THE EFFECTIVENESS OF THE VERNACULAR RADIO IN THE FIGHT AGAINST ALCOHOLISM IN KIAMBU COUNTY: A CASE STUDY OF INOORO FM IN THE RURAL AREAS

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2013
DECLARATION

I declare that this thesis is my original work and has not been submitted for the award of a degree in and other University.

Signature …………………………. Date ……………………………

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This research project has been submitted for the examination to the University of Nairobi with my approval as the supervisor

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Supervisor
DEDICATION

To my beloved wife Beatrice, my mum Regina, my late father Major Agondoa, sister Alice and my best friend Maina Njuiiri. A special dedication also goes to my daughter Regina for being there for me when doing this project.
ACKNOWLEDGMENT

My first thanks go to Almighty God for giving me strength, wisdom and the right people to guide and support me. This project could not have been completed without contribution from people whom I hold special in my life. My special thanks go to my supervisor, Dr. Silas Oriaso for his advice, time, patience and support during the course of my study. His expert counsel, cooperation and tireless encouragement made me like this project.

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ABSTRACT

This study explored the effectiveness of the programs aired by the Inooro FM which are geared towards fighting alcoholism in the rural areas of Ruiru in Kiambu County. The overall objective of this study was to find out the effectiveness of the vernacular radio in fighting alcoholism. The study had four specific objectives namely; to find out the anti-alcoholism programs aired by Inooro FM and to establish the roles that these programs play in the fight against alcoholism in the rural areas of Ruiru. The study also sought to assess the impact of the anti-alcoholism programs and to test their effectiveness in the fight against alcoholism among the youth of the rural areas of Ruiru.

Interviews were conducted using four focused group discussions (FGD) each consisting of eight participant and eighteen Key informant interviews drawn from Inooro FM presenters, experts from NACADA, village elders and alcoholic youth. The collected data were coded, analyzed in thematic groups and interpreted in relation to the research objectives. The findings were presented using verbatim quotes and narratives.

This study was guided by three theories of communication which were; agenda setting, two-step-flow and cognitive dissonance theories. However, these theories were not sufficient to give the relationship between anti-alcoholism campaigns and the consumption of alcohol by the youth from the rural areas of Ruiru. Therefore, a participatory conceptual framework was developed for this study to address this gap.

This study found that Inooro FM has succeeded in raising awareness and creating new knowledge among the youth on dangers of alcoholism. However, it has not succeeded in stopping the youth from consuming alcohol. It was also found that the anti-alcoholism campaigns have succeeded in helping the alcoholic youth to seek help from NACADA.

This study concluded that the ineffectiveness of anti-alcoholism programs was brought on by the failure to include the locals in all stages of developing these programs. Thus, this study recommends that media should involve youth in all stages of developing the anti-alcoholism programs. The study also recommends that the stereotype messages which make people perceive Kiambu County as an alcoholism zone should be stopped.
CHAPTER ONE: INTRODUCTION

1.0 Introduction

The former president of Tanzania Dr. Julius Nyerere once said ‘while others try to reach the moon, we try to reach the villages’. In line with Dr. Nyerere, the best place to begin initiating change is in the rural areas where human resources are unproductive, or rather where there is lack of knowledge and skills needed to exploit the environment leading to low per capita income.

Alcoholism is one of the major issues that affect the youth all over the world mostly in the rural areas where per capital income is low. Many youth who take alcohol spend most of their time in the beer dens and in doing other unproductive activities. The World Health Organization has indicated that over two billion people worldwide are affected by alcoholism (WHO, 2004).

Excessive consumption of alcohol affects the health of the user by damaging a number of his or her internal organs like the liver, kidney, lungs, reproductive health and other parts like the central nervous system (WHO 2002). This in turn lowers the production level of the country’s economy since a sick person cannot work effectively. Thus, the government spends a lot of money and time treating diseases associated with alcohol complications.
In his book, The Guide to Self-Heal Management, B. Miceke (2012) gives some of the effects of alcohol consumption which include damage to the brain, liver, pancreas, duodenum, hallucination, emotional disturbance and sometimes seizures and depression of the immune system. In Kenya, the whole government led by the President took up in arms in the fight against alcoholism and drug abuse. A survey carried out by National Authority against Alcoholism and Drug Abuse (NACADA) indicated that 13.3% of the Kenyan population takes alcohol; this percentage is equivalent to four million people across the country (NACADA, 2012).

Media play a big role in social change; it directs people’s attention towards the codes of acceptable behavior within society. The mass media also gives people ideas about subjects that are acceptable (Turow 2009, p.26).

MacDonald (1984) pointed out that communication for rural development is suitable if based on five key principles which emphasize that

i. Rural people need to be informed about new ideas.

ii. Communication should start with rural people expressing their needs and wishes.

iii. The message must be suited to these needs of the rural people and not to government or other organizations information’s needs.

iv. Many channels of communication should be used to impact ideas and information.
v. The rural community is made up of many different groups of people, and these (target audiences) have different information and motivation requirements.

Similarly, Family Health International (FHI) has come up with the same line of thought for effective communication as MacDonald. AIDCAP/ FHI Experience (1997) give a five steps communication model for an effective behavior change campaign include, awareness of the problem, gathering of the knowledge and skills by target audience, motivation to take action preparation for trial of new behavior and sustenance of the new behavior.

Media plays a big role in the above mention steps. Its main strength is in Agenda setting where a given media create awareness mostly by sustaining a public interest topic for long in the public forum. Sustaining such a topical issue for long normally leads to extensive discussions that spur a positive action, (Kiai, 2000).

Moemeka (1987) identified two models of the use of radio for rural development. The first model is the extension of the program operations of an urban centralized radio station to the rural areas as the control and direct operational powers still rests completely in the center of operation in the urban areas. The second model gives practical application to what Willis (1997) calls Community Responsibility Perspective in Rural. In this model radio station are built in rural communities, program content and operation are based on norms, socio-economic and cultural
conditions of the rural community. Thus, the whole community feels to be part and parcel of this radio.

This chapter contains background information, statement of the problem and objective of the study. It also contains research question. It ends up with by highlighting the significance of study followed by scope and limitation of the study.

1.1 Background Information

Alcoholism is one of the major problems that affect the youth in the rural areas of Ruiru in Kiambu County. In a study carried out by National Authority for the Campaign Against Alcohol and Drug Abuse (NACADA), it was established that alcohol is the most abused substance in Central Province (NACADA, 2011). The study also established that the youth of between 15-35 years are the most affected group as some of them start drinking at the age of ten years (NACADA 2011).

The media and other stakeholders like government have been campaigning against alcoholism for long, but the report from NACADA, (2011) shows that alcohol consumption in Central province is still high. Most of the youth who are either unemployed or earn little salary consume cheap and affordable brew. There have been many reported cases of deaths due to consumption of illicit brews laced with a high concentration of methanol, a deadly industrial solvent that is toxic as well as poisonous if inhaled or absorbed by the body(Nation, May 11, 2005).
Women from various parts of Kiambu County have held several demonstrations to voice their grievances on alcohol abuse. Among the grievances included “men getting lost in “chang’aa dens” (illicit brew), male impotence, absconding family responsibilities, trading family items in exchange for alcohol, loss of jobs, physical injuries resulting from fights or accidents (Nation, June 2013). The commonly abused alcohols in Central Province are Keg, viena, Yokozuna, Changaa to mention but few (NACADA 2007).

It is said that prevention is better than cure, thus, there is a great need for the media and other stakeholders to find ways and means of preventing the youth from indulging into alcoholism. There is also a dire need for the media to educate the young people about alcoholism and its effects so that they can make informed choice whether to stop drinking or whether to reduce the amount of consumption. Thus, it is good to compare what the media has done with what the communication scholars view to be best practices. Subsequently, the knowledge gap revealed would assist the anti-alcoholism campaign by vernacular radio to be more effective.

1.2 Statement of the Problem

Alcoholism is a big problem confronting the youth living in Kiambu County. Despite several ant-alcoholism campaigns conducted by the government and the media, the studies show the consumption level of alcohol among the youth is still high in Central Province (NACADA, 2010).
According to National Campaign Against Alcohol and Drugs Abuse (NACADA 2012), 13.3% of Kenyans use alcohol. This percentage is equivalent to 4 million people, majority of them being the youth. In Kiambu County, most of the youth who take alcohol spend most of their time in beer dens instead of participating in useful economic activities.

The problem of alcoholism is threatening to tear the society living in Kiambu County apart. Besides damaging the health of the users, the abuse of alcohol is also affecting their families and the community as a whole. It has contributed to a high rate of crimes in Kiambu County. Some of the major crime reported to have gone high due to alcoholism include- rape, robbery with violence, domestic violence, fatal road accidents and others (NACADA 2008).

Many youth from rural areas of Ruiru indulge into alcoholism without knowing its consequences. They normally start as social drinkers hence they gradually become addicted. Once addicted it becomes so difficult to stop drinking because of withdrawal symptoms. This means when a person tries to stop drinking he or she is affected by withdrawal symptoms include hallucination, seizures, strong craving, and confusion; severe fever and sometimes high blood pressure (WHO, 2006). An addicted patient has to seek medical and counseling services from rehabilitation centers which are very expensive yet most of the youth who abuse alcohol come from poor background.
In an effort to intervene, both print and electronic media have come up with programs laced with theme that tailored toward fighting alcoholism. For instance, Inooro FM has come with several anti-alcoholism programs like “Hutia Mundu, Kera, Hararia, and Kuihuria. Hutia Mundu is aired by Inooro FM on every Saturday; it talks on different topical issues affecting the people mostly those who understand kikuyu language. Other anti-alcoholism programs like Kera, Hararia and Kuhuria are aired daily by Inooro FM.

However, even after having so many campaigns against alcohol, the consumption level of alcohol is still high as revealed by (NACADA 2011). Thus, the achievement of these anti-alcoholism campaigns seems to yield no fruits. The question is, between the audience and the media, where does the problem lie? Is it the media that is failing to use the right channel of communication or is it the audiences who fail to give a special attention to the message conveyed to them by the media? This study addressed these questions.

1.3 Research Objectives

1.3.1 General Objective

The purpose of this study was to find out the effectiveness of Inooro FM in fighting alcoholism among the youth living in the rural areas of Ruiru.
1.3.2 Specific Objectives

The specific objectives of this study were:

1. To find out programs of Inooro FM which are geared toward fighting alcoholism among the youth in rural areas of Ruiru in Kiambu County.
2. To find out the roles of Inooro FM programs which are geared towards fighting alcoholism in the rural areas of Ruiru in Kiambu County.
3. To assess the impact of Inooro FM in the fight against alcoholism among the youth of rural areas of Ruiru in Kiambu County.
4. To test the effectiveness of Inooro FM in campaign against alcoholism in the rural areas of Ruiru.

1.4 Research Questions

1. What are the programs aired by Inooro FM which are geared towards fighting alcoholism in Kiambu County?
2. What role do these programs play in fight against alcoholism in Kiambu County?
3. What impact do these programs have among the youth living in Kiambu County?
4. How effective is Inooro FM in fight against alcoholism?
1.5 The Significance of the Study

Alcohol is regarded as a gateway substance to other drugs like bhang and cocaine. Thus, the fight against alcoholism also has a significant impact on the fight against other drugs. This study on effectiveness of Inooro FM Radio in the fight against alcoholism is significant in that should this channel be noted to be influential or critical in positive change of behavior pattern, then this could be harnessed to pass similar message regarding other national affairs like health, security, and community developments programs.

There is a big study gap between what has already been highlighted by communication scholars as the best practices required in a behavior change campaign and how Inooro FM are presenting their programs. Some of these gaps include the location of the station and the creation of programs meant for rural population. It is possible that failure to follow these best practices may be the cause of in effectiveness of Inooro FM campaign on anti-alcoholism. Thus this study will help to fill this gap by identifying the areas where Inooro FM is not following what the communication scholars suggests.

In Kenya, youth aged 10-24 years make up about a third of the population (Family Health International, 2008). There is a great need to protect this large population of young minds from being destroyed by alcohol. The fact that alcoholism is still high in Kiambu County despite several anti-alcoholism campaigns by the media and other
stake holders is a clear demonstration that either these campaigns are not effective or that the youth don’t pay attention to the campaigns. This research will help to establish these gaps and the finding of this research will help in making future campaigns by Inooro and other media to be more effective.

There are many studies done on the effect of mass media on social change; most of these studies were done using the concept from the Western World. As a result there is a gap of knowledge on how behavior change research could be done through a vernacular radio using local settings. In addition, there is no single study done on effectiveness of Inooro FM in the fight against alcoholism in rural areas of Ruiru. Therefore this research is very relevant because it will address the problem from where it is occurring and will tap a lot of local knowledge which will make future campaign on the same issue more effective.

As the report from Word Heath Organization expert committee on problems related to alcohol consumption indicates, alcohol is a brain disease and once a person get addicted, he or she find it difficult to get out of it because of effects of withdrawal symptoms which include, hallucination, seizures, strong craving, confusion, severe fever and sometimes high blood pressure (WHO 2006). This research will help sensitize the youth on the dangers they are likely to encounter when they become addicted to alcohol.
Such information and others contained in this study are very critical if passed on to the youth before indulging into alcoholism. The information would educate the youth and act as preventive measures in the campaign against alcoholism. Many behavior change campaigns fail because of lack of in-depth research. Thus the finding of this research will inform, pro-social agent on the best way to investigate some salient beliefs of people which are impediment to attitude change.

The study intended to establish whether the youth in rural areas of Ruiru really listen to anti-alcoholism programs on Inooro FM. It could be possible the youth only enjoys entertainment in anti-alcoholism programs aired by Inooro FM but fail to internalize the message. The study sought to establish whether these campaigns on Inooro are effective and what should be done to make them even more effective.

The finding from this study will add new body of knowledge to the future campaigns. Such campaigns will bring more acceptance messages as a result of the recommendations drawn from this study. Also the cost of doing other related campaigns will be reduced greatly because they will avoid repeating the mistakes done by Inooro FM which are highlighted by this study.
1.6 The Scope and Limitation of the Study

Although other channels of communication like TV, newspapers, brochures and billboard are used in anti-alcoholism campaign in Kiambu County, this study was focused on just Inooro radio.

Out of so many media stations which also campaign against alcoholism, this study only picked Inooro FM radio because studying all the media stations would have consumed more time and resources.

The population of the youth who take alcohol in Kiambu County was also very big, therefore, this study only picked the youth of between 14 to 35 years from rural areas of Ruiru to represent the County. This study was also faced with the limitation of resources and time. In order to mitigate this problem the researcher solicited fund from friends and relatives and employed research assistant to help the researcher to carry out this study more effectively.

1.7 Conceptual Framework

In order to operationalize this research, it was necessary to develop a conceptual framework that explains the processes that the youth take to adopt the new message given to them by the mass media.
Paulo Freire (1964) who worked on critical awareness noted that, normally, real learning and radical change takes place when a community experiences dissatisfaction with something. He also noted that the effective adaption of the message occurs where all stakeholders are actively involved in all stages of communication.

Studies have shown that, before a new idea or a message is adopted by the target audience, it has to go through several stages as explained below in the adoption process of MacDonald.

1.7.1 Adoption Process

MacDonald explains the adoption process for effective rural communication. He pointed out that when a person hears of a new idea, before adopting that idea he or she will go through a number of stages. These stages are explained below

i. Awareness

When a person learns about a new idea, product or practices he or she only get a general knowledge about such idea. Such a person knows very little about its special quality or is usefulness.

ii. Interest

A person is not satisfied with just know the existence of the idea, he or she want detailed information about what it is, what it will do and how it will work. He will listen and read about it and seek more information.
iii. Information seeking

Normally after the person develops interest in new idea, he or she will seek the opinion from his peer group and friends. What do friends think about it

iv. Evaluation

He will then evaluate all information he has and decides whether the new ideas are good for him.

v. Trial

Once he decides he likes the idea, he will give a trial. This may be for a long period of time or on a limited scale

vi. Adoption

This is the stage where he firmly adopts the idea and then may encourage others to do so.

In the view of the above, there is a relationship between alcoholism knowledge and the behavior response to alcoholism message. In this study conceptual framework, the alcoholic knowledge is the independent variable while the adoption response realized is the dependent variable. All the processes between the awareness and the adoption can be regarded as intervening variables.
This framework was used to guide this study as it lays emphasis on alcoholism information the youth receive from the media on alcoholism and their knowledge on alcoholism as independent variable, while the decision that are created in every day interaction as the dependent variables. This is the knowledge that informs behavioral response to alcoholism among the youth.

(Source: Researcher 2013)
1.8 Definition and Operational Terms

Alcoholism

For the purpose of this study, alcoholism refers to the act of getting addicted to alcohol beverages.

Alcoholic

This refers to an alcohol dependence person who suffers from depression, anxiety and eating disorder. For the purpose of this study the an alcoholic is the youth from rural areas of Ruiru who is alcohol dependence.

Effectiveness

Effectiveness is being aware of the demands, recommendations and suggestions of the anti-alcohol programs messages aired by Inooro FM radio.

Behavior

It is the implementation on personal or group levels the demand recommended and suggestions of the Inooro FM anti-alcohol messages on expected behavior.
CHAPTER TWO: LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.0 Introduction

Alcohol is the most used and abused substance all over the world (WHO, 2007). It is overwhelmingly consumed by those aged 15 years and above (Rehm et al., 2007). Alcohol is legalized in many countries and illegal in others because of the religious reasons. According to (WHO, 2007), globally, less than half of the adult population (about two billion people) uses alcohol with abstention rate being higher among female (66%) than among men (45%). In the year 2000 there were more abstainers than drinkers (WHO 2007).

The World Health Organization estimates that, out of 2 billion people worldwide who consume alcohol; 76.3 million have been diagnosed with alcohol disorders (WHO, 2004). The widespread use of alcohol is fueled by ease of its production process. It has been established that alcohol causes about 1.8 million deaths every year worldwide (WHO, 2002, 2003). The finding from a research done by WHO shows that alcohol consumption is the leading risk factor for disease burden in low mortality developing countries and the third largest risk factor in developed countries (WHO, 2001).

Sloan (1989) pointed out that the problem of alcoholism is not limited to the individual abuser alone but it is a family problem. He claims that uncontrolled drinking affect the entire family emotionally, physically, mentally and economically.
He pointed out that alcoholism is a great threat to humanity as its consequence reach far beyond one’s immediate family. He argued that an alcoholic person feels left out, wanting to be accepted, actually hurting the one he loves like his wife and children. In other words, Sloan (1989) sees an alcoholic as someone who disturbed with no peace of mind.

In Africa, many people abstain from alcohol but those that drink, drink a lot (Jeniger and Obot, 2006). In this region, both local and industrialized type of alcohol are used and abused with as much as half of the consumption being unrecorded alcohol (Rehn et al., 2003) hence many women than men in Africa are abstainers (Obot, 2006)

Another study by Green (1999) in Tanzania, reported that alcohol has made many people in Mahenge rural to abandon the agricultural practices and adapt town life which is a very big blow to agriculture. Women brewers in Mahenge area confirmed what had been described as typically “urban” patterns of income generation and partially opting out of agriculture, which resulted in low agriculture output. In South Africa, among patients in specialized substance abuse treatment centers, those suffering as a result of alcohol complications lead the list (Pladdeman et al., 2008).

In Kenya alcohol consumption is highest in poor community where the home brew alcohol is cheap and readily available Rocha (2001). In his research, Rocha indicates that heavy use of illicit drug has spread from urban and historically advantaged groups to rural areas and disadvantaged group where the poor youth tend to associate alcohol use with fun, enjoyment and survival (Rocha, 2001).
A survey carried out by National Authority for the Campaign Against Alcohol and Drug Abuse (NACADA, 2010) established that alcohol is the most abused substance in Central Province. The youth and young adult aged 15-35 years are most affected as some start drinking at the age of 10 (Alcohol and Drug Abuse Kenya review, 2011).

Alcoholism is a big problem in Kenya that requires media attention. This is because, besides bringing health complication to the individual user, alcoholism also increases the rate of crime in the society hence affecting the whole community. Therefore, if this problem remains unchecked, it would bring serious consequence to the society and future generation. The magnitude of this problem in Kiambu County is so big that leaders have taken an active role in campaign against alcoholism. On his tour to Kiambu County on May 16th 2013, President Uhuru Kenyatta talked against alcoholism 13times on different location. He urged the youth to refrain from indulging into alcoholism (Inooro FM, May 18th).

The problem of alcoholism is threatening to tear communities living in Kiambu County apart. The high crime rates, separation of families, HIV/AIDS and many other problems are attributed to alcoholism. Thus, there is a dire need to curb this problem through conducting behavior change campaigns among the youth who abuse alcohol. It has been reported that many youth who abuse alcohol waste a lot of their time in playing pool table and lotteries.
While considering the adverse effects by alcoholism on the people, the anti-alcoholism campaigners have been fighting this menace head on through the media. In Kenya, most of the broadcasting media stations have programs geared towards fighting alcoholism. The Central Province of Kenya is noted to be an area where the consumption of alcohol among the youth has remained high (NACADA, 2011).

As it has been reported in Expression Today of April 2011, in Kiambu County there was a tug of war between Provincial administration and journalist over the brew and sales of alcohol. For instance Micheal Njoroge, a reporter of Inooro FM in Gatundu was summoned by the District commissioner Johnson Mwirigi over his documentary on illicit brew in the area (Expression Today, April 2011).

2.1 The Best Practices for Use of Vernacular Radio in Social Change

Moemeka’s views goes in line with an observation made by Federation of African Media Women of Zimbabwe (FAMWZ, 1985). FAMWZ recognized that, although the government had established Radio Four for formal and non-formal education, most of the rural people did not have access to national radio. Thus FAMWZ developed a project dubbed as “Development Through Radio (DTR)” based on radio listening clubs in rural areas to reach these groups.
DTR found that, a meaningful solution to the community problems is more effective if it comes from the members of such community themselves. This view is based on assumption that the way in which rural people perceive their problem is different from the way media practitioners and development agents perceive those same problems (Boafo, 1990).

The community-based approach has been viewed as a solid and sustainable method of many development problems and issues. Such approaches are useful because they bring issues closer to the people and seek to equip the community with requisite skills while challenging its members to take the responsibility. For instance, this approach has been proved to have motivated community members to take care of their HIV/AIDS patients (Kiai, 2000). Thus, media need to lobby for such approaches and to challenge society to tackle behavior change issues like alcoholism head on rather than left people bury their heads in the sand. This approach also uses a lot of interpersonal communication which has been proved to have effect on behavior change (Kiai, 2000).

Studies have established that when target audiences are involved in the determination of program topics, content and timing, the objectives of such programs are usually attained, Heshmat (1967). Many communication scholars have also observed that among the most important and technical task of the media is to get message across to the intended audience in a clear and understandable manner (McQual 1995). It has
been suggested that the best way of achieving this is commissioning professionals to do so. Such professionals are, advertising agency, Public Relations Organizations, specialist and others (McQual, 1995).

In the view of above, there is a great need to study the effectiveness of media in the fight against alcoholism because the study would help in identifying the gap of knowledge that make the media campaigns done before on the same issue in effective. The gaps may be in methodology or the theory used. The identification of these gaps will add a new knowledge in the future media campaigns.

2.2 Effects of Media on Social Change

Rogers, (1983) defines social change as ‘the process by which alteration occurs in the structure and function of a social system. This definition implies that social change can produce both positive and negative results.

An efficient use of mass media for the economic and social development implies that they should be as local as possible. Their programs should originate no further than necessary from their audience; the programs should be prepared by persons who understand the culture to which they are speaking and means should be available for the audience to report back to the media (Schramm, 1964).
In contrast, the proponents of the Centralized Mass Media argued that centralized control of mass media personnel, infrastructure, content and the control of direction and flow of mass media message for the purpose of development is the best way to go. Gunter and Theroux (1977) argued that the government knows more about development priorities and therefore should have complete control over activities directed towards development of social system.

The two scholars further argued that, a good and useful message is capable of being accepted by the people whether or not they were part of the process of constructing the message and whether or not they were consulted.

Following the above view, it is a fact that the government could know more about development priorities, however, what is a priority for the government may not necessarily be a priority for communities. To use mass media resources for the people without involving them in the activities is missing the point. In fact this is talking at or talking to the people rather than talking with them. Information dumped on people hardly ever wins their support (Maoke, 1977).

So much have been written about media effect, the question is, what brings social or behavior change? Is it the channel of communication? Or is it the source of information? Or could it be the content or rather the message being passed on by the channel of communication? In effort to answer these questions Harold Lesswel (1948) came up with a theoretical perspective of mass media, who says what, to
whom, in which channel with what effects. He demonstrated that all the component of communication beginning with the source, the message, the receiver of the message and the feedback are necessary for the effective communication.

George Johnson (1984) pointed out that no one is qualified to change the system he does not understand. This means that before coming up with a behavior change communication strategy, it is important to do as Moeka (1998) postulated, that is; one needs to fully understand his or her target audience or the target social system, know their strength and weakness as well as their aspiration and expectation. This would help one’s gain supremacy of the community.

Lesswel (1948) placed importance to the source of information, the message, the receiver and the effects of the message to the receiver. The source of the message is very important in that if a message comes from a credible source, it would be highly believable. For instance if a doctor gives a report of research that 90% of those who are drinking alcohol are developing liver problem hence people who drink alcohol should visit hospital immediately to arrest this problem. Surely, many alcoholic would respond to such a call from the doctor rather than a politician. According to Cultural Effect Theory, media play a big role in social relation which leads to social change (Turow 2009). However, according to Parris Sprowl (1998), although the media is hugely involved in communication process, there is lack of consensus on how communication affects the behavior.
In the book Media and HIV/AIDS, Kiai, the head of School of Journalism University of Nairobi differs with other communication scholars like Parris that media only plays the role of awareness creation and has little or no effect on behavior change. Kiai argues that sometime media could positively affect the behavior (UNESCO). She argued that although media have been termed as having limited effects on attitude and behavior change, there are experiences which have shown media contribution can be valuable and powerful in determining behavior change (UNESCO, 2000). However, there is a general consensus among scholars that media play a very vital role in creating awareness.

2.3 The Role of the Media in Alcohol Use

Eke (1972) argued that to build a nation, we need to train and educate our youth in the right direction. But regardless of the magnitude and efficiency of our formal education system the foundation of the new nation would not be well and truly laid unless the parents of our youth are themselves well-informed and are appreciative of the blessing of true nationhood.

This message calls for attention to the need of the media not only to focus on youth but also their parents because most of them are not well informed about some issues which they take for granted. For instance, there are many parent who go to bar with their children, they have positive attitude toward alcohol and can easily pass this attitude to their children.
Communication has a greater role to play. Its principal function is not merely to inform but to also educate with a view to raising aspiration of the people in the right direction, generating among them the willingness to work in order to improve on their conditions, motivating them to action and guiding and directing their activities to successful end (Andrew Moemeka, 2000).

In Kenya, as Kimani & Olenia (1998) pointed out, the alcohol use is quite common particularly in informal settlements. There is generally an increase in alcohol use by teenagers and women. Men however, have generally more social liberties than women, with respect to alcohol use. Literature shows that the age for initiating alcohol use and experimenting with it is on the decline. Media should understand four main relationship strategies in social change when engaging in the fight against alcoholism. This relationship strategies were stipulated by Zaltman and Duncan (1977, 91) which are facilitative, persuasive and Re-educative. These strategies are as follow;

- Helping people to solve a problem which they have identified and for which they are eager to find a solution for example alcoholism

- Persuade people to do what they know they need to do but do not want to do. For example stopping alcoholism by addicted youth, can be persuaded to go to rehabilitation centers

- Educating people to unlearn old and detrimental habits and to learn new and beneficial ones that advance the cause of social change for instance drinking
to socialize, youth need to be shown other ways of socializing which do not involve drinking because it is through social drinking that the majority of the youth turned to alcoholism.

- Coercing a people to do what, if left to themselves they may not be enthusiastic enough to want to do it even though it is recognized as necessity for community for example, educating the youth on the dangers of alcohol.

Musa (1996) arguments focused on the weakness of media on behavior change issues. He discussed the need to review and redesign the structure and ownership of the media. In his opinion, structural areas of routine professional practices, profitability and survival have constrained majority empowerment by the media. These include time constrains and lack of adequate training facilities. Media owners also set specific priorities which would bring profit, for instance focusing on politics instead of paying attention to other issues that are affecting the society in a bad way. That is why media skew emphasis on politics instead of behavior change issues.

Daniel Lerner (1958) linked development to communication. In his book Passing of Traditional Society, he stressed that development requires change of attitude. He argues that in traditional society people exist in a state of initial or traditional settings. Lerner advocated for a powerful media that could expand the imagination of people where they appreciate reality. He argued that Mass Media is a tool for spreading new idea, new customs and new practices required for rapid change.
Another Mass Media scholar, Joseph Klapper (1960), postulates that communication operates through mediated factors like group membership, selective exposure, and defense mechanism.

Using the above scholars’ school of thought, for a significant social and behavioral change to occur, media have to employ a lot of participatory communication strategies by strengthening the degree of interaction among its target audience.

Social change occurs when a group or community change their ways of doing things. For instance when mobile phones arrived in the market, many people abandoned landline telephone and embraced mobile phones. The other avenue of social change is behavior and attitude formation. The pro-social campaigners activate the locals to abandon undesirable behaviors which are retrogressive and adopt the new ones. For instance, social campaigners succeed in a greater percent in fighting female circumcision and in encouraging male circumcision among Luo community.

### 2.3.1 How the Media Fight against Alcoholism

Tan (1985) pointed out that mass media has a big role in social change which include, the diffusion of information, the diffusion of new opinion and behavior, and the diffusion of culture.
In the above view, it is correct to say that media has a role to play in the fight against social problems like alcoholism. The media provides a platform for the public participation where the members of the public freely air their views. The media also give adequate, relevant, appropriate and factual information on such issues. Radio is one of the most popular and widely accessible communication media in Kenya especially in rural areas (MacDonald, et al., 1984)

Mass media can also be used to build positive public opinion for behavior change by increasing knowledge or providing a forum for debate or creating debate and to mobilize (Zimbabwe National Family Planning Council, 1998). According to McQuial (1995) media empowers its audience with relevant information that would help them to make rational decisions on the issues which affect them.

Kiambu is a cosmopolitan County dominated by the Kikuyu community. According to NACADA (2010), consumption of alcohol among the youth of less than 18 years is high in Kenya. In the rural areas of Ruiru, most of the people living in these areas like listening to either Inooro or Kameme FM (Consumer Insight, 2011).

Among so many radio stations in Kiambu County, it is only Inooro FM which has a keen interest in fighting alcoholism. Inooro has its headquarters in Nairobi, however, most of its ant-alcoholism presenters a times take alcoholism fight to rural areas using of road shows. Inooro FM also has programs which address issues of alcoholism in a more comprehensive and clear manner. Other media which also campaigns against alcoholism include; newspapers, television, flyers, Billboards, adverts and others.
2.3.2 Profile of Inooro FM

Inooro FM 98.9 is a station that broadcasts in Kikuyu language and it belongs to Royal Media Services. It was started in 2003 with a vision to remain big and most trusted media organization in the region. The name Inooro is a Kikuyu word, which means a tool for sharpening other tools.

It empowers its listeners in various ways through its objective oriented programs. Its programming is aimed at connecting with audience trough relevant content provisions. It upholds unbiased and reliable news reporting with focus being in rich local content. Inooro FM has a unique format and style of presentation that caters for almost all the socio-economic groups across the board. It offers news bulletin, highly interactive talk shows, Agricultural programs, health issues, sports, politics, music and other programs that appeal to it target audience. Consumer Insight ranked Inooro FM as number three in popularity in 2011 survey on listenership.

2.3.3 Challenges of Behavior Change Campaigns by the Media

According to Moemeka (2000), preventive actions are novel methods of dealing with illness in rural communities, their acceptance has to be induced by information and nurtured by communication. Moemeka (2000) argued that, an effective media should not be an instrument for “dumping information” for the people but rather an instrument for ‘enhancing mutual exchange of ideas and acquisition of knowledge.
In contrast, Wood (2009) pointed out that media has played a role in perpetuating stereotyped perception of women and men. He said that media most often represents boys and men as active, adventurous, powerful, sexually aggressive and uninvolved in human relationship. On other hand TVs portray girls and women as young, thin, beautiful, passive, dependent, and often incompetent. He argued that stereotypes become counterproductive when we place people in the wrong group, when we incorrectly describe the group norms, when we evaluate the group rather than simply describing it, when we confuse the stereotype with the description of a particular individual and when we fail to modify the stereotype based on our actual observation and experience.

In other words stereotype hamper effective communication in many ways. First, they only allow in information that is consistent with information already held by individual hence what might be the truth is never given a chance. For example the stereotype of Kiambu youth being alcoholics demotivate youth from coming out of alcoholism.

Also assumption of all cultural specific information applies to all individual of that particular culture. Stereotypes assume that all members of a group have exactly the same traits. Stereotypes are oversimplified, exaggerated and overgeneralized.
They alter intergroup communication because they lead people to base their messages, their way of transmitting them and their reception of them on false assumption. Stereotypes are resistant to change because they are usually developed early in life, and are repeated and reinforced by the in-group, they grow in intensity each passing year. Meshel and McGlnn (2009) point out that once formed, stereotypes are resistant to change and direct contact often strengthen the pre-existing association between the target group and the stereotypical properties.

In this view, it is the role of media to be the watchdog of the society by engaging the society with effective communication on the issues that affect them so as they could form a right attitude and informed decisions. Therefore, it is also upon the responsible media to inform the public on the dangers emanating from alcoholism.

2.3.4 Inooro FM Strategy of Reaching Out Rural Areas

Inooro FM a times uses a rural reach out strategy almost similar to the one advocated by Moemeka and Willis in 1987 and 1997 respectively. These two scholars argue that the use of the radio for the rural development is effective where radio station is built in rural community and program content and operations are based on norms, social economic and cultural conditions of the rural community.

Even though Inooro FM station is in Nairobi City Center rather than being in the rural area as recommended by the above scholars, it has an outside broadcasting van which takes the anti-alcoholism campaign to different parts of central province mostly on
every Thursday of the week. For instance, on 18th June 2013, Inooro FM took its Outside Broadcasting Van to Ruiru town where they had a three hours interactive anti-alcoholism program dubbed as ‘Wamunyota’ with Ruiru residents.

2.3.5 The Government’s Intervention in the Fight against Alcoholism

In a bid to fight alcoholism, several stakeholders led by the government have come up with different interventions. The government, which is the biggest stakeholder with a role of taking care of its citizens, has intervened by enacting several laws, which discourage consumption of alcohol. It has also placed strict measures in issuance of license to alcohol dealers.

In 1980, the government enacted the Chang’aa Prohibition Law that forbids the selling of Changaa (an illicit brew). It also enacted the Liquor Licensing Act in 1986 and The Traditional Liquor Act Cap 122 of 1991, and recently in 2012, the parliament passed The Alcohol and Drink Control Act commonly referred as Mututho law. This law disallows liquor to be sold in plastic bottles. It also prohibits selling of alcohol during the productive hours of between 6.a.m to 5pm. It gives revelers only six drinking hours on week days; that is from 5pm to 11pm and 12 during the weekdays, that is from 11am to 11pm on Saturdays and Sunday.
On 27 March 2001, the government established the office of the National Coordinator for National Campaign against Alcohol and Drug Abuse (NACADA 2008). This was meant to deal with the increase trend of drugs and alcohol abuse in the country. The major responsibility of NACADA is to co-ordinate the Activities of individuals and organization in the campaign against Alcohol and drug abuse. It focuses on educating and motivating public on the dangers of alcohol and other drug.

In an effort to discourage the youth from indulging into alcoholism due to idleness, the government has set aside the youth and women fund dubbed as Uwezo fund. Government has also imposed tax on all alcoholic beverages leading to the increase of price of alcohol. It has also increased the price of beer in almost every year’s budget as a way of controlling the alcohol.

However, this has adverse effects on the low-income earner and the unemployed youth hence they turned to cheap adulterated brew, which is dangerous to their health. Thus, instead of reducing consumption, raising the price has actually increased consumption of illicit brews (Nation Correspondent 1999, Odalo, 2007).

**2.4 What Make Youth Vulnerable to Alcohol**

According to NACADA (2004), alcohol is the most abused substance among school children, college student and adult in Kenya. There are many reasons that trigger the youth to indulge into alcoholism. Many people use alcohol with an aim to alter or
enhance their mood. According to NACADA (2011) they desire to feel better and entertained. Rocha (2001) indicates that poor youth tend to associate alcohol use with fun. In actual fact, it is not poor youth who associate alcohol use with fun but even the youth from rich family associate the use of alcohol with fun.

In their study, Deborah et.al (1997) reported that various influences in family environment contributed to children being alcoholics too. As a result, they developed alcoholism problems while others developed other mental health problems. They also reported that there were many risk factors associated with alcoholism.

Peer pressure is another reason that lure youth to alcoholism. Most of the people using alcohol receive their first drink free of charge from the peer group. Peer pressure is an important factor not only leading individual to begin use of alcohol but also in sustaining use of alcohol.

Poor parenting also contribute to alcoholism. Parents are role models for their children if these parent drinks or go with their children to bear den, there is high likelihood that the children will follow the behavior of their parents and become alcoholic. Triboulet (1998) argued that the children of alcoholics had less resistance to alcohol and displayed symptoms of nervousness and neurosis, in time becoming heavy drinkers. This means that if the parents are alcoholic, their children must also be alcoholic.
The parents play a very big role in building the character of their children. They have strong relationship with their children and the children normally copy what they do. But this does not mean that children are helpless and that they must copy all what they parents are doing. Drinking alcohol is a personal choice hence a child from alcoholic parent can chose not to follow his or her father drinking habits. Therefore, it is not a must for the children of alcoholic parent to be less resistant to alcohol. In fact there are some children who develop negative attitude toward alcohol after seeing the atrocities committed by their parent to their family.

Though there seem to be some truth on Erasmus (1982) argument that drinking and diseases associated with alcohol are hereditary, Medical wisdom held that degeneration was not necessarily passed on directly, it might skip a generation. The drinking of a grandfather might reappear in his grandson but not his immediate son. Therefore, youth and students are supposed to be taught on taking guard on such occurrence and to also to study their family trees in order to protect themselves from alcoholism (William Sloan, 2009).

Schneider Institute for Health Policy (2001) pointed out that social scientists considered mass media to be a powerful Influence on individual beliefs, values and behaviors in that repeated exposure to positive media portrayals of product advertising fosters positive feelings toward the use of such products, for instance alcohol, tobacco and illicit drugs.
In many countries, though media have as social responsibility of following the ethical consideration of public interest while serving its audience, the major objective of private media is making profit mostly through advertisements. However, advertisements of alcohol beverage portray alcohol to be good hence lure youth to indulge in alcoholism (Schneider Institute for Health Policy, 2001).

The cultural set up is more permissive when it comes to men drinking. Men also have more leisure time than women who have various scores to keep them busy. Until recently African man handled all financial matters. Due to this financial ability males abuse alcohol more than females (Samovar 2010).

2.5 Diseases and Injuries Related to Alcohol Use

Alcohol dependence and alcohol abuse or harmful use causes substantial morbidity and mortality. Overall, there are causal relationship between alcohol consumption and more than 60 types of diseases and injury (WHO, 2002). Alcohol consumption is the leading risk factor for disease burden in low mortality developing countries and the third largest risk factor for disease burden in developed countries (WHO 2002). In Europe alone, alcohol consumption was responsible for over 55,000 deaths among young people aged 15 to 29 years in 1999 (Rehm et al., 2002).
Fetal Alcohol Spectrum Disorder (FASD), brain damage, gastrointestinal problems, sexually transmitted diseases are among the diseases associated with alcohol abuse. FASD is described as a full range of disability that may result from prenatal alcohol exposure or disorder caused where mother consumes alcohol during pregnancy causing permanent birth defects to fetal (Retey, 2001). On other hand, underage drinking can result to alteration in brain development that may have consequences reaching for beyond adolescence with key process of brain development possibly leading to mild cognitive impairment as well as to further escalation of drinking. Alcohol also induces adolescent learning impairments (Spear, 2002).

There various reports on alcohol related harm in various parts of Africa. In Zambia, Alan and Marcus (1993) reported that it was difficult to measure alcoholism, because Africans drunk local homemade brews. In hospital’s emergency rooms, alcoholics were brought in bearing alcoholism related injuries, they observed.

A study in Nigeria by Ikuesan (1994) on drinking problems and the position of women in Nigeria revealed that women who were alcoholics were regarded as sinners and social misfits, and they were under pressure as they tarnished the family’s image. They were considered immoral and as such, their children were given to the extended families so that they could take care of them.
Though in reality it is not true that women who drink alcohol are sinners and social misfit as Ikuesan study in Nigeria reveals, however, the traditional norms that forbid women from taking alcohol in many countries must be the reason of big disparity between men and women on alcohol consumption. According to WHO, 2007, out of all the people who consume alcohol globally, there is a difference in consumption of 32% between men and women. Only 34% women consume alcohol as compared to 66% men.

2.6 Accidents and Alcohol Related Injuries

Data from USA shows that Alcohol is a leading contributor to injury or death and main cause of death for people under age 21 (Smith, et al, 1999). Early drinking onset has been linked, after episodes of drinking among both adolescents and adults lead to unintentional injuries, motor vehicle crashes, physical fights, nicotine dependence, and illicit substance use and conduct disorder (McGue, et al., 2002).

Alcohol is a contributing factor in a substantial proportion of traffic accidents occurring in Kenya. A need for policy response and specific intervention for discouraging driving under the influence of alcohol, including the establishment and enforcement of a legal limit has been suggested (Odero, 1998). In the year 2003 to 2007 when the former Minister for Transport the Late Hon John Michuku put stringent measure against driving while drunk, the accident reduced drastically. Alco blow was used to test if the drivers had drunk, however after removal of Michuki from Transport docket and outlawed of Alco blow the road accident begun
increasing. In the 2012 there was 4457 death on accident, a figure slightly bigger than it was in 2002 before Michuki was posted in Transport Ministry (Nation, 4\textsuperscript{th} June 2013).

\textbf{2.7 Research Gaps}

There is a big study gap between what has already been highlighted by communication scholars as the best practices required in a behavior change campaign and how Inooro FM are presenting their programs. Musa (1996) has discussed the need to review and redesign the structure and ownership of the media. In his opinion, structural areas of routine professional practices, profitability and survival have constrained majority empowerment by the media. These include time constrains and lack of adequate training facilities. Media owners also set specific priorities which would bring profit, that why media skew emphasis on politics instead of other big issues like behavior change.

In line with Musa argument, the behavior change programs are given less time by the media than entertainment and politics. The time given to anti-alcoholic programs is also very limited because during the interactive section, some youth waste a lot of time by asking questions which some of these questions are out of topic. Advertisement by alcohol companies on their brand is another impediment. Since adverts are well design and their aim during the campaign is to demolish the newly formed opinion advocated by anti-alcoholism campaign, the pro-alcohol campaigns nullify the behavior change campaign and turn them in effective.
J. Wood (2008), pointed out that media has played a role in perpetuating certain stereotyped perception of women and men. Stereotyping is a complex form of categorization that mentally organizes one’s experiences with and guides behavior towards a particular group of people (Samovar 2000). In Central Province, Kiambu County is perceived by the media to be among the top most Counties where there is highest number of people consuming alcohol. However, according to the NACADA 2013, Rift Valley, Western region and Nyanza remain top on the list of areas with the highest number of people consuming illicit spirit (Nation Correspondent 28th October 28, 2013).

Previous research see traditional brew as dangerous, adulterated and unhygienic. Nordwal (2000) and Odalo (2007) argue that the use of local traditional brews in Africa poses great danger to the society. They say the traditional brew in manufactured in a way that is unhygienic.

In reality there is no justification to say the local brews are unhygienic and threat to society. During the time of our fore-fathers there were only local brews like Muratina, busaa, changaa and mnazi. The people of traditional society used to grace almost all social events like marriage with traditional brews. It was rare to hear any illness brought by the consumption of alcohol. If local brew is bad then how comes the government have legalized the manufacturing of these brew in Alcohol Control Act (2012). The problem with these brew lies with business men who want to make quick money hence they put chemicals in the brew to lessen the period of production.
Dawson (2000) have shown that people who drink alcohol before 15 years are four times more likely to develop alcohol dependence at some time in their lives as compared to those who drink at the age of 20 years and above. In the same line of thought Rose (1998) suggested it is possible that starting drinking at early age causes alcoholism or it may be due to vulnerability to alcohol use disorder. Youth are in experimental stage with poorly developed frames of reference to guide their judgment on issues. Therefore, they are very vulnerable to the surrounding environment.

I agree with Dawson and Rose because children are more impressionable, less critical and therefore more vulnerable than adults because of their little experience and thus poorly developed frames of reference to guide their judgment. Therefore, it lies in public interest to protect children from things like harmful media content until they have become more experience and more mature.

However, as far as addiction is concerned this research disagrees with the two on the nation that alcohol is less addictive to old people than young ones. According to NACADA (2008), anyone who continuously use alcohol can get addicted. This means that everyone regardless of age or status can get hooked to alcohol and become addicted.
Research by Wallace (1999) dealt with relationship between alcoholism and level of education. According to the finding of this research, more people who drink alcohol who have little or no education. However, even though Wallace’s research may be true in his locality, the findings of this research cannot be universally accepted because there many places where people drink a lot of alcohol regardless of their education status thus, Wallace research seemed to be more subjective rather than objective. In fact in a bid to seek fun, many students from universities and colleges flock into beer dens to drink alcohol yet they are well educated. It is also a fact, those people who are admitted in rehabilitation centers are not all illiterates. For these reasons we can conclude that alcoholism affects all walk of life, therefore Wallace research could not hold water particularly in Africa.

Triboulet (1998) argued that the children of alcoholic parents had less resistance to alcohol and displayed symptoms of nervousness and neurosis, in time becoming heavy drinkers. This means that if the parents are alcoholic, their children must also be alcoholic.

This study is in agreement with the notion that children like to copy what their parents are doing, it is not true that all children must do what their parents are doing. Drinking is a personal choice hence a child of an alcoholic parent is free to choose not to drink.
There is a knowledge gap in Agenda setting theory in that McComb and Shaw (1968) see media to be having very little influence on behavior change as compared to interpersonal or rather face to face communication. The interpersonal communication is addressed by Two-Step-Flow theory. Thus, this study will use the Two-Step-Flow theory to fill the gap of interpersonal communication that is left by Agenda setting theory. However both Agenda setting and Two step flow theories do not address intra-personal communication therefore this gap was addressed by Cognitive Dissonance theory to explain that part of communication within the receiver of message before he or she make a decision.

2.8 Theoretical Framework

This study will be guided by Agenda setting, Two-step-flow and Cognitive Dissonance theories of communication. The researcher has chosen Agenda setting theory of McCombs and Shaw because it explains an important influence of press in terms of how individuals come to regard some event and situations presented by media as more important than others The media has a great role in selecting, following up, emphasizing, interpreting and presenting in a particular way the material to be discussed. Thus McComb and Shaw suggest that the media set the agenda not of what people should think about.

However, as much as media set the agenda for discussion, McComb and Shaw says that the media has very little influence on behavior change as compared to interpersonal or rather face to face communication. The interpersonal communication
is addressed by Two-Step-Flow theory. Thus, this study will use the Two-Step-Flow theory to fill the gap of interpersonal communication that is left by Agenda setting theory.

According to Paul Lazarsfeld (1948) the proponent of the Two-Step-Flow theory, media influence often work in two stages. The first stage is media content (opinion and facts) while the next stage is through those people who use media frequently by picking media content and influence other through discussing these media contents with them. These people are referred to as opinion leaders. The opinion leaders have a lot of impact on their audiences. These leaders are much trusted by their followers than the media hence they interpret the message content as per their own understanding. They are able to reach even those who do not have media channels.

However, though Agenda setting and Two-step-flow theories address the issues of what media want people to talk about and interpersonal communication respectively, there is still a gap on reception side. The intra-personal communication or rather the communication within oneself is not addressed by these two theories. Therefore, this research used Cognitive Dissonance theory to fill this gap. This theory sought to address what goes on in the mind of the target audience before they made decision on whether or not they should consume alcohol.
2.8.1 Agenda Setting

McComb and Shaw (1968), the proponent of this theory predicted that when the media emphasize an event, they influence the audience to see that event as important. They came up with this theory after studying 1968 presidential election where they noted that there was a high correlation between media emphasis of issues and how these issues were ranked by voters in Chapel Hill, North Caroline.

Among the several hypotheses about the effects of mass communication, one that has survived and flourished holds that the mass media have effects on the public opinion simply by the fact of paying attention to some issues and neglecting others. People will tend to know about those things which the mass media deals with and adopt the order of priority assigned to different issues by the media.

Thus, if the youth can be convinced that an issue is important they will change their behavior in line with what the media says. McCombs and Shaw (1976) took the American Watergate affairs as an illustration of agenda setting function. Though there was actually nothing new in uncovering political corruption, the intense press exposure and the televised US senate hearing that followed made it the topic of the year. Thus Agenda setting explains how the media has an important influence in terms of how individuals come to regard some events and situations that they encounter through news reports as more important than others. According to this theory, those who control the news media make decision about what should be
reported to the public; hence this becomes agenda of the media at any given time. As this agenda is presented to the audience, a high level of correspondence develops between the amount and the kind of attention paid to that particular issue.

Drawing from this concept, it is important to note that the emphasis placed by the media on an issue and the manner in which the matter is presented by the media, is in direct proportion to the level of importance the audience gives to such a topic. For instance; from February 2013 to date, the Kenyan media have been talking about the reduction of the salary of the Members of National Assembly. This increased the level of the importance accorded to the MPs salary to the audience in that, according to public opinion done by IPOS Synovate in May 2013, 85% of Kenyans want the MP salary slashed. This clearly demonstrates how media can succeed in forcing public attention in certain issue and how it influences public opinion.

For example, in reflection on what people say about alcohol, the mass media determine the important issues. In other words the mass media set the agenda on alcohol, if paid a lot of money by advertisers, then besides the formal advertisement, the mass media will also ad lip in favor of a certain brand of alcoholic drink. In contrast if a government body like NACADA pays a given channel to fight against alcoholism it will do exactly that. This ability to effect cognitive change among individuals is one of the most important aspects of the power of mass communication.
Following the big problem of alcoholism among the youth in Kiambu County, Inooro FM has set the agenda on alcoholism through various programs. Thus, this study has picked the Agenda setting theory as a guiding concept in the research, because it will help the researcher to test the effectiveness of the anti-alcohol programme aired by Inooro FM among the youth of Kiambu County. Do anti-alcohol programs aired by Inooro FM draw public attention to the issue of alcoholism. Do these programs make the youth of Kiambu County talk about alcoholism?

However, evidence from research does not always confirm the existence of a powerful agenda setting process. According to McQuail (1981) “the authors of the model report some confirmatory evidence, but others (McLeod at al., 1974) warn against uncritical acceptance of the agenda setting as a broad and unqualified media effect. However it is not true that the media set the agenda alone for there are other actors who set the agenda. For instance educationist, peer group, cultural and social groups. They argue that ‘media does not tell the public what to think but what to think about’. In this theory media make decisions about what should be reported to the public. As agenda on issues like alcoholism are presented to the audiences, a high level of interaction with the topic of alcohol the press and the level of importance assigned to this issue by the people in community who had received information about it from other new sources rises.
2.8.2 Two-step Flow Theory

This theory was discovered by Katz and Lazarsfield. It is concerned with factors that play a part in shaping what happened between media and the masses. The two-step-flow theory presumes movement of information through interpersonal networks, from the media to influential people (opinion leaders) and from there to other audiences instead of from the media directly to the ordinary people. Thus, a member of mass audience was not an impersonal individual without effective social ties with others. In other words, audiences are influenced by their with others in the interpretation of mass media message and in making decisions on whether to act one way or another on basis of such messages.

Primary social relationships were a significant factor in the way people behaved. The nature of mass communication rests upon the assumption that small intimate groups have a profound influence on nearly every aspect of social life-including the activities engaged in by people involved in the flow of information from the media to the masses. The concept of how people can be expected to act and interact as they perceived messages from the media, passed those messages to others, received influences from others whom they trusted and eventually made some form of response to the media content.
According to Katz and Lazarfieds, small groups provide meaning for their members regarding ambiguous situations for which individuals do not have an adequate or standard interpretive framework. Media have the ability to create informed public opinion. It has power to enlighten people.

2.8.3 Cognitive Dissonance Theory

This research is also informed by cognitive dissonance theory of Festinger (1957). Whenever there is a gap between what we do and what we think, then we experience cognitive dissonance, which is felt as stress. Thus, if I think I am a nice person then do something that hurts someone else, I will experience dissonance and stress.

Dissonance also occurs when we cannot meet our commitments. We believe we are honest and committed, but when circumstances prevent us from meeting our promises we are faced with the possibility of being perceived as dishonest or incapable which one may regard as a social threat.

According to this theory, cognitive dissonance begins with a consideration of the relations between two cognitive elements. These elements refer to the things a person knows about himself, about his behavior, and about his surrounding (Festinger, 1957). This theory helps researchers to identify specific belief or value terms in messages.
In our case study, the fact that there have been so many anti-alcoholic campaigns in the media, we would be right to say that the youth know very well drinking alcohol particularly illicit brew is bad. Most of them must also have some information from school and their environment on the dangers of alcoholism. However, despite all this information, they continue drinking.

The term dissonance, consonance, and irrelevance are used to describe three kinds of relations that may exist between any two cognitive elements. “Two elements are in a dissonant relation if, considering these two alone, the observation of one element would follow from the other. For instance, “I know I drink alcohol” would not follow from the element “I know drinking alcohol causes cancer” hence these two cognitive elements are dissonant.

“If, considering a pair of elements, either one follows from the other, then the relation between them is consonant”. For instance, I know I drink alcohol, followed by “I know I enjoy drinking alcohol”. This pair of cognitive elements is in a consonant relation.

In this case the study focused on those cognitive elements. The theory helped us to understand what goes on in the mind of the youth before and after indulging in alcoholism. The finding was a pointer to the future research on alcoholism on where to begin another research. This was because the study established the elements of dissonance that influence the youth attitude and belief systems.
2.9 Chapter Summary

According to the literature review highlighted in this chapter, involving the target audience in media communication strategy was viewed by many scholars as the most effective way that lead to the absorption of the message by the target audience. However, there are a number of constraints which may prevent people from adopting new ideas, for instance, lack of awareness, lack of interest, incorrect messages, too much information and insufficient feedback.

The conceptual frame work of participatory communication and adoption of the messages are used as communication tools to address these constrain. The study was also guided by Agenda Setting Theory to demonstrate how the media influence their target audiences on what to think about by putting more emphasis on an issue, for instance on the issue of alcoholism. However, although agenda setting theory has been proved to excel in creation of awareness, it does not include interpersonal communication. Therefore, this study used the Two-Step-Flow theory of Paul Lazarfield to fill that gap left by agenda setting theory.

The agenda setting and two-step-flow theories were still not sufficient enough because they lacked intra-personal communication which is an important ingredient in decision making processes. Therefore, this study filled this gap by using cognitive dissonance theory. This theory empowers the media an how it can create acceptance of the message by employing consonance messages which are compatible with the alcoholic audiences.
CHAPTER THREE: RESEARCH METHODOLOGY

3.0 Introduction

This study sought to understand the effectiveness of vernacular radio in the fight against alcoholism. This chapter contains research design, target audience, sample and sampling techniques, data collection methods and data presentation.

3.1 Research Design

This research used purely qualitative research approach. The qualitative approach was chosen because the study intended to elicit more detailed information about Inooro radio on anti-alcoholism campaign. Since there was no intention to generalize the finding of this study the qualitative method was therefore, chosen as the most appropriate approach to gather detailed information on the role, effects and impact of Inooro FM Radio in the fight against alcoholism in two rural areas of Ruiru District. According to Jackson et al (2007), studies that seek to understand experiences in a humanistic, interpretative approach fall under the qualitative type of research.

3.2 Target Population

The population of this research consists of the youth who drink alcohol, the ones who used to drink but stopped, and those who have not yet indulged in alcoholism. Both male and female youth who listen to Inooro FM and fall between the ages of 15-35 years were interviewed. A total number of 50 respondents were interviewed. The researcher finds this number to be sufficient in collecting diversity views that he needs for investigation.
3.3 Study Site

This study was done in Gitothua and Kihunguro wards in the rural areas of Ruiru District. There are many low cost residential units and most people who live in these two places are tenants whom most of them are either unemployed or earn low salaries.

The youth form the majority of the people who live in these areas of Ruiru District. It has been observed that youth who frequently visit beer dens are mostly casual labourers. They normally visit beer dens before proceeding to their place of work. This practice is popularly referred to as ‘Kuhingura rock (unblocking the brain) or taking one for the road.

The Presence of so many drinking places was another reason which made the study to choose Gitothua and Kihunguro wards. There are very many beer dens in these areas which serve the big population of revelers.

3.4 Sampling Size and Sampling Techniques

3.4.1 Sampling Size

A sample of 50 people was selected for interview. These consisted of 32 youth interviewed in the focused group discussions. Two focused group discussions were conducted from each ward. Others interviewed were key informants who include four village elders, three Inooro presenters, three experts from NACADA and ten youth from the rural areas of Ruiru. These groups enhanced the understanding on the role, impact and the effects of vernacular Radio in the fight against alcoholism.
3.4.2 Sampling Techniques

The purposeful sampling which is non-probability sampling technique was used. Among the nine wards which are in the rural areas of Ruiru, the researcher settled on Gitothua and Kihunguro wards because there were higher concentration of bars and beer dens in these wards than other wards. It was observed that there were so many youth who drink alcohol from these bars and beer dens.

A combination of homogeneous and snowball sampling techniques were used to select the samples. The snowball technique helped in identifying the youth who consume alcohol regularly. The researcher picked two alcoholic youth and asked them to provide the names of other youth who take alcohol regularly in these two wards. This helped in getting homogenous sample of the youth who take alcohol. This groups were used for focus group discussions. The researcher selected five respondents from each place to participate in one on one interviews.

3.5 Data Collecting Methods

Data were collected using the qualitative method of approach with the aid of focus group discussion and key informant interviews.
3.6 Testing Validity and Reliability of the Data Collecting Instruments

3.6.1 Pilot Study

A pilot study was conducted to test the validity and reliability of data collecting instrument of this study. A sample of two boys and two girls was selected from Gitothua and Kihunguro. The main aim was to check the validity of the interview guide for focused group discussions and an in-depth interview guide for the Key informant interviews. The pilot study helped to remove misunderstandings in the form of unclear questions in both interview guides. It also helped to estimate the appropriate time to be used in the main study.

3.6.2 Qualitative Method

Both Key-informant interview (in-depth interview) and Focused Group Discussion were used as a means of data collection. In the key informant interviews, the researcher posed a list of open ended questions to the respondents and encouraged them to speak freely and bring out other topics that were relevant and important to this study. The Focused Group Discussion on the other hand helped in revealing how the youth interact with each other and how they communicate so as to reach an agreement on certain issues mostly concerning alcohol. These two methods were used as the means of primary source of data collection with an intention of capturing the opinion and the views of the participants on the research questions.
3.6.3 Key-informant Interview Method

The study adopted the in-depth interviews as the most appropriate data collection technique because it facilitated extraction of detailed information on how behavior change occurs as a result of information obtained from the media. The in-depth interviews addressed the aspects of human perceptions and behavior. These aspects are further characterized by related factors such as motivation and incentives, competition, status difference, self and social identification and commitment. Thus individual discussions with key informants helped collect detailed information which enhanced understanding on the use of Inooro FM in anti-alcohol campaign.

The aim of using key-informants was to seek from the selected population their insight, beliefs, practices, understanding and perception on anti-alcohol programs which are aired by Inooro FM to help the researcher generate themes and narratives. In this study, key informants were drawn from the youth, NACADA, Inooro presenters and village elders.

Experts from NACADA were selected because they have detailed information on alcoholism and other important contributions. However, the key informant interview method which was used in collecting data from the key informants had its own limitations that include unfocused conversation with sometimes gave irrelevant information.
Presenters from Inooro FM gave opinions on the anti-alcoholic programs aired by their station. The researcher was able to check whether the presenters had formally learned skills on behavior change campaigns because according to the experts, for a program to be effective the presenter should have sufficient knowledge on behavior change campaign of the rural people MacDanald (1984).

Village elders were interviewed in order to give cultural information on how alcohol was perceived in the African traditions. In the kikuyu community, people valued alcohol because it used to grace events like weddings. To mystify such myth and superstition, there was a great need to look for the detailed and appropriate information from the senior citizen in the rural areas of Ruiru.

Since the study was on the effectiveness of Radio in the fight against alcoholism among the youth living in the rural areas of Ruiru, five alcoholic and a similar number of none-alcoholic youth were chosen as representative of the youth. These youth were chosen in order to shed light on whether they listen to anti-alcoholism programs on Inooro FM and to understand what they do with the information aired by Inooro FM.

3.6.4 Focused Group Discussion
The interview guides were used to conduct focused group discussion. Two focused group discussions were conducted from each ward. Each of the focus group discussion consisted of eight youth participants, four of them drink alcohol while the
remaining four have not yet indulged in alcoholism. The essence of using focused group discussions was to capture the way youth interact with each other in decision making. Focused group discussion also gives a feel for what the target audience really thinks about the station (Turrow, 2009). These focused group discussion were conducted before the individual interview to help clarify the issues which the researcher wished to raise. The discussions were guided by the researcher and an assistant researcher. These discussions were tape recorded.

A tape recorder to collect information and data for analyses was used. The tape recorder helped in the storage of data and in analyzing thematic answers of the study. The interview was conducted through interview guide. Respondents were asked to respond to both direct questions to create rapport and open end question touching on society and their own opinions, attitudes, views, knowledge and perception regarding anti alcoholism programs on Inooro FM.

The qualitative method is appropriate since it provides for the direct interaction between the respondent and the researcher. Respondents were asked exactly the same question in the same order making it possible to compare the responses hence increase the reliability.
3.7 Data Analysis and Presentation Procedures

Data from the key informants and Focused Group Discussion were analyzed along broad themes and used to support the information derived from the main instrument, the semi-structured interview schedule was used. Huge data recorded in the tape recorder was reduced by categories and codes which put the researcher in touch with only those parts of the materials that count towards the researcher’s objectives.

The Data from key informant interviews and Focused Group Discussion was sorted out and interpreted in relation to research objectives. This enabled the researcher to provide the overall interpretation of the findings showing how thematic issues relate to one another. These themes included:

- Programs with anti-alcoholic themes
- Relationship between behavior change and listenership of Inooro FM
- Why youth want to listen to program geared towards fighting alcoholism.
- Whether these programs have an impact on the youth behavior, for instance whether the alcoholic youth go to rehabilitation centers as a result of these programs.
- The test of the effectiveness of the anti-alcoholic programs among the society in Ruiru; for instance, whether the village elders and anti-alcoholism campaigners in rural areas of Ruiru get campaign content from the anti-alcoholism programs aired by Inooro FM.
3.8 Chapter’s Summary

In order to make the participants in both focused group discussions and key informant interview to open up, they were informed about the purpose, procedure and benefit of the study. They were assured of privacy and confidentiality and were also informed that their participation was voluntary and they had a right to answer any question or even withdraw from the study at any time.

The findings from the key informant and FGD interviews were presented as narratives. The use verbatim quotes for the purpose of emphasis and authentication were also used and to ensure that the actual meaning of the statements of informants was not lost in a general translation.
CHAPTER FOUR: DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.0 Introduction

This chapter presents the findings of the research on the effectiveness of Inooro FM in the fight against alcoholism in the rural areas of Ruiru. The findings were drawn from the four focused group discussions, eighteen key informants from Inooro FM, four from village elders, and two NACADA experts. The other ten key informants were drawn from alcoholic youth using a purely qualitative data collection method. The results on every objective are presented below. Each objective is discussed separately to enable easy comprehension by the reader.

4.1 The Knowledge of Anti-Alcoholic Programs Aired by Inooro FM

The first objective of this research was to establish whether the youth in rural areas of Ruiru pay attention to anti-alcoholic programs aired by Inooro FM. This was due to the fact that the impact and effectiveness of any Radio station is gauged by listenership.

Thus, knowing whether these youth pay enough attention to anti-alcoholic programs helped in investigating other objectives of this study which include; the role of Inooro FM programs in the fight against alcoholism, the impact of these programs, and also to test the effectiveness of the Inooro FM in the campaign against alcoholism in Ruiru.
4.1.2 The Vernacular Radio Station which the Youth Like Listening To

When the participant in the focused group discussion were asked about the vernacular Radio station they like listening to, many of them said they like listening to ghetto radio and Inooro FM. They said they particularly like tuning to Gheto Radio because it is full of reggae music and it is run by the youth who share with them their problems. They said ghetto FM presenters are very creative and entertaining. This was reinforced by a 26 year old Matatu driver:

“ukweli was mambo, napenda kusikia gheto kwasababu ina regae na inaraniwa na mabricha ambao wanajua shida za mahasla wenazo. Wathii wengi kwa mat yangu wakiwa vijana wananifes niwaweke gheto, lakini wakiwa wamama au wengi wao wakiwa wakikuyu inanibidi ni weke Inooro” FM (I like listening to Gheto FM more because of its reggae music and it is run by young people who share their problems with them (the youth). However, if most of the passengers are women or Kikuyus he is forced to tune to Inooro FM).

Those who said they like listening to Inooro FM cited good presenters and local music to be the key reasons which make them to listen to Inooro FM rather than other vernacular radio stations. Similar observations were made by key informant who said Inooro presenters are liked because of their presentation style and involving the audience in their discussions.

This was a clear indication that youth like listening to their fellow young presenters because they share the same characteristics. They also like to be entertained by music. This means that the anti-alcoholism programs would attract a bigger listenership among the youth if these campaigns are laced with music and run by the youth.
This study shares a resemblance to what guides to radio station formats in the United States, (2007) has pointed out in the literature review. The Guide to Radio Stations stated that Pre-teen audience like listening to music, drama and poems while teens and young adult of between 20-35 like listening to current rock, mainstream, alternative and heavier guitar oriented hits.

It also shares a resemblance to Agenda setting theory as the respondents agreed that they find themselves discussing what the media have previously discussed. Majority of those interviewed said although they normally listen to all Kikuyu stations, they prefer listening to Inooro FM more than others because their needs and problems were well addressed by Inooro.

4.1.3 The Vernacular Radio Station with Anti-Alcoholism Programs

When the key informants were asked which vernacular radio station they heard information about alcohol, most of them said they received information concerning the adverse effects of alcohol from Inooro FM either voluntarily or involuntarily.

A female tailor who finished form four recently pointed out that Inooro FM has a lot of information on anti-alcoholism. She said that in Ruiru many people in Ruiru like tuning their radio to Inooro station hence this force their clients to listen to Inooro.

“Inooro ikoragwo iihurete maundu ma kuregana na johi na aikari a Ruiru no nginyagia mathikiririe makiendaga kana matakuenda tunda ahuri a biacara na aturithia a matatu ni yo mahinguragira kaingi.” (Inooro FM is full of anti-alcoholism information. However, whether people living in Ruiru they like it or not they have to listen to Inooro FM because so many business premises and Matatu all tune to this station).
The findings revealed that many youth listened to Inooro FM because of the interactive programs and its presenters. They said they like listening to Jeff Kuria, Waithera Muitharania and Professor Ngugi Njoroge because these presenters are also good entertainers. The focus group discussion participants said that they came to know about anti-alcohol messages from the mentioned presenters who also like playing anti-alcoholic songs. This was confirmed by a 23 year old matatu tout who said

“To be honest, I don’t tune to Inooro FM to listen to anti-alcoholism programs but I go to Inooro to listen to akina Jeff Kuria. But in the process I hear about the dangers of alcohol and anti-alcoholism songs like wamunyota.”

When the same question was asked of key informants, most of them held similar views. They said that they get current information on alcohol from Inooro FM updates entertainments, educational programs and news.

Giving anti-alcoholism programs to the best and the most preferred presenters implies that Inooro FM is so determined in the fight against alcoholism. The youth who like listening to these presenters get alcoholism messages.

This study confirmed the theoretical perspective in the literature review of Harold Lesswel who demonstrated that all the communication beginning with the source, the message, the receiver of the message and the feedback are necessary for the effective communication.
4.1.4 The Anti-Alcoholism Program Aired by Inooro FM

When respondents were asked to mention the names of anti-alcoholism programs aired by Inooro FM, none of them was able to name any of the programs. However, they were able to remember most songs with anti-alcoholism messages aired by Inooro FM. They were also able to highlight the contents of the anti-alcoholism programs. This was well expressed by a 25 years old carpenter from Kihunguru when he was asked to mention anti-alcoholism programs aired by Inooro FM.

“...to be sincere I can’t recall the name of any anti-alcoholism program but I normally hear presenters like ‘waithira muithirania talking on alcoholism, I also know so many songs which warn us against consuming illicit brew.”

Similar observations were exhibited by the key informant interview where most of them did not know specific anti-alcoholism programs aired by Inooro FM. However, all of them remembered several anti-alcoholism songs aired by Inooro FM. They said they also get anti-alcoholism messages from the regular news of Inooro FM. Some of the songs they remembered include, ‘Wamunyota, ninengererio kana, and endia njohi ciai ibango. They also said they have never been involved in developing any radio program.

This implies that the producers of Inooro FM anti-alcoholism programs did not involve the locals in developing the anti-alcoholism programs and that was why the respondents could not remember any name of the anti-alcoholism programs.
However, the fact that they could vividly remember most of the songs and the content in anti-alcoholism programs was a clear indication that behavior change campaigns could be more successful if edutainment like music and dances were used. From the above discussion, it was established that good presenters of Inooro FM were encouraging the audiences to participate in discussions on anti-alcoholism programs. Hence, these were the key factors which drew youth to listen to Inooro FM anti-alcoholic programs. Therefore, more youth would be listening to Inooro if it could add more music to its anti-alcoholism campaigns. This study concluded that messages stick more when channeled through entertainments.

This finding confirms the literature review of Schramm (1964) who argued that an efficient use of mass media for economic and social development implies that they should be as local as possible and the program should originate no further than necessary from the audience.

4.2 The Role of Inooro FM in Fighting Alcoholism

When the respondents were asked about the role of Inooro FM in the fight against alcoholism, overwhelming majority said Inooro FM raised the awareness on alcoholism issues, they said Inooro FM added new knowledge to them by informing and educating them on issues concerning alcoholism. They said besides using anti-alcoholism programs, Inooro FM anti-alcohol campaigners occasionally visit various beer dens and participate in pouring out the illicit brew with the help of the local administration.
Jeff Kuria, a presenter and a producer of Inooro’s FM’s anti-alcoholism programs, asserted that, Inooro FM has many behavior change programs which target the youth. He said among the behavior change programs, there are three of them which are geared towards fighting alcoholism mostly among the youth. The programs are Kuihuria, Kera and Hararia.

“It is said that, people perish because of lack of knowledge. We, as Inooro family know that exposure to the mass media leads to gains in knowledge. In our world today, knowledge of alcoholism as a reality is well articulated. Ways in which to avoid being alcoholics are also known, but the social response to alcoholism is the real problem. Many of the parents who are supposed to offer guidance to their children are themselves drunk. Thus, we as Inooro FM presenters have tried to do our level best in the fight against alcoholism even in the midst of these problems. In this station, it is not only the presenters of anti-alcoholism programs who fight it, but also those of other programs. In fact when any presenter is in the studio, he or she must mention something about alcohol. Some of the programs that are directly meant to fight alcoholism are Hararia, Kuihuria and kera” he said. In addition, Inooro FM also plays music and encourages the youth to recite anti-alcoholism poems. Doing so makes the youth directly involved in this fight”

The general feelings shared by the key informants and participants in focus group discussion were that Inooro FM has placed anti-alcoholism issues in the list of its priority. It motivate it listeners to encourage the youth not to indulge into alcoholism.

Similar views were shared in the literature review by Moemeka (2000) who stated that the principle function of communication is not only to inform but also to educate with a view of raising aspiration of the people in the right direction.
4.2.1 What Youth Think on the Role of Anti-Alcoholism Programs Aired by Inooro FM

When the youth participants who listen to Inooro FM were asked whether they know the role of Inooro FM in the fight against alcoholism, they responded that they get most of the information about alcohol from Inooro FM. All the participants agreed Inooro FM has been sensitizing people on the dangers associated with alcohol consumption. They also said Inooro FM persuade those who have not yet indulged into alcoholism not to by creating awareness through giving update issue concerning alcoholism in its news reporting.

They also agreed that many alcoholism news update they have come from Inooro FM. This was reinforced by a 23 year old tout.

“Whenever people are killed or blinded by alcohol, the first radio station to report is Inooro FM. It gives prominence to alcoholism issues in that whenever there is deaths Inooro FM come up with discussion forum on that.”

However the participants were of divergent views on the role of some of the anti-alcoholism songs. They said some songs like ‘womunyota’ have confusing message.

FGD 1: “This particular song should not be aired by any station because it is telling those who are addicted that they can’t get out of alcoholism.”

FGD 2: “No, this song is so good for those who have not yet started drinking because it warned them not to indulge into alcoholism because once they get addicted they can’t come out of it.”

Similar observations were expressed by all key informants. They said that there are a lot of anti-alcoholism messages aired by Inooro. One of them said that “in every news item aired by Inooro fm there must be a news item that touches on alcoholism”.

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The song ‘Wamunyota also drew contradiction among the key informant. They argued that this song encourages those who are already addicted to take more and more alcohol. It also discourages those who may want to stop drinking that they can’t no matter how much they try.

This contradiction seemed to trigger question about the role and the effectiveness of the messages contained in the anti-alcoholism song. This was reinforced by a 73 years village elder who supported the song by using figurative illustrations and metaphors.

“Ungiurio uthure kiria ungenda gikue gatagati ka nguku nguru kana tucui inguga atia.” (If you are asked what you would like to die between one hen or many chickens what would you choose).

He viewed Wamunyota as a very powerful song meant to warn those who have not yet indulged into alcoholism not to. He also viewed the word ‘Wamunyota’ as a stigma word. He said that many youth get angry when they are called ‘Wamunyota’ because this word is interpreted as a useless person in these view the youth who have not yet indulged into alcoholism fear to indulge so that they are not called ‘Wamunyota’.

Inooro FM has been deeply involved in the fight against alcoholism in Central Province where there are so many people engaging in alcoholism. The station has specific programs like Keera, Kuthuria and Kuhararia which sensitize people against consuming the brew. It established that most Inooro FM news touch on alcoholism. Road shows and music are other avenues used by Inooro FM in the fight against alcoholism.
From the above observation, it was agreed Inooro FM has raised awareness against alcoholism. However, some songs like Wamunyota which have some confusing messages could be used differently by different groups of people. The song could warn those who have not yet indulged into alcoholism not to do so. And it could also be used as an entrainment by those who are already addicted to comfort them that they are not alone.

This contradicts MacDonald’s view who said information for behavior change should not be too much. However, this research that there is a flood of information given particularly to the rural dwellers on the dangers of alcohol. Thus, Inooro FM role is raising awareness, educating and counseling the youth on alcohol in a bid to stop it.

4.2.2 What Inooro FM has Done to Stop the Youth from Abusing Alcohol

When the respondents were asked what Inooro FM has done to stop the youth from abusing alcohol, most of them said Inooro FM is deeply involved in the fight against alcoholism in rural areas of Ruiru and other parts of Kiambu County. They said almost every news reading aired by the Inooro FM there must be a news item that touches something on the fight against alcoholism. They also said Inooro FM reach the rural people through Road shows and music.
Similarly, when the key informants were asked the same question they said that consistent playing of anti-alcoholic music and poems on Inooro FM and continuous broadcasting anti-alcoholism news items on this station has created a lot of awareness on alcoholism. They said the skills to stop drinking were all given by inooro FM. This was well articulated by Jeff Kuria who was the Key informant from Inooro FM.

“Inooro FM has gone to primary schools encouraging the people to compose poems and songs which are geared towards fighting alcoholism. There is a children program called wakaruri which is aired every Saturday morning where the children come up with anti-alcoholism plays and poems. Inooro FM is also encouraging people to come up with anti-alcoholic songs and play them in the studio. In other word we can say Inooro FM is creating job for the youth through this songs.”

This implies Inooro FM uses AIDCAP/FHI experience model to reach the youth in the rural areas. However, since the development of these anti-alcoholism campaigns were not planned and developed by the locals from the beginning to the end, this make the campaign hard to stop drinking of alcohol besides creating awareness

It was noted in the literature review that the effectiveness of behavior change programs on vernacular radio is high when these programs are planned, designed and run by local people AIDCAP/FHI Experience (1997).
4.3 The Impact of Inooro FM in the Fight against Alcoholism

When the respondents were asked what they do with the information derived from the anti-alcoholism, most of them said they use the information to discuss with their peer groups.

It was also found that the youth who listen to Inooro anti-alcoholism campaigns accept the message; however, those messages do not translate to behavior change. This was expressed by a key informant who said

“even though we fully accept what Inooro say in the campaign, we continue drinking because we are so much affected by withdrawal syndromes whenever we try to stop alcoholism”

However, it was also found that immediately after the NACADA expert invited by Inooro FM finishes the talk show on drugs and alcoholism, the NACADA helpline (1192) becomes so much engaged with phone calls from alcoholic youth who want to be helped in coming out of alcoholism. It was also established that the sales of illicit brew has gone down because of the opportunity that Inooro FM has given to the locals to be reporting to it through SMS 8992 the incidents of sales of illicit brew in their local areas. In turn, whenever such incidents are reported to Inooro, the presenters make an instant call to the local administration on air and direct them where such illicit brew is being sold. In turn the local administrations respond immediately by raiding those bear dens.
The fact that the sales of illicit brew has gone down in many areas of the rural areas of Ruiru because of constant reporting of sales of these brew to Inooro FM which in turn inform the local administration implies that Inooro FM has an impact in creating acceptance and in stopping the sales of illicit brew.

This corresponds with MacDonald communication principal in the literature review that communication intended for rural people should start by the rural people themselves expressing their needs and wishes hence the message should be suited to their needs and many channel of communication should be used. In our case scenario, locals voluntarily report to the Inooro FM through sms instead of phone call which are expensive the message which suite their needs; that is they don’t want sales of illicit brew.

4.3.1 How the Inooro Anti-Alcoholism Programs Impact on Youth

When the participants of FGD were asked what they have done with information they got from anti-alcoholism programs, they responded that they are now knowledgeable on the dangers of alcoholism. Some of them said the information they get from NACADA expert through Inooro FM had inspired their will to stop drinking. However, whenever they try to stop they are affected by withdrawal symptoms.
One of the participants who used to go with his five years old to the bar said he learnt from NACADA expert through Inooro FM why it was wrong to go with children to the bar.

“Though I am unable to stop drinking, I stopped going with my children to the bar.”

Another participant said he learnt NACADA helpline 1192 from Inooro and he had called NACADA several time for counseling.

It was also found that youth who have not yet indulged into alcoholism are taking a lot of caution. Some of them opt not to indulge into alcoholism because of constant reports by Inooro FM on the catastrophe caused by the alcohol.

This observation was well articulated by a 75 year old man Joseph Gikuri from Gitothua village in Ruiru. He said that songs like ‘Wamunyota’ have created stigma among the youth. He argued that the stigma is very helpful because it preventing the alcoholics youth from mixing with non-alcoholics. He also said alcohol is castrating people Njohi ni iratuma arume mahakurike. The word Wamunyota is seen as a negative word stigma.

Conversations about educational content of a media program can create socially constructed learning environment in which people evaluate previously held ideas, and consider option and identify steps to initiate social change.
The finding from this study showed that youth rely on media and peer communication. They get second heard information from those who listen to Inooro FM from their wives at home.

4.3.2 How the Youth are Helped by Anti-Alcohol Information

It was found that whenever people received report of death from alcohol by Inooro FM, they change the alcohol brand other begin trying to stop. Others said they were helped to think about engaging in other productive activities like drama by Inooro FM.

*FGD 1:* “I used to drink cheap changaa but when news got me that my colleagues have died of this changaa I stopped. These days I take either wine and spirit or Kegi.”

*FGD 3:* “Though I am helpless I know abusing alcohol is bad. I keep on trying to stop but to no avail.”

Key informant share similar views, they said information give to the youth through drama, plays, skits and songs by Inooro FM has helped the youth to think twice before taking the alcohol. This observation was made by a NACADA representative she argued that alcoholic programs could have an impact if the campaign planners involved the youth in entire preparation process.

4.4 The Effectiveness of Anti-Alcoholism Campaign

This study found that although Inooro FM is so much effective in raising awareness on alcoholism, the anti-alcoholism campaign has very little effect on behavior change. The
participants from FGD argue that they have heard so many anti-alcoholism messages but these massages only help them to change the brand.

“I am now very caution on drinking changaa because there were some of my friend who died in watalamu. This days I take wine and spirit” said a matatu tout in a focus group discussion.

This is a clear indication that the audiences misinterpret the message. They think Inooro FM only cautioned them against taking harmful brew like changaa hence they go for wine and spirit.

They said Inooro FM is very effective because whenever they report cases of sale of illicit brew, Inooro FM acts instantly by putting on air their concerns forcing the local administration to act instantly. The participants were of the view that some songs like Wamunyota aired by Inooro FM are not of the interest of those who are willing to come out of alcoholism.

Studies have established that when target audiences are involved in the determination of program topics, content and timing, the objectives of such programs are usually attained, Heshmat (1967). The population communication has identified the need to develop messages that will attract and engage the audience. Messages which are culturally relevant and are built on ideas concept and practices that the community already have and which audience can relate to are more effective, (Bagui 1995).
4.4.1 How Anti-Alcoholism Songs Help in Curbing Alcoholism

It was found that anti-alcoholism songs were very effective in motivating individual to talk to each other about the message they learn from these songs. However, some songs like ‘Wamunyota’ were viewed to have confusing message.

The key informants were of the view that edutainment can be very effective if the message is well research and focused to a particular target audience. However the message could be taken by different listeners in different ways. One of the key informants said,

“Wamunyota song encourages alcoholics to feel good about their actions and to see themselves as connected to each other. On the other hand, when someone is called Wamunyota he gets angry, thus, such song fit those who have not started drinking because they won’t like to be nicknamed Wamunyota. Songs should also tell the youth the age they are supposed to start drinking. I myself tell the youth that alcohol is not supposed to be taken by those under 30 when he has the family. Inooro does not give them alternatives after they stop drinking.”

Another key informant from the youth group said. “When drinking you are in darkness, you hear from people but cannot accept you live in denial. I saw what it is doing to the people….i saw by experience where people are knocked and sleep in the cold, then I developed fear in me. I started analyzing slowly by slowly till I hate it.. makweda kuariria, adu matikanoge nowone marikava. An alcoholic is always an alcoholic, we live a day at a time. The moment you take a sip it triggers you to take more.”

From the above discussions, it is clear that entertainment is an effective way of passing message. However, songs meant to pass messages on alcohol should be well researched and should be directed at the particular target audience.
4.5 Chapter’s Summary of Findings

It was found that youth know the songs and the content of anti-alcoholism programs aired by Inooro FM. However, it was established that they did not know the names of the programs. It was also found out that although there was a high awareness of alcoholism, alcoholic youth still continue drinking. The anti-alcohol songs like Wamunyota were giving comfort to alcoholic youth. It was found that consumption of illicit brew has gone down because of the use of Inooro’s direct line by the locals. It was also found out that Inooro FM is very effective in responding to the concerns of the local.
CHAPTER FIVE: SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter contains a summary of key findings from the study. It also has conclusion and recommendation of the study.

5.1 Key Findings

5.1.1 Views on Anti-Alcoholism Programs Aired by Inooro FM

The study found that good presenters and music are the key reasons that make youth listen to anti-alcoholism programs of Inooro FM. However, though they know the anti-alcoholism songs played by Inooro FM and the content of anti-alcoholism program, they did not know the names of the program.

This is a clear indication that the producer of the anti-alcoholism programs did not involve the locals when preparing these programs and that is why the participants could not mention any program.

This observations share semblance with what Moemeka pointed out in the literature review; that to have an effective behavior change communication, the program should be planned and developed by locals in all stages up to implementation stage.
5.1.2 Views by the Youth on the Roles Played by Inooro FM on Anti-Alcoholism Programs

This study also found that the greatest role brought by the anti-alcoholism programs aired by Inooro FM was to raise awareness on the danger of alcohol. Other roles which these programs have played were those of updating the youth on the issues concerning alcoholism and how those who are willing to stop drinking could be helped. However, these anti-alcoholism programs played a very minimal role in changing the behavior of alcoholic youth as the youth continue consuming alcohol despite the programs.

This implies that the media particularly the radio plays a great role in raising awareness but play a very minimal role in behavior change.

This goes in line in what J. Wood (2008) pointed. He argued that media play a role of perpetuating certain stereotype perception, hence stereotyping is a major obstacle of behaviour change. Inooro FM and other medias portray Kiambu as an alcoholism county.

5.1.3 Views on the Impact of Anti-Alcoholism Programs

This study found out that these programs have made some youth to go to rehabilitation centers or seek counseling from the NACADA experts. However, after coming out of rehabilitation centers some youth found themselves going back to alcoholism.
This is a clear indication that there are no effective social support systems which can help the youth not to go back to alcoholism. The sales of illicit brew was also reported to be declining in the rural areas of Ruiru because of constant reporting to Inooro FM by the locals when they see people selling changaa and other illicit brews.

This corresponds with studies that have established that when target audiences are involved in the determination of program topics, content and timing, the objectives of such programs are usually attained, Heshmat (1967). The population communication has identified the need to develop messages that will attract and engage the audience. Messages which are culturally relevant and are built on ideas, concept and practices that the communities already have and which audiences can relate to are more effective Bagui (1995).

5.1.4 The Effectiveness of Anti-Alcoholism Programs

It was also found that Inooro FM was very effective in addressing the concerns of the youth on the issues concerning alcohol. They said that when they report those who sell illicit brew to Inooro FM, they get instant response. Inooro FM has also made the local administration very active against illicit brews.

This implies that the effectiveness of any program is high when the media interact directly with the locals. In such cases the people open up and share their problem with the media hence the program is seen to be effective.
This share the same resemblance with what Mac Donald (19784) had expressed in literature review. He pointed out that the communication should start with rural people expressing their needs and wishes hence the message by the media is supposed to suit these needs of the rural people.

5.2 Conclusion

The major conclusion of this study was that Inooro FM has programs that are geared towards fighting alcoholism. However, local people were not involved developing these programs and that was the reason why they could not remember any of the programs aired by Inooro FM which is geared towards fighting alcoholism.

Inooro FM has succeeded in encouraging the local people to call the station whenever they come across the selling of illicit brews, thus the level of illicit brew has gone down. It has also made the alcoholic youth who want to come out of alcoholism to utilize the NACADA helpline by calling 1192 seeking for help. Some youth who have not yet indulged in alcoholism find it hard to start drinking because of so many anti-alcoholism messages received from Inooro FM, while some of the youth who were alcoholic had gone to rehabilitation centers in a bid to stop taking alcohol.
The researcher also concluded that Inooro FM has created stereotype messages that youth from Kiambu are heavy drinkers of alcohol hence these stereotype is hardening some of the youth to resist change in their drinking behavior. Songs like Wamunyota are also creating perception that youth alcoholic youth cannot come out from alcoholism.

Inooro FM has also proved to be effective, in that whenever locals call the station when they come across the sales of illicit brew, Inooro FM respond promptly. Also after the expert from NACADA discussion on alcoholism, many youth call the helpline (1192) seeking counseling by NACADA.

5.3 Recommendations

Based on the findings of this study, the following policy recommendations are made:

i. There is need for NACADA to use vernacular radio in all its stages of anti-alcoholism campaigns. To achieve this, Inooro FM need to facilitate grassroots level communication against alcoholism by involving rural people in all stages of anti-alcoholism program development. This would form direct links with the rural community which would make media messages more acceptable. Inooro need also to train rural people to be communicators for the rural radio and involve them in all communication processes.
ii. There is need for edutainment programs. Young people like music as a form of entertainment, thus the anti-alcoholism messages should be incorporated in these music because this would spur discussions about anti-alcoholism program among the peers. The government needs to come up with policies that discourage consumption of wines and spirits. This could be achieved by increasing its current price of wine and spirit. According to this study, wines and spirits were a big challenge in alcoholism because the youth who were previously consuming illicit brews, switched to wines and spirits whenever bad incidents like death due to illicit brews occurs. Wines and spirits are cheap and available hence some business men sell fake wines and spirits to unsuspecting youth which endanger their life.

iii. The government needs to come up with policies that counter beer advertisements. Since youth are most affected by the alcoholism problem, the government should come up with laws that force every public school to erect anti-alcoholism bill board on the school entrance so as to sensitize the school children on the danger of alcoholism. There should be a policy that guides against stereotyping because stereotypes have made some youth resist change.

iv. Media need to come up with a policy that discourages stereotyping through the media. This study found out that stereotype messages aired by Inooro FM reduce the effectiveness of Inooro FM campaigns. Youth resist change because
of these messages which dub them as alcoholics and that they cannot get out of alcoholism. This is well portrayed by the song Wamunyota which is aired regularly by Inooro FM. There is need for Inooro FM to offer effective social support for those who have come out of alcoholism because most of them who stop drinking indulged in alcoholism afterwards because they come back to the same group. Anti-alcoholism programs should have more music to fit the taste of the youth so that they stick to these programs.

vi. There is a great need for Inooro FM to conduct research in the rural areas before developing the campaign messages so as to begin by establishing the needs of the local people in order to create acceptance for the campaign messages. MacDonald (1984) pointed out that communication for the rural development is suitable if the rural people are allowed to express their needs and wishes.

vi. There is also need for the government to ask the media to segment its audience so as to avoid confusion like that which was brought by the song Wamunyota as shown in the research finding. This can be achieved if Inooro FM involves locals in its formative research so as to be sensitive of their cultural aspect.
vii. Inooro FM also need to work hand in hand with village elders in a bid to modify the culture because culture is passed on to members of society is time and keeps the society together. Liaising with elders would enlighten Inooro program developers on how it could synthesis traditional ways of curbing alcoholism and the modern ways in a bid to come up with more effective messages for the campaign. What needs to be shared includes learned behavior, beliefs and values. The elders could make the youth understand alcohol was not meant for the young people and was only used during occasions like marriage.

5.3.1 Recommendations for Further Research

i. There is a need for further research on various messages with respect to alcoholism because such messages have never been studied, for instance, the alcoholism meaning derived by various audience from various part of the Kiambu County.

ii. This study was limited to rural areas of Ruiru, there is need for other studies on alcoholism to be done in urban areas for comparative purposes. Future studies could also be conducted using other vernacular station which have programs that are geared towards fighting alcoholism.
iii. Lack of enough social support was seen to be one of the reasons that make people continue drinking even after coming out of the rehabilitation centers. Therefore there is a need for further research on how the rehabilitated youth could be supported not to indulge into alcoholism again.
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