

THE ROLE OF RADIO IN NATIONAL COHESION IN KENYA

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Master of Arts in Communication Studies in the University of Nairobi**

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DECLARATION

This research project is my original work and has not been presented for the award of a degree in any other university.

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This research project has been submitted to the University of Nairobi as part of the fulfillment for the Award of Master of Arts in Communication Studies.

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DEDICATION

This work is dedicated to the future of our beautiful motherland, Kenya, and to the future of radio broadcasting, whose fruits must be realized by all, including my wife Warda Zamzam and my children, Mariam, Yasin and Amina. God Bless Kenya.

ACRONYMS

BBC – British Broadcasting Corporation

FBA – Folke Bernadotte Academy (Swedish Agency for Peace, Security & Development)

CIPEV – Commission of Inquiry into the Post Election Violence

IJR – The Institute for Justice and Reconciliation

LDC – Least Developed Countries

NCIC – National Cohesion and Integration Commission

NGO - Non Governmental Organization

PEV – Post Election Violence

TJRC – Truth and Reconciliation Commission

U&G - Uses and Gratification Theory

TABLE OF CONTENTS

DECLARATION	ii
ACKNOWLEDGEMENT	iii
DEDICATION	iv
ACRONYMS	v
TABLE OF CONTENTS.....	vi
LIST OF TABLES	x
LIST OF FIGURES	xi
ABSTRACT.....	xii
CHAPTER ONE	1
1.1 Background and introduction to the study	1
1.2 Statement of the problem	6
1.3 The aims and objectives of the study.....	7
1.4 Research questions.....	7
CHAPTER TWO: LITERATURE REVIEW.....	8
2.1 Introduction.....	8
2.2 Theoretical framework.....	8
2.3 Audience side factors	9
2.4 U & G assumptions.....	9
2.5 Active audience against passive audience	11
2.6 Power of the media	12
2.7 Taxonomy of media effects	15
2.8 Hate media	17

2.9 Barraging the media	20
2.10 Other salient issues	22
2.11 Social demography.....	23
2.12 Audience partiality.....	23
2.13 Media literacy and the public sphere.....	24
2.14 Motivation and need for cohesion.....	25
2.15 Social background.....	28
2.16 Language as a coherent factor.....	31
2.17 Content themes.....	32
2.18 Opinion leaders	33
2.19 Conclusion.....	33
CHAPTER THREE: RESEARCH DESIGN AND METHODOLOGY	34
3.1 Introduction.....	34
3.2 Research design.....	34
3.3 The population of the study	34
3.4 Measurement scales	38
3.5 Data collection tools	38
3.6 Data collection procedure	39
3.7 Limitations of the study.....	39
3.8 Delimitation and conclusion.....	40
CHAPTER FOUR: DATA PRESENTATION, ANALYSIS AND INTERPRETATION	41
4.1 Introduction.....	4.1
4.2 Demographics	41

4.3 Radio listenership.....	44
4.4 Radio usage.....	44
4.5 Rate of radio usage.....	45
4.6 Programme preference	46
4.7 Source of information	46
4.8 History of cohesion messages.....	47
4.9 Appeal of cohesion messages	48
4.10 Reasons for liking/ disliking radio cohesion information.....	48
4.11 Gratification of cohesion information needs.....	49
4.12 Originators of radio cohesion messages	49
4.13 Significance of the role of radio on national cohesion	50
4.14 National cohesion ideas from radio content.....	50
4.15 Motivation from cohesion messages.....	51
4.16 Level of significance in motivation	51
4.17 General attitude before radio messages	52
4.18 Attitude change induced by radio	52
4.19 Explanation for change/ no change.....	53
4.20 Typology of change	53
4.21 Radio prompted action.....	54
4.22 Frequency of actions	54
4.23 Period of action	55
4.24 Others who have been prompted to take action	55
4.25 Level of trust for radio	56

4.26 Participation in radio broadcast	56
4.27 Vernacular/ local radio.....	57
4.28 Culture and social background.....	57
4.29 Promotion of national cohesion	58
4.30 Factors that influence behaviour towards national cohesion	58
4.31 Conclusion.....	60
CHAPTER FIVE: RESEARCH FINDINGS	61
5.1 Introduction.....	61
5.2 Role of radio in national cohesion	61
5.3 Attitude and behaviour to national cohesion	63
5.4 Need for national cohesion	64
5.5 Trust for radio	65
5.6 Radio participation.....	66
5.7 Radio influence on cohesion matters and conclusion.....	66
<u>CHAPTER SIX: CONCLUSIONS.....</u>	68
6.1 Introduction.....	67
6.2 Recommendations.....	67
6.3 Ultimate Conclusion.....	68
REFERENCES.....	70
APPENDICES	74
QUESTIONNAIRE: ANNEX 1	74
QUESTIONNAIRE: ANNEX 2	76
INTERVIEW GUIDE.....	81

LIST OF TABLES

Table 2.1 Public understanding of what constitutes hate speech.....	18
Table 2.2 Manifestations of ethnic intolerance.....	19
Table 2.3 Functions of language in cohesion building.....	31
Table 2.4 Factors that unify people from different ethnic communities.....	32
Table 4.1 Age bracket.....	41
Table 4.2 Gender.....	42
Table 4.3 Academic qualification.....	43
Table 4.4 Reasons for radio use.....	45
Table 4.5 Frequency of radio listenership.....	45
Table 4.6 Radio as a source of information.....	47
Table 4.7 Reasons for liking/ disliking radio cohesion information.....	48
Table 4.8. Gratification of cohesion information needs.....	49
Table 4.9 Originators of radio cohesion messages.....	49
Table 4.10 National cohesion ideas from radio content.....	50
Table 4.11 Attitude change induced by radio.....	52
Table 4.12 Explanation for change.....	53
Table 4.13 Type of radio effects.....	53
Table 4.14 Frequency of radio prompted action.....	54
Table 4.15 Span of radio prompted action.....	55
Table 4.16 Knowledge of other people who have been prompted to take action.....	55
Table 4.17 Level of trust for radio broadcast.....	56
Table 4.18 Effect of culture and social background.....	57

LIST OF FIGURES

Fig 2.1 Audience trust of media.....	14
Fig 2.2 Extent of media responsiveness to ethnic tolerance	21
Fig 3.1 Radio reach	37
Fig 4.1 Age bracket	42
Fig 4.2 Source of income	43
Fig 4.3 Proportion of people who listen to radio	44
Fig 4.4 Choice of programmes	46
Fig 4.5 History of radio cohesion messages	47
Fig 4.6 Appeal of cohesion messages	48
Fig 4.7 Significance of the role of radio on national cohesion	50
Fig 4.8 Motivation from cohesion messages	51
Fig 4.9 Level of significance in motivation	51
Fig 4.10 Attitude before radio messages.....	52
Fig 4.11 Radio prompted action.....	54
Fig 4.12 Participation in radio broadcast	56
Fig 4.13 Confidence with vernacular/ local radio stations	57
Fig 4.14 Trust in national cohesion radio promotions	58
Fig 5.1 Role of the media in enhancing ethnic cohesion	66

ABSTRACT

Cohesion can be defined as the situation or condition when members of a group or society are united. The gist and essence of cohesion is unity, which also refers to consonance, symphony, or coherence. National cohesion is seen as oneness, harmony and integrity of a people with a sense of belonging and direction to achieve certain common goals, aims, objectives, and values. A state is a collection of people sharing a common territory, government, resources, cultures, ambitions, territorial symbols and history. Kenya is a nation state, which means that it is an autonomous state, sharing certain common cultures and language as well as history and political ambient. Although Kenya is considered a nation-state, it faces numerous challenges relating to the co-existence of the disparate groups that live in the country. On numerous occasions, there have been violent conflicts as ‘tribal’ groups compete for resources and power. For example, violence is a common feature of Kenya’s electoral politics. Examined through the lens of national cohesion, this research investigates the role of media, specifically radio, in promoting or inhibiting national cohesion in Kenya. Using Malindi District, Kilifi County, as a case study, this research found out that national cohesion still faces serious challenges despite serious media campaigns. The research was especially telling, and found out that the media hardly influences people’s perceptions and attitudes towards national cohesion. This is despite the investment of huge resources intended to promote national cohesion.

CHAPTER ONE

1.1 Background and introduction to the study

Kenya, a country that assumed its present name in 1920 (Omolo 2002: 3), is a nation of great diversity, considering the numerous ethnicities that form the Kenyan state.¹ An ethnic group is referred to as a collective of people who share patterns of normative collective behaviour and form part of a larger population, and who must interact with people from other collectives within a specific social formation (Cohen 1974: ix cited in Atieno-Odiambo 2002: 9). Ethnicity is delineated as “individuals who consider themselves or are considered by others to share common characteristics which differentiate them from the other collectives in a society, within which they develop distinct cultural behaviour” (Marshall 1998: 201 as cited by Nyabuga 2009: 3). From this diagnosis of ethnicity, it can be deduced that it is not an adversarial phenomenon. It only becomes a challenge to the broader societal harmony when it is mobilized against the other ethnic groups (Ajulu 2002: 2). The worst of Kenya’s ethnic diversity was experienced during the 2007/8 post-election violence (PEV). Some believe that this was the darkest moment in Kenya’s history.² This was an exposition of deeper problems of cohesion in the Kenyan Community.

Ethnic clashes are not new in Kenya (Ogude 2002: 1; Atieno-Odhiambo 2002: 3/8; Nyabuga 2009: 3). The National Cohesion and Integration Commission in a Baseline Survey of Ethnic Interaction and Tolerance among Kenyans (2012: 2) describes the post-elections violence (PEV)

¹ According to the NCIC, Kenya is made up of 42 ethnic communities.

² TJRC Report on Post Election Violence in Kenya.

of 2007/8 as one of the worst in the country's post colonial history, and one which almost destroyed the state's status as a peaceful nation.

A BBC (2008: 5) report compares the role of radio in Kenya's PEV with the Genocide of Rwanda in 1994. The report presupposes that the dichotomy between the two cases was that the Rwandan one was of an extremely large scale, planned, and carefully executed with some people believing that radio played a leading role in de-escalating the problem. Both the Kenyan and Rwandan cases hold the semblance of relations disintegrating via social conflict with the media seen as having published information that promoted it (Nyabuga 2009: 4).

Some people see the media as being a powerful omnipotent estate that places a helpless audience in front of it, and bombards it with information that can influence the audience members' attitudes and change their behaviour en masse (Fisher & Harms 1982: 145). Others like McDayter (1971: 3) suggest that "such power in the wrong hands can be dangerous." However, McQuail (2005: 465) upholds that media power reflects to a general potential on the part of the media to have effects. Media causal power is seen as potential, possible, or prospective.

Further, the BBC (2008: 3) report observes that the media in Kenya "has been accused of fanning the flames of ethnic violence." This is an accusation that needs to be decisively substantiated. It is also based on the assumption that mass media has the power to "fan the flames of ethnic violence."

As McQuail (2005: 466) points out, the media can cause intended change, unintended change, minor change, facilitate change, reinforce what exists, or even prevent change. Of course if there

is any change to the attitude of the audience due to the use of radio, the type of change may not necessarily be the same for all audience members. McQuail has pointed out, undoubtedly, that media (content) can cause certain changes or can prevent change. The fact that he has postulated that radio “can” cause these changes means that it can also not cause any of these changes. This study was inquisitive to know whether radio content on national cohesion does cause any change of attitude to the radio audience.

Oriare, Ugangu and Olarle (2010: 54) observe that over 90% of people in Kenya listen to radio, 39% watch television, 23% read newspapers and about 10% use the Internet. This makes radio the most popular mass medium in Kenya. This study assayed to find out what percentage of the population uses and is gratified by national cohesion content on radio to explain whether radio compels people to change or it is the people who choose radio to gratify their needs.

Morrissey (1997: 353) stresses the importance of case studies when he posits that they give detailed examples of events that have happened or situations that have occurred. This case study set out to examine phenomena that have already taken place. Burnet (1971: 28) in her discourse urges the media to increase their own efforts to understand their audiences. Decades ago, UNESCO (1970: 3) had talked about the need for media research to keep up with the pace of the ever progressing media technology. There are those who question the significance of some of the researches done in the developed world to the underdeveloped countries. For instance, UNESCO (1970: 12) observes that most of the media research has been done in the US and Europe, and the question then arises about the relevance of these findings to the Least Developed Countries (LDC). Research done in these countries may not be homogeneous and similar in temperament to the smaller, poorer and underdeveloped countries. Poorer countries may lack the resources needed to undertake large studies but they may just be able to take on tasks that are proportionate

to their abilities. For instance, Ferguson (2004: 140) observes that USA studies on media effects paradigm were especially large and well funded, concerned mainly with quantitative rather than qualitative data. The LDC may not be able to afford sophisticated researches but they surely can be able to conduct studies commensurable with their abilities.

Boafo (1992: 91) cites Obeng-Quaidoo's³ reflection about problems of empirical research conducted in Africa. He observes that communication researchers pay so little attention to the cultural context that results are scientifically unsound and probably misleading. Schramm (1964:176) posits that research feedback is intended to provide a flow of information about audiences and the effects of mass media. He maintains that it is tremendously important to a developing country for the following reasons:

- i. A nation engaged in something as delicate as social change wants to work in the clear light of facts.*
- ii. A developing country cannot afford to waste resources on unsuccessful or inefficient campaigns.*
- iii. In the developing countries there is usually a diversity of audiences, and a scarcity of detailed knowledge about them.*
- iv. New media have special need to keep close contact with the media.*

This study borrowed suggestions from other sources. For instance, Brown (1978: 1-3) says that local radio has grown tremendously in Britain but no one knows how well it has served its

³ Footnote: 1987 – New Development – Oriental Models of Communication Research for Africa. Africa Media Review, Vol 1, No.2

audience. It then follows that this project sought to find out from the audience whether they were gratified with radio content on national cohesion.

Ferguson (2004: 139) posits that many theories of communication were constructed around basic models of communication. They were mainly, a one-way process which later on were given some credibility by the inclusion of feedback. This study utilized the channel, audience and effects parts of Harold Lasswell's model, as endorsed by Schramm (1964: 180-181).

This model is as follows:

Model	Type of study
Who	Communicator
Says what	Content
Channel	Media
Whom	Audience
Effect	What the communication has accomplished

This study examined the role of radio on national cohesion as a contribution to national development. Schramm (1964: 37) opines that the flow of information is of the greatest importance in regulating the level of tension. He asserts that communication is a kind of temperature controlling agent. As much as each member of the audience is an individual, the whole audience is part of the national society. In another occasion Schramm (1964: 115) maintains that social organization is an interrelated whole and that when we think of social change we must think of it in terms of the change that it will bring to the whole society and the whole man.

1.2 Statement of the problem

Some people have blamed the media, especially radio and television, for disengaging the people's unity in Kenya at certain times. The BBC Policy Report (2008: 2-3) opines that the role of Kenya's media and communication in democratic governance is the subject of increased attention from international development actors because it "has been accused of fanning the flames of ethnic hatred." Now, here the role of radio in national cohesion has been questioned. Then, there are those who presuppose that because the media in Kenya widely publishes election information during electioneering times, there is a tendency for the media to ramify the harmony and unity of the people (Oriare, Ugangu and Orlale 2010: 52). As early as the colonial era, Kenya's press has been impugned for collaboration with political potentates and kingpins to influence the balance of political power (Ajulu 2002: 9).

This study sought to examine the legitimacy of claims made about radio in Kenya having the power to change the audience's attitude towards national cohesion and harmony against the thought that the audience is independent in choice and radio cannot compel them to cohere, conflict, unite or disunite with others. The observation contained in the BBC Policy Report as well as by Oriare, Ugangu and Orlale, is an indicator that demonstrates a knowledge gap in understanding the role of radio in national cohesion in Kenya. This project examined factors that motivate the audience to select content on national cohesion, rather than the effortless thinking that the audience is a mass that acts in the same manner after receiving cohesion content by way of radio. This project looked at the audience as individuals, each with his/her own need to use the radio and motivation to gratify that need.

1.3 The aims and objectives of the study

The aim of this research was to determine the efficacy of media, specifically, radio messages on national cohesion.

Objectives:

- i. Examine the role of radio in national cohesion in Kenya.
- ii. Determine radio influences on the attitudes of Kenyans towards national cohesion.
- iii. Examine Kenyans' attitudes towards cohesion.

1.4 Research Questions

- i. What role has radio played in national cohesion in Kenya?
- ii. Does radio influence the attitudes of Kenyans towards national cohesion?
- iii. What is the attitude of Kenyans towards national cohesion?

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter goes to the archives and literature to discover what other scholars have articulated or remarked on matters pertaining to the topic of this particular study. Katz and Lazarsfeld (1955: 24) stress that just as prior attitudes on issues must be studied, attitudes towards media themselves must be studied if we are fully to understand the role of psychological predispositions in communication. The instruction for this chapter is based on a theoretical framework that is also discussed at the beginning.

2.2 Theoretical Framework

This study examined the influence of radio on the attitudes of the Kenyan audience in national cohesion. The uses and gratification theory was applied in this study as a yardstick to measure national cohesion in Kenya. The uses and gratification theory (U & G) is a paradigm of social science. It is a technique that explains why and how people use the media as active audience members and not passive members. It was first studied in the 1940's and revisited in the 1980's, according to McQuail (2005: 423).

McQuail (2005: 420) points out that there are two approaches to media uses and gratification (U & G) theory. The first approach is to analyse the media use from the audience point of view. The second approach analyses media through content. This study analysed the media from the audience point of view.

2.3 Audience side factors

McQuail (2005: 420) posits that there are two approaches to media uses and gratification (U & G) theory. Accordingly, the first approach is to account for the media use from the audience point of view. The second approach is to analyse media use from the media point of view. The audience approach looks at what influences individual choices and behavior while the media approach looks at content, presentation and circumstances of the media that appeals to the audience. This study looked at U & G from the audience side of view. This approach is based on behavioural (functionalist⁴) approach, which McQuail (2005: 420-423) points out is an audience research school that looks at individual needs, motives and circumstances. He further articulates that the main question in U & G is: why do people use media and what do they use them for? In this regard, he affirms that functionalist sociologists view the media as serving various needs of the society, among them, for cohesion, cultural continuity, a large circulation of public information and so on. This study applied the functionalist approach of U & G to examine the role of radio on national cohesion by studying the case of Maweni ya Juu in Malindi Constituency.

2.4 U & G assumptions

McQuail (2005: 424) hypothesizes that all or most of the relevant factors of audience formation (motives, perceived or obtained satisfaction, media choices, background variables) can be measured. This study looked at the factors behind the motivation of radio audiences for national cohesion. This helps to demonstrate the relationship between national cohesion and the motives

⁴ McGraw Hill Education defines functionalist approach as analysing the audience by looking at how the functions of the media influence audience behaviours.

for audience formation. This study sought to find out if audience gratification has any relationship with the normative quotidian Kenyan social scenario that talks and thinks tribalism as a vehicle for power (Atieno-Odiambo 2002: 8).

McQuail (2005: 424) as well, points out that one of the assumptions of U & G is that personal utility is a more significant determinant of audience formation than aesthetic or cultural factors. Amid the backdrop of the NCIC Baseline Study (2012: 9), that many Kenyans consider culture and religion contribute significantly to national cohesion, this study looked for the relationship between the audience's personal utility of radio products and their socio-cultural values. While reflecting about how national cohesion contributes to radio audience formation in Kenya, this study kept in mind what McQuail (2005: 426) has suggested, that "the causes of audience formation are located in the past as well as in the very immediate present and at its points in between."

It was taken as an assumption of this study that measuring the strength of the effects of national cohesion will reflect the strength of the ties of the people. Katz and Lazarsfeld (1955: 71) emphasize that a measure of cohesiveness is in reality a measure of the strength of ties holding people together. This case study was a sample of the real situation at national level. Casty (1968: 89) seems to concur with this argument when he posits that the listener uses radio to bind him closer to others.

McQuail (1969: 72) postulates that there are motives for gratification of media products. These motives, as he suggests, include the search for respite, for identification, for security and reassurance, and the enjoyment of artistic merit, among others. In respect of this, there must be

some people who search for media content or channels which promote, encourage and support cohesion of the people and the society.

2.5 Active audience against passive audience

Brown (1978: 2) maintains that U & G focuses on what people do with the media unlike mass effect theory which assume that media content has a uniform effect on its audience. He explains that each member of the audience is a distinctive individual and no two members can necessarily receive the same effects. This is a departure from the assumption that media has atomic powers. The Commission for the Inquiry into the Post Election Violence (CIPEV) Report (PeaceNet-Kenya 2008: 3) bears the same sentiments that some radio stations fuelled hatred during the PEV. This study looked at audience members as individuals and not mass. Thinking in terms of radio as “fanning” and “fuelling” negative behaviour is analogous to the mass effect theory that Lull (1995: 90) observes its tradition being to focus mainly on the negative impact of media. He posits that in the U & G theoretical view, audience members are not thought to be passive receivers or victims of mass media but they actively use the media to gratify particular and specifiable needs. Again, the question of need arises as Jamieson (1985: 31-32) earlier proposed. The bottom line, as Lull (1995: 90) has explained, U & G holds that the audience members positively influence their own media experiences and that instead of asking what media do to people the question is what do people do with the media? He clarifies that this question - what do people do with the media – is the meaning of active audience. In reality, if audience members choose the media for cohesion purposes, then they are an active audience, according to U & G, and for that reason, they are not “mass.”

Morrissey (1997: 372-373) affirms that “because of our individual and psychological make-up, the mass media cannot influence all of us all the time in the same way, as is implied in the passive theories.” He goes on to suggest that “a passive theory describes how large numbers of people, a ‘mass’ consume a variety of products.” Nevertheless, he asserts that “the basis of an active theory such as the uses and gratification theory is that we are not ‘used’ or controlled by the media but we use the media products for our own purpose and to fulfill our own needs.” Some reports have subscribed to the mass effect thought that vernacular radio stations in Kenya were political tools during the PEV.

The NCIC Baseline Study (2012: x) submits that 71% of key informants in that survey contend that the media can promote national cohesion. This is a positive role the media can play as a contribution to the development of a resilient nation. This study looked at avenues that the Kenyan audience feel could be used positively by the media to promote national cohesion. This is in relation to the U & G concept that audiences are active (McQuail 2005: 415) and not passive.

2.6 Power of the media

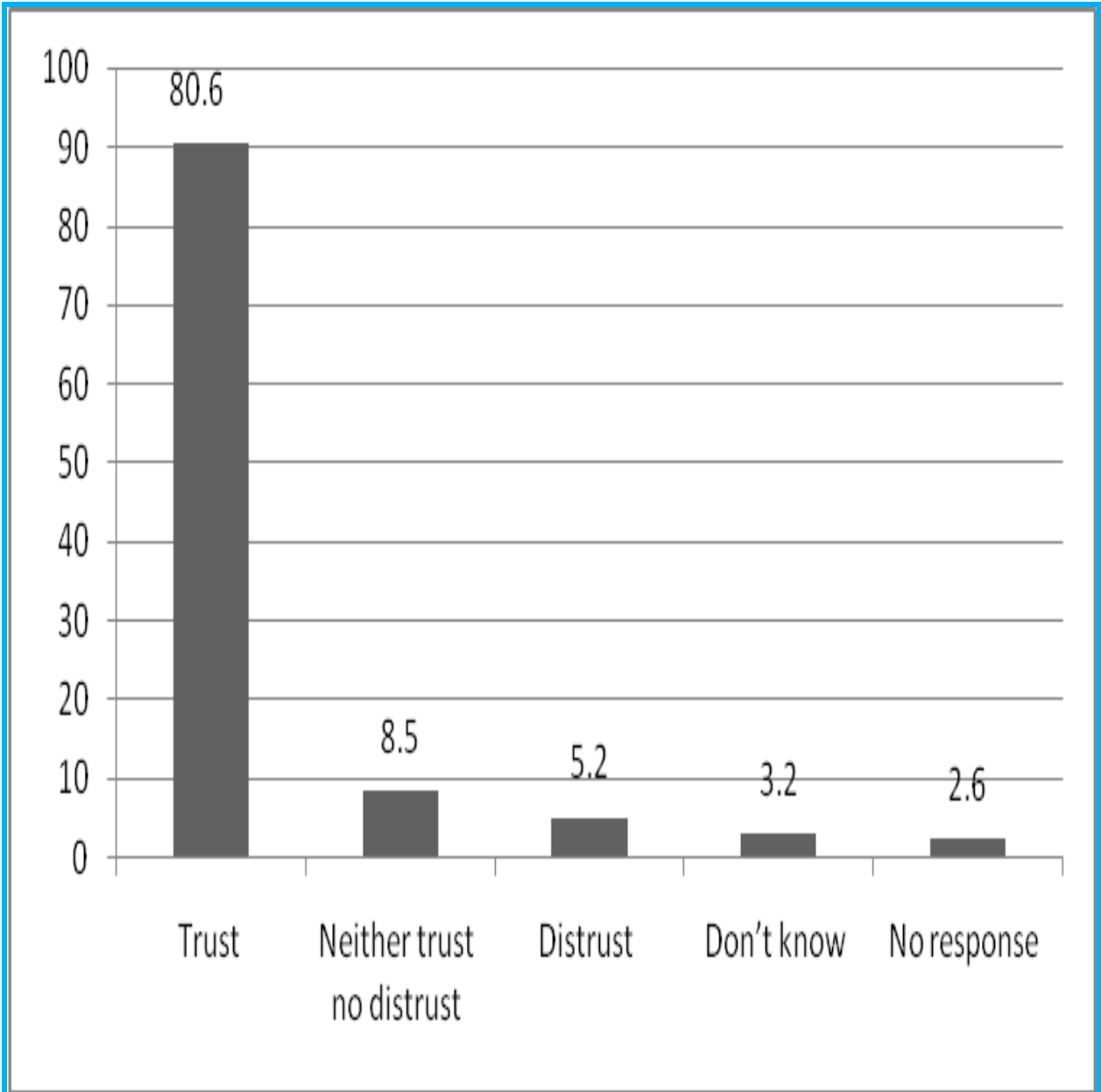
NCIC Study (2012: 23) has outlined a number of causes of ethnic discrimination. According to that study, politically related discrimination takes a whopping 49.6%. Due to this, it is assumed that instead of using the mass media to unite and integrate people, many politicians have used it to gain leverage by creating a political divide among the people. For instance, NCIC Study (2012: 29-31) suggests that some programs aired on Kenyan radio since the 2005 constitutional referendum campaigns have been associated with spreading dangerous propaganda and hate

speech. In other instances, some media houses in Kenya were ingenious in acknowledging culpability for the outcome of their dissemination (Nyabuga 2009: 5).

Sparks (2010: 44) has cited Gallup Polls during the U.S. war in Iraq in 2003 to show that political campaigns covered by the media do not change the attitudes of the audience. At the beginning of the war, 72% of respondents favoured the war while 25% opposed it. Despite numerous media campaigns by those who favoured the war, a month later, still 71% favoured the war while 26% opposed it.

Sparks (2010: 50) cites a different scenario where radio is observed to have influenced the attitudes of some audience members. This is after the rendition of Orson Welles' "The Invasion From Mars" radio program in America in 1938. The program aired an episode from an anthology of performance drama about the invasion of America by Martians. Millions of Americans were panic stricken after the radio program was broadcast. During those days, it was generally assumed that radio had the power to influence audiences. That particular social occurrence prompted scientists to start studying radio influence on mass behavior. Sparks observes that the reason for this mass influence on behavior is because many Americans really trusted the radio at that time (2010: 50-51). Likewise, this study sought to ascertain how much Kenyans are confident about radio and how much they believe in it. Why do they trust or why don't they trust radio medium? This study examined the reasons for trusting or mistrusting radio. In a preceding study by Strategic Research (2007, as cited in Oriare, Ugangu & Orlale 2010: 60) it was found that Kenyans trust the media and feel that it has an important role in uniting the people. (See Fig 2.1). This research went on to find out why they trust the media.

Fig 2.1 Audience trust of media.



Source: Strategic PR and Research Limited, 2007

2.7 Taxonomy of media effects

Porter (2005: 234-236) has referred to five types of media effects that audiences experience. These are cognitive type effect, attitudinal type effect, emotional type effect, physiological type effect and behavioral type effect. Cognitive type effect refers to ideas that the audience gets from media messages. Attitudinal type effect refers to opinions, beliefs, values, and manners that media information and messages can influence the audience. Emotional type effect refers to the feelings that media audiences can experience from media messages. Physiological type effect refers to the media influence on the body system such as elevation of blood pressure after seeing or hearing overwhelming news or information. Behavioral type effect denotes the actions that media messages can influence the audience. An example of behavioral type effect is media advocacy campaign on the use of condoms as a safe way for people to practice sex. Some people have put this into action by going to the shops to buy the condoms. This research was not concerned with the intention of the content because it was a study based on the audience side of media, not the content side of the media, hence the effects of the media messages on the audience.

From the outcome of the PEV, organizations such as the NCIC conducted media campaigns to promote national cohesion (NCIC 2013). Specifically, this media campaign by NCIC was done in 2013, and lasted the whole year. It was known as “Kenya Kwanza.” This study found it necessary to inquire what effects this type of campaign had on radio audience as a feedback to the role of radio on national cohesion.

In the NCIC Baseline Study (2012: vii), the Chairman of the NCIC, Mzalendo Kibunja affirms that most Kenyans interact freely for the most part of the time. The study quotes 57% of Kenyans interact freely. Now the onus was to examine if radio plays a role in this interaction. This brings

to light Katz and Lazarsfeld idea of an accounting scheme (1955: 189). They suggest that an accounting scheme is a set of factors or a primal model that is used to compare all the specific cases to be investigated. They simulate this by proposing that “in order for a man to move there must be a ‘push’ away from the old place and a ‘pull’ towards the new place. According to this conception, the accounting scheme was used to examine the ‘push’ and the ‘pull.’ In the case of the interaction put forward by NCIC, the burden for this study was to investigate if radio audience is pushed away from free interaction at certain times and is pulled towards free interaction at certain times.. According to Katz and Lazarsfeld (1955: 189), this type of accounting scheme would have four elements, namely:

- a) a push,
- b) a “trigger” event which activates the push,
- c) a pull, and,
- d) a channel, in this case, radio.

Nonetheless, McQuail (2005: 424) points out that one of the assumptions of U & G is that the audience members are conscious of the media related needs, which can either be personal or social. Alternatively, he (McQuail) has pointed out that scholars like Biocca have suggested that the audience is active in terms of selectivity. The audience is not passive when selecting what it wants to gratify. The audience is active in what it wants to use. The audience is active in intentionality, meaning an audience has an intention when s/he wants to listen to the radio. The audience is active when resisting to the influence of radio. An audience is active when involved in radio, meaning that when s/he is ‘caught up’ or engrossed in radio content. As McQuail articulates, the U & G theory assumes that the audience members are conscious of media related needs (2005: 424).

Smith (1966: 540) proposes that audience predispositions do control audience attitudes. Again, according to Smith (1966: 546), “a typical audience member selects from the media’s varied fare those commodities that are in accord with existing likes, and typically eschews exposure to other kinds of material.” This could basically explain why audience members select particular radio content and avoids others. It is an archetypal trend of U & G theory.

2.8 Hate media

For years, media has been reprobated for promoting ethnic hatred and conflict (Nyabuga 2009: 2). This accusation seems to stem from the problem of ethnic identity and belonging Kenyans have had since pre-independence days. On the same note, Nyabuga posits that themes of belonging and search for roots has dominated the current political and economic discourse due to the clamor to correct socio-historical injustices. This has led to conflict, with some groups seeking remedies to problems they see as being created by ethnic identity politics, (Nyabuga 2009: 3), while politicized ethnicity is deemed to be a product of specific historical factors (Ajulu 2002: 3). Muigai (as cited by Ajulu 2002: 3) suggests that there seems to have been an absence of other platforms to base political appeal, so ethnicity presented itself as the most natural basis of political organization. This observation prompted this research to study whether radio is used by politicians for ethnic political organization and if so, what effect does it have to the audience.

Cottle (2006: 168) contends that the media has the potential to restore tangential groups back to the social space of collective care and politics. This role, he asserts is an attempt by the media to break the cycle of conflict and contentions which characterize the push for identity in societies which have a history of dominant communities which distinguish the rest as ‘others.’ He submits that it is the conflicts and contentions in such societies that give the media the *raison d`etre* and the raw material for public elaboration and circulation. In other words, the media analyses the

conflicts and contestations in a society and explains the reasons for the status quo and the extraordinaire. It is a preponderant capacity of the media to keep the audiences informed. This is a fundamental role of the media, considering that not all people in a population have the veracious understanding of hate speech (See Tables 2.1 and 2.2)

Table 2.1 Public understanding of what constitutes hate speech

What constitutes hate speech	N	%
People talking badly about my community	229	17.6%
People from my community are thieves and stupid	177	13.6%
Some calling me by my tribe	112	8.6%
Being discriminated verbally on basis of people from my community	212	16.2%
"They don't dominate in this county"	87	6.7%
Abused on the basis of economic activities e.g. Some communities say that Meru's don't know anything apart from miraa" or Kambas come from poor communities"	113	8.7%
"Told go back to Somalia / N. Eastern /land ancestral	71	5.4%
"Luos don't think below their belts / they only know how to brag"	52	4.0%
Being discriminated verbally on the basis of cultural practices such as " Luo's don't get circumcised"	41	3.1%
Verbally associated with Fights / hostility	35	2.7%
Being reminded that you don't belong to certain community which is normally predominant	26	2.0%
Luhya's are backward as they like doing odd jobs like watchmen.	26	2.0%
Described negatively in the light of dialects e.g. "my language sounds queer"	25	1.9%
Association with outlawed groups such as Mungiki, Sungu Sungu etc	16	1.2%
Isolation by talking about you in a language that you don't understand	15	1.2%
When someone tells you, you are tribal minded	15	1.2%
Reminded of past difference between communities such as "Kikuyu and Kalenjin are enemies forever"	13	1.0%
Others	40	3.1%
Total	1,304	100.0%

Source NCIC (2012: 21)

Table 2.2: Manifestations of Ethnic intolerance

Manifestations of ethnic intolerance	N	Percent responses
Hate talks/speech and negative tribal sentiments	935	16.6%
Tribalism and increased disrespect between communities	618	10.9%
Attacks / conflicts between tribes	616	10.9%
Conflict and disagreement among leaders	571	10.1%
Segregation by one ethnic group in a community	420	7.5%
Expression of political differences all the time	363	6.4%
Others	302	5.4%
Fear within the community/businesses closing down	277	4.9%
Government favours some communities at the expense of others	224	4.0%
Disagreement on resource sharing/unequal distribution of resource	218	3.9%
Rumours / gossip	196	3.5%
Threatening posters / leaflets against ethnic communities	160	2.8%
Demonstrations	129	2.3%
Forced migration	125	2.2%
communities regrouping along tribal lines	121	2.1%
The tribal hypes that precede national elections	105	1.9%
Baraza among members of the same ethnic community	70	1.2%
When cattle insecurity becomes rampant	64	1.1%
Communication breakdown between ethnic communities	63	1.1%
Presence of national security / insecurity	55	1.0%
Total	5,632	100.0%

Source: NCIC (2012: 19)

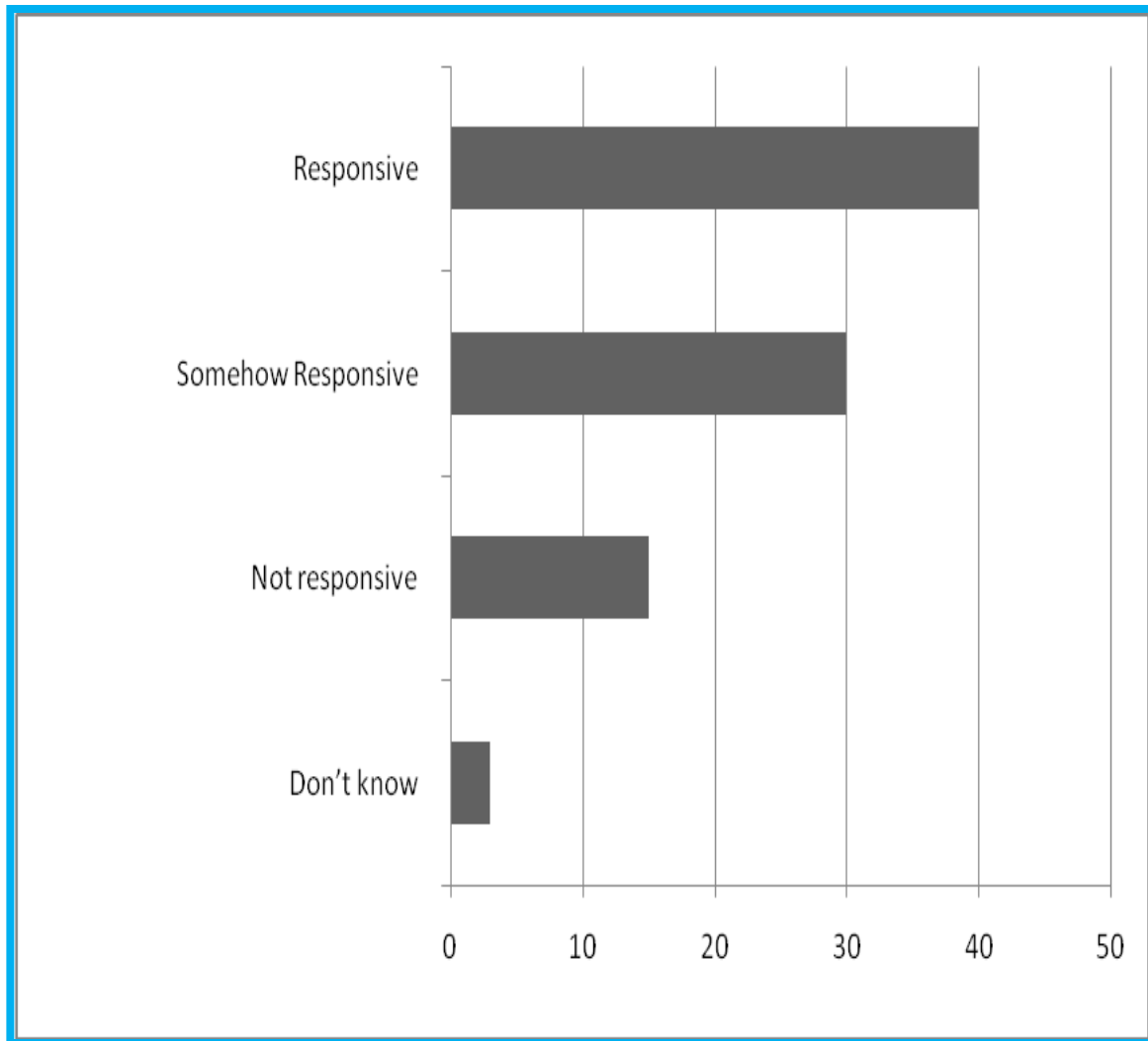
2.9 Barraging the media

There are those who disparage the media for “offering mindless and soporific entertainment instead of original and stimulating content” (McQuail 2005: 406), and those who accuse it of “trivializing, lowering cultural standards, weakening the capacity of critical thinking, nullifying social gains and working against social participation” (UNESCO 1970: 3). Cohesion of the people is, no doubt, a serious matter and not trivial by any means. If these accusations are true, it means that matters of national cohesion will be neglected in radio content. If this is false, then it means that radio will be vibrant with matters that bring about national cohesion.

Then again the media is blamed for fanning ethnic hatred (BBC Policy Report 2008: 3). The NCIC Baseline Study (2012: 31) claims that the media has been criticized for flouting the policies and rules that govern the media by allowing the airing of content that fuel ethnic tensions. It is not for this study to examine content but this reproach leans towards stereotyping the media in a form of truism for escalating ethnic tensions. Augoustinos and Reynolds define stereotypes as mental representations of social groups and their members which contain enough detail to allow us to know what group members are like without ever meeting them (2006: 107). They suggest that these representations contain attributes and traits, both positive and negative, usually ascribed to the group and its members, and expectations about the behavior of members of the group.

Supplementary to the thinking that radio can manipulate attitudes, is an interpretation in the NCIC Study (2012: 29) that “the role of the media is very critical in either fanning ethnic conflicts or preaching peace and bring about cohesion.” In this regard, it goes on to state that about 47% of the respondents are confident in promoting ethnic tolerance. This signifies that media audiences recognize the role of radio in national cohesion (See Fig 5).

Fig 2.2 Extent of media responsiveness to ethnic tolerance



Source NCIC (2012: 29)

On the other hand, journalism is considered by some to ‘marginalize, denigrate and even demonize certain social groups, (Cottle 2006: 168). This reference definitely supports the conception observed by media fraternity like BBC ((BBC Policy Report 2008: 3) and the NCIC (2012: 31) that the media is partly responsible for escalating social conflict and violence in Kenya. In other words, there was only consideration of what was thought the media could do to the audience but no consideration of what the audience could do with the media.

When considering discordance due to political ethnicity in Kenya, this study sought to find out whether radio can be, or is, exonerated from blame. It may be argued that the media does not engender conflict (Cottle 2006 cited in Nyabuga 2009: 4). Perhaps one may comport with the argument that media can only be culpable because it reports about these conflicts (Allan 2006 cited in Nyabuga 2009). Nonetheless, the significance of the role of radio on national cohesion was examined.

2.10 Other salient Issues

There are salient issues about the Media Act (2009) that this research studied in relation to audience use and gratification (U & G). This research sought to find out whether the Kenyan radio audience knows to whom it can present grievances and recommendations on matters of national cohesion. For instance, in the Media Act (2009), CAP 411B, Clause 14, there is a provision for audience grievances and complaints. This is in relation to national values as stipulated in the Constitution of Kenya, (2012) Chapter Two, Article 10. Here, unity and integrity are mentioned as some of the key values and principles of proper governance of the nation.

2.11 Social demography

This study examined if socio demographics have any influence on the radio audience's choice of national cohesion content. Rivers, Peterson, and Jensen (1971: 288) observe that people use the media differently. They posit that demographics influence the reasons why people use the media. McQuail (2005: 429-430) has made a reference to demographic variables. He proposes other audience factors to be studied such as social background, religion, personal tastes and preferences, radio genres, media use, awareness of choices available, media exposure, as well as audience composition.

2.12 Audience partiality

Choice of genres affects how much an audience member is exposed to matters concerning cohesion. Audience members who choose to listen to entertainment only are expected to get less exposure to national cohesion matters on radio than those who select news, features, or those who are exposed to a larger spectrum of content, for instance. News and features belong to the genre of "serious broadcast" as Scannell (2007: 27) articulates from findings in his audience study: that people from low income, educational and cultural attainment did not listen to serious broadcasts, although, the lower down the social scale you went, the more people listened to radio and the higher you went the less. From this observation, what Oriare, Ugangu and Orlale (2010: 54) have suggested, that 90% of Kenyans listen to radio, was questioned in this study, as to what content of radio they listen to.

Porter (2005: 233) asserts that media effects can either be immediate or long term and that this characteristic focuses on when the effect occurs and how long it lasts. He maintains that an immediate effect is one that happens during exposure to the media message and that if the effect does not happen during that time the opportunity is lost. His argument holds two possibilities of

the lifespan of the media messages. These, he explains, are the short term effects, such as an emotional impact of suspense in a movie, or long term, which may last forever, like the announcement of presidential election. Similarly, this study looked at the frequency of the audience's exposure to national cohesion content. Porter (2005: 233) sustains that no single exposure or single message is responsible for the effect and that instead, it is a pattern of repeated exposures that set up the conditions for long term effects.

2.13 Media literacy and the public sphere

Susen (2011:7) argues that radio can be equated to the public space or public sphere defined by Jurgen Habermas as “the sphere of private people coming together as public,” and also as “the society engaged in critical public debate” (Habermas 1991: 29). This study sought to find out whether Kenyans really use the radio as a sphere to enhance cohesion.

UNESCO (2009) website⁵ has articulated that one of the indicators of media literacy is the audience engagement with media for self-expression and democratic participation. This is what Habermas espouses as public sphere. This research looked at how much the audience engaged the radio to determine the level of media literacy.

Oriare, Ugangu and Orlale (2010: 61) observed that Kenyan audiences have very low media literacy.

⁵One of the leading goals of UNESCO is to mobilize educational resources to develop humanity

UNESCO (2009) website⁶ articulates that:

Media literacy aims to empower citizens by providing them with the competencies (knowledge and skills and attitude) necessary to engage with traditional media and new technologies. It includes the following elements or learning outcomes:

- Critically evaluating media content;
- Engage with media for self-expression and democratic participation.

Since this study chose to examine the audience side of media effects, it looked at what radio audiences thought the role of the media is and how much they engaged with radio by participating in programs.

2.14 Motivation and need for cohesion

Scannell (2007: 28) states that U & G approach is not concerned with what radio does to listeners but with what listeners do with radio. The purposes for use of radio do not just come by fluke but are motivated, as Jamieson (1985: 31-32) posits. He refers to this as the motivational energy. However, he states, it cannot be specified in quantitative terms but can be referred. In this concept of inference to motivational energy, he infers about “need,” for instance, the need for food, or in the case of this study, the need for national cohesion. Is there a need for radio to promote discourse about national cohesion?

⁶ Among the themes UNESCO has documented for the 21st Century is putting quality education for development.

Likewise, Lull (1995: 99) posits that the term “need” implies a state of deprivation such as hunger or thirst, or a requirement for essentials such as shelter, personal safety, and basic cognitive and social stability. This project studied whether radio audience had the need for national cohesion. Lull (1995: 98) maintains that almost all U & G theorists recommend the use of a central psychological concept – need- as a starting point in their analysis.

Porter (2005: 66) argues that there are two reasons why people are motivated to get certain messages but go to the media rather than get these messages in real life. He says that it is impossible to get these messages in real life and the second reason is that costs of getting these messages in the media are far less than the costs required in real life. He concludes that audiences have a strong continuing motivation to seek out messages in the media.

Griffin (2012: 361) observes that for the last 50 years, U & G researchers have compiled various typologies of the motives for audience gratifications. He defines a typology as simply a classification scheme that attempts to sort a large number of specific instances into a more manageable set of categories. Lull (1995: 93) has detailed an account of how McQuail and his colleagues developed a typology reflecting the reasons why people use the media. This is what he articulates McQuail et al came up with as *raison d'être* for audience use of the media:

- i. Diversion (escapism)
- ii. Personal relationships (social interaction)
- iii. Personal identity (personal reference, reality exploration, value reinforcement)
- iv. Surveillance (gaining information, developing opinions, etc)

This typology is a fortification for this research because it illustrates that audience members may have the need to harmonize, cohere and interact with others and may be motivated to do so by way of the radio channel.

Lull (1995: 101) has defined a motive as an impulse or drive that energizes human action along cognitive/ behavioral trajectory toward need gratification. Griffin (2012: 361-362) has cited Alan Rubin's⁷ observation that there are eight motives for gratification of broadcast media, namely:

- i. Passing time
- ii. companionship
- iii. Escape
- iv. Enjoyment
- v. Social interaction
- vi. Relaxation
- vii. Information
- viii. Excitement

Companionship and social interaction suffice for this case study on the role of media in national cohesion. Companionship and social interaction are qualities which bind the people together. It is part of the thematic concerns of this study.

However, Lull (1995: 107) notes that human involvement with mass media is not always motivated by the desire to gratify a need or needs. He cites a study conducted by Bradley

⁷ Alan M. Rubin is a media uses and gratification theory researcher

Greenberg on U & G among children. That study ascertained that habit could be a motive for media gratification. It held that some children just watched TV because it was a habit. Lull maintains that communication researchers, Robert Kubey and Mihaly Csikszentmihaly presented hard evidence of TV's habit forming nature. People could be tuning in to broadcast media because they have formed a habit of doing so. This is a variable that this study looked at.

Alternatively, Lull (1995: 363) has come up with another observation concerning the motivation to media gratification. He reflects that there may be an emotional attachment between the audience and media personalities that he calls a 'parasocial relationship.' He explicates that parasocial relationship is basically a sense of friendship or emotional attachment that develops between the audience and media personalities. Could 'parasocial relationship' affect national cohesion? This is an issue that this study examined. In other instances he (Lull 1995: 102) has suggested that motivational impulses are not random but that they reflect social experience. To support this, he has made reference (1995: 98) to McQuail et al who consider that needs come from social experience.

2.15 Social background

Katz and Lazarsfeld (1955: 162) regard past experiences as having a weight to the current audience attitudes and behaviours. This helps to confirm whether the attitude of people towards national cohesion has been influenced by politicians and other leaders as some people think. This also helps to confirm or refute the impression, by some people, that the media in Kenya is fanning ethnic hatred, as cited in the BBC Policy Report (2008: 3) and the NCIC Baseline Study (2012: 29-31). Another time, McQuail (1969: 71) maintains that the U & G approach "assumes that the people's values, their interests, their associations, their social roles, are pre-potent and

that people selectively ‘fashion’ what they see and what they hear to these interests.” In other words, radio audience selects what they hear to suit their conditions. This is selective exposure.

Media effects cannot be studied without taking into consideration variables such as social background. This idea was put across by UNESCO (1970: 27) and also by David Gauntlett as excerpted by Ferguson (2004: 140). UNESCO have argued that “there is more to social problems than sex, violence, and the so called generation gap; that there are values and norms other than deviant values and norms that the media may have positive as well as negative influence.” This study sought to examine the background of the audience as a starting point of appraising the effect of media messages on national cohesion in Kenya.

The NCIC Survey (2012: 9) found that media is a unifying factor in national cohesion. Katz and Lazarsfeld (1955: 162) are of the same mind with this idea that erstwhile influences should be taken into account when studying media effects.

Politics and elections have been mentioned severally in different literature as a determinant of reconciliation among Kenyans. This is contained in the *Kenyan Elections Within a Reconciliation Framework* by Folke Bernadotte Academy (FBA), The Institute for Justice and Reconciliation (IJR) & NCIC (2013: 2-7). This study looked at the role of radio in political information dissemination. Klopp (2002: 3), counsels that there is recourse in being cognizant and weary of ethnic mobilizations which knavish political kingpins marshal and capitalize for egocentricity. Some of these mobilizations, she justifies (2002: 20), have contrasted communities against others, sometimes in intolerable disparity, that chronicles death, mutilation, loss of property and displacement of a multiplex of people. The accurate number of people who have died due to ethnic conflict in Kenya is unknown. One report estimates that by September 1992, 779 were killed and 54,000 displaced (Republic of Kenya 1992:85-90 as cited by Klopp

2002: 20). By 1993, Human Rights Watch estimated that 1,500 people had died and 300,000 displaced. Hundreds more were killed at the coast of Kenya in 1997 and at least 100,000 were displaced (Kenya Human Rights Commission 1997: 1, as cited by Klopp 2002: 20). Thousands died and misplaced people reached half a million in 1992 (Human Rights Watch 1993, as cited by Klopp 2002: 20). Further, Knowles sustains that death and indifference, common in ethnicity, are major problems of the modern times (2003: 7). There is competition and contestations between ethnic groups in order for them to positively differentiate themselves from each other socially. The status of each group, either high or subjective could undermine the social identity and lead to a series of reactions amongst the groups (Augoustinos and Reynolds 2006: 166). That is the social order of relationship among contesting social groups. This research project looked at how politics and competing social groups could have an influence on national cohesion through radio information.

There is a newfangled school of social and human sciences which reasons that ethnicity is becoming more and more a political resource and an idiom for creating community that it cannot be disregarded, (Lentz 1995: 303-28 as cited by Atieno-Odhiambo 2002: 8). This is evident in the Kenyan political scenario, where political kingpins opt to mobilize their ethnic communities to hurtle them to leadership roles and to achieve certain political goals (Klopp 2002: 3). This feature of Kenyan politics is an everyday business as some, like Patel (2001: 14), observes that three decades after independence, ethnicity was the central focus for political mobilization. Further, Knowles suggests that ethnicity is manufactured through social processes, underscoring both the personal and the political landscapes on which lives are set (2003: 39).

Ajulu (2:2002) defines political ethnicity as the deliberate politicization and mobilization of the consciousness of the people in order to achieve certain political and economic objectives. He calls this ‘political currency’ (as cited in Markakis 1996). He further suggests that most observers concede that ethnic competition has often emerged in periods of acute contestation over resources and/ or state power.

2.16 Language as a coherent factor

The NCIC Baseline Study (2008: 3) observes that 57% of the people surveyed believe that language is a comportsing and unifying factor in Kenya (See Table 2.3). Language unites the diverse ethnic communities of Kenya. It is a crucial determinant of national identity (Atieno-Odhiambo 2002: 22). This research thought that it was important to study if radio can contribute to national cohesion by way of local languages or lingua franca.

Table 2.3 Functions of Language in Cohesion Building

	%
People can be more unified if they have a common language	57.3
Useful in campaigns for peace and unity	11.1
Useful in helping each other learn other languages	4.4
Entertainment purpose	3.9
Public relations	2.4
Understanding each other's cultural practices	1.5
Useful in education	1.3
Others	18.1
Total	100

Source NCIC (2012: 10)

2.17 Content themes

The NCIC Study (2012: 9) has listed 19 categories of what unifies people from different communities (See Table 2.4). Media is listed among the unifying factors. All these factors like religion, education, use of national language, the national anthem, culture, and so on, all use the media at one time or another. Media is thus a central point for the use and gratification of national cohesion. It is because of this overriding function of media that this study sought to find out what type of radio themes carried national cohesion matters.

Table 2.4 Factors that unify people from different ethnic communities

What unifies people from different ethnic communities	N	% Responses
Religion/ Churches/mosque	1,004	15.1%
Working together/ Working place	855	12.9%
School /Education	578	8.7%
Sharing / economic activities such as markets	510	7.7%
Intermarriage	501	7.5%
Use of national language	407	6.1%
Social forums e.g. sports , games	300	4.5%
Respect for peace between ethnic communities	471	7.1%
Interaction e.g. meetings	287	4.3%
Culture activities / Practice	285	4.3%
Equal distribution of resources	210	3.2%
National anthem	126	1.9%
Media	117	1.8%
Communal values shared among communities that respect the same council of elders chief Barazas	117	1.8%
Education on importance of good ethnic relation	106	1.6%
Buying land at other places in Kenya	99	1.5%
National peace accord	79	1.2%
The new constitution	77	1.2%
Others	518	7.8%
Total	6,647	100%

Source NCIC (2012: 9)

2.18 Opinion leaders

This study sought to examine if audience members talked to others about matters they heard from the radio and if they did, did they refer to national cohesion in their talks? In addition to this, how frequently did they talk about national cohesion? Katz and Lazarsfeld 1955: 139) have mentioned opinion leaders in their study on radio promotions. Katz and Lazarsfeld have also mentioned that opinion leaders can influence the audience. Ogude (2002: 1) observes that ethnic tensions and clashes reminiscent of the pre-independence Kenya have a relationship with politics. Media, though, is seen as an instrument that is culpable for these tensions inasmuch as they publish these conflicts, not as a deliberate instrument of attitudinal influence (Nyabuga 2009: 4). This study examined the influence of opinion leaders on national cohesion vis-a-vis the role of radio on the same.

It seems rational that if the Kenyan politician would want transcendence, opportunity and privilege in politics, then the media would be the right apparatus. Since democracy literally means rule by the people (Encyclopaedia Britannica 2014), it would also be cognitional to postulate that politicians need people to vote for them in a democratic society. It follows then that media would be an ideal mechanism to rally the people together rather than to divide them.

2.19 Conclusion

Literature reviewed in this study was put to good use. This has been suggested by Mugenda (2008: 203-205), who posits that a good literature search is dependent on a thorough understanding of documentation, storage and retrieval and one that brings out a broad base of knowledge as well as one that helps to compose a critique of relevant material to the research. Scholarly journals, theses, dissertations, government documents and books were reviewed to facilitate a direction along the theoretical framework of this study.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

This chapter elucidates how this study was conducted and the techniques used to collect data on the role of radio on national cohesion. It includes discussions on this study's research design, the population framework, variable measurement scales, data collection tools, data collection procedure, limitations and delimitation of this study. Apart from a survey done by NCIC in 2012, it seems that there exists not any other study on the role of radio on national cohesion in Kenya. It is therefore gratifying to consider this research as exploratory, on one hand, as Babbie posits, much research is considered for exploration (1989: 80). However, this research employed a descriptive approach as well as an explanatory approach to holistically exploit avenues where data could be found on the role of radio on national cohesion in Kenya.

Being a humanistic research, a triangulation methodological line of attack and probing was utilized in the form of a questionnaire and interview guide that attempted to bring in reliable and valid data, as recommended by Stempel and Westley (1981: 368).

3.2 Research design

This research was a case study that collected data based on rational computation. It is a positivistic form of inquiry, meaning, the view that depicts all true knowledge to be scientific and that all things are ultimately measurable (Mugenda 2008: 30/41). The strength of this type of inquiry for this study is that it brings out results that are systematically organized and computed to minimize departure from the practical truth.

Data collecting instruments were designed to gather information that was exploratory, descriptive as well as explanatory. This design helped the project to maximize information from respondents by answering who, what, when, where and how matters that support or refute national cohesion. This study also sought to describe the environment as it is.

This study exploited an obtrusive or reactive method of investigation, from primary sources and therefore required the interaction of the researcher and the respondents by means of questionnaires and interviews to collect data.

3.3 The population of the study

The target population for this study comprised of the people who listen to radio broadcast. The sample framework for this study was obtained from the Kenya National Bureau of Statistics: *Statistical Abstract 2012* (Kenya National Bureau of Statistics: Statistical Abstract 2012:12). Malindi District has a constituency by the same name, based in Kilifi County. The district has a total population of 400,514 while the constituency has a population of 249,355. Malindi Municipality has a population of 118,265. This is where the research was carried out.

Maweni is part of the municipality. It has a population of 40,700. There is Maweni ya Juu and Maweni ya Chini. This study was based on Maweni ya Juu, which, this study selected as the accessible population. According to the positivist paradigm, subjects are sampled from the accessible population, defined as that part of the target population which the researcher can practically reach (Mugenda 2008: 182). Maweni ya Juu is a village with a population of 20,000. This study sampled 0.65% of this population. This is, precisely, 130 people. The accessible population was considered to be representative of the target population because it is a cosmopolitan community with both urban and rural features. Maweni ya Juu lies at the periphery of the central business district of Malindi yet part of it stretches to cashew nut bushes where

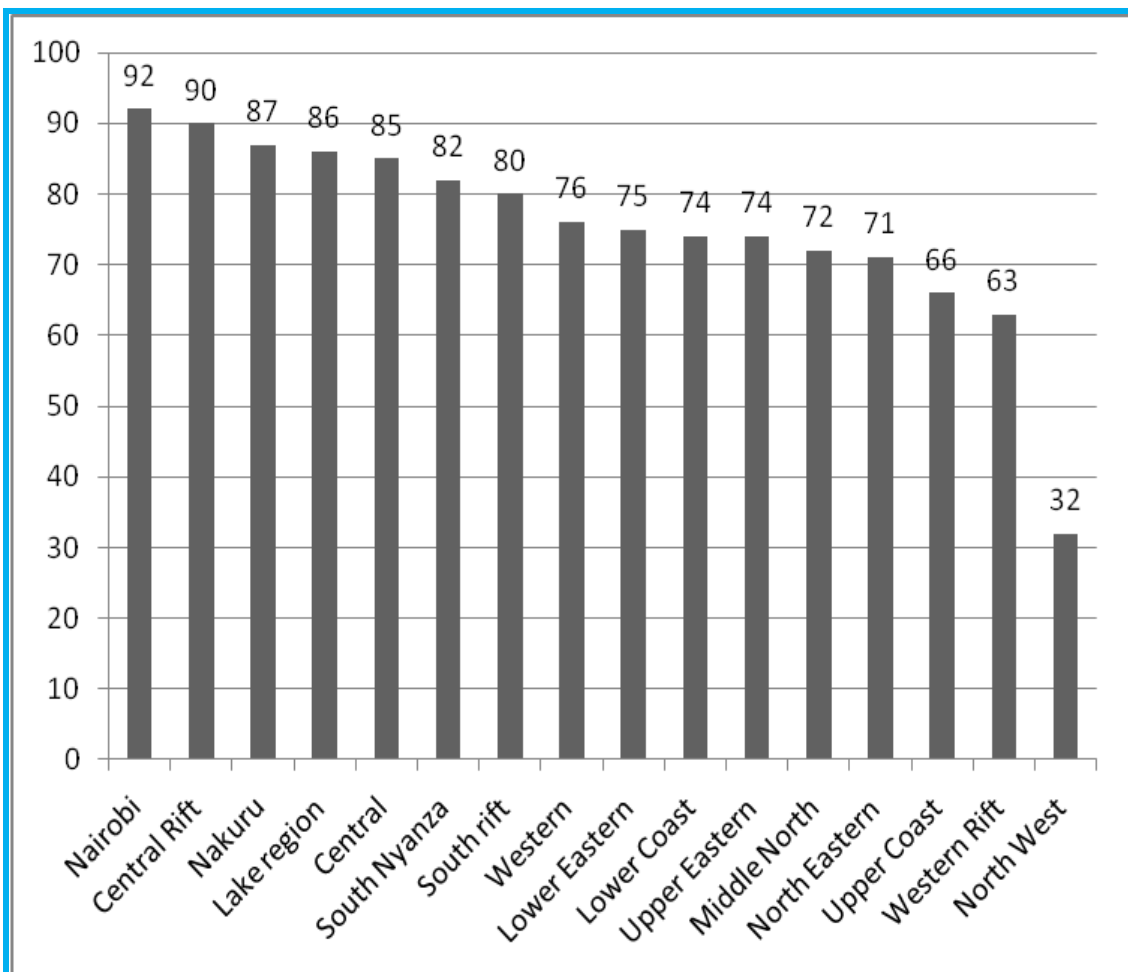
subsistence household, or small- scale mixed farming exists. People from diverse Kenyan ethnic communities are found in Maweni ya Juu. They live in communal harmony. This study thought that if radio could influence a change to communal harmony, then, Maweni ya Juu would give us the right example of the effect of this phenomenal change. It was a way of ensuring consistency in attempting to get a representation closer enough to the target.

Non-random sampling was used in this study to collect data from the population. Non random sampling is extensively utilized in qualitative inquiry, more especially, exploratory studies (Mugenda 2008: 195). In order to make the best use of limited resources available for this project, two categories of random sampling methods were used. The first one was convenient sampling, also known as accidental sampling, or in other quarters, volunteer sampling. This involved the selection of units as to when and where they were available. It is because of this quality of availability that has given rise to the name: availability sampling technique (Mugenda 2008: 195). The second type of random sampling technique used was the purposive sampling technique. This is the type of sampling where one selects cases that possess the required information, by considering the objectives of the study (Mugenda 2008: 196). The reason for this addendum is that there are particular places like restaurants, shops, hair salons and so on which air radio broadcast to gratify their customers with extra free services, as a token for good relationship. At these particular places, no doubt, there was radio listenership. This type of technique was chosen because the population was available and ready to cooperate for the benefit of this research.

Previously, in Chapter 1, it was explained that Kenya is a state with diverse ethnic communities. These communities listen to radio as stipulated in Figure 3.1. Maweni ya Juu is a village with diverse ethnic communities too. The accuracy of the findings of this research largely depend on

the similarities of salient characteristics of the accessible population and the target population (Mugenda 2008: 182).

Fig 3.1 Radio reach



Source: Steadman Group (as cited in Oriale, Ugangu & Orlale 2010:56)

3.4 Measurement scales

This study applied nominal as well as ordinal scales. Interval scales were used to determine the measurements of quantifiable variables in this study. Precision and accuracy guided this research from the planning all the way to the generalization stages. This is because precision and accuracy are a vital part of any meaningful study (Babbie 1989: 119).

3.5 Data collection tools

This study employed two reactive or obtrusive types of data collection tools. These interactive tools were:

a. Questionnaires

A total of 100 researcher administered questionnaires were used. These were administered by enumerators in a period of one day. The questionnaires were translated to Kiswahili to ease apprehension. The use of questionnaires to collect data for this project was seen as a practical procedure while giving it the opportunity to collect a large amount of data in a fairly large geographical area within a short period of time. What's more, questionnaires are easily coded to facilitate data entries and analysis. Besides, questionnaires reduce bias because there is homogeneous question presentation for all participants.

Open ended questions were used to give the participants the prospect of free expression while close ended questions were used to give the project statistical data and percentages for drawing of conclusions. A combination of these two types of questionnaires gave this study an upper limit in data analyses. This is because structured or close ended questionnaires are easy as well as fast to analyse, therefore saving time for this research. Optionally, unstructured or open ended questionnaires gave this research a variety of advantages too, a major one being the freedom of expression at free will, for the respondents. Stempel and Westley (1981: 365) argue that open

ended interviews play a vital role in discovering how people define their realities. This gives depth to the data that is more complete and unrestricted to a few structured points.

b. Interview guides

A total of 30 face to face interviews were conducted. These were used to aggrandize the questionnaire findings. Interviews are more flexible and provide in depth data than questionnaires. Interviews take longer than questionnaires but they bring out honest information due to the probing nature and empowerment of the respondents. Apart from factual information that was collected, sentimental and attitudinal information was possible through interviews with the participants. Despite the fact that the interviews took more time than the questionnaires, they provided more focused information because of the flexibility they provide to the participants.

3.6 Data collection procedure

- a. Terms of reference were developed to guide the whole process.
- b. Enumerators from Malindi were trained for two days.
- c. The data collecting instruments were tested before being employed.

3.7 Limitations of the study

One of the limitations of the study was to get a truly random sample. This study relied on a convenient sample. Only those available were interviewed. Purposive sample technique was also employed. These techniques are not truly random.

There was also denial of access to private property. Some people did not allow the enumerators to access their premises to interview people. This study was a case. There is a limitation of results from one case study. There's a need to study more cases in order to truly come up with refined results.

Time was a limitation to the study. Time is needed to plan and execute a comprehensive study of the sample.

Language was also a limitation as the questionnaire and interview guide were written in English. Much of the population in any part of the country understands only a percentage of official English language.

3.8 Delimitation and conclusion

Enumerators had to study the sample in dispersed sections as opposed to clustering in one section. This means that there was an enumerator in the shopping centre in the housing estates, in the market centre, along the business centres, in the sports field and so on. This was a way of creating a random sample for this study.

For every access denied, enumerators were advised to seek an alternative. For cases where this was not possible, it was supplemented or swapped with another almost similar case.

Training of enumerators included translation of the whole questionnaire and the interview guide to Kiswahili. This helped respondents to understand the questions and answer as required.

It is a conviction of this study that the methodology and methods used to systematically collect, measure and analyse data have impacted fairly on generalizability of findings to the target population. The following chapters will demonstrate that inferences based on reliable data brought findings that a normal environment under the same phenomena will (similarly) bring.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.1 Introduction

This chapter analyses data collected from the accessible population of this study and presented vide statistical information, narratives, graphs or charts and an interpretation of their meanings. Each variable was analysed in relation to the aims and objectives of this study.

4.2 Demographics

Age

The largest percentage of participants was the age group between 20 and 29 years old. This was followed by the age group between 40 and 49 years, then by those who were above 50 years old. Most of the respondents were below 40 years of age. They make up 59% of the total sample population. The following table and figure show the population partitioned into segments:

	Frequency	Percent	Valid Percent	Cumulative Percent
Above 50 years	15	19.0	19.0	19.0
Between 40 and 49 yrs	18	22.8	22.8	41.8
Between 30 and 39 yrs	11	13.9	13.9	55.7
Between 20 and 29 yrs	22	27.8	27.8	83.5
Below 20 years	13	16.5	16.5	100.0
Total	79	100.0	100.0	

Table 4.1 Age Bracket

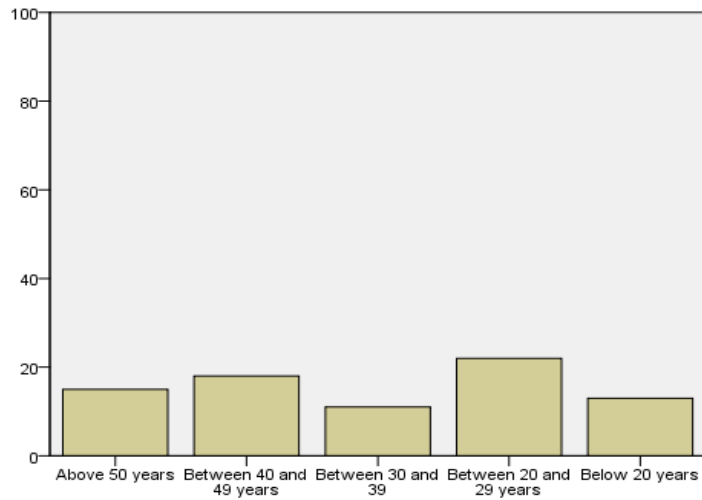


Fig 4.1 Age bracket

Gender

The male population in the study was 64.6% while the female population was 35.4%.

	Frequency	Percent	Valid Percent	Cumulative Percent
Male	51	64.6	64.6	64.6
Female	28	35.4	35.4	100.0
Total	79	100.0	100.0	

Table 4.2 Gender

Academic Qualification

On the question of academic qualification, this study found that 30% of the respondents had attended secondary school, 23% had attended primary school, 14% had no formal education, 8.9% had attended college, while 6.3% had attended university education.

	Frequency	Percent	Valid Percent	Cumulative Percent
University	5	6.3	6.3	6.3
College	7	8.9	8.9	15.2
Secondary school	30	38.0	38.0	53.2
Primary school	23	29.1	29.1	82.3
No education	14	17.7	17.7	100.0
Total	79	100.0	100.0	

Table 4.3 Academic qualification

Source of Income

In income matters, 31.6% of the respondents are dependants, 26.6% depended on business for income, 22.8% were permanently employed, and 19% had temporary, casual jobs. Following this, it means that less than half of the population of Maweni ya Juu (49.4%) have a steady flow of income.

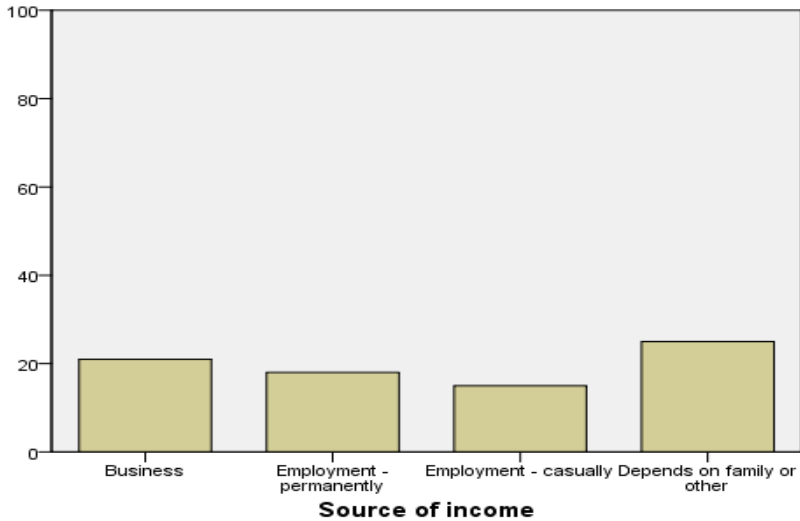


Fig 4.2 Source of income

4.3 Radio listenership

It was found that 90.2% of the respondents habitually listened to radio while only 3.8% do not listen to radio. This means that radio listenership is high. Those who do not listen to radio could at certain times still be present in places where there's radio like shops, public transport, restaurants and so on.

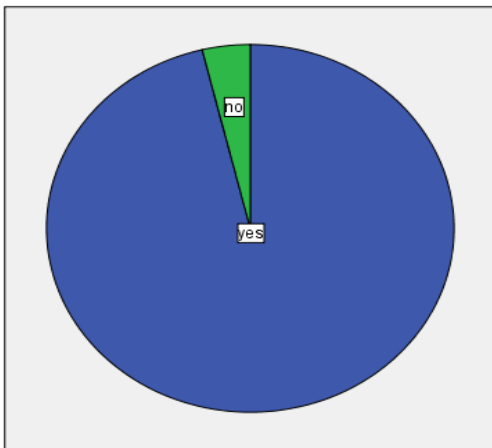


Fig 4.3 Proportion of people who listen to radio

4.4 Radio usage

McQuail's typology (as cited in Lull 1995: 93) reflecting the reasons for usage of radio was employed in this study. A total of 51.9% of the respondents indicated that they listened to radio for surveillance reasons like getting information and news, 35.4% of the respondents indicated that they listened to radio for diversion and escapism, like music and entertainment, 7.6% chose

the radio for social interaction and personal relationship whereas 5.1% listened to radio for exploration and as a reference.

	Frequency	Percent	Valid Percent	Cumulative Percent
Diversion/ escapism	28	35.4	35.4	35.4
Social interaction/ Personal relationship	6	7.6	7.6	43.0
Personal Identity/ exploration/ reference/ reality	4	5.1	5.1	48.1
Information/ surveillance	41	51.9	51.9	100.0
Total	79	100.0	100.0	

Table 4.4 Reasons for radio use

4.5 Rate of radio usage

It was found that 32.9% of the respondents spent less than 2 and a half hours a day listening to radio broadcast, 27.8% specified that they spent between two and a half hours to five hours per day listening to radio, 20.3% spent between five and seven and a half hours a day listening to radio, 12.7% spent over ten hours a day whereas 6.3% spent between seven and a half to ten hours a day listening to radio.

	Frequency	Percent	Valid Percent	Cumulative Percent
Over 10 hrs	10	12.7	12.7	12.7
Btn 7 and half to 10 hrs	5	6.3	6.3	19.0
Btn 5 to 7and half hrs	16	20.3	20.3	39.2
Btn 2and half to 5hrs	22	27.8	27.8	67.1
Blw 2 and half hrs a day	26	32.9	32.9	100.0
Total	79	100.0	100.0	

Table 4.5 Frequency of radio listenership

4.6 Programme preference

This study found that 39.2% of the respondents preferred news, 28% favour music, 20.3% had no programme preference, 2.5% preferred features whilst the same percentage, 2.5 of the respondents would rather listen to radio performance drama. This can be interpreted to mean that more Kenyans prefer news programmes to music.

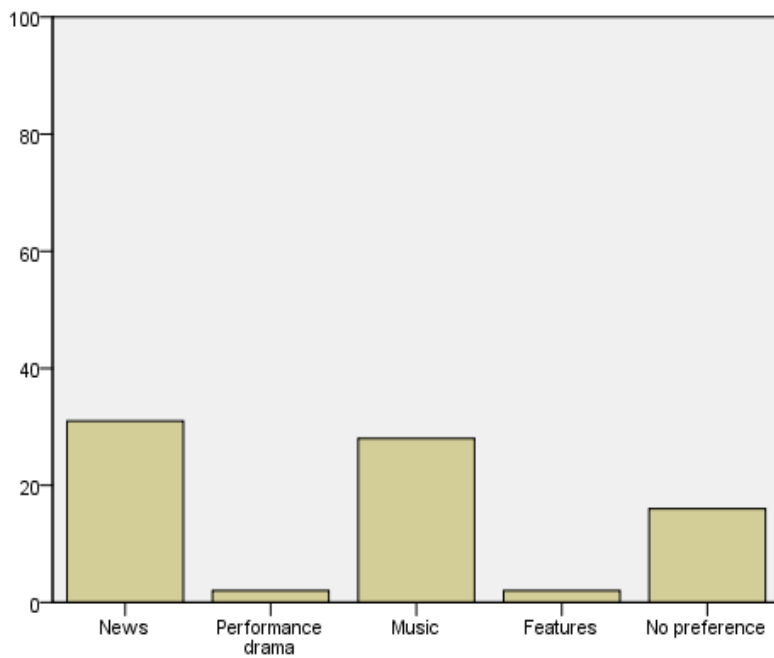


Fig 4.4 Choice of programmes

4.7 Source of information

On the question of whether people considered radio as a good source of information, 87.3% of the respondents specified that it was even as 12.7% thought that it wasn't.

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	69	87.3	87.3	87.3
No	10	12.7	12.7	100.0
Total	79	100.0	100.0	

Table 4.6 Radio as a source of information

4.8 History of cohesion messages

A total of 30.4% of the respondents indicated that they first heard cohesion messages on radio between five and ten years ago, 24.1% indicated that they first heard the messages over ten years ago, 17.7% indicated they heard the messages less than one year ago, 15.2% indicated between two and a half and five years, whereas 12.7% indicated they have heard cohesion messages on radio just a year ago.

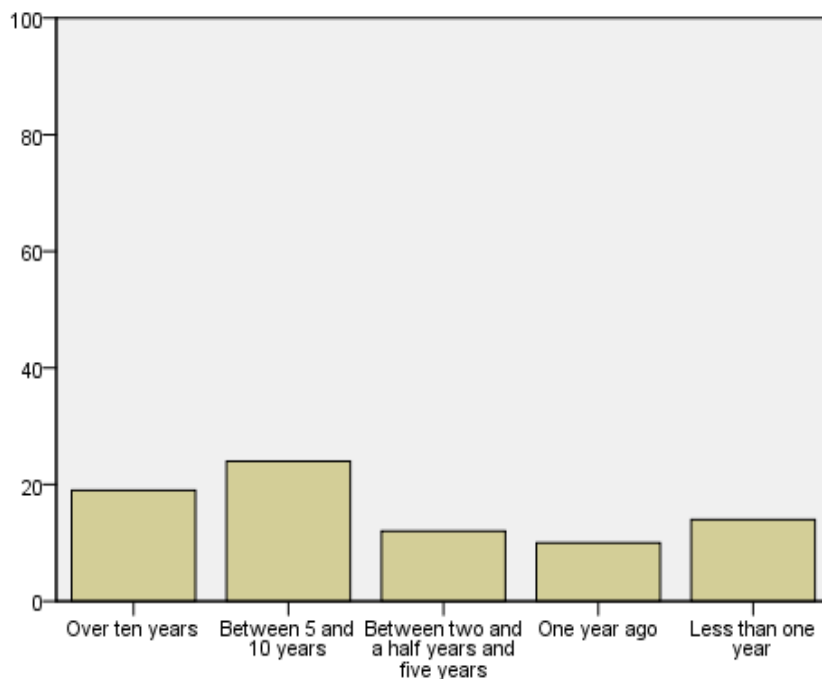


Fig 4.5 History of radio cohesion messages

4.9 Appeal of cohesion messages

This study found that 79.7% of the respondents found cohesion messages on radio are appealing while 20.3% think otherwise.

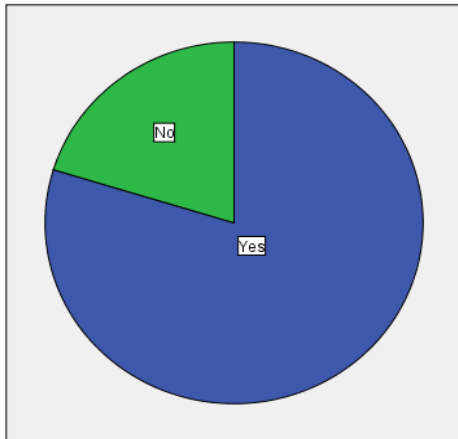


Fig 4.6 Appeal of cohesion messages

4.10 Reasons for liking/ disliking radio cohesion information

It was found that 86.1% of the respondents indicated that cohesion messages on radio unite the people while 13.9% think otherwise.

	Frequency	Percent	Valid Percent	Cumulative Percent
Unites	68	86.1	86.1	86.1
disunites	11	13.9	13.9	100.0
Total	79	100.0	100.0	

Table 4.7 Reasons for liking/ disliking radio cohesion information

4.11 Gratification of cohesion information needs

This study found that 81% of the respondents indicated that cohesion messages on radio satisfy their radio cohesion information needs whereas 19% indicated that radio cohesion messages do not satisfy their radio cohesion information needs.

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	64	81.0	81.0	81.0
No	15	19.0	19.0	100.0
Total	79	100.0	100.0	

Table 4.8 gratification of cohesion information needs

4.12 Originators of radio cohesion messages

A total of 55.7% of the respondents indicated that radio presenters were the originators of radio cohesion messages, 12.7% indicated that programme guests were the originators of radio cohesion messages, 11.4% indicated that news makers were the originators, 11.4% indicated that audience members were the originators whereas 8.9% indicated that other program personalities were the originators.

	Frequency	Percent	Valid Percent	Cumulative Percent
Radio presenter	44	55.7	55.7	55.7
Programme guest	10	12.7	12.7	68.4
News makers	9	11.4	11.4	79.7
Program personalities	7	8.9	8.9	88.6
Audience member/s	9	11.4	11.4	100.0
Total	79	100.0	100.0	

Table 4.9 Originators of radio cohesion messages

4.13 Significance of the role of radio on national cohesion

This study found that 35.4% of the respondents indicated that radio's role of keeping Kenyans together was very significant, 24.1% indicated that it was significant, 16.5% indicated that it was fairly significant, 11.4% indicated that there was very little significance while 12.7% indicated that it was insignificant.

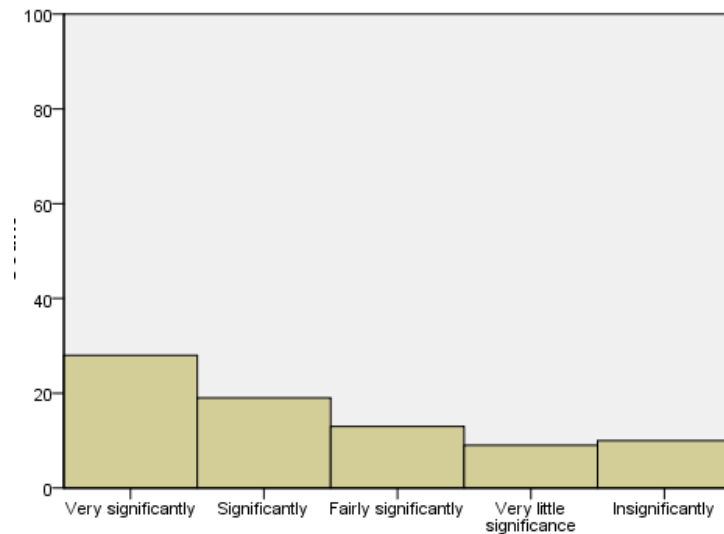


Fig 4.7 Significance of the role of radio on national cohesion

4.14 National cohesion ideas from radio content

On the question of whether the participants benefitted from any ideas on enhancing national cohesion from radio, 81% responded positively while 19 percent thought otherwise.

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	64	81.0	81.0	81.0
No	15	19.0	19.0	100.0
Total	79	100.0	100.0	

Table 4.10 National cohesion ideas from radio content

4.15 Motivation from cohesion messages

A total of 82.3% of the respondents signify that radio cohesion messages motivate them to unite with others whereas 17.7% signify that they don't motivate.

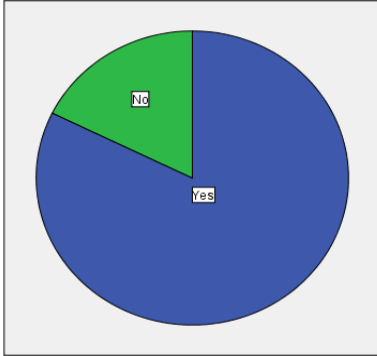


Fig 4.8 Motivation from cohesion messages

4.16 Level of significance in motivation

This study observed that 34% of the respondents indicated that radio cohesion messages motivate the audience significantly, 21.5% indicated significant motivation, 22.55 indicated there is very little motivation, 6.3% indicated some significance whereas 6.3% indicated fair significance.

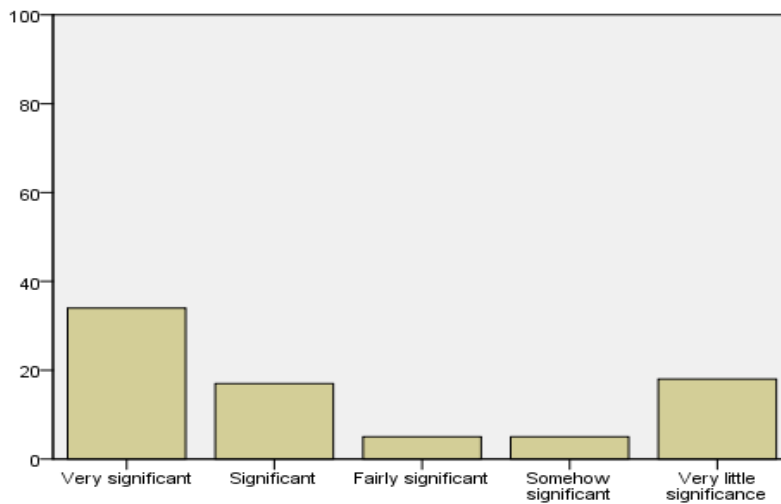


Fig 4.9 Level of significance in motivation

4.17 General attitude before radio cohesion messages

This study found that 35.4% of the respondents indicated they were fairly positive about national cohesion before receiving any radio messages on cohesion, 34.2% of the respondents were positive, 22.8% were very positive, whereas 7.6% were negative about cohesion.

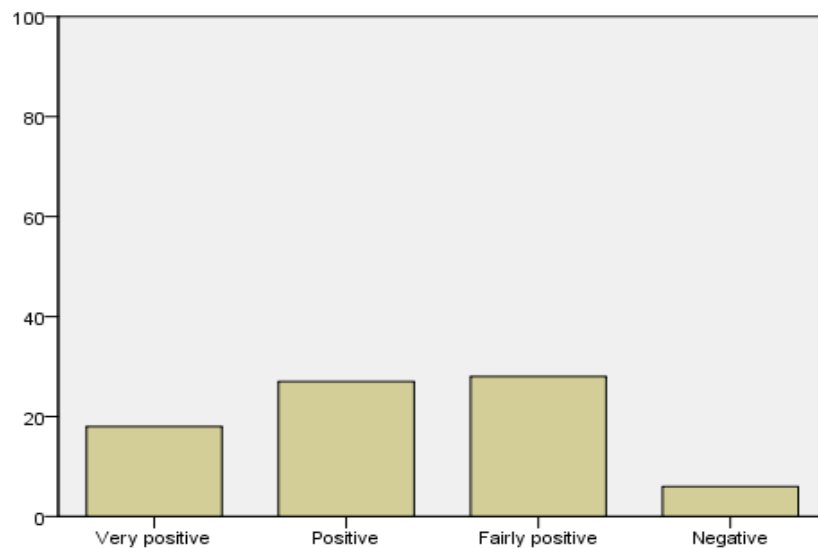


Fig 4.10 Attitude before radio cohesion messages

4.18 Attitude change induced by radio

This study found that 58.2% of the respondents indicated that radio has never changed their attitude towards cohesion whereas 41.8% indicated that it has.

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	33	41.8	41.8	41.8
No	46	58.2	58.2	100.0
Total	79	100.0	100.0	

Table 4.11 Attitude change induced by radio

4.19 Explanation for change/ no change

This study found that 89.9% of the respondents indicated that they were positive as before whereas 10.1% indicate they were skeptical towards cohesion just like before.

	Frequency	Percent	Valid Percent	Cumulative Percent
More positive	71	89.9	89.9	89.9
More negative	8	10.1	10.1	100.0
Total	79	100.0	100.0	

Table 4.12 Explanation for change

4.20 Typology of change

This study found that 58.2% of the respondents indicated that any change received about cohesion through radio was cognitive, 19% indicated that it was attitudinal, 10.1% indicated that it was physiological, 6.3% indicated that it was emotional whereas 6.3% indicated that it was behavioral.

	Frequency	Percent	Valid Percent	Cumulative Percent
Cognitive	46	58.2	58.2	58.2
Attitudinal	15	19.0	19.0	77.2
Emotional	5	6.3	6.3	83.5
Physiological	8	10.1	10.1	93.7
Behavioral	5	6.3	6.3	100.0
Total	79	100.0	100.0	

Table 4.13 Type of radio effects

4.21 Radio prompted action

On radio prompted action, 74.7% of the respondents indicated that at certain times, radio cohesion messages have prompted them to take some action while 25.3% indicated they haven't.

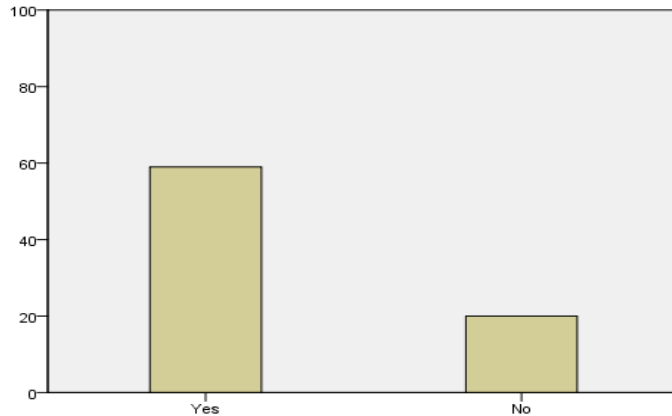


Fig 4.11 Radio prompted action

4.22 Frequency of actions

This study found that 35.4% of the respondents indicated that, not more than three times, radio cohesion messages prompted them to take corrective action, 22.8% indicated that more than ten times, 17.7% of the respondents indicated between three and five times, 16.5% indicated between five and seven times whereas 7.6% indicated between seven and ten times.

	Frequency	Percent	Valid Percent	Cumulative Percent
More than ten times	18	22.8	22.8	22.8
Between seven and ten times	6	7.6	7.6	30.4
Between five and seven times	13	16.5	16.5	46.8
Between three and five times	14	17.7	17.7	64.6
Less than three times	28	35.4	35.4	100.0
Total	79	100.0	100.0	

Table 4.14 Frequency of radio prompted action

4.23 Period of action

This study found that 36.7% of the respondents indicated that in a span of less than three years, radio cohesion messages have prompted them to take corrective action, 27.8% indicated between five and seven years, radio messages prompted them to take corrective action, 22.8% indicated a span of ten years, 7.6% indicated a span of between seven and ten years whereas 5.1% indicated a span of between two and five years.

	Frequency	Percent	Valid Percent	Cumulative Percent
In a span of ten years	18	22.8	22.8	22.8
In a span of between seven and ten years	6	7.6	7.6	30.4
In a span of between five and seven years	22	27.8	27.8	58.2
In a span of between two and five years	4	5.1	5.1	63.3
In a span of less than 3 yrs	29	36.7	36.7	100.0
Total	79	100.0	100.0	

Table 4.15 Span of radio prompted action

4.24 Others who have been prompted to take action

A total of 55.7% of the respondents indicated that their neighbours or associates have also been prompted to take corrective action after receiving radio cohesion messages while 44.3% indicated that no other people have been prompted to take corrective action.

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	44	55.7	55.7	55.7
No	35	44.3	44.3	100.0
Total	79	100.0	100.0	

Table 4.16 Knowledge of other people who have been prompted to take action

4.25 Level of trust for radio

This study found that 36.7% of the respondents indicated they trusted radio broadcast very significantly, 22.8% indicated that they trusted radio broadcast significantly, 17.7% indicated a fairly significant trust, 11.4% indicated a somehow significant trust while 11.4% indicated very little trust for radio broadcast.

	Frequency	Percent	Valid Percent	Cumulative Percent
Very significantly	29	36.7	36.7	36.7
Significantly	18	22.8	22.8	59.5
Fairly significantly	14	17.7	17.7	77.2
Somehow significantly	9	11.4	11.4	88.6
Very little significance	9	11.4	11.4	100.0
Total	79	100.0	100.0	

Table 4.17 Level of trust for radio broadcast

4.26 Participation in radio broadcast

On the question of whether the respondents participated in radio programmes, 71% indicated they did not while 29% indicated they did.

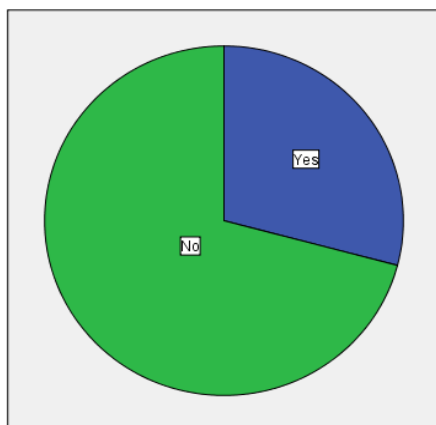


Fig 4.12 Participation in radio broadcast

4.27 Vernacular/ local radio

A total of 64.6% of the respondents indicated that vernacular/ local radio broadcasting stations are not a hindrance to cohesion while 35.4% indicated that they are.

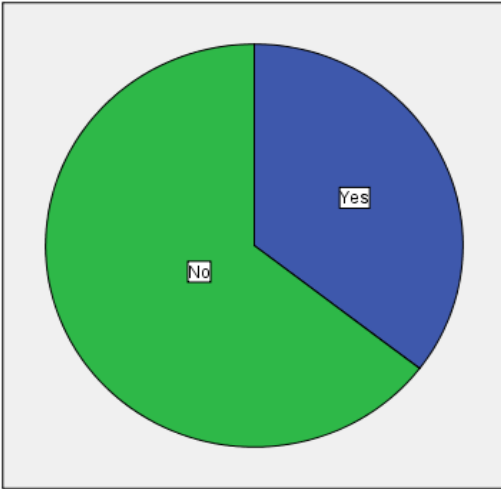


Fig 4.13 Confidence with vernacular/ local radio stations

4.28 Culture and social background

This study found that 77.2% of the respondents indicated that culture and social background does not affect their taste for radio content whereas 22.8% indicated culture and social background affects their taste for radio content.

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	18	22.8	22.8	22.8
No	61	77.2	77.2	100.0
Total	79	100.0	100.0	

Table 4.18 Effect of culture and social background

4.29 Promotion of national cohesion

On the question of radio promotion of cohesion content, 75.9% of respondents indicated that promotion of national cohesion on radio is effective whereas 24.1% indicated that it was not effective.

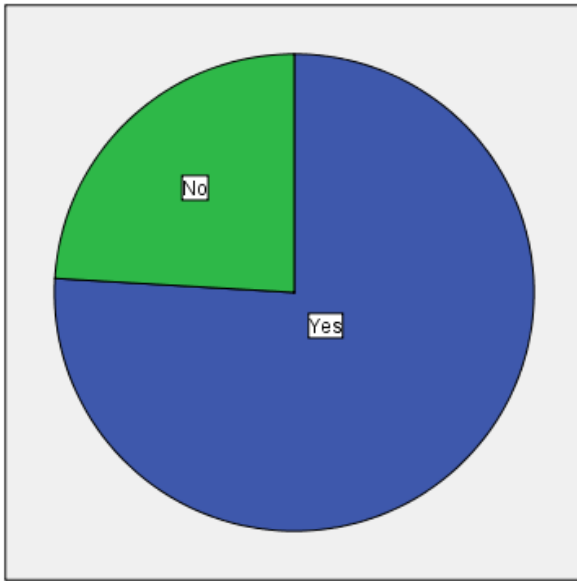


Fig 4.14 Trust in national cohesion radio promotions

4.30 Factors that influence behaviour towards national cohesion

Interview respondents indicated a number of factors that contribute to behaviour and attitude towards national cohesion:

- i. Politicians:** Those interviewed indicated that politicians are misusing the media for their own political gains and agenda. They suggest that politicians look at media as a tool for electioneering and fulfillment of political agendas.

- ii. **The economy and distribution of resources:** Interview respondents indicated that there was a flaw in distribution of national and local resources leading to a credibility gap that influences the attitude of people towards cohesion.
- iii. **Beliefs, culture and social background:** Interview respondents indicated that individual and community beliefs, culture and social backgrounds could influence what other individuals perceive, understand, recognize and accept others in the society.
- iv. **History and ethnicity:** Interview respondents indicated that pre-colonial injustices and post independence competition for power segregated some ethnic communities against others and that much of this segregation still exists.
- v. **Leadership and management of communal resources:** Interview respondents faulted local and national leaders for lacking in accomplishments and for corruption in public responsibilities. This does not hold the national cohesion fabric.
- vi. **Consistency in cohesion campaigns:** Interview respondents indicated that the only time they see government involvement in national cohesion campaigns is when there is a threat to national cohesion.
- vii. **Employment of professional journalists:** Interview respondents indicated that media houses should employ professional journalists. Professional journalists can help guide the flow of good information through the media channels as well as motivate audience members to participate in national building and national cohesion through the media.
- viii. **Stakeholders in promotion of national cohesion:** interview respondents indicated that the following are the main stakeholders in the promotion of national cohesion:
 - a. The government
 - b. Non Governmental Organizations (NGOs) and civil societies

- c. The citizens of the country
 - d. Political and public leaders
 - e. The media
 - f. Religious groups
 - g. Private companies
 - h. Schools, colleges and universities
 - i. Foreign missions
 - j. Women and youth groups
- ix. **Radio content and language:** Interview respondents indicated that:
- a. Radio language is a unifying factor.
 - b. Radio content is informative
 - c. There's too much music and entertainment in radio and less serious broadcast
 - d. Radio content lacks in national cohesion content
 - e. There's too much explicit talk on sex and individual/ human issues
- x. **Salient issues:** Interview respondents indicated that Kenyans do not know where or how to report any breach of media ethics.

4.31 Conclusion

Both the questionnaire and the interview guide were pre-tested for strength and weaknesses. As Mugenda posits, pre-testing in social sciences is analogous to experimentation in physical and biological sciences (2008: 262). Data was conscientiously transformed into knowledge in this chapter while the following chapters will discuss the generalization processes.

CHAPTER FIVE

RESEARCH FINDINGS

5.1 Introduction

National cohesion matters are regarded highly in the Constitution of Kenya (2010: Article 10). This study looked at what values people have for national cohesion. The Constitution of Kenya (2012: Article 10) has valued it on the same level with patriotism, devolution, rule of law and others. Vivian (2009: 412) posits that mass media transmits values among people and that these values can cause changes in the communities. Abidi (1991: 9) states that “national identity is reflected by the national culture, which comprises the ways of thinking, evaluation, interpretation process of judgment, observation and general social moods.” These ways of thinking can actually be seen in the constitution of a nation. They unite the people. They form the identity of a people. Ferguson (2004: 122) posits that the overarching and omnipresent providers of identity have to be the mass media. If national cohesion is a part of the identity of a people, then radio has a role to play in promoting it. This chapter discusses the findings of this study on the basis of their values to the nation and its people.

5.2 Role of radio in national cohesion

This study found that 96% of Kenyans listen to radio. This is an affirmation of a previous study by Oriare, Ugangu and Orlale, that shows 90% of Kenyans listen to radio (2010: 54). This implies that radio has a major role in reaching out to the majority of Kenyans in matters of national significance. Of this percentage, 52% use radio to seek information and surveillance like news, 8% for social interaction and 5% for exploration and reference. These three groups of audience members together form 65% of the total population. This is what Scannel refers to as

serious broadcast (2007: 27), meaning, imperative broadcast. This, over again, implies that radio has a role to play in contributing to matters of national interest.

A key finding of this study is that 51% of the population spends at least five hours a day listening to radio broadcast whereas 39% spend over five hours a day listening to radio broadcast. The mean radio usage is 3.6 hours a day. This rate of radio usage is resourceful. It can be used for noteworthy broadcast like promotion of national cohesion, in between other serious broadcasts.

Another finding suggests that 87% of Kenyans indicated that radio is a good source of information. This means that radio can be used resourcefully, to inform audience members on positive ways of keeping the nation together. Over 52% of radio audience members recall radio cohesion messages since over five years ago. This period of time lies the darkest moment in Kenya's history the PEV (TJRC Report). The NCIC national cohesion campaign was conducted immediately after the PEV. Kenyans indicated that radio cohesion messages are appealing as well as uniting. This means that Kenyans welcome the idea of cohesion information on radio.

Atop 76% of Kenyans indicated that the role of radio in keeping Kenyans together is positively significant. The level of significance may vary, from very significant, to significant, to fairly significant. Respondents indicated that the role of the radio in national cohesion is to educate the audience members, to air more cohesion content, to invite experts to the studios to deliberate more on cohesion matters, and to produce more programmes that will enhance national cohesion.

Most respondents indicated that radio is a source of ideas for national cohesion. 81% of Kenyans consider radio to be creative in innovation of ideas that keeps Kenyans together. This means that radio has a big responsibility in broadcasting ideas that build national cohesion.

The majority of respondents (76%) indicated that national cohesion promotions and campaigns on radio are effective. This augments the media role of education and awareness creation. It is a positive way of spreading peace across the diverse country as well as for uniting the people.

5.3 Attitude and behaviour to national cohesion

Above 92% of respondents indicated that even before receiving any national cohesion content on radio they were already positive about national cohesion. The measure of the positivity varies, though as 35% were fairly positive, 34% were positive and 8% were very positive. This explains the general attitude and behaviour of Kenyans about national cohesion. The reality is that Kenyans want to cohere – stay together, stick together, join together, fit together, come together – unite. Radio has not changed this positive attitude Kenyans have about national cohesion. The research found that 58% of Kenyans have still pretty much the same attitude towards national cohesion even after listening to radio and of the remaining 42%, the majority (90%), indicated that they are more positive towards national cohesion after receiving radio cohesion content.

This study utilised Porter's (2005: 234-236) typology of four media effects. These four elements, meaning, cognitive effect, attitudinal effect, emotional effect, physiological effect and behavioural effect, were studied. As for cognitive effect, 58% of the respondents indicated that radio gave them positive ideas about interacting and uniting with Kenyans. They were more informed decision makers. 19% of the respondents indicated that they experienced attitudinal change as a result of radio cohesion messages. As indicated earlier, 90% of these are positive changes. 10% of the respondents indicated physiological change like preaching peace and unity to neighbours, friends, and other people. On the other hand, 74% of the respondents indicated that radio cohesion messages prompted them to preach peace and unity, 100% of the respondents

actually talked to other people positively about peace and unity over diverse span of time. For instance, 37% of respondents took radio cohesion messages to other Kenyans in a span of three years. The frequency of the actions is diverse, though, but the least that any respondent acted was three times. 55% of the respondents also indicated that their neighbours, associates and/or friends have also taken positive action as a result of radio cohesion content. This suggests that national cohesion information from radio can be used positively to boost peace and unity.

Local/ vernacular radio stations have been accused of fanning ethnic hatred (BBC Policy Report 2008: 3 & NCIC Baseline Survey 2012: 31). This study found out that the majority of Kenyans (65%) indicated that vernacular radio stations are not a hindrance to national cohesion. Interview respondents indicated that many Kenyans do not use or understand the two official languages – English and Kiswahili. It therefore suffices that there should be vernacular/ local language radio stations to downscale this deficiency. Oriare, Ugungu and Orlale (2010: 57) hold that more and more Kenyans are listening to local language radio stations. They observe that about 68% of Kenyans listen to Kiswahili broadcasts. This makes the findings of this research to be reliable and valid.

Likewise, respondents indicated that culture and social backgrounds are not an impediment for gratification of radio content. Well-nigh 77% of respondents indicated that they use radio content and get gratification with or without any cultural or social milieu.

5.4 Need for national cohesion

Interview respondents indicated that Kenyans have a need for national cohesion. About 81% of respondents indicated that radio gratifies their need for radio cohesion content. This is a constructive indication that supports the role of radio in national cohesion. In fact, 82% of

respondents indicated that radio motivates them to cohere with other Kenyans. Around 77% of respondents indicated that the motivation is significant, though the level of significance varies. Then, 43% indicated the level of motivation being very significant, 22% indicated the level being significant, 6% indicated the level being fairly significant and 6% indicated the level being somehow significant.

Accordingly, the need for cohesion is the “push” while the motivation for cohesion is the “trigger” that “pulls” the audience to action, by way of the radio “channel” as explained earlier (Kartz & Lazarsfeld 1955: 189).

5.5 Trust for radio

This study found out that 90% of Kenyans trust radio. The level of trust varies, though, with 37% indicating very significant trust, 23% indicating significant trust, 18% indicating fairly significant trust, and 12% indicating some positive trust.

Oriare, Ugangu and Orlale (2010: 54) view that Kenyan audiences trust the media and that ‘they almost perceive media reports as the gospel truth.’ They claim that although the majority of Kenyans are literate – 85% - the majority of Kenyans are not media literate. This is to suggest that the reason why many Kenyans just trust media reports as the ‘gospel truth’ is because most of them are not media literate.

This research found that a parasocial relationship between the audience and media personalities exists. Almost 56% of the respondents indicated that the innovator of positive national cohesion messages were radio presenters while 81% indicated that they were gratified by those messages. This may be resourceful for the promotion of national cohesion content on radio.

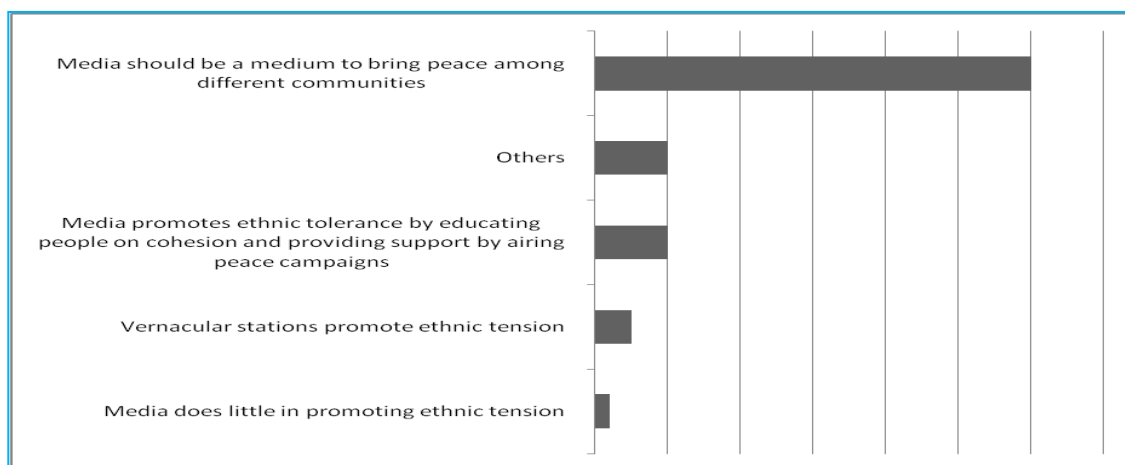
5.6 Radio participation

Oriare, Ugangu and Orlale have suggested that although literacy in Kenya is high (85%), media literacy is very low (2010: 60). UNESCO (website) has suggested that participation of the audience members in radio programmes is an indication of media literacy. This study found out that only 29% of Kenyans participate in radio programmes in terms of interaction, contribution to information and knowledge enhancement. Only about 11% of Kenyans participate in radio programmes to deliberate on national cohesion matters. There is low media literacy in Kenya.

5.7 Radio influence on cohesion matters and conclusion

These findings suggest that radio does not influence audience members on national cohesion but has a role in informing and educating them about it. As indicated by the respondents, radio is resourceful as a platform for innovation and dissemination of ideas on national cohesion. This is well validated by the Figure 5.1 that illustrates people feel the media should bring peace among communities.

Fig 5.1 Role of the media in enhancing ethnic cohesion



Source: NCIC (2012: 30)

CHAPTER SIX

CONCLUSIONS

6.1 Introduction

This Chapter is a wrapping up of the results of this study as well as recommendations, which all come from the work of this project. The discourse of this chapter is solidly grounded on the results of this case study so as to leave no room for unfounded information or unconfirmed data.

6.2 Recommendations

1. This study found out that vernacular/local radio stations do not proliferate nor engender hate speech but are resourceful in filling the deficiency gap where people do not understand or use official languages. It is therefore imperative that these stations be encouraged to grow through government grants, sponsorship and lowering of duties on production equipment as well as license fees.
2. Stakeholders, as stated earlier, should be consistent in production and promotion of national cohesion information through radio. Sporadic crisis management style of radio national cohesion campaign does not work well. All citizens should be aware of their own individual roles of interacting and uniting with all Kenyans. It is an everyday effort and not a periodical effort. It is an all out effort and not a one government commission effort.
3. There should be a tangible policy of employing professional journalists. This will be a breed of experts in the media who will be able to run the media as informed people. Professional journalists can be expedient in the promotion of national cohesion.

4. There is a lot of spill-over from the problematic past. The government, and Kenyans at large, should solve historical injustices, inequities in distribution of resources, corruption and ethical differences. Radio does not create these problems. These problems are already there.
5. Media houses should generate more information and programmes which deliberate on serious broadcast like discussions on national cohesion. Too much entertainment in the air-waves is an indication of media illiteracy. Experts on matters such as national cohesion should be invited to radio programmes to deliberate on issues that enhance a coherent nation.
6. National cohesion matters should start as a backbone or background to a coherent nation. They should be taught in school and studied in universities across the nation. National cohesion is a serious issue in the country. More studies need to be done in order to come up with workable solutions to the problem of national cohesion.

6.3 Ultimate Conclusion

Radio does not influence the attitudes of the masses in national cohesion. Each member of the audience is independent in selection of media channels, content, genre and in gratification of needs. It is a fallacy to assume or claim that all the audience members behave the same when exposed to media content. This study verifies the fact that radio has a role to play in national cohesion, but does not influence attitudes.

Nimer (1966: 1) suggests that the establishment and development of television in Kenya and Uganda had a rationale in the putative function of television as an instrument of national cohesion. Radio came earlier than television. Howbeit, 96% of Kenyans have access to radio and

this makes it the most popular form of mass media. The cardinal roles of radio being informing and educating, it becomes expedient in enriching the people of a nation towards national development. Above this, the majority of Kenyans don't just have access to radio but they exploit a mean of 3.6 hours of its airtime a day. This is an opportunity to produce serious and quality content to reach out to the audiences, without sacrificing their other preferences.

This study found out that Kenyans want to stay together. They have a need to cohere and welcome the idea of promoting national cohesion through the radio. They see this endeavor for unity through the eye of both vernacular and lingua franca that radio can utilize to undemanding success.

One other illustrious finding in this study is that there exist heroic parasocial relationships between radio presenters and their audiences. This places a huge responsibility on the part of the presenters to deliver quality and responsible material to the audiences. Resourceful, it is a position that needs to be employed with professionalism.

This study sought to generate knowledge on the role of radio in national cohesion in Kenya. Each element studied was a brick in the foundation and build-up of knowledge to effectuate a moldable nation. As cohesion is an important matter in the development of a country, there is a need for more research in order to understand how resources can be used to positively develop the country. National cohesion should be institutionalized and promoted from early child development and all the way in basic and tertiary disciplines. National cohesion builds an integral society that is inclusive of all social - ethnic, religious, regional, and, cultural communities of a nation. This study hopes to make a contribution to the development of a strong nation through radio use. There is optimism for a coherent nation.

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APPENDICES

QUESTIONNAIRE

My name is Theophil Kipoma, a Master of Arts in Communication Studies student at the University of Nairobi. I am currently researching the role of radio in national cohesion. I would like your help in doing this by taking a few moments to fill this questionnaire. Information provided will be treated with utmost confidence and will be used exclusively for academic purposes. If you have any question about this, please get in touch with the University of Nairobi via:

School of Journalism and Mass Communication

University of Nairobi

P. O. Box 30197-00100

Tel: +254-020 -318262

Thank you very much for your assistance.

QUESTIONNAIRE: ANNEX 1

Demographics

1. What age bracket are you in?
 - a) Above 50 years
 - b) Between 40 and 49 years
 - c) Between 30 and 39 years
 - d) Between 20 and 29 years
 - e) Below 20 years
2. Sex
 - a) Male
 - b) Female
3. Academic qualification
 - a) University
 - b) College
 - c) Secondary school
 - d) Primary school
 - e) No education
4. Source of income
 - a) Business
 - b) Employment - permanently
 - c) Employment- casually
 - d) Depends on family or other
 - e) Unemployed

QUESTIONNAIRE: ANNEX 2

Questions related with radio usage

1. Do you listen to radio?
 - a) Yes
 - b) No

2. What do you use the radio for?

3. How often do you listen to radio?
 - a) Over 10 hrs per day
 - b) Between 7¹/₂ hrs to 10 hrs a day
 - c) Between 5 hrs and 7 ¹/₂ hrs a day
 - d) Between 2 ¹/₂ hrs and 5 hrs a day
 - e) Below 2 ¹/₂ hrs per day

4. What are your favorite programmes?
 - a) News
 - b) Performance drama
 - c) Music
 - d) Features
 - e) No preference

5. Do you consider radio to be a good source of information for cohesion?
 - a) Yes
 - b) No

6. When is the first time you heard any message about national cohesion on radio?
- a) Over 10 years ago
 - b) Between 5 and 10 years ago
 - c) Between 2¹/₂ to 5 years ago
 - d) About 1 year ago
 - e) Less than 1 year ago
7. Did you like the message?
- a) Yes
 - b) No

Why did you like/ dislike the message?

8. Did it satisfy cohesion information needs?
- a) Yes
 - b) No
9. Who was the originator of the message
- a) Radio presenter
 - b) Program guest
 - c) News makers
 - d) Program personalities
 - e) Audience member/s

10. How significantly is radio serving its role of keeping Kenyans together?
- a) Very significantly
 - b) Significantly
 - c) Fairly significantly
 - d) Very little significance
 - e) Insignificantly
11. Do messages of national cohesion on radio give you ideas of uniting with others?
- a) Yes
 - b) No
12. Do these messages motivate you to unite with other Kenyans?
- a) Yes
 - b) No
13. How significant are these messages in motivating you to unite with Kenyans?
- a) Very significant
 - b) Significant
 - c) Fairly significant
 - d) Somehow significant
 - e) Very little significance
14. What was your general attitude towards national cohesion before you received any radio messages on cohesion?
- a) Very positive
 - b) Positive
 - c) Fairly positive
 - d) Negative
 - e) Very negative

15. Has radio changed your attitude towards national cohesion?

- a) Yes
- b) No

Please explain your answer

16. What type of effect does cohesion messages have on you?

- a) Cognitive
- b) Attitudinal
- c) Emotional
- d) Physiological
- e) Behavioral

17. Is there any moment that radio message on national cohesion prompted you to take action, say like telling someone to stop dividing the people?

- a) Yes
- b) No

18. How often have you acted on radio messages concerning national cohesion?

- a) More than 10 times
- b) Between 7 and 10 times
- c) Between 5 and 7 times
- d) Between 3 and 5 times
- e) Less than 3 times

19. These actions were in what period of time?

- a) In a span of ten years
- b) In a span of between 7 and 10 years
- c) In a span of between 5 and 7 years
- d) In a span of between 2 and 5 years
- e) In a span of less than 3 years

20. Do you know of any other people who have done the same? (acted on cohesion messages)?
- a) Yes. How many people?
 - b) No
21. How much do you trust radio messages?
- a) Very significantly
 - b) Significantly
 - c) Fairly significantly
 - d) Very little significance
 - e) Insignificantly
22. Do you participate in radio programs?
- a) Yes
 - b) No
23. Do you think local/ vernacular (language) stations are a hindrance to cohesion?
- a) Yes
 - b) No
24. Does your culture and social background affect your taste of radio content?
- a) Yes
 - b) No
25. Do you think the promotion of national cohesion on radio is effective?
- a) Yes
 - b) No

INTERVIEW GUIDE

1. Do you think radio messages influence the audiences?

2. Do you think Kenyans know where and how to report a breach of media ethics?

3. Do you think the Kenyan radio audience is media literate?

4. Do you think there is diversity between an urban radio audience and a rural radio audience?

5. Do you think that Kenyan radio acts responsibly? What are the reasons for your observation?

6. What do you think of radio content?

7. Do you think politicians in Kenya are using the media well?

8. What is the role of radio on national cohesion?

9. How effective is the government media campaign on national cohesion?

10. How, do you think, radio broadcast can contribute to national cohesion?

11. Are there enough cohesion messages on radio to motivate Kenyans to live as a coherent nation?

12. What factors do you think influence behavior of Kenyans towards national cohesion?

13. What is the general attitude of Kenyans towards national cohesion since independence?

14. Do you think the employment of professional journalists will have a significant impact on the role of media in national developmental matters like cohesion?

15. Who do you think are the main stakeholders in the promotion of national cohesion?

