel considerations

- Private persons have privacy rights that must be balanced against the public interest in reporting information about them (Media Council of Kenya 2002).
- Publishers vigorously defend libel lawsuits filed against their reporters, usually covered by libel insurance.

Harm limitation principle

Harm limitation deals with the questions of whether everything learned by the reporter should be reported. And if so, how? This principle of limitation means that some weight needs to be given to the negative consequences of full disclosure, creating a practical and ethical dilemma.

Ethics and standards in practice

One of the most controversial issues in modern reporting is media bias, especially on political issues, but also with regard to cultural and other issues. Sensationalism is also a common

complaint. Minor factual errors are also extremely common, as almost anyone who is familiar with the subject of a particular report will quickly realize.

From outside the profession, the rise of news management contributes to the real possibility that news media may be deliberately manipulated. Selective reporting (spiking, double standards) are very commonly alleged against newspapers, and by their nature are forms of bias not easy to establish, or guard against.

This section address, issues of practical compliance, as well as differences between professional journalists on principles.

Standards and reputation

The professionalism, reliability and public accountability of a news organization are three of its most valuable assets. An organization earns and maintains a strong reputation, in part, through a consistent implementation of ethical standards, which influence its position with the public and within the industry.

Variations, violations, and controversies

There are a number of finer points of journalistic procedure that foster disagreements in principle and variation in practice among "mainstream" journalists in the free press. Laws concerning libel and slander vary from country to country, and local journalistic standards may be tailored to fit.

Accuracy is important as a core value and to maintain credibility, but especially in broadcast media, audience share often gravitates toward outlets that are reporting new information first. Different organizations may balance speed and accuracy in different ways. Laws with regard to personal privacy, official secrets, and media disclosure of names and facts from criminal cases and civil lawsuits differ widely, and journalistic standards may vary accordingly. Different organizations may have different answers to questions about when it is journalistically acceptable to skirt, circumvent, or even break these regulations.

Taste, decency and acceptability

Audiences have different reactions to depictions of violence, nudity, coarse language, or to people in any other situation that is unacceptable to or stigmatized by the local culture or laws (such as the consumption of alcohol, homosexuality, illegal drug use, scatological images, etc.). Even with similar audiences, different organizations and even individual reporters have different standards and practices. These decisions often revolve around what facts are necessary for the audience to know.

When certain distasteful or shocking material is considered important to the story, there are a variety of common methods for mitigating negative audience reaction. Advance warning of explicit or disturbing material may allow listeners or readers to avoid content they would rather not be exposed to. Offensive words may be partially obscured or bleeped. Potentially offensive images may be blurred or narrowly cropped. Descriptions may be substituted for pictures; graphic detail might be omitted. Disturbing content might be moved from a cover to an inside page, or from daytime to late evening, when children are less likely to be watching.

There is often considerable controversy over these techniques, especially concern that obscuring or not reporting certain facts or details is self-censorship that compromises objectivity and

CHAPTER THREE

3.0 METHODOLOGY

Introduction

This chapter has described the research design, location of the study, the target population, sample size and sampling procedure, data collection tools, and data analysis procedures that will be used to achieve the objectives stated in chapter one.

3.1   Research Design

The study employed an Ex post facto research design. This design is ideal since no treatment or researcher manipulation will administered to the respondents group before the study (Kathuri & Pals, 1993). Survey method was used to collect information from the test items from a sample fourth year undergraduate students in the main campus of University of Nairobi.

3.2 Location of the Study.

The research was carried out within Nairobi City. This location was been chosen not only because it is easily accessible to the researcher but also because it is urban and cosmopolitan. The population of the city was made up of people of different social-economic status and ethnic backgrounds, thus representative of almost the whole population of the urban youth in the entire country.

3.3 Target Population

The target population was the fourth year undergraduate students in the main campus of University of Nairobi. The fourth years have been chosen because they have been residents of the city for a reasonable period of time and have been well exposed to the forms of media in question.

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3.4 Sampling size and sampling procedure

3.4.1 Sample size

The sample size comprised of 50 respondents who are doing different courses. The sampling frame, a list of youths who are fourth years at the University of Nairobi Main Campus was obtained from the office of the registrar admissions. The respondents are expected to give satisfying information on how the radio program in question influences their cultural values as youths in Nairobi.

3.4.2 Sampling procedure

Because University of Nairobi Main Campus has a large population of students, it was difficult to have a talk with each person, due to limited time for gathering information. Thus, the study used stratified random sampling technique. This ensured that all different categories of respondents and the population are represented in the sample. It also ensured that element of biasness was eliminated or reduced in the sampling selection during research.

3.5 Data collection Procedure

Permission to conduct the research was sought from the administration office of the Campus. The researcher then issued the respondents with the questionnaire. They were requested to fill the questionnaire under the guidance of the researcher. Thereafter the filled questionnaire was collected.

The study also conducted an oral interview with Executive Director of The Media Council of Kenya as a media regulatory body and the responses were written down in a note book and later typed in Microsoft Word. (Appendix F)

3.5.1 Data collection instruments

This study used both the questionnaires and the oral interviews to collect the data from the respondents. Secondary data was also obtained through an interview conducted by Jeff Koinange of K24 on Maina Kageni of Classic FM (Appendix E).

Questionnaires

Questionnaires provide a set of well- typed questions, which was administered to the candidates, which the respondents dully filled the required answers. The questionnaire had a brief introduction, which familiarized the candidate who wass filling the questionnaire how to answer certain questions posed by the researcher. (Appendix A)

The questionnaire contained both open and closed ended questions exploring on all areas of how radio influences cultural values of the urban youth. It was be easy to distribute the questionnaire through hand delivery and collect them at an agreed date with the population or respondents that was chosen suitable to answer the questions. The respondents were assured of confidentiality of all the information they gave because the study is purely for academic purposes.

One questionnaire, the Youths' Questionnaire YQ was used to solicit information. The tool had 3 sections A, B and C. The items in section A generated the personal details of the respondents. Data from section B was used to determine the level of influence of The Classic Breakfast among the urban youth. Data from section C sought the attitudes of the urban youth towards Family, Marriage and relationships with reference to values propagated by the Classic FM Breakfast Show.

Oral Interviews

An oral interview designed by the researcher was used by the study to acquire information from the media regulatory body; specifically The Media Council of Kenya to establish their, functions,

challenges and recommendations in reference to the current trends in media and specifically radio programming.

Secondary Data was obtained from K24 studios. The researcher transcribed a TV talk show program conducted by Jeff Koinange on Maina Kageni the Lead presenter of the Classic FM breakfast. The interview was aired on 5th June 2010 in a K24 program called 'The Capital Talk'. This interview was crucial to the research because it captured reasons why the Radio Station is the leading station in Kenya, the reason why Classic Breakfast show concentrates on topics of family, relationships and marriage instead of political topics. The interview also brings out clearly the problems that cause our current marriages and Families to disintegrate/deteriorate.

3.6 Data analysis and interpretation

In this context it involved the interpretation and computation of the data that originated from the research. Data was analyzed from the contents of questionnaires through a program called Statistical Package for Social Scientists (SPSS). It was analyzed appropriately with facts and figures arranged in a systematic manner that is frequencies and percentage resulting from the comparison of questionnaires results, after the data had been analyzed, it was then organized and classified according to the research objectives and later presented using pie charts, bar graphs and tables which were designed through Microsoft Excel.

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.1 Introduction

This chapter presents the findings of the study on the Influence of the media on the erosion of cultural values among the urban youth with specific reference to Classic FM breakfast show. Data is presented using tables, pie charts, graphs and qualitative description that have been summarized and categorized according to common themes. The analysis is based on the study objectives and the research questions. The findings presented are from a total of 47 respondents.

4.1.1 Overview

The present generation of urban youth is the majority audience of the Classic FM breakfast. The cultural values of the urban are being transformed by a wide range of discussions in the morning show which may either propagate or erode their values. In this regard, the media questions revealed some interesting findings concerning this topic of study with respect to the way respondents gave their views. Fifty questionnaires were distributed among fifty students and 48 of the questionnaires were returned. One questionnaire was totally blank hence a sample of 47 respondents was used for the actual study. This thus contributed to 94% feedback.

4.1.2 Gender

Table 1: Gender that participated in the research

Sex	Frequency (F)	Percentages (%)
Male	23	49%
Female	24	51%
Total	47	100%

Source: primary data

The total achieved sample for this study was 47 respondents. Of the total sample, 49% were males while their female counterparts comprised 51%. The research was gender sensitive so as to elicit the views of the different sex.
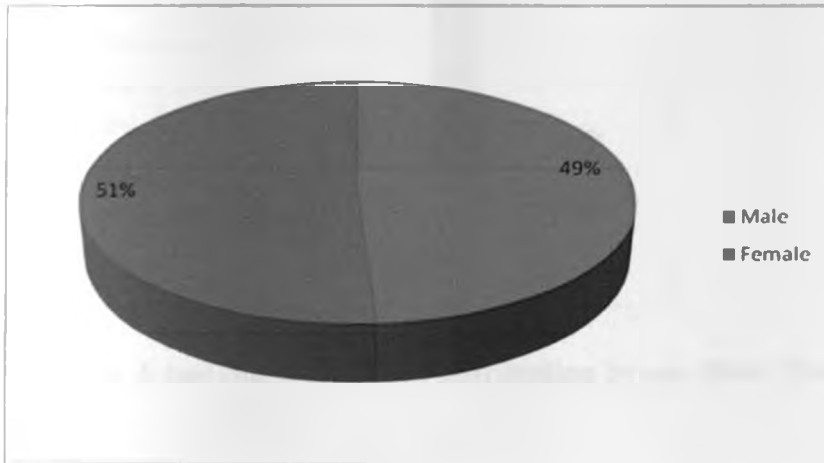

Figure iv: Gender that participated in the research. Base: Total respondents

4.1.3 Age range of respondents

Table 2: Table of sample breakdown of Age

Age group	Frequency (F)	Percentages (%)
Below 18	0	0%
19-21	10	21%
22-24	33	70%
25-27	4	9%
Total	47	100%

Source: primary data

None of the respondents was age 18 years or below. 70% of the respondents who participated in the survey were within the age group 22-24. This was the majority age group of the study. While only 9% were in the age group 25-27.
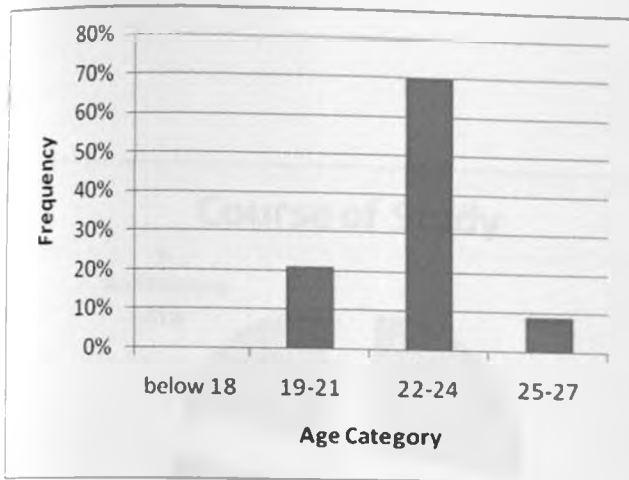
Figure v: A bar chart of sample distribution by age. Base: Total respondents

4.1.4 Course of study

Table 3: Table of sample Course of study

Age group	Frequency (F)	Percentages (%)
Medicine	13	28%
Commerce	3	6%
Media	10	21%
Accounting	11	23%
B. Architecture	10	21%
Total	47	100%

Source: primary data

Sample distribution by course of study of the respondents shows that most respondents were Medicine Students.

Course of Study

- B. Architecture 21%
- Medicine 28%
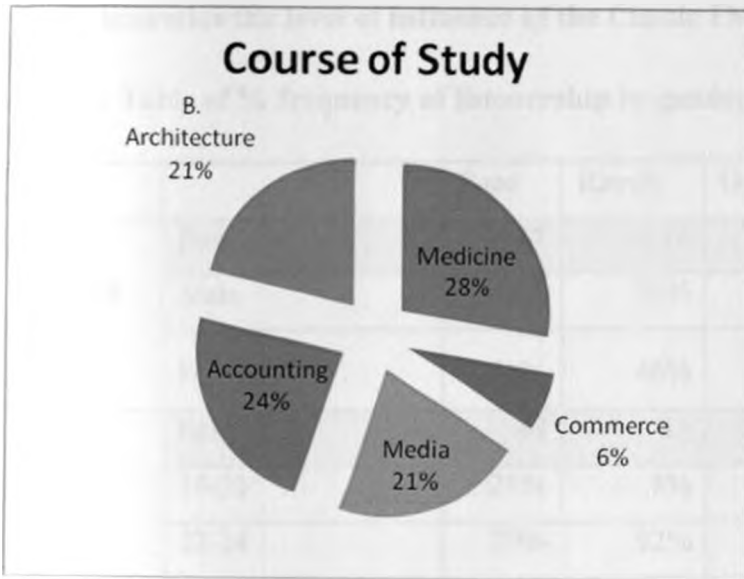- Accounting 24%
- Media 21%
- Commerce 6%

Figure vi: A pie chart of sample distribution by course of study: Base Total Respondents

4.2 To determine the level of Influence of the Classic FM Breakfast among the urban youth

Table 4: Table of % frequency of listenership by gender, age and course of study

		Base	Rarely	Occasionally	Often
	Base	47	13	23	11
Gender	Male	49%	54%	48%	45%
	Female	51%	46%	52%	55%
	Base	47	13	23	11
Age	19-21	21%	8%	30%	18%
	22-24	70%	92%	65%	55%
	25-27	9%	0	4%	27%
	Base	47	13	23	11
	Medicine	28%	46%	26%	9%
Course	Business	6%	0	4%	18%
	Media	21%	15%	9%	18%
	Accounting	23%	0	9%	0
	B. Architecture	21%	8%	30%	18%

Source: primary data

On the frequency of listenership by gender, female respondents are the majority of the listeners with 55% while the men listen by 45%.
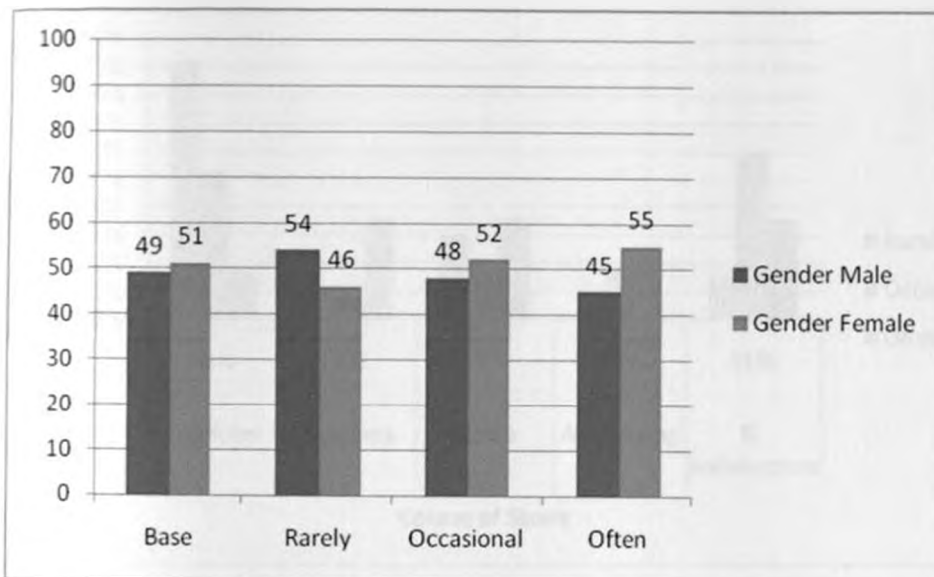
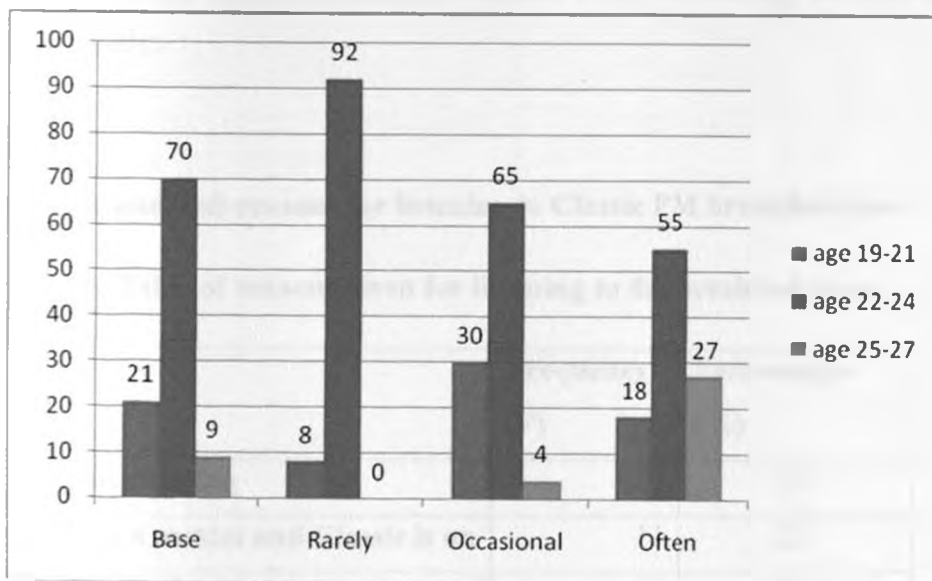**Figure vii: Bar chart of frequency of listenership by Gender**

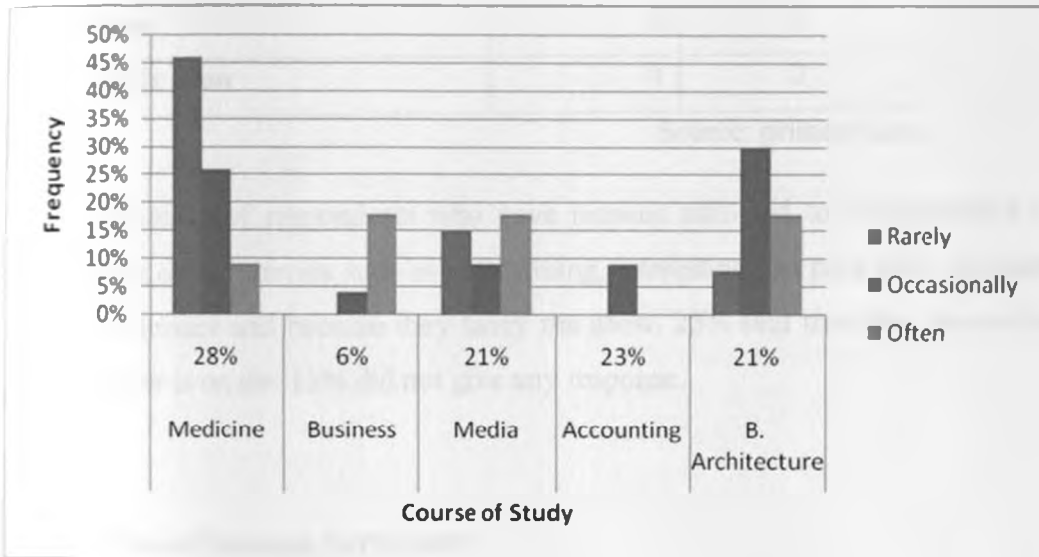**Figure viii: Bar chart of frequency of listenership by age**

Figure ix: Bar chart of frequency of listenership by course of study

According to the Survey medicine students rarely listen to the show. Bachelor of Architecture students are the highest occasional listeners while Accounting students only listen to the show occasionally.

4.2.1 To establish reasons for listening to Classic FM breakfast show

Table 5: Table of reasons given for listening to the breakfast show

	Frequency (F)	Percentages (%)
It is Entertaining	12	26
When in a *matatu* and Classic is on	11	23
It is Interesting	10	21
Not mentioned	7	15
It is enlightening	6	13
To pass time	3	6
They play relaxing music	3	6

	Frequency (F)	Percentages (%)
For leisure	2	4
Fancy their show	1	2

Total percentage of respondents who gave reasons affiliated to Entertainment is 78%. These respondents either reasons such as entertaining, interesting, to pass time, enlightening, relaxing music, for leisure and because they fancy the show. 23% said that they listen when in a *matatu* and the show is on air. 15% did not give any response.

4.2.2 Modes of listening to the show

Table 6: Table of mode of listening to the show

	Frequency (F)	Percentages (%)
Base	47	100
In the car	28	60
From your mobile phone	10	21
From your personal phone	7	15
Both in a car and personal radio	1	2
No answer	1	2

Source: primary data

Majority of the respondents (60%) listen to the show in the car and they clearly state in 4.2.1 above that the vehicle is the *matatu* which is a public means of transport.
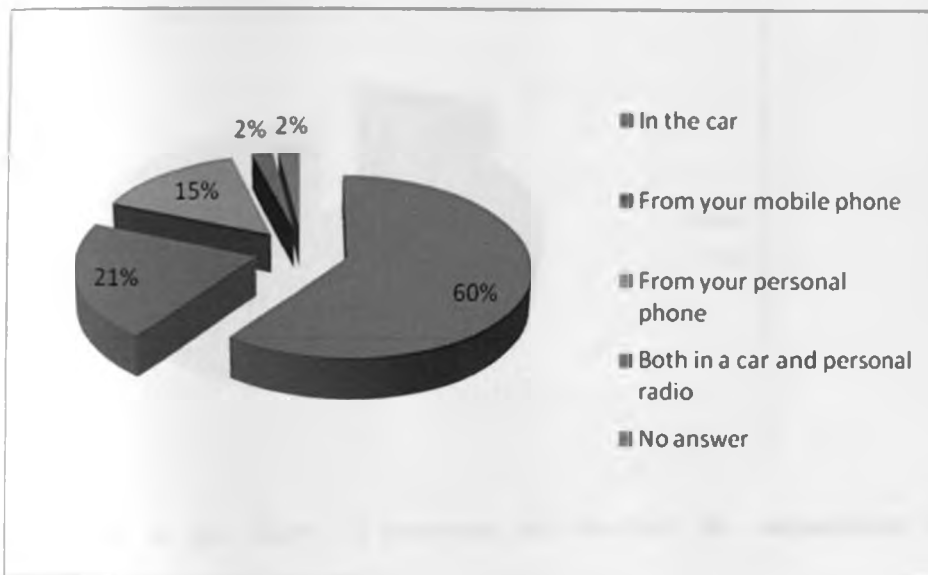
Figure x: A pie chart of mode of listening to the show. Base: Total Respondents

4.2.3. Consideration of Maina Kageni and Mwalimu King'ang'i as role models

Table 7: To determine whether Maina and King'ang'i are considered as role models

	Frequency (F)	Percentages (%)
Base	47	100
Yes	6	13
No	41	87

Source: primary data

87% of the respondents said that they do not consider Maina and King'ang'i as their role models while only 13 respondents said that indeed they consider these radio personalities as their role models.
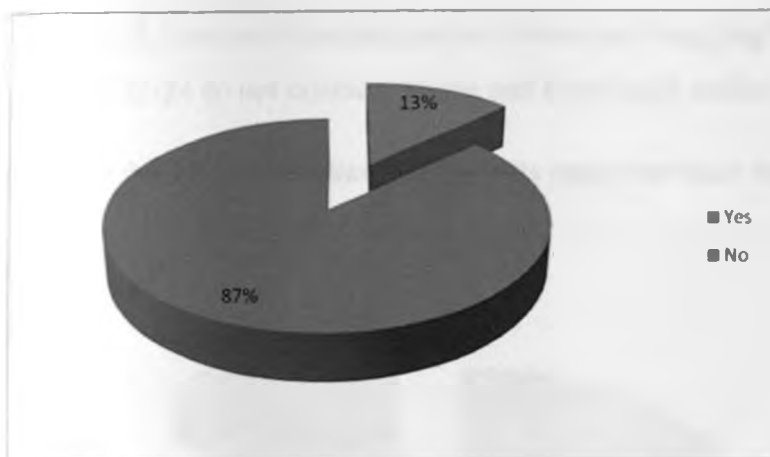
43

Figure xi: A pie chart of response on whether the respondents consider Maina and Kin'gang'i their role model

4.2.3.1 Consideration of Maina Kageni and Mwalimu King'ang'i as role models analysis by age & gender

Table 8: Breakdown of responses on whether the respondents consider Maina and King'ang'i their role model by Gender and Age

		Base	Yes	No
Gender	Base	47	6	41
	Male	49	50	49
	Female	51	50	51
Age	Base	47	6	41
	19-21	21	50	17
	22-24	70	50	73
	25-27	9	0	10

Source: primary data

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Equal % of males and females consider Maina and King'ang'i as role models. 73% of age category 22-24 do not consider Maina and King'ang'I as their role models

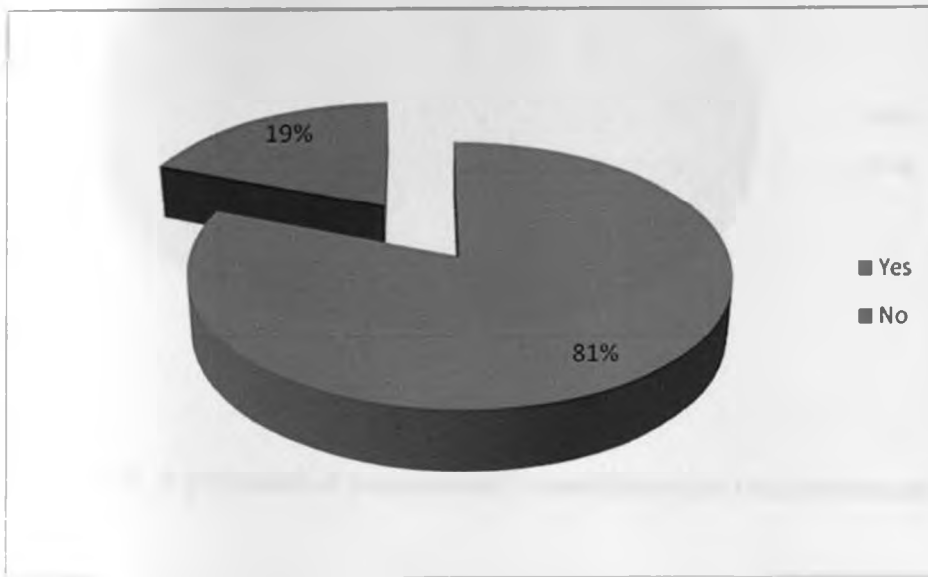**4.2.4 To determine whether respondents enjoy the daily topics of discussion on the show**

Figure xii: A pie chart of responses on whether the respondents enjoy the breakfast show

Table 9: A table of responses on whether the respondents enjoy the breakfast show by Gender and age

	Sex				Age			
	Base	Male	Female		Base	19-21	22-24	25-27
Base	47	23	24		47	10	33	4
Yes	81%	91%	71%		81%	100%	76%	75%
No	19%	9%	29%		19%	0	24%	25%

Source: primary data

91% of the males enjoy the show while over 75% of all the age groups both male and female enjoy the show.

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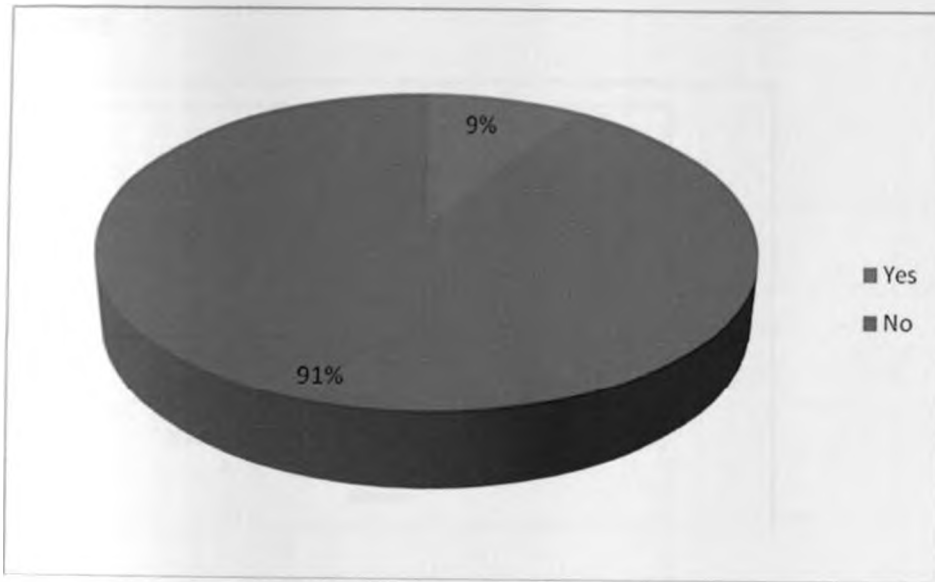## 4.2.5 To determine whether the respondents contribute to the debate

Figure xiii: A pie chart of respondents' contribution to the debates on breakfast show

Only 9% of the respondents contribute to the debate while the rest do not make any contribution.

4.2.5.1 To determine whether the respondents contribute to the debate analysis by Gender category
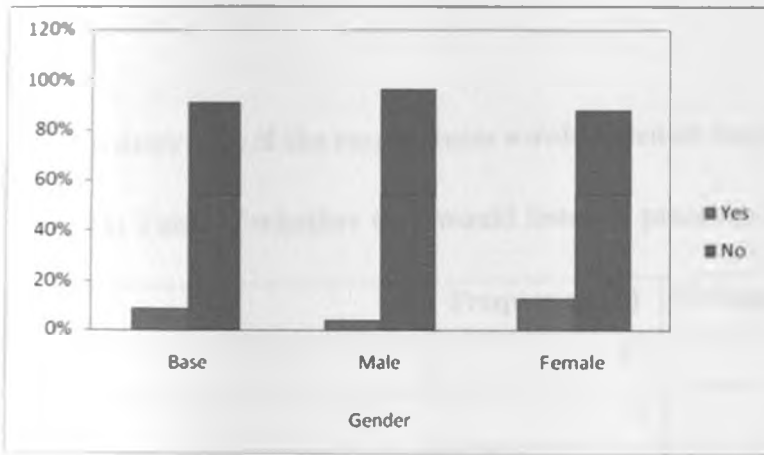

Figure xiv: A bar chart of respondents' contribution to the breakfast show debate by Gender

The study shows that majority of the respondents who make contribution to the show are females. But overall, both males and females rarely make contributions to the discussions.

4.2.6 To determine the mode of making contribution to the show's discussion

Table 10: Table of respondents' mode of contribution to the breakfast show debate by Gender

	Frequency (F)	Percentages (%)
Via Sms	2	100
Via calling the station	0	0
Via commenting on Maina facebook	0	0

Source: primary data

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All the respondents who said that they contribute to the breakfast show debate make their contribution via the SMS. None of the respondents said that they contribute via calling station or commenting on Maina's facebook page.

4.2.7 To determine if the respondents would listen in the presence of parents or teachers

Table 11: Table of whether they would listen in presence of parents or teachers

	Frequency (F)	Percentages (%)
Base	47	100
Yes	13	28
No	32	68
Not mentioned	2	4

Source: primary data

68% of the respondents say that they would not listen to the station in the presence of their parents or teachers
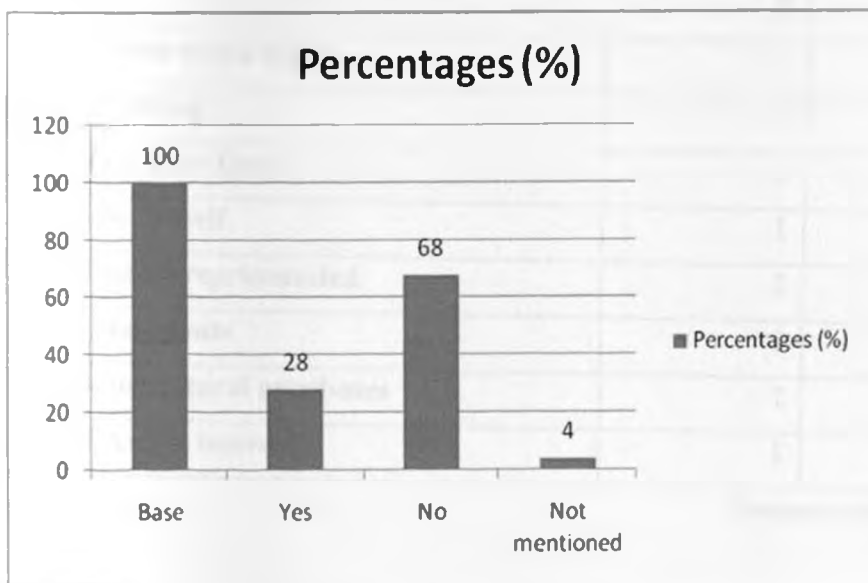
Figure xv: Bar chart of whether the respondents would listen in presence of parents or teachers

4.2.8 To establish reasons for or against listening to the show in the presence of parents or teachers

Table 12: Table of reasons given for or against listening to the show in the presence of parents or teachers

Base	Frequency (F)	Percentages (%)
They discuss obscene topics	9	19
Not mentioned	9	19
Its embarrassing	7	15
Issues affect everyone	4	9
I have an open/ free relationship with my parent	3	6
We are all adults	3	6
Immoral	3	6
They discuss taboo topics	2	4
It is interesting	1	2
They state their facts	1	2
Like to be myself	1	2
Fear of being reprimanded	1	2
I don't contribute	1	2
Because of cultural attributes	1	2
Lack of Active interest	1	2

Source: primary data

48% of the total respondents cannot listen to the show in the presence of their parents or teachers because they consider the topics to be either obscene topics, embarrassing, Immoral, tabooed topics, fear of being reprimanded or because of their cultural attributes.

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4.2.9 To ascertain whether respondents find the language used by Maina & King'ang'i vulgar and Obscene
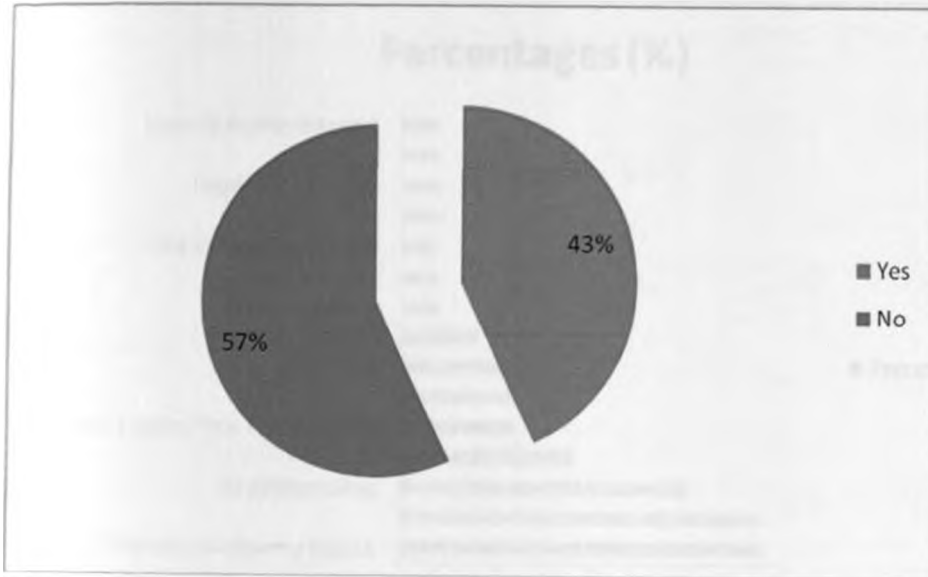

Figure xvi: A pie chart to represent responses on whether respondents find the language used by Maina & King'ang'i vulgar and Obscene

57% of the respondents said that they do not consider the language to be vulgar and obscene. However 43% of the respondents do consider the language to be vulgar and obscene.

4.2.9.1 To establish reasons for or against language used by Maina & King'ang'i being vulgar and Obscene

Percentages (%)

Categories (top to bottom):
- Lack of Active interest
- I don't contribute
- Like to keep to myself
- It is interesting
- Immoral
- I have an open/ free relationship...
- Its embarasing
- They discus obsene topics

Legend: ■ Percentages (%)

X-axis: 0%, 5%, 10%, 15%, 20%
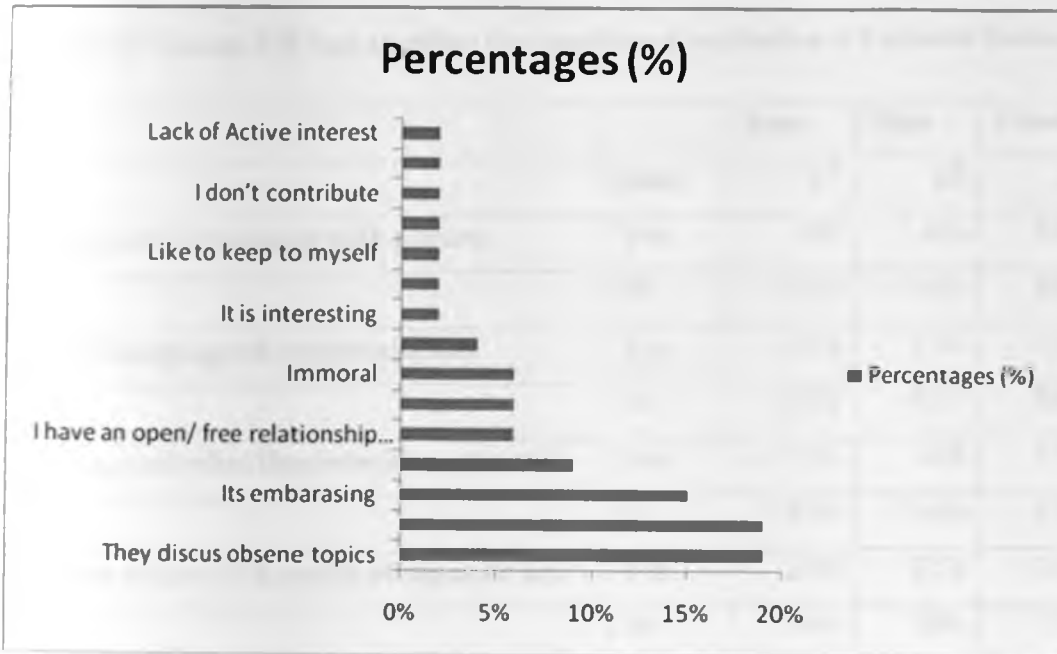
Figure xvii: Reasons for and against the language used being is vulgar and obscene

48% of the total respondents consider the language used by Maina to be obscene and vulgar. This is because they gave responses stating either obscene topics, embarrassing, Immoral, tabooed topics, fear of being reprimanded or because of their cultural attributes.

4.3 To determine the Cultural Values of the Urban youth in Respect to Family, Marriage and Relationships

Table 13: If Classic FM has an effect the questioned attributes of Cultural Values on

		Base	Male	Female
	Base	47	23	24
How respondent relates with parents	Yes	9%	4%	13%
	No	91%	96%	88%
Normal language of communication	Yes	15%	17%	13%
	No	85%	83%	88%
Dressing and what they consider attractive	Yes	11%	4%	17%
	No	89%	96%	83%
How the relate with people of opposite sex	Yes	26%	22%	29%
	No	74%	78%	71%
How they relate with fellow students	Yes	15%	17%	13%
	No	85%	83%	88%
The value of sacredness of life	Yes	19%	17%	21%
	No	81%	83%	79%
Respect of elders and authorities	Yes	11%	9%	13%
	No	89%	91%	88%
How to handle / view cultural issues	Yes	30%	35%	25%
	No	70%	65%	75%
Respect for their partners privacy	Yes	26%	30%	21%
	No	72%	70%	75%
Not mentioned	9	2%	-	4%

Source: primary data

Majority of the respondents stated that Classic FM breakfast does not influence their attitudes towards the questioned attributes. However, the most highly influenced attribute amongst the females is how they relate to the opposite sex. While with the males, the most highly influenced

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attribute is how they handle / view cultural issues. The questions of cultural issues as well as the respect for partner's privacy are the highest positively influenced attributes both among the males and the females by 65% and 56% respectively. The attribute with the least influence for the show is how the respondents relate with parents at a average of 92% on both males and females.

4.3.1 To ascertain whom the respondents consider as the head of the family

Table 14: A table to determine the head of the family

	Frequency (F)	Percentages (%)
Base	47	100%
Father	38	81%
Both	7	15%
Mother	1	2%
The one with the higher income	1	2%

Source: primary data
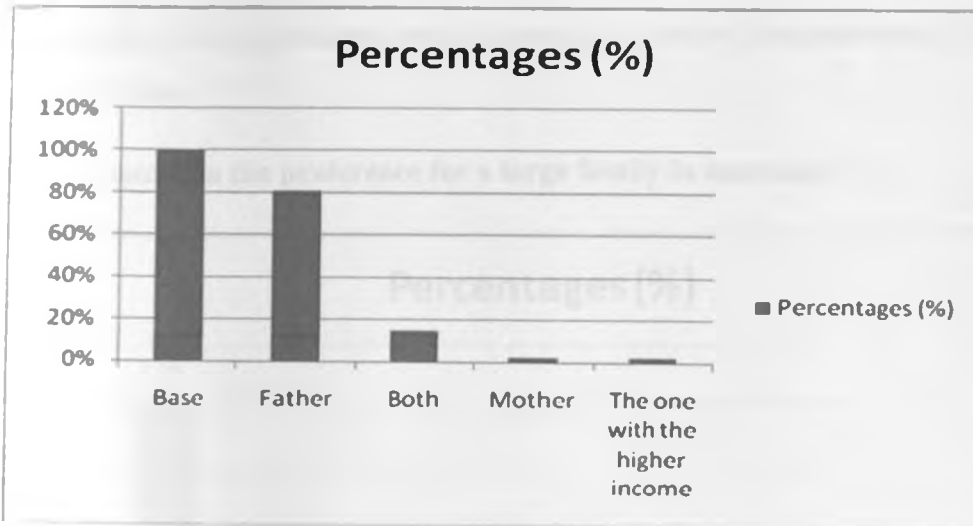
Figure xviii: A bar chart to determine the head of the family

80% of the respondents agree that the head of the family is the father. Notably though, a minimal percentage do consider the mother and the one with the higher income as the head of the family.

4.3.2 To ascertain reasons for marriage
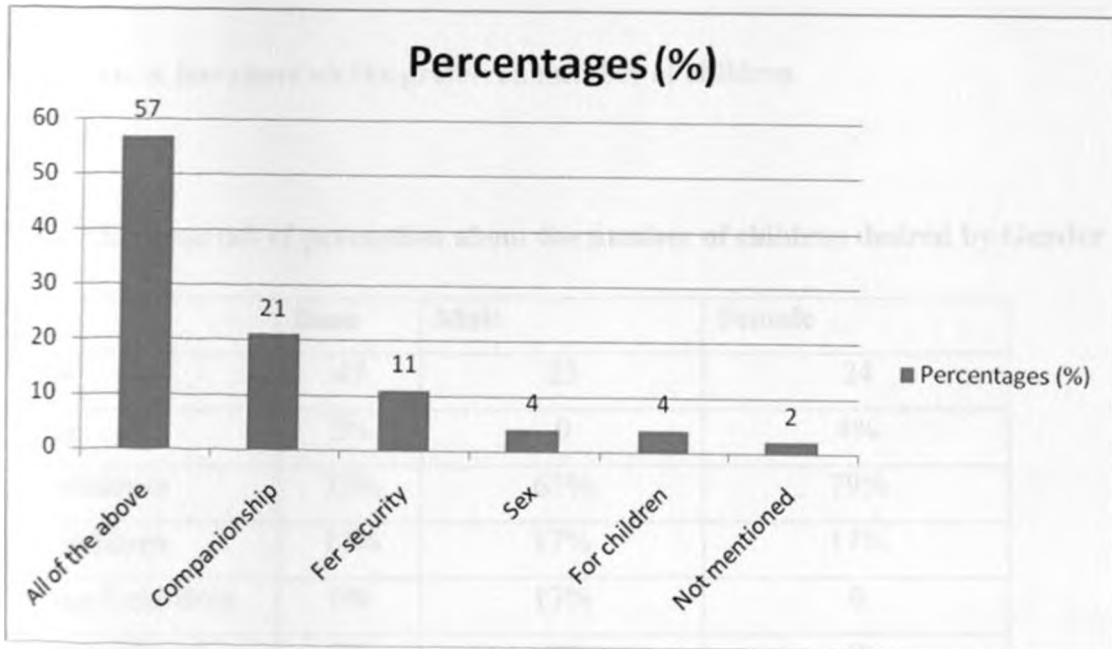
Figure xix: A bar chart representing reasons for marrying

57% percent of the respondents consider marriage to be for Companionship, for security, for sex and for children.

4.3.3 To ascertain the preference for a large family in marriage

Percentages (%)
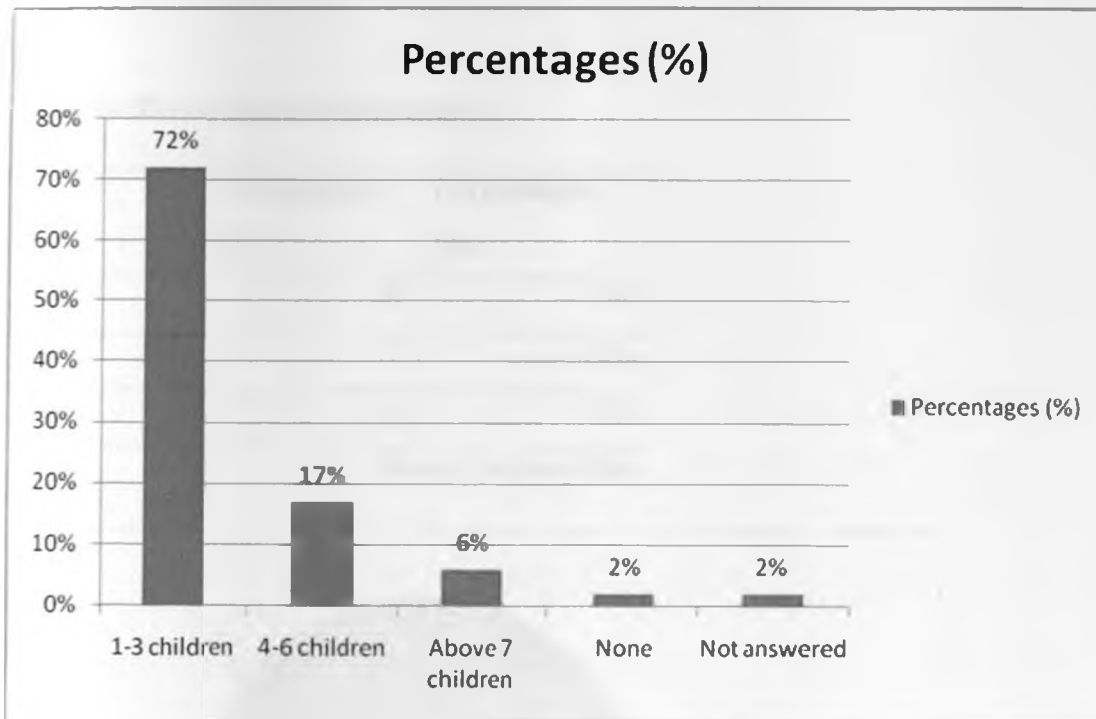
Figure xx: A bar chart on the preferred number of children

Table 15: Cross tab of perception about the number of children desired by Gender

	Base	Male	Female
Base	47	23	24
None	2%	0	4%
1-3 children	72%	65%	79%
4-6 children	17%	17%	17%
Above 7 children	6%	13%	0
Not mentioned	2%	4%	0

Source: primary data

None of the female respondents would want to have above 7 children. Majority of the respondents would like to have between 1 and 3 children only.

4.3.4 To determine the perception of respondents towards Polygamy

Table 16: Perception about polygamy

	Frequencies (F)	Percentages (%)
Base	47	47
Yes	6	13%
No	41	87%

Source: primary data
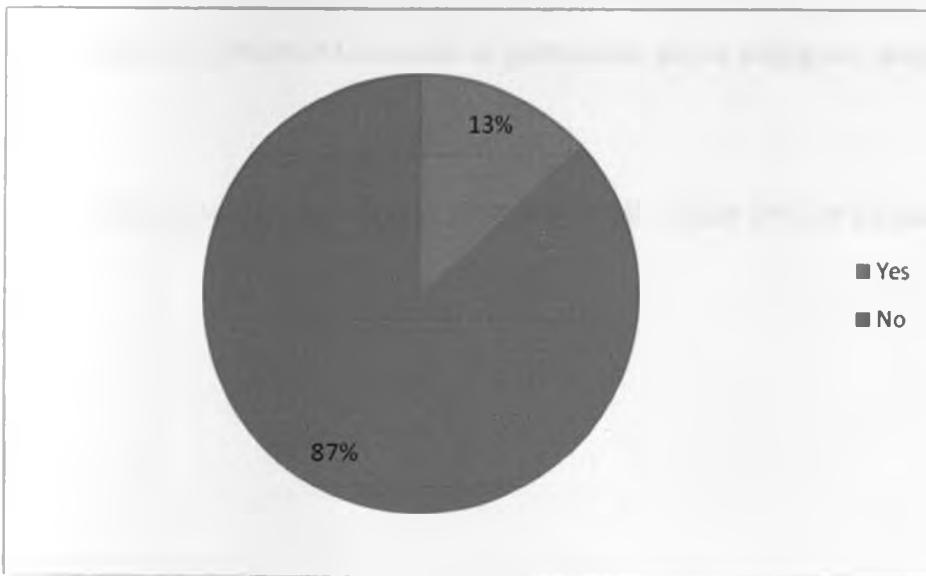
Figure xxi: A pie chart of perception about polygamy

Majority of the respondents do not support polygamy. Only 13% of the respondents support polygamy.

4.3.4.1 To determine the perception of respondents towards Polygamy analysis by Gender
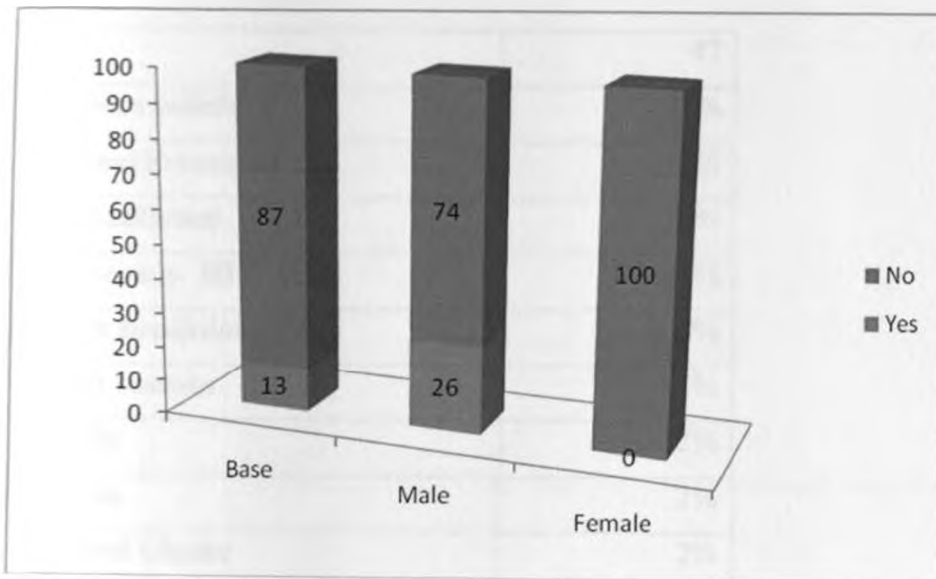
Figure xxii: Bar chart of Cross tab of perception about polygamy analysis by Gender

100% of the women do not support polygamy at all. While 26% of the males support polygamy

4.3.5 Reasons given for and against the practice of polygamy

Table 17: Table of reasons given for or against Polygamy

Base	47
Religious beliefs	32%
Personal Principles	13%
Not Mentioned	13%
Diseases e.g. HIV/AIDS	11%
Family breakdown	9%
Selfish reasons	4%
Genetic	2%
Options	2%
Personal Choice	2%
Its the african perspective way of living	2%
Reduces chances of men having affairs	2%
Variety of companionship	2%
Needs a simple life	2%
Its old fashion	2%
Its time Wasting	2%
Jealous	2%
Expensive	2%

Source: primary data

The highest numbers of respondents do not support polygamy because of their religious values. Notably some respondents believe polygamy is time wasting and expensive with 2% respectively.
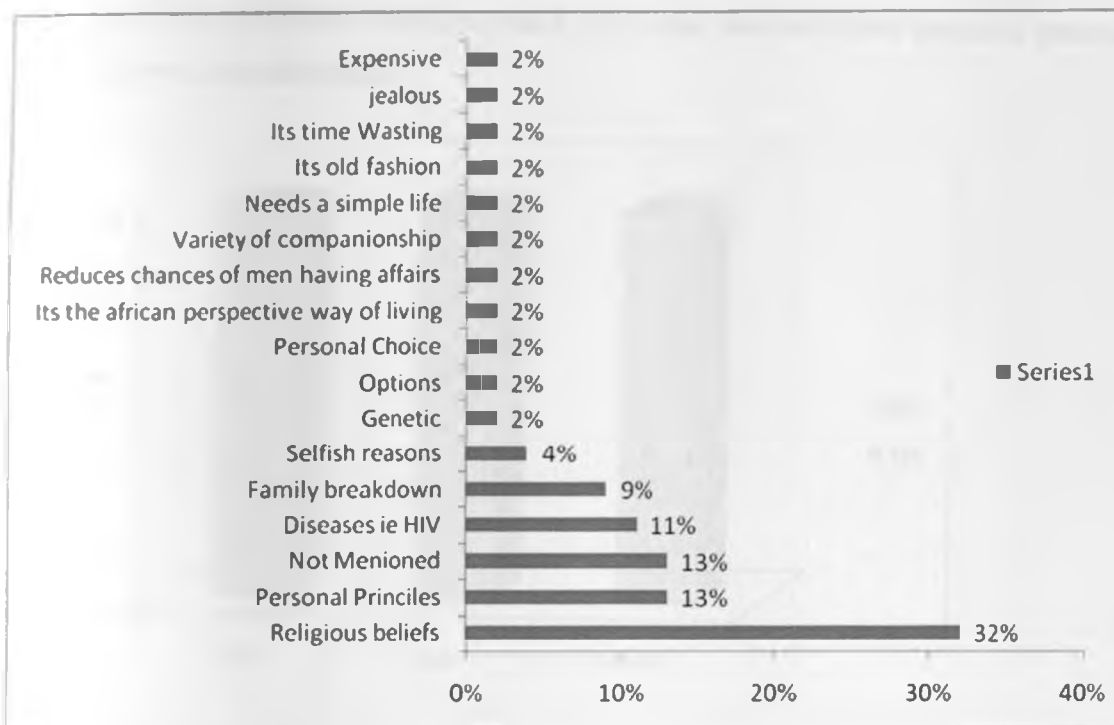
Figure xxiii: Bar chart of % frequency of reasons given for perception on polygamy

4.3.6 Respect for a persons Privacy

Table 18: To determine whether partner would put a monitoring device in partners phone when suspecting unfaithfulness

	Frequencies (F)	Percentages (%)
Base	47	100%
Yes	6	13%
No	41	87%

Source: primary data

Majority of the respondents would not put a monitoring device on their partner's phone even if they suspected unfaithfulness.
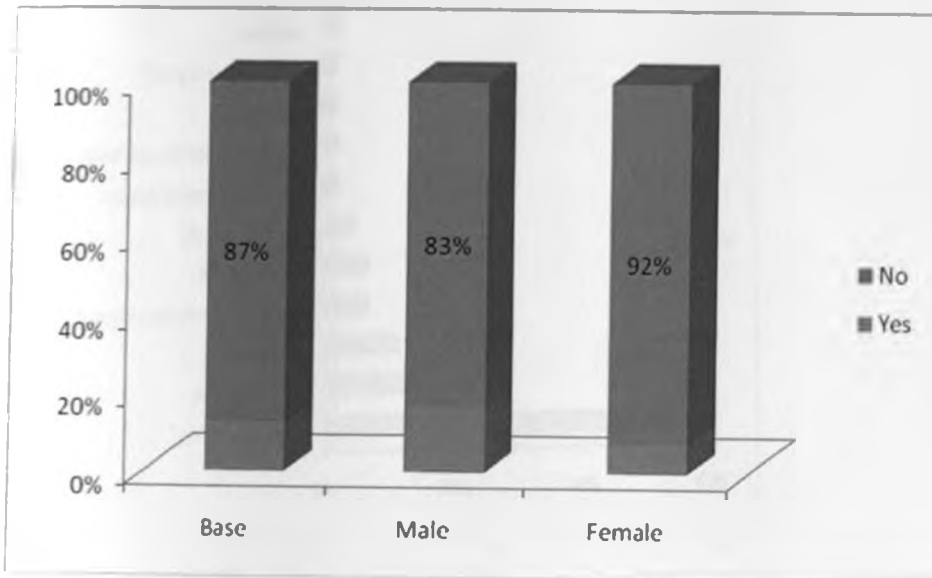
Figure xxiv: A bar chart to determine the perception of respondents towards Polygamy analysis by Gender

17% of the males responded that they would put a monitoring device in their partners phone in case of suspecting unfaithfulness while only 8% of th ladies agreed to tracking their partners phone

4.3.7 To establish reasons for putting a monitoring device on partner's phone
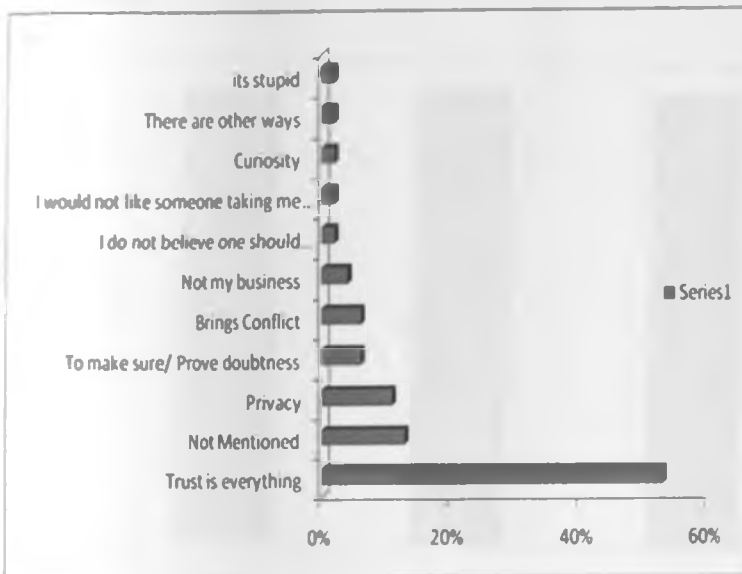
Figure xxv: A bar chart of reasons for or against putting a monitoring device on the partner's phone.

55% believe in trusting their partners. 15% respect their partners Privacy while 4% believe it is none of their business.

4.3.8 Polygamy as a solution to cases on unfaithfulness in today's relationships

Table 19: Responses of whether polygamy is a remedy to unfaithfulness

	Frequency (F)	Percentages (%)
Base	47	100%
Yes	9	19%
No	38	81%

Source: primary data

81% of the respondents do not see polygamy as a solution to cases of unfaithfulness.

4.3.8.1 Polygamy as a solution to cases on unfaithfulness in today's relationships analysis by Gender
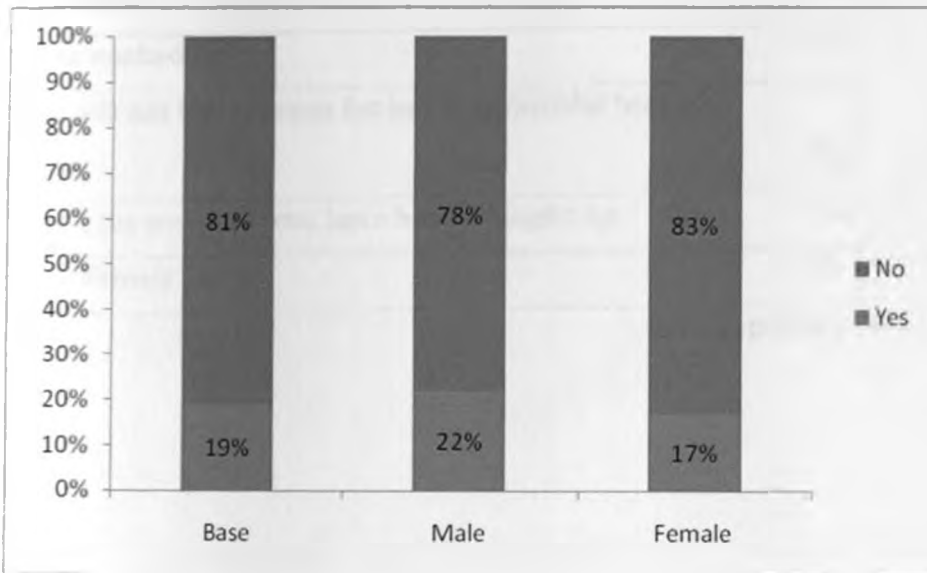
Figure xxvi: A bar chart of responses to whether polygamy is a remedy to unfaithfulness by Gender

4.3.9 Reasons for or against Polygamy as a solution to cases on unfaithfulness in today's relationships

Table 20: Reasons given for or against polygamy as a remedy to unfaithfulness

Base	47
Personal Decision	26%
Not Mentioned	21%
Its still a form of unfaithfulness just that its open	9%
Trust Is the issue	9%
Men behaviour wont change	6%
Its immoral	6%
More open	6%

increase spread of HIV	4%
its an Option	4%
Expensive	2%
It has worked before	2%
Men will not have reason for being unfaithful because his ne	2%
That's the way children have been brought up	2%
Male Female Ratio	2%

Source: primary data
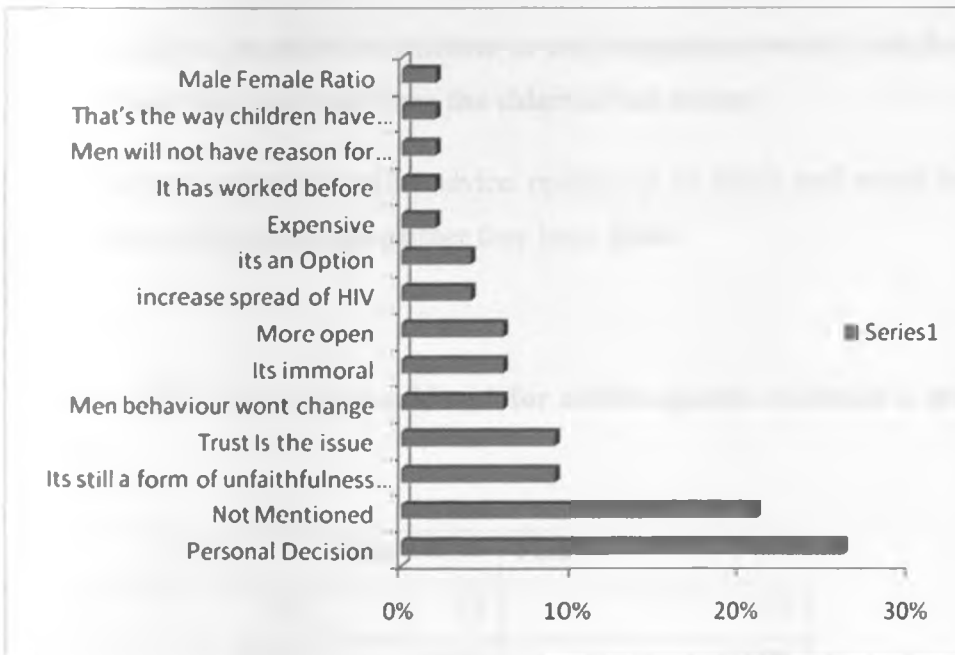
Figure xxvii: A bar chart of reasons given for or against polygamy as a remedy to unfaithfulness

19% of the respondents have reason not to support polygamy as a solution to unfaithfulness because they believe that one should trust the partner, they also believe that polygamy is immoral and they believe that Polygamy causes increase in diseases like HIV/AIDS.

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4.3.10 To determine the respect and value of Elders opinion in the society
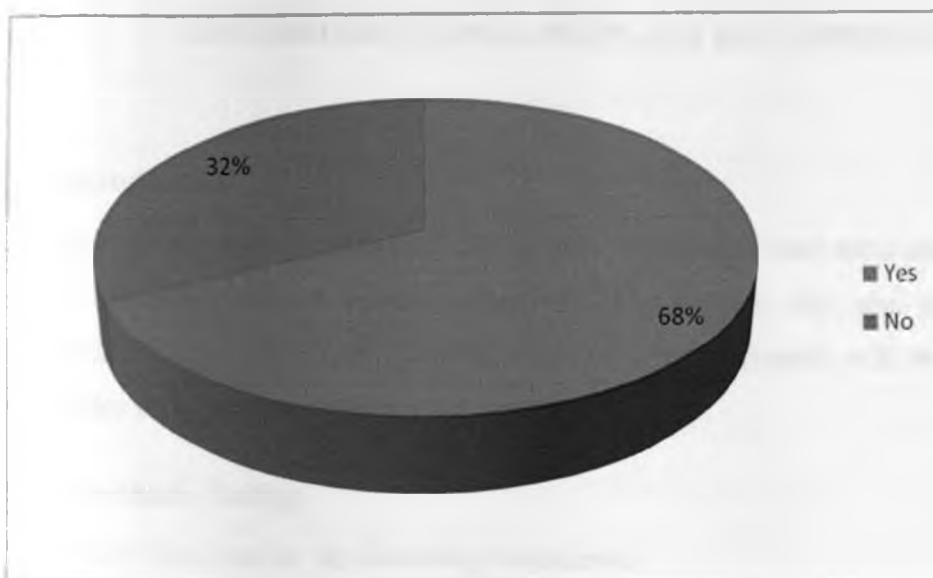
Figure xxviii: A pie chart on whether or not respondents would seek for advice/opinion on choice of marriage partner from the elders of the society

68% of the respondents value the advice/ opinion of the elders and would therefore seek counsel on the choice of the marriage partner they have found.

Table 21: Whether or not would seek for advice/opinion on choice of marriage partner by Gender

	Base	Male	Female
Base	47	23	24
Yes	68%	61%	75%
No	32%	39%	25%

Source: primary data

Females are the majority in seeking advice/opinion on the choice of a marriage partner from elders

CHAPTER FIVE

5.0 SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1. Introduction

This chapter presents the summary of findings, conclusions and recommendations based on the study objectives and the research questions. The Chapter will also test the validity of the hypothesis used in the study. Finally, areas of further research will be recommended by the researcher based on what was not captured by this study.

5.2 Hypothesis Testing.

This study was based on the following hypothesis:

a) The Classic FM breakfast show has a deep influence on the urban youth.

b) The youths have positive attitudes towards cultural values particularly towards Family, marriage and relationships.

c) The media regulatory bodies have little challenges towards regulating the content and language used in radio programming.

d) The findings of the study are not different from what we already know thus no recommendation nor can guidance be provided to the Government, policy makers, media owners and regulatory bodies.

This study has gone on to prove that the urban youth indeed listen to the Classic FM breakfast show both Occasionally and often with an average percentage of 51% for both males and females. 81% of the respondents enjoy the breakfast show. Therefore the study proves that the hypothesis used is correct and adopts it just as it is:- The Classic FM breakfast show has a deep influence on the urban youth.

The study has proven the second hypothesis wrong since with regards to the 7 aspects of Cultural Values studied, only 2 aspects has the Classic Breakfast not influenced.71% of the aspects of Cultural values studied have been influenced by the show. Therefore the results of the study prove that the second hypothesis should also be modified to state: - The youths have negative attitudes towards cultural values particularly towards Family, Marriage and Relationships

The study also rejects the third hypothesis since the interview of the Executive Director of the Media Council of Kenya establishes that the council has faced several challenges in regulating the content and language used in radio programming. Therefore the study modifies the hypothesis to state: - The media regulatory bodies have numerous challenges towards regulating the content and language used in radio programming.

The study also rejects the fourth hypothesis since quite a number of recommendations have been made by the Media Council and therefore we modify the hypothesis to state that:- The findings of the study are different from what we already know thus recommendation and guidance will be provided to the Government, policy makers, Media owners and regulatory bodies.

This study also goes along to agree with the 3 theories presented in chapter two noting that Cultural Values are eroded by our increased exposure to the media as proposed by the Media dependency theory. The audience listens to a certain media in this case Classic FM breakfast in order to satisfy a need which 78% of the respondents said they listen to the show for entertainment. This is clearly seen in the Uses and Gratifications theory. Those in society who hold a minority view in society opt to use the media as a vent to air their issues/problems without fear of being judged nor discriminated since they believe that nobody knows them. But the majority may have no fear to air their problems to a known audience e.g. parents because they believe their situation is not new and that its happening everywhere. The minorities thus form the inner part of the spiral of silence because they are silent on their views and do not share them yet

it is the media which determines what the majority view is and what is the minority view just like it is proposed in the Spiral of silence theory.

5.3 Summary of the Findings of the Study

a) To determine the level of Influence of the Classic FM breakfast show among the Urban youth

This study has shown that the urban youth indeed listen to the Classic FM breakfast show both occasionally and often with an average percentage of 51% for both males and females. 81% of the respondents enjoy the breakfast show. 78% pf the respondents listen to the show for entertainment. The study has also established that majority of the respondents listen to station in the *matatu*. This is because most students are commuters and rely on public transport to move form point to point. Both males and females equally agree that Maina and Kin'gang'i are their role models. Very few respondents contribute to the debates. This could be because they are not yet in the employment bracket thus it is expensive for them to call the station. They could also cheaply contribute to the debate through facebook but at this time they are usually in class and may not have access to computers. Only two respondents said they contribute via SMS, one SMS cost 10 Kenya shillings thus can be considered affordable. Majority of the respondents would not listen in the presence of parents or teachers the main reason being that the topics are Obscene. This leads 48% of the respondents to state that indeed they do consider the language used by Maina and Kin'gang'i vulgar and obscene. The reasons include obscene topics, embarrassing topics, they consider the topics to be Immoral, tabooed topics, fear of being reprimanded or because of their cultural attributes. According to Maina in the Capital talk interview, he believes we are hypocrites. He justifies by saying that Classic FM would not be the leading station if the same fanatical following we have for churches every Sunday could be applied in the everyday life. He believes that Christians stations should have been on the lead if indeed we were truly sincere.(Appendix E)

b) **To examine the attitudes of the youth towards cultural values particularly in respect to Family, marriage and relationships.**

Table 22: Summary showing the Cultural Values studied the expectations and the Findings of the study.

	Cultural Values Studied	Expected response in accordance with ideal Cultural Values	% Response obtained from the study
1	Head of the Family	The Father	80% of the respondents agree that the Father is the head of the family.
2	Reason for marriage	For Procreation	Only 4% stated for children. Majority stated for companionship, security, children and sex
3	Size of a typical African family	Large family	Only 6% stated above 7 children. Majority stated between 1 and 3.
4	Advocate for polygamy	Highly advocate. Most of the traditional African men are polygamous.	Only 13% supports polygamy.
5	Respect for Partners privacy	What belongs to one person belongs to everyone. Communion and sharing of valuables.	87% do not agree to 'invading' an individual's privacy the reason is because the urban youth trust their partners.
6	Polygamy as solution to unfaithfulness	Unfaithfulness is unacceptable as one is at the liberty to marry as many wives as possible	87% believe that polygamy is not the solution mainly because it is against their religious beliefs
7	Respect for the opinion/advice of the Elder members in the society	The elders should first agree before you proceed to make your own decision	Only 68% value the opinion/advice of the Elder members in the society

Out of the 7 aspects of Cultural Values studied, only 2 aspects has the Classic Breakfast not influence and are in line with the ideal cultural values. 71% of the aspects of Cultural values studied have been influenced by the show.

c) **To establish the challenges experienced by media regulatory bodies towards regulation of content and language used in radio programs.**

The interview of the Executive Director of the Media Council of Kenya establishes that the council has faced major challenges in regulating the content and language used in radio programming. These challenges include:

1. "Ignorance - Lack of knowledge by the media personalities. The personalities feel that when they hold the Mic and have a forum then it's all about entertainment and attracting audiences. They do not know the responsibility that comes with such a forum. Media education and literacy will create demand for better; need based media stories and programmes.

2. The Council has not conducted extensive education and sensitization the Code of ethics and Conduct. Once this is done, the Council will have a defence if we find media personalities conducting themselves in manner that is not appropriate and in accordance to the code.

3. Lack of funds has also been a major set-back when we try to move the mandate of this Council forward. "Am happy the Government has now allocated some budget so that we can carry our some researches and make reports which give recommendations" Said Ms. Esther Kamweru; the council's executive director.

d) **Make recommendations to the Government, policy makers and media owners on how to advocate for positive cultural values among the youth in Kenya using the mass media.**

Recommendations to the Government and Policy Makers

i The government had established a new law in 2008 that all the content which goes on air should be pre-recorded in order to create a lapse where the radio personality is able to weigh whatever he is going to release to the public. The implementation and emphasis of this law has not been realized as the content that goes out is not filtered. The gatekeepers in the media houses seem to have forgotten the moral responsibility to the society and concentrated on making money for these stations.

ii The Media Council of Kenya needs to hasten its steps in a bid to sensitize the media personalities on the Code of conduct as well as their expectations when they are communicating to the public.

iii The media regulatory bodies should ensure that media stations censor the offending, obscene and vulgar material before publication or airing of any content. The council should move to seize the offending material and introduce a penalty for any journalist who breaks this code of ethics. Initiate legislation and rules that would ban the use of discriminatory obscene and vulgar language from the media

iv As a result of media Globalization, preferences to specific media have also increasingly developed. This calls for a merger of the functions of the media by a particular station. The government should now allow only Infotainment programs only on the stations. Instead of having entertainment and information as separate entities.

Recommendations to the Media Owners

i   With such a huge audience, the media cannot afford to jam the airwaves with what has been established by this study to be vulgar and obscene content. Media owners need to 're-invent the wheel'. They need a complete overhaul of the content/agenda of their programs.

ii Media should help policy makers to understand the views of the youth so that they can implement and make policies which are beneficial to the youth and which do not have a negative impact to the youth

iii This study has established that parents of today are less considered as authoritative source of advice and guidance, the media should promote programs which involve participation by both parents and their children where everyone is at liberty to contributing to the debate without fear of feeling embarrassed or being reprimanded like the study has shown.

iv Classic FM as a station has not failed in its role to inform the public on the problems faced in marriages and relationships but it has surely fallen short of its advocacy role. For example a man calls the station to publicly boast of how he beats his wife at home. As responsible journalists, Maina and King'ang'i should set apart a small part of the show to conclude with a 'moral of the story'. They should not applaud such callers. They should insist that it is wrong to do such things and hence give a direction on the right thing to do.

5.4. Further research

There is great need for further study and research as this study was limited to University of Nairobi Main Campus students; who are urban and cannot be representative of what transpires among the youth in the entire country.

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YOUTHS QUESTIONNAIRE

Introduction

I am a student at University of Nairobi currently pursuing Masters Degree in Communication Studies. I am conducting a research on the Influence of **Radio on Erosion of Cultural Values among the Urban Youth** with specific reference to **Classic FM Breakfast Show** as part of the coursework. You have been identified as one of the respondents to provide data for the study. I am therefore kindly requesting you to participate in the research by filling this questionnaire. Rest assured that any information that you will give will be used only for this research and will be treated with utmost confidentiality.

Thank You,

Keziah N. Kanyi

Instructions

Please read each statement/question and answer following the instructions given. Do not write your name anywhere in the questionnaire.

Section A: Bio-Data

1. Gender...............

2. Below 18 years ( )   19- 21 years ( )   22 – 24 years ( )   25 – 27 years ( )

3. Course.............................

Section B: Level of Influence of the Classic FM Breakfast among the urban youth

Using the given scale, tick where appropriate

Scale: Rarely   =   1

          Occasionally   =   2

          Often   =   3

1. How often do you listen to Classic FM breakfast show?

   Rarely ( )   Occasionally ( )   Often ( )

2. Why do you listen to the show?

3. Where do you listen the breakfast show from?

In the Car ( )   From your mobile phone ( )   From your personal Radio ( )

4. Do you consider Maina and Mwalimu King'ang'i as your role models?

YES ( )   NO ( )

5. Do you enjoy the topics that they discuss as the agenda for the day on the breakfast show?

YES ( )   NO ( )

6. (a) Do you contribute to the debate?

YES ( )   NO ( )

(b) If yes, how do you make your contribution?

Via SMS ( )   Via Calling the Station ( )   Via Commenting on Maina's Facebook Page ( )

7. (a) Would you listen and contribute to the debate in the presence of your parents or teachers

YES ( )   NO ( )

(b) Give a reason for your answer in the question above (Question 7a)

8. (a) Do you consider the language used by Maina Kageni and Mwalimu King'ang'i on air Vulgar and obscene?

YES ( )   NO ( )

(b) Give a reason for your answer in the question above (Question 8a)

Section C: Cultural Values of the Urban youth in respect to Family, Marriage and Relationships

1. Please indicate whether Classic FM plays a role in influencing your actions in the areas listed below:

   a) On how you relate with your parents   Yes( ) No ( )
   b) Use of formal language in communication   Yes( ) No ( )
   c) The way you dress and what you consider attractive   Yes( ) No ( )
   d) On how you relate with people of the opposite sex   Yes( ) No ( )
   e) How you relate with your fellow students   Yes( ) No ( )
   f) The value of the sacredness of life   Yes( ) No ( )
   g) Respect to the elders and authorities   Yes ( ) No ( )
   h) How you handle/view cultural issues   Yes( ) No ( )
   i) Your respect for your partners privacy   Yes( ) No ( )

2. In your opinion, who is the Head of the Family in cases of a complete nuclear family?

   The Father ( )   The Mother ( )   The one with the higher income ( )

   Both ( )

3. Why would you marry/ get married?

   Companionship ( )   Sex ( )   For Children ( )   For security ( )   All of the above ( )

4. In your opinion, how many children would you like to have in marriage?

   None ( )   2- 4 children ( )   5-7 children ( )   Above 8 Children ( )

5. (a) Do you support Polygamy?

   Yes ( )   No ( )

   (b) Give a reason for your answer in the question above (Question 5a)

6. Would you put a monitoring device on your partner's phone in order to track his/her phone calls and read their SMS if you suspected they were being unfaithful?

YES ( )   NO ( )

(b) Give a reason for your answer in the question above (Question 6a)

7. (a) Do you think Polygamy is a remedy/ solution to the increasing cases of unfaithfulness in today's relationships?

YES ( )   NO ( )

(b) Give a reason for your answer in the question above (Question 7a)

8. Would you seek advice/ opinion on the choice of a marriage partner from your parents and other elder relatives including grandparents when you have found the suitable lifetime partner?

YES ( )   NO ( )

Thank You for your Co-operation!

APPENDIX B

KARF REPORT

RADIO – Q2, 2010

NATIONAL URBAN REACH – LSM 17

Chart data:

Station	Reach
CLASSIC FM	85%
KISS FM	55%
EASY FM	40%
HOPE FM	30%
MILELE	27%
CAPITAL FM	16%
HOME BOYZ RADIO (91.5)	15%
HOT 96 / Y FM	14%
EGESA FM	11%
KBC ENGLISH	8%
JAMBO FM	8%
PWANI FM	7%
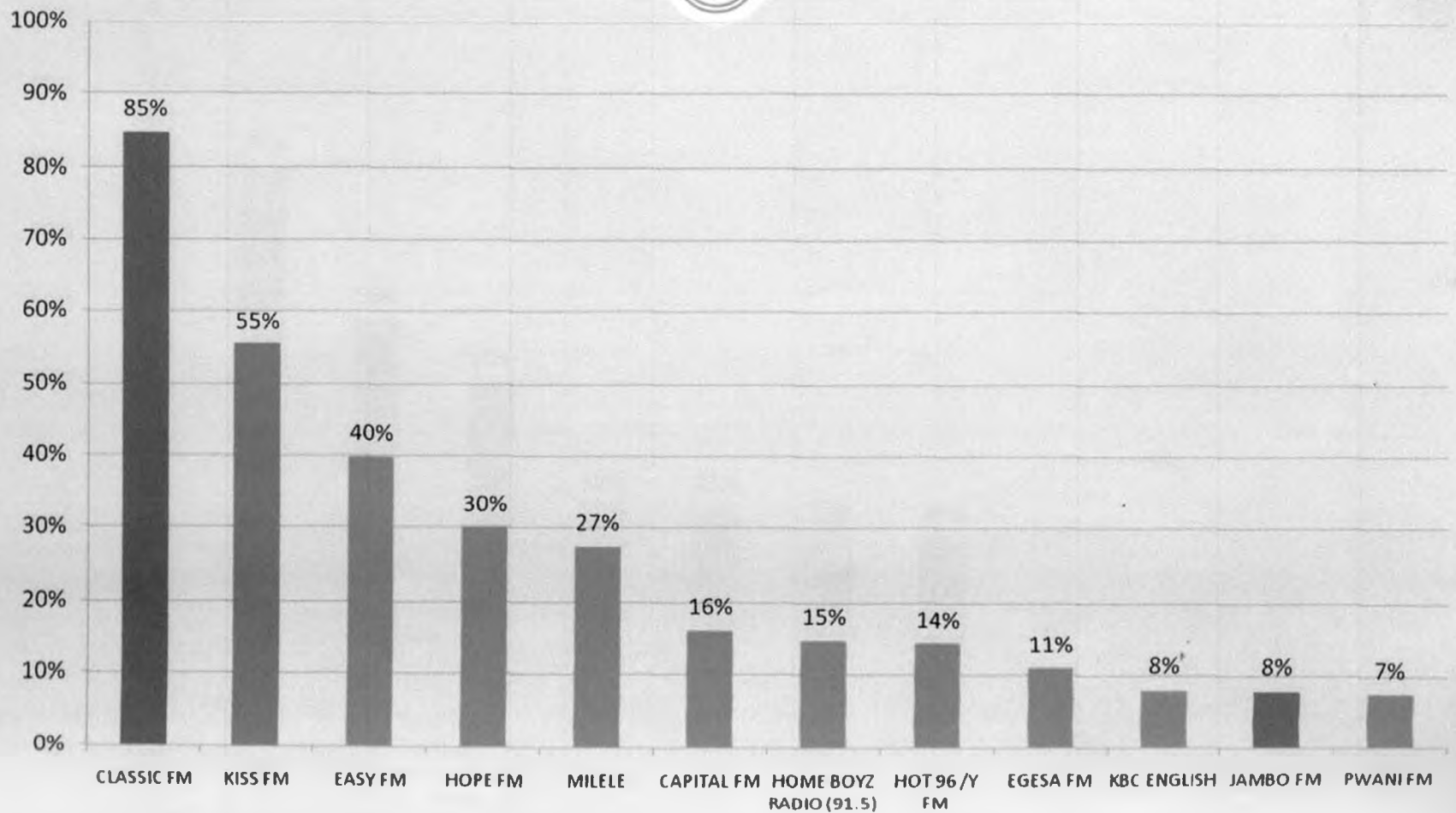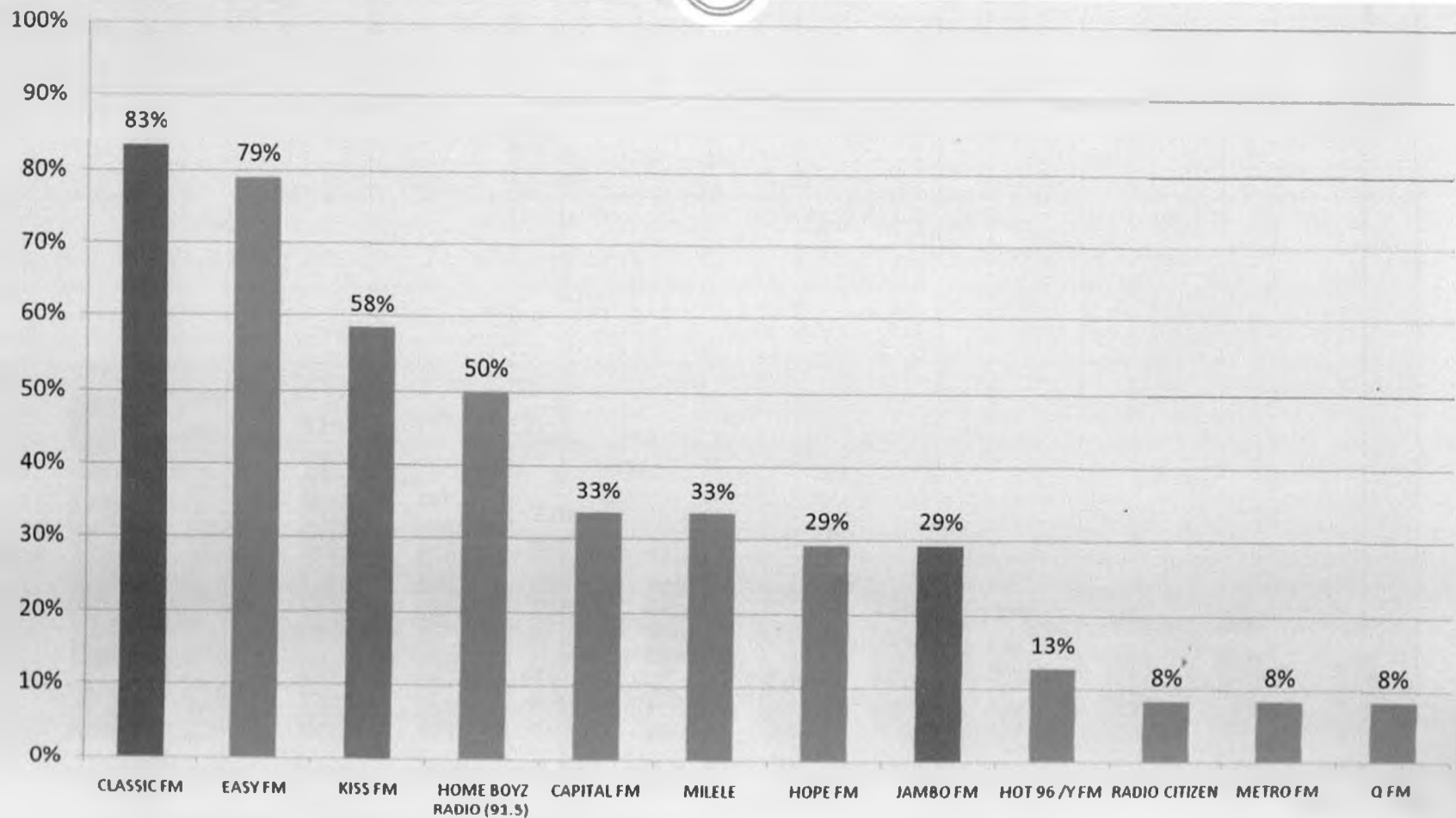
NATIONAL URBAN REACH – LSM 14- 17

NATIONAL URBAN REACH – LSM 14- 17 MALE

Station	Reach
CLASSIC FM	46%
KISS FM	42%
JAMBO FM	29%
RADIO CITIZEN	24%
RADIO WAUMINI	22%
EASY FM	20%
Q FM	13%
HOT 96 /Y FM	10%
MILELE	10%
CAPITAL FM	10%
METRO FM	9%
KAMEME FM	7%

NATIONAL URBAN REACH – LSM 14- 17 (25-34)

Station	Reach
CLASSIC FM	62%
EASY FM	49%
KISS FM	45%
MILELE	32%
HOME BOYZ RADIO (91.5)	25%
CAPITAL FM	21%
Q FM	17%
JAMBO FM	17%
RADIO CITIZEN	16%
HOT 96 /Y FM	15%
METRO FM	13%
HOPE FM	13%
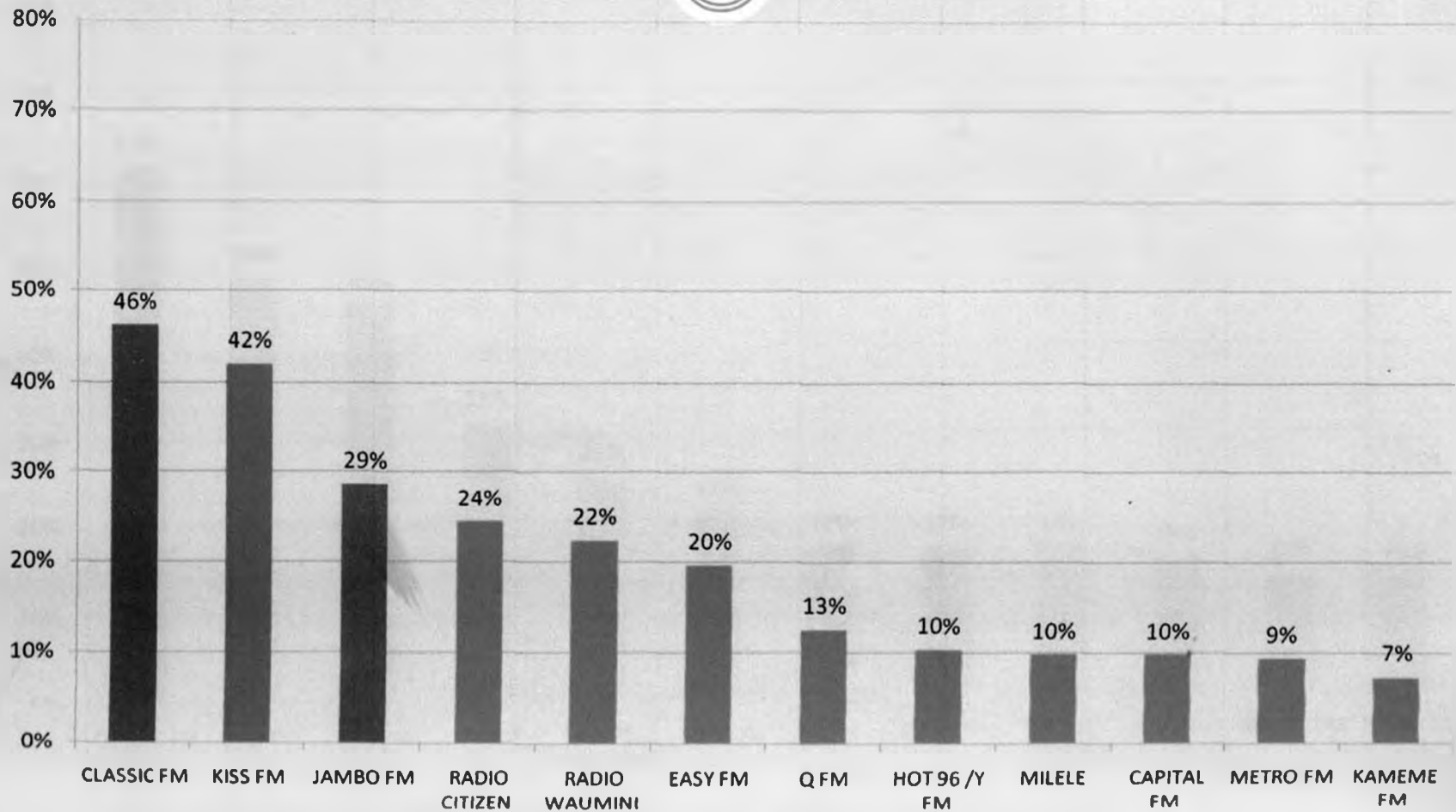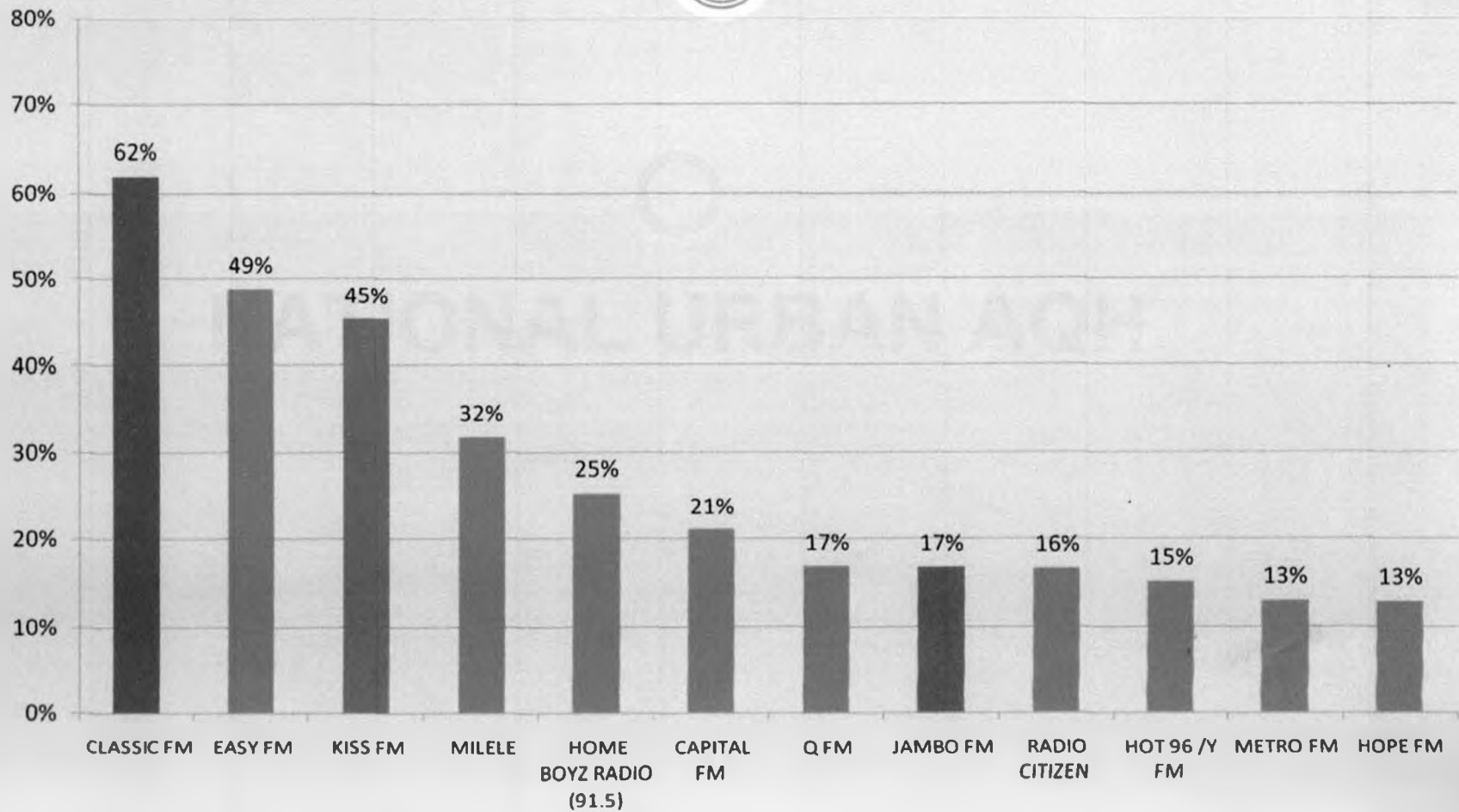
NATIONAL URBAN AQH

NATIONAL URBAN AQH– AGE 18-24 MEN

NATIONAL URBAN AQH– AGE 25-34 MEN

NATIONAL URBAN AQH– LSM 17

NATIONAL URBAN AQH– LSM 17 (18-24)

Legend:
- RADIO CITIZEN
- CLASSIC FM
- MILELE
- EASY FM
- HOT 96
- X FM-ROCK
- RADIO SIMBA
- HOME BOYZ RADIO (91.5)
- Q FM
- KISS FM
- KISS FM
- GHETTO FM (89.5)
- JAMBO FM

NATIONAL URBAN AQH– LSM 14- 17

NATIONAL URBAN AQH– AGE 18-24 WOMEN

—— RADIO CITIZEN	—— EASY FM	—— RADIO SIMBA	—— KISS FM
—— CLASSIC FM	—— HOT 96	—— HOME BOYZ RADIO (91.5)	—— GHETTO FM (89.5)
—— MILELE	----- X FM-ROCK	—— Q FM	—— JAMBO FM

NATIONAL URBAN AQH– AGE 18-24 MEN

RADIO CITIZEN	EASY FM	RADIO SIMBA	KISS FM
CLASSIC FM	HOT 96	HOME BOYZ RADIO (91.5)	GHETTO FM (89.5)
MILELE	X FM-ROCK	Q FM	JAMBO FM

NATIONAL URBAN AQH– LSM 14- 17 (25-34)

Legend:
- RADIO CITIZEN
- CLASSIC FM
- MILELE
- EASY FM
- HOT 96
- X FM-ROCK
- RADIO SIMBA
- HOME BOYZ RADIO (91.5)
- Q FM
- KISS FM
- KISS FM
- GHETTO FM (89.5)
- JAMBO FM

NATIONAL URBAN AQH– LSM 11-13

Radio Africa Ltd- Brand Highlights

- – While Citizen has a high reach nationally it mainly gets its
- numbers from LSM 1-7 (D & E's) who are heavily affected
- by the current recession and a reduced spending power
- – Classic and Kiss are the biggest stations nationally in urban
- areas for C2s to AB (LSM8+), the middle to upper class
- driven by consumption, the people every advertiser wants
- to target
- – Jambo is on-air for only 6 months is now among the top
- 10 stations in the country
- – X FM, the only 24 hour rock station has grown and is now
- bigger than some of its competitors in the LSM 17 segment
- – Classic breakfast is still the biggest breakfast show in the
- land for the urbane middle to upper class
- – Kiss drive has become a must listen for all the 18-29 year
- olds in urban areas

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Girlfriend, Husband or wife is chatting about on their cell phone?

You could now listen in 100% completely undetected. You could be reading all their SMS's 100% undetecte
investigators and law enforcement agencies worldwide You could now see who they are calling, read what t
messages listen to what they are saying and much more.... ...more>>

FEATURES   COMPATIBLE PHONES

Price and Features

Media Stands Accused Over Bad Content

A report by the Kenya Film Classification Board accused some radio and TV stations of exposing children to adult content, some of it quite immoral. The stations were accused of airing content, which contained foul language, the occult, violence and pornography. Some TV stations play music programmes featuring nudity and pornographic language during the day when parents are away at work.

Nigerian movies dominate the screens at off-peak hours with scenes depicting witchcraft and violence. The same can be said for the FM stations with morning talk shows.

I am appalled by the lack of action by the authorities. What is the purpose of setting up an oversight board to undertake a task and fail to implement its recommendations? The media should not be spared in the fight against impunity in the country.

Silvestre M. Unanga
Nairobi.

THE CAPITAL TALK- INTERVIEW WITH MAINA KAGENI AND JEFF KOINANGE ON 5TH JUNE 2010

Jeff Introduction: You have been asking for this man. The man with the hummer. What a star he has become and not just an overnight star. He has been the business for a while now and he is the top of his game. No doubt that he is the number one radio personality in the country. Please welcome to the show Maina Kageni. He has; *for lack of a better word*, a fanatical following mostly women call the show and pour out their hearts. He lets them speak and speak they do.

Jeff : This following you have and it's not just a fanatical following. Year after year, show after show – you have a huge audience!?

Maina: It is a vent for a lot of women because you won't confide in your colleague coz they will gossip. You won't confide in your *'chama'* because they will also gossip. You won't confide in your man because he never listens anyway. It's not just about the topic of the day. It is about what is happening in your heart and in your life.

Jeff: But people go to church Maina people are God fearing?

Maina: Every Sunday when I get up early I see cars parked in churches fill us the church compound and even outside till there is no more parking space. Then you ask yourself, If that is the fanatical following and that's and that's the amount of Christians we have, then how come the Christian stations are not number one? Maybe it's because we are Hypocrites.

Jeff: You have hit the nail on the head Maina. We are hypocrites and that's why when the husband leaves in the morning.....

Maina:.....things happen! You have got no time. You come back home at midnight. What is she supposed to do? Let's be honest. She has been in the house all day oogling at a gardener with a 6-pack. When you come in the evening, with a big pot-belly, drunk as ever *(together)*. And she compares the two of you- they will allow thoughts to come into their minds and that's a fact. What they are doing is telling you as a Kenyan man about what you are doing wrong hoping that you will listen.

While all efforts have been made to write this interview accurately and concisely, the writer is not liable for any misinterpretation of meaning caused.

Women need time, women are touch-sensitive and women are emotionally sensitive. You need to make time for them. Kenyan men push their women away.

Jeff: Are we listening? Are Kenyan men listening?

Maina: It's a problem, they don't trust you enough, and they don't love you enough. My mother never re-married. She remained faithful to the memory of her husband. Today if a husband passes away and one year passes Jeff and she has not re-married, I will give her a medal on your behalf. There is something about the old generation. It is because our dads took care of '*Business*' . They spent time with the family. Today, what happens is that they are chasing money everywhere and this is why the show is number one because they needed to vent out these issues. People call in and say that they beat their women so that they can respect but that is not the way to go.

We are not listening. That is the problem.

Jeff: Where are we heading as a society? Are deteriorating? Are we disintegrating?

Maina: You can save it. Dedication to your family is the key. We value our time with the 'boys' more than family. Men of our age grew to millionaires overnight through corruption and therefore we are under pressure to make money. To look for more money but where is your family in all that?

Jeff: Did we sell our souls to the devil?

Maina: Our Priorities are just wrong

Jeff: He says we have lost our ways and we need to re-examine our priorities and Maina Kageni knows exactly what he is talking about because he is number one.

PART 2

Jeff: Maina Kageni the king of Radio. Maina says we have lost our ways. Maybe that's why Kenya is what it is today. We need to re-examine our priorities.

Jeff: When you walk away from radio while still at the top with King'ang'i, would you have made a difference in this country?

While all efforts have been made to write this interview accurately and concisely, the writer is not liable for any misinterpretation of meaning caused.

Maina: I hope so…I hope so. I have spoken to ladies who have opened their hearts to me and I know that they appreciate. At one time in a bar a man slapped me. I wondered is it that the truth hurts or did I honestly offend someone?

Everyone expects you to do politics and hosting politicians. That's great and do that. Knock yourself out if you want to. But not all heroes are the ones who perform these political deeds. We just said that everyone is sick of politics. There are other problems. Drive in traffic and look at the number of couples who don't speak to each other and maybe, they have been like that for over a year. I think that is more pressing than Raila and Ruto(politicians). So address that.

Jeff Outro: Maina has made a difference. Ask any woman in Kenya. This man is changing lives. He is making couples talk. He is making families come together because he says those are the most important things not the politicians out there doing what they do. That's why they are politicians because they politic. But Maina and King'ang'i are changing the face if this nation.

While all efforts have been made to write this interview accurately and concisely, the writer is not liable for any misinterpretation of meaning caused.

<u>**Oral interview with the Executive Director of the Media Council of Kenya- Madam Esther Kamweru**</u>

INFLUENCE OF RADIO ON EROSION OF CULTURAL VALUES AMONG THE URBAN YOUTH.

A CASE STUDY OF CLASSIC FM BREAKSFAST SHOW'S INFLUENCE ON THE UNIVERSITY OF NAIROBI STUDENTS.

OBJECTIVE 3: To establish the challenges experienced by media regulatory bodies towards the content and language used in radio programming.

OBJECTIVE 4: Make recommendations to the Government, policy makers and media owners on how to advocate for positive cultural values among the youth in Kenya using the mass media.

Q1 To begin with, what led to the establishment of the media council of Kenya and what are some of the roles/functions of the media council of Kenya?

Simply put, the MCK was established because of a desire to have professionalism in the media.

The functions include but are not limited to:

1. Uphold and preserve the established constitutional freedom and independence of the media

2. Uphold the right of the public to be accurately and fairly informed on matters of public and general interest and to promote free access to information and its dissemination

3. Operate a self-regulating machinery of the practice of journalism

4. Promote the highest journalistic standards and enhance the media's image

5. Promote and establish a code of conduct and professional standards for media organizations

6. Establish, promote, educate and public and journalists, administer and enforce a code of ethics, conduct and practice for journalists, media organizations and similar bodies

7. Establish an independent and effective Complaints Committee to receive, consider, process, investigate, arbitrate and resolve complaints made by the public against the media and journalists about their conduct.

8. Publish and disseminate reports of the Councils work and on any other relevant matter

9. Review developments in the media and in particular and in particular those likely to restrict the supply by and to the media of information of public interest and importance, and exchange information with similar bodies in the industry

10. Last but not least, make representations as appropriate concerning the freedom of the media to the Government, public inquiries and other organizations in Kenya and worldwide

Q2. The media council is said to be independent national institution established by the media act 2007 as the leading institution in the regulation of media in the conduct and discipline of journalism. Then what have you done to ensure radio station presenters and the programs aired do not use vulgar language or content especially when discussing on certain themes in radio specifically Classic FM?

From your question I see that you have already judged that the media is airing negative content. But all the same this is true because we have been receiving complaints from time to time about some radio stations.

These complaints from the public probed us to do an investigation of 5 radio stations- Kiss FM, Classic FM, Easy FM, Hot 96 and Capital FM. The investigation was carried from 10th September to 10th October 2010. And we investigated the general conduct of presenters, the use of language and discrimination against some specific people. It could be groups, women, tribes etc. for example if they hold a discussion on which tribe knows best how to please a woman. Callers will give their point of view but will not mention of some tribes and these people will feel marginalized or discriminated. So the study looked into such conduct.

This media monitoring study has been forwarded to the ethics committee where we expect them to take some action soon.

The constitution amendment act of 2009 has provided a watershed period where these things can be said but not in everyday discussions. In the new constitution articles 34, 35 and 36 address these issues also.

3. Do you agree that the Government needs to put across a language policy that deals with hate speech, vulgar and obscene language as well as videos?

Yes I agree because from time you will hear some nuances of hate speech and use of vulgar language in radio. This is because as I had said in the roles, the Council is expected to promote the highest journalistic standards and enhance the media's image.

Q4. In article (4) in the media act 2007 states that the media council will conduct an annual review of the performance and the general opinion of the media. Have you conducted one? If yes what can you say about the use of obscene language and discussion on sexual matters openly in one of the radio stations which is contrary to the code of ethics of journalism.

The council has not yet conducted an annual review of performance and the general opinion of the media. This is because it has been easy for the government to state this role of the council but had not allocated any budget until recently. With this funding, we expect to start immediately and present the findings during the world press freedom day in May.

Q5 In your own opinion do you think media has failed particularly in education and advocacy of salient issues in our society. Or do you think media is doing much towards education and advocacy rather than sensationalization of news.

In general I believe the media has done a great job. We cannot forget even during the referendum. There was a lot of education, sensitization and advocacy. But of course there are some specifics who can be singled out. But I would allocate the ratio of good to bad as 4:1.

Q6. Do you agrees that media especially radio is influencing the social behaviors of the youth in the negative way in the manner in which they behave towards the elders, relationship towards the opposite sex, alcohol and substance abuse among others which is considered unacceptable in our society?

Yes radio is has the greatest influence on the youth because radio has the highest listenership among the youth. Other than that, according the Synovate report, radio remains the leading media in terms of audience compared to all the other media. Well as ai had said only a few can be blamed for the erosion of cultural values. We are yet to establish how deeply rooted the negative influence has reached when we publish the results of the September-October study.

Q7. Last but not least, what are some of the challenges are you facing in the process of regulating the way media operates and especially where media is based more on sensationalization to seek more audience and make more money which on the other hand is eroding our culture.

Basically we have been experiencing two major challenges.

Ignorance being the first. Lack of knowledge by the media personalities. The personalities feel that when they hold the Mic and have a forum then it's all about entertainment and attracting audiences. They do not know the responsibility that comes with such a forum. Media education and literacy will create demand for better, need based media stories and programmes.

We need to do a lot of sensitization not just education on the Code of ethics and conduct and thereby we will have a defence if we find media personalities conducting themselves in manner that is not appropriate.

I had also mentioned lack of funds has been a major set-back when we try to move the mandate of this Council forward. Am happy the Government has now allocated some budget so that we can carry our some researches and make reports which give recommendations.

Q8. What are some of the recommendations you can give to the Government, policy makers and media owners on how to advocate for positive cultural values among the youth in Kenya using the mass media.

The media needs to incorporate more education programs and not just entertainment.

The media also need to at least air one program that promotes cultural values among the youth so that our African heritage is not all lost. Of course they need to present these programs in an interesting way so that it can be appealing to the youth.

The council needs to do a lot of sensitization and training of media professionals from print, radio and television (the broadcast media are often excluded from such efforts) in socio-cultural development issues.

The Council needs to strengthen linkages between media stations, the Government and policy makers in order to work on programming that is acceptable by all and is not considered discrimatory nor vulgar.

Thank you for your Co-operation!