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**THE ROLE OF TELEVISION IN PROMOTING POPULAR CULTURE
AMONG THE YOUTH**

**CASE STUDY: JOMO KENYATTA UNIVERSITY OF AGRICULTURE
AND TECHNOLOGY (JKUAT) AND TANGAZA COLLEGE**

Supervisor

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A Thesis Submitted in Partial Fulfillment of the Requirements for the Bachelor of
Arts Degree in Social Communication

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DEDICATION

I dedicate this work to my beloved family for being the driving force in all my academic endeavors.

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I would like to thank Almighty God for this opportunity of invaluable growth. My sincere appreciation goes to my beloved mum Alice Nginyo, my friends Enkemann, Werner, Rolf's family, Azizah, Fridah and Sitilitha for their immense support.

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Above all, I would like to say "Thank you" to all who have supported me throughout this experience.

May God bless you all!

STUDENTS DECLARATION

I, the undersigned, declare that this thesis is my original work achieved through my personal reading, scientific research method and critical reflection. It is submitted in partial fulfillment of the requirements for the Degree of Bachelor of Arts in Social Communication. It has never been submitted to any other college or university for academic credit. All sources have been cited in full and acknowledged.

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ABBREVIATIONS

CCK Communication Council of Kenya

FAFA Festival for African Fashion Arts

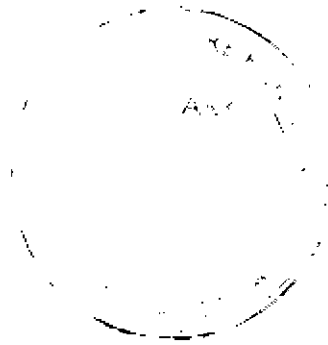


TABLE OF CONTENTS

Title page.....	i
Dedication.....	ii
Acknowledgements.....	iii
Student's declaration.....	iv
Abbreviations.....	v
GENERAL INTRODUCTION.....	1
Background of thesis.....	1
Motivation.....	3
Case study.....	3
Statement of the problem.....	4
Objectives of the study.....	5
Hypothesis.....	5
Structure of thesis.....	6
Definitions of terms.....	6
Limitations of study.....	8
CHAPTER ONE.....	9
Introduction.....	9
Youth in a contemporary world.....	9
1.1 Television and socialization.....	10
1.2 The role of television in promoting popular culture among the youth.....	14

1.2.1 Popular music.....	15
1.2.2 Dressing and fashion.....	19
1.2.3 Foods.....	22
1.2.4 Language.....	22
1.3 African culture.....	23
1.4 Cultural impact of popular culture among the youth.....	25
Conclusion.....	26
 CHAPTER TWO.....	 29
Introduction.....	29
1.0 Qualitative research.....	29
2.1 Data analysis.....	30
2.2 Communication theories.....	53
2.2.1 Cultivation theory.....	53
2.2.2 Socialization theory.....	53
Conclusion.....	54
 CHAPTER THREE.....	 55
Introduction.....	55
2.0 Treatment of the project.....	55
3.1 Title of the documentary.....	55
3.2 Communication objectives of the communication strategy.....	56
3.3 Target audience.....	56

3.4 Relevance of the communication strategy.....	56
3.5 Expected impact from the communication strategy.....	57
3.6 Medium of communication to be used.....	58
3.7 Strong points about the communication strategy.....	58
3.8 Weak points of the communication strategy.....	59
3.9 Program layout.....	59
4.0 Program/documentary's transcription.....	63
4.0.1 First session, introduction and music.....	63
4.0.2 Second session on fashion.....	65
4.0.3 Third session on food.....	66
4.1 Budget.....	68
4.2 Sourcing funds.....	69
Conclusion.....	70
 GENERAL CONCLUSION.....	 71
Introduction.....	71
Conclusion.....	72
4.3 Ethical issues.....	73
Recommendation.....	73
References.....	75
Appendices.....	76

General Introduction

BACKGROUND OF THESIS

In a world where technology is taking toll in every society, different cultures are easily spread from one continent to another. Integration of certain cultures has become a daily occurrence and it is affecting everyone and especially the youth. Assimilation of these dominant cultures especially the Western cultures has eroded the importance and the values of our own cultures in the African setting. This culture is mostly incorporated among the youth, hence leading to the increase of the popular culture. Western culture is dominating the television industry, and the most intriguing truth is that most of the programs in the television target the youth.

The youth are a big business and everyone coming up with programs is struggling to get the attention of the youth. Hence in this paper, my major concern is to not only look at television as a communication tool but looking keenly at the content in it, the messages disseminated through television.

The youth cling together and are tied by the same commonalities. They perceive themselves as belonging to one culture, popular culture. "Popular culture is the culture of our lives, it is the things we do, the things we like, the things we believe in and the things we learn especially from media, in this regard, the television. It gives us identity as to who we are."(Shirley Fedorak, 2009).

Popular culture is a contemporary trend that is gradually growing and its effect is here with us. Television is promoting popular culture in many different kinds and forms through the programs. These programs vary in their categories and they hold great significance in promoting popular culture. Popular culture in this research work is highlighted in four major elements namely music, fashion, foods and language. Music has dominated youths' space and life, and they have devoted themselves to listening, watching and dancing to the styles they see on television. Most of the kinds of music that we see in local mainstream television stations in Kenya are not local but from the West. They have different messages from a different context and which are not coherent with the African context.

Hence the Kenyan youths in their search for identity, they end up aping the musical content from the West, dancing styles and even the language used in the music videos mostly 'slang language or American accent.

In fashion, the youth spends lots of money purchasing flamboyant fashions clothes they see on television. In the music videos and fashion shows showcased in television, they have youths as participants. They have skimpy outfits which are indecent and not fit in the African context.

Television has also promoted Western foods like chips, hamburgers, pizzas and a variety of junk food. The medium has programs whereby youths in different contexts meet at their 'known joints', and they cling together.

In terms of language, the use of slang language especially 'sheng', a mixer of two or more languages and the end product is the informal language or slang, is highly used by the youth. Youths use slang language for various reasons, one being that they like disconnecting unwanted persons in their 'private' talks. Some of these persons may be parents, lecturers or any superior person that is not needed to comprehend whatever the youth talk about.

Television is a socializing agent. It has more subtle and indirect effect that is affected on the audience through more exposure. By this it shapes our opinion and perception of things hence leading us to forming certain attitudes and ultimately cultures.

MOTIVATION

In the course, 'culture and society,' one of the definitions we gave for culture, "a way of life that an individual has been socialized into." Hence culture is one of the most crucial aspects in human life, it projects who we are. Thus my motivation is drawn by the things the youth assimilate from television and they make them part of their lives. I also draw my motivation from participant observation, whereby the youth cling together and are tied by same commonalities, in search for their identity. Hence with this background I embark on writing about the role of television in promoting popular culture among the youth.

CASE STUDY

The case study for this research work is Tangaza College and Jomo Kenyatta University of Agriculture and Technology (JKUAT).

Questionnaires will be distributed in these two learning institutions. The choice for these institutions is because the research targets youths. Hence the target audience is the youth in the ages of 18-24.

Statement of the problem

The African culture and values are fading in the society and among our youth. The media capitalize very much on the programs that have content that the youth can identify with and this is posing a great threat in the African setting. This is because due to the medium disseminating a lot of contents based on Western, too much exposure to the programs has resulted to the youths being faced with the challenge of finding and understanding themselves. They are caught up by the popular culture hence find refuge in it and form a social identity. Hence the youth lose their identity because they live in a media society where most programs especially local ones ape western culture.

Popular culture has been promoted by television through components that entrench our sphere. These components like music have captured the youth's desire for identity. For instance most of the music produced is directed to the youth and dozens of young artists attract a large following of their fellow youth.

Most of the music featured in the Kenyan television stations is mainly from the West hence their values and ideologies are based in their context, hence not coherent with the African culture. The Kenyan youth has therefore lost touch with their African culture. African attire like 'Kitenge' is regarded by many youths as lack of style and taste or 'kishamba', meaning backward. The music has not received much of the attention either.

Thus for the young musicians who want to attract the youth to their music, they simulate the Western style of music in their songs.

Language has been in the list whereby many youths do not want to associate themselves with their vernacular language. If one is highly indulging in their language, he or she is regarded by others as 'backward' or in their slang language.

Therefore there is a big problem because the media especially television is relentlessly propagating for Western content so as to maintain the youth in their target audience.

Objectives of the study

- a) To examine the role of television in socializing the youths through popular culture.
- b) To examine the influence of popular culture among the youth.

Hypothesis

- a) Youth find their identity in popular culture.
- b) Youth fall in trap of popular culture
- c) Television is a socializing agent
- d) Television promotes popular culture among the youth
- e) Kenyan youth have lost touch with their African culture

Structure of the project

Chapter 1 focuses on youth in a contemporary world. Television and socialization. The role television plays in promoting popular culture through music, dressing, language and food.

Then the cultural impact of popular culture among the youth in the relation to the media content will be looked into. There is the review of literature related to the topic. This chapter will end by a conclusion.

Chapter 2 is the methodology of research used, qualitative and quantitative. An interpretation of the research findings takes place in relation to the communication theories.

Chapter 3 emphasizes on the communication framework to be adopted. Validation of the communication framework complying with the findings will be featured on this chapter.

A general conclusion comes at the end of this research work highlighting the crucial observations obtained from the research done.

Definitions of Terms

a) Popular culture: is the culture and knowledge passed on through magazines, radio, television and internet

b) Youth: According to the United Nations statistics, youth is a person between 15 and 24 years.

The definition was made during the preparations for the International Youth Year in 1985 and endorsed by the General Assembly. Thus all United Nations statistics on youth are based on this definition.

According to Collins dictionary, the term youth means the quality or condition of being young, immature or inexperienced or young people collectively.

Thus in this research the term youth denotes young people of ages between 18-24 years.

c) Television: A communication tool that provides both audio and visual elements. But in my case, I am keenly going to look at the medium's message and content.

d) Sub cultures: A group within a society that sets itself apart by means of unique beliefs of behavior. Cultures that emerged where they exist in effective interaction with one another, a number of actors with similar problems of adjustment for whom no effective solution as yet exist for a common share (Michael Brake, youth culture page 24).

e) Identity: The distinct personal of an individual regarded as an entity.

f) Program: It is a clearly defined and labeled fragment of television's output.

g) Slang language: A set of informal expressions, coined words and phrase and standard vocabulary term used in new ways.

h) Socialization: According to (Bambi, *Language socialization across culture*, page 2) socialization is the role assigned to the individual in the process of becoming a member of society where individuals internalize the values of society including those relating to personality and role behavior.

Limitations of Study

Popular culture is mostly reckoned as a culture cultivated in the West only but the truth of the matter is that the culture has penetrated in our African context and the Kenyan society is not left out. Therefore due to the oblivion, not much about the popular culture has been tackled or written here in Kenya. There are insufficient materials/ books.

CHAPTER ONE

INTRODUCTION

In this chapter, various topics which expound more on the topic will be comprehensively explained from critical observations and readings from various books which have content in relation to the research work. Thus at the end of this chapter, one will be able to understand clearly the connection between popular culture and the youth, and the impact of television in promoting popular culture among the youth.

1.0 YOUTH IN A CONTEMPORARY WORLD

Youth refers to people within a particular age who are neither immature children nor fully fledged adults¹. The youth in this research paper apply for individuals of the ages 19-24 years. At this age the youth are facing identity crisis hence they tend to want to learn more about themselves. Thus in their quest for acquisition of knowledge about themselves, they end up listening and taking any information they come across with less efforts of scrutiny or critical thinking. The youth normally tend to grasp whatever is thrown to them by anyone².

The youth are full of energy, potential and beauty hence they always want to expend such on looking good and entertaining themselves. Hence in a contemporary world whereby there is a lot taking place and with new inventions and changes for instance technology, fashion, lifestyles and cultures, the youth are therefore more lost like in a whirlwind.

¹ D. Laughey, *Music and Youth Culture*, 5

² J. Pikunas, *Psychology of Human Development*, 25

Through technology, the youth are on high spirits to keep up with the emerging technologies, fashion, foods and lifestyles. Hence their social lives become complex. In the contemporary world, modernization has become a force to reckon with³.

Modernization has therefore heavily affected the youth who have to find their way in a rapidly changing world. In response to modernization, every social institution changed. Some like culture were adversely affected while other like business corporations prospered⁴.

Many cultures have been incorporated with others and some in the mixing lose their identity completely. African cultural way of life has been greatly threatened by the Western culture, perceived to be the dominating culture. The media has propagated this change to a great extent. Hence the adversely affected members of the society are the youths. Television has been on the forefront in bridging the gap between and among diverse cultures in the world. Due to its visual and audio elements it has adversely continued to enlighten and create awareness in societies about certain activities and events happening in other societies in the diasporas.

1.1 Television and socialization

Electronic media began developing their current influence over the youth in the 1950's which saw the birth of Rock and Roll in the United States of America⁵.

³ J. Schultze, *Dancing in the Dark: Youth, popular culture and the electronic media*, 15

⁴ J. Schultze, *Dancing in the Dark: Youth, popular culture and the electronic media*, 16

⁵ J. Schultze, *Dancing in the Dark: Youth, Popular Culture and the electronic Media*, 49

Television has a higher advantage as compared to other mediums of communication for instance radio because it has the audio and visual effects, hence becoming more appealing to people and especially the youth since its inception.

Today television is not only a communication tool but it is also adversely shaping people's lives. This is through the programs therein as well as the shows, adorned celebrities and the whole world of popular entertainment which is dominating much of television space.

Television has contributed so much to the aspect of socialization among the youths. Socialization refers to the processes whereby individuals are taught behavior patterns, value⁶. The role assigned to the individual in the process of becoming a member of society where individuals internalize the values of society including those relating to personality and role behavior⁷. Socialization theory focuses on maximal media socialization influence, and the effects of socialization are strong especially on frequent viewers. Socialization therefore promotes social interaction and integration of different cultures by any given group of people. Hence in the midst of distinctive cultures, the youth look for an alternative culture which can accommodate them irrespective of their distinct cultural and ethnic backgrounds.

Mass communication has become a great equalizer that puts youth in the same cultural arena regardless of their individual personalities or social backgrounds⁸. They resolve to the culture in search of their own identity.

⁶ E. Joan, et al, *Hand book of socialization: Theory and research*, 2007

⁷ J. Schultze, *Dancing in the Dark: Youth, popular culture and the Electronic Media*, 49

The media particularly television, are extremely important socializing agents for national and cultural socialization⁹. Television has taken up the role of being a teacher to the youth or an agent of socialization. It is a powerful socializing agent which relentlessly ensures that they provide what the youth want. John Storey regard television in simple precise terms as...the 'super peer'.

Television has generated numerous programs targeted to the youth which include sports, news, drama and entertainment.

Television does not 'cause' identifiable effects in individuals, it does, however, work ideologically to promote and prefer certain meanings of the world, to circulate some meanings rather than others¹⁰.

Though some scholars argue that television has subtle effect, it's magnitude is big in the way they impose many programs that have similar messages hence creating more and more awareness and through identifying with the things shown by the medium, the youth assimilate them and hence more interaction with the medium.

Globalization has also contributed greatly to the formation and spread of popular culture among the youth, through the media. Due to globalization, communication systems send messages and any information across the world in seconds.

Hence handling of one culture to the other is very fast.

⁸ R. Jackson, *A cognitive Psychology of Mass Communication*, 36

⁹ S. Fedorak, *Pop Culture: The culture of our everyday life*, 2009

Hence media and in particular television fight for the youth's attention to become 'media products' and in search of their (youth) identity they are able to consume more and more products and services. Media products refer to the audience, this implies that for advertisers to advertise their products in a certain television station they ensure that the station has a considerable number of audiences that are targeted for their products. Thus, the station provides good programs that attract many audiences and in that case, the audiences become media products. The youth are a big business and everyone is struggling for their attention¹¹. The programs that are brought on television especially mainstream, they are entirely targeted for the youth.

The messages and the contents disseminated from these programs are entirely meant to entertain the youth and no wonder television embraced the infotainment approach.

The quality of television output has been diluted as stations relentlessly pursue "populism and ratings" focusing on superficial and popular¹². Television lays a strong platform for socialization. As mentioned earlier that the messages disseminated provide entertainment for the youth, still these programs have 'youth celebrities that other youths relate with in terms of age, tastes and styles. In Kenya, most of the programs are youth oriented.

For instance stand up comedies or sitcoms like Big Bang Theory, Why I married your mother, Changing Times (local production) among others, they have a big following of the youths. Where I stay (hostel) many students have bought series of these programs.

¹¹ J. Storey, *cultural Theory and Popular Culture*, 2006

¹² J. Storey, *Cultural Theory and Popular Culture*, 2006

- They can identify with other youths in any part of the world.

Most of these programs originate from the West hence the ideologies consumed by our Kenyan youths are nothing to do with our African culture or way of life, they emulate the Western culture.

Last year in December I was perplexed to watch a program called 'Socialite,' on Kenya Television Network (K.T.N.) which focused on movies from the West and the program was promoting American actors. The movie that they featured was entirely full of sexual activities, hanging out in the drinking spree, vulgar language and violence. The actors were youth of ages 23 to 25. Hence television has promoted the youth culture around the world and Kenya is no exception. Today youth identities and consciousness are constructed in interaction with the media¹³

1.2 THE ROLE TELEVISION PLAYS IN PROMOTING POPULAR CULTURE AMONG THE YOUTH

Popular culture is the culture of our everyday lives which is present in all human groups and it is more than entertainment. Popular culture is the whole way of life¹⁴. Popular culture started in the United States of America and it reached the diasporas through the media especially television which started its operations in the 1950s.

The youth have found refuge in the culture because of the elements like identity, interaction and the subcultures that they find a common goal.

¹³ H. Mackay, *Culture, media identities*, 238

¹⁴ C. Freccero, *Popular Culture an Introduction*, 1999

They perceive popular culture as a unifying culture amongst themselves. Popular music, dressing styles, foods, and language are major constituents of popular culture.

Hence the research will keenly look into the penetration and promotion of popular culture by television among the Kenyan youths through the above mentioned constituents.

1.2.1 POPULAR MUSIC

Music appeals to the youth more than other leisure activities because it is passive and also because they can easily find a genre with which they can identify with. Music is the most spread and highest form of artifact of popular culture. Many youth love music.

Most perceive it as a way of expressing their feelings, tastes, values and their talents. Music and youth are usually deemed to hold a special relationship with each other¹⁵. They claim to gain commonness through music. The greatest gain the youth talk of in music is identity.

Hence dozens of music records have been produced and they all target the youth with messages of money, sex, love, violence, lavish lifestyles and fashion styles. Music is delivered and sold to youth audiences and young people, who are fans of one genre or another¹⁶. All these music to a greater percentage comes from the West. For instance R n Bs, Blues, Ragga, Rock and Reggae, most have messages from different contexts.

¹⁵ D. Laughey, *Music and Youth Culture*, 1

¹⁶ D. Laughey, *Music and Youth Culture*, 1

Though we have musicians here in Kenya who produces good music, the youth do not relate with them especially those who have not emulated the Western style of music. Thus our Kenyan youth have found refuge and identity in the Western music.

Television here in Kenya has therefore greatly embarked on providing our youths with Western music. At 5pm every day, each television station showcases these music videos through programs that they have put in place. K.T.N from 5pm there brings 'Straight up' program which takes a whole hour. They show music videos from the West as well as the latest movies.

Though they have a day for local music, the rest of the days are dominated by Western music. The same case with Nation television, N.T.V. at 5pm they have the 'BEAT'. They also have the same trend. Hence the mainstream media have highly propagated popular culture through music. This promotes their viewership.

Music and youth are therefore deemed to hold a special relationship with each other. Thus due to this, there is a lot of interaction between youths and television. As Dan Laughey states that..."though not every young person is a music follower," he continues to state that..."music retains a social and cultural force of identification and presentation in nearly all young peoples' lives."

Most or all these music videos do not contain any guiding messages from the most crucial members of the society in the lives of youths like parents, pastors or the elderly. Instead celebrities are the characters that the youth identify themselves with.

When television realizes that a certain artist produces a hitting song that tops the charts hence attracting many youths, it capitalizes in elevating the life profile of that artist till he or she is perceived as celebrity by the youth. This is a strong setback since most of these so called 'celebrities' do not impart any value to the youths through their music.

According to Daniel Boorstin celebrity personalities are celebrated not for achievement but for 'well-knownness.' For instance local artists like Nonini whose songs are vulgar and most of them do not contain any content of value or guidance to the youth. To impart change on the youth, such celebrities can be useful because the youths identify with themselves.

Sub cultures have been formed as a result of popular music. Due to assimilation of music from other cultures, the youth have therefore taken up the cultures of those people whose music they emulate. For instance the Reggae fans are widely increasing in numbers. As a result they become Rastafarians. They grow long dreadlocks, sniff bhang and they wear baggy clothing. For instance 'ukoo fulani' a reggae music group of young men. With this, they have lost their African way of life and emulated the Jamaican way of life.

The other genre of music is Rock. Rock fans also have their own identity, they wear black clothing, black make up and above all they are not social with other members of their society except their own rock members. Their lives are complex.

Hip hop is a widely spread genre of music whose components involve drugs abuse, violence, money and sex. They too have their own way of dressing.

They wear sagging trousers for men; young girls wear skimpy dresses which leave them almost nude. Their language is vulgar and generally their morals are rotten.

Here in Kenya they have assimilated their own Kiswahili hip hop style known as 'genge,' and they have a big following of young people. Hence these youth end up forming subcultures based on their identification styles of life, popular culture. Television especially mainstream, has therefore to a greater extent facilitated in molding subcultures among our Kenyan youths. Each type of music has its own fans who may, to varying degrees, take their identity from it hence forming subcultures¹⁷.

Big media corporate have invested greatly on all these music. For instance Music Television, MTV, which is the number music videos distributor and also highly promoting music through music sponsorships for the established musicians and young upcoming ones.

Local television have also followed the trend by coming up with programs which promote Western music in our context. For example Tusker Project Fame, they target the youth. The content they advocate for is Western. The first two seasons of the project, they were strictly training the young aspiring artists using music from the West. This is very ironical instead of promoting our own culture through music and encouraging the youth, they instead took positions to promote a culture that does not have anything to do with our own.

As a result the youth believe that Western music is good and interesting. Hence they shun our cultural music which contains guidelines based on our own cultural trends and guidance.

¹⁷ S. Fedorak, *Pop culture: The culture of our everyday lives*, 4

Hence they end up forming their own cultural setups based on a complex culture that they do not comprehend. Music retains a social and cultural force of identification and presentation in nearly all young people¹⁸.

1.2.2 DRESSING AND FASHION

Television has also promoted popular culture through dressing and fashion styles. In the United States, clothing is commonly used to indicate affiliation with a group¹⁹. As stated earlier, youths are full of energy and beauty.

In the consumerism world castigated by the media, the ideologies of making the youth feel discontent with the way they look is highly propagated²⁰. Thus the youth spend endless time on making themselves look good and be up to date with the latest fashions. This gives them a sense of identity.

Fashion and dress have a complex relationship to identity; clothes we wear can be expressive of identity telling others something about our class, status²¹. Due to this, many fashion agencies and companies have greatly produced all kinds of dressing styles that is also targeted to the youth. They have put a lot of efforts creating awareness. They use television as a platform for advocating their products or services. As expected, local mainstream television stations have programs which showcase different sophisticated fashion styles, using youth models. On K.T.N, they have shows like American Top Model, Cinema Nouveau among others.

¹⁸ D. Laughey, *Music and Youth culture*, 4

¹⁹ A. Cunningham et al, *Dress and Popular Culture*, 46

²⁰ J. Schultze, *Dancing in the Dark: Youth, Popular Culture and Electronic Media*, 1

²¹ J. Entwistle, *The fashioned body: Fashion, dress and modern social Theory*, 112

These programs have international celebrities adorned with lavish dressing styles. The clothing they have is skimpy, showing half of their bodies. This is in contrary to the African culture.

Hence when our youths who are vulnerable and in the search for their identity, they fall prey to such fashion styles. Sometimes walking in the streets of Nairobi I wonder what our society has become and will be in decades to come. Young people dressing in manner that speaks of another context and not our own. Most youths do not like using the African attires regarding it in their slang language as 'ushamba', backward. Hence since they do not want to relate with the 'ushamba' style they end up messing more by assimilating Western dressing styles. This is a big threat to our culture.

On Citizen Television, this year they had a program featuring 'fashion show.' This show encouraged the youths both young men and women to showcase their finesse in dressing. The images that were projected were nothing to do with the African outfit. Ninety percent was from the West and Asia. Last year in the month of November, a K.T.N news anchor had dressed a 'kitenge' dress while anchoring during the 7pm news. We were seven youths in the house and it perplexed me how everybody complained about the way she was dressed. The dress was beautiful and it accentuated her body, but they termed it as 'kishamba style', some vowed to text K.T.N and demand for a change. Eventually we ended up changing the channel. That was a clear indication of how Kenyan youth have lost touch with their African wear.

Music videos have greatly affected the dressing styles among the youth. Since most of the songs are written and sang by their fellow youths, they copy everything they see on the videos. Dressing styles especially young men is wanting. They put on sagging baggy jeans which leave them showing their bodies. They pierce their ears, treat their hair like women.

Hence due to this impetuous change they are rebellious and become deaf ears to any members who try to guide or warn them.

For the young ladies, they put on hipsters which are tight jeans, skimpy skirts and dresses, small tops which leave their stomachs showing. They pierce almost every part of their bodies. They shave and plait weird styles that do not complement their beautiful African look/beauty.

The latest hair style that is widely spreading among young men and women is 'Mohawk.' This entails shaving hair on the left and right side and leaving long hair at the middle of the head. As illustrated by a photo in appendix 4²².

Another element of style is based on shoes. Most of the locally made shoes are not widely used especially in urban centers like Nairobi. This applies to young women who by default they want to have high heeled, flat shoes that they watch on television. Most of them emulate celebrities, especially those in abroad, who walk on high heeled shoes while performing and thus the adventurous youths copy the style. For instance the latest shoes on demand among the youth are the 'gladiators.' Gladiators have very high heels as illustrated by a photo in appendix 5.

Television has increased cultural awareness by bringing the ideals and patterns of behavior of other cultures into our homes²³.

²² <http://www.Google> image results

²³ S. Fedorak, *Pop Culture: The culture of our everyday lives*, 28

Thus this assimilation has taken toll on our youths due to their nudge for identity and to fit in the contemporary trends. Television does not tell them otherwise; instead it capitalizes on their (youth) weaknesses and desires.

With the help of television, multinationals companies have also invested a lot targeting the youth for their goods and services. Hence as mentioned earlier, the youths are big business.

1.2.3 FOODS

Food is another key factor that brings the youth together. They have same tastes when it comes to foods especially junk food promoted by fast foods like McDonalds. McDonalds started in the United States of America, California, in 1940. Thus the desire for our indigenous foods is no longer there. Food junky spots are almost everywhere, this also promotes consumerism.

In Nairobi there are many joints which have Western cuisines as well as Asian like Chinese restaurants among others. The youth fill these places since they want to be identified with a certain class of people who live such lives. This threatens our African well being and hence they get subjected to weird diseases since their African beings/bodies are not meant for such light and highly processed foods.

1.2.4 LANGUAGE

Slang language commonly known as 'sheng' in Kenya is another inseparable component of popular culture among many Kenyan youths. 'Sheng' is contextual meaning it varies in different areas of one same region. This appeals to the youth as it is the language they use to communicate amongst themselves.

Slang is an identifier and as a means of speaking of matters not always known to outsiders²⁴. Slang among the youth tends to keep the older generation at bay. This gives the youth the audacity to practise what they see their own perceived celebrities do. Local and international musicians are aware of this hence they deliberately look for interesting catch words to use in their songs and music videos.

Thus this gives the youth a reason to want to listen more to the music to learn more new words that they can identify themselves with. Sheng eliminates any other essential member of the society since they cannot comprehend the communication. Other than sheng, youths have shown keen interest in emulating the Black American way of talking, in the local slang known as 'twenging.' For instance 'aight' meaning alright, 'chill' meaning calm down or be cool, 'holla' meaning talk and 'diss' meaning disrespect among others. This shows how they are disinterested in the African communication style which is diverse. The media in their plea to giving gratification to its audience, it has encouraged locally produced programs whereby youths talk like Black American. This highly promotes slang language since the youth actors are role models to other many youths in the society. One of the examples is 'Changing Times' a K.T.N production.

1.3 AFRICAN CULTURE

In the traditional African context, music was one of the aspects that brought the people of the same community together. Music graced every ceremony. Music brought everyone together from any class, age and gender.

²⁴G. Falk et al, *Youth culture and generation gap*, 211

Music like 'Mwangeka,' in the Taita community appeased the ancestor, hence it was also connecting the whole community from the living, ancestors and the yet to be born. Hence music strengthened the community's ties by bringing everyone to participate in the community's celebrations.

The music that we have today is not value oriented; its messages are full of violence and love. The kind of love is expressed in sexual ways, hence leading to promiscuity among the youth.

Fashion in the African context was highly articulated. People wore decent and respectable clothes. Some of these attires are regarded as 'backward,' but they showed respect to community members especially the elderly. Hence the morals of the community were not rotten. Nowadays, the youth wear baggy, short and skimpy cloths that show almost every part of their bodies.

Traditional foods have nutritional value and therefore this led to long life. Most of the foods were eating raw and they did not cause any harm to the people because there were treating herbs available. This is not the case today, there are many diseases caused by the food people eat. This is because they are processed foods or the ways of preserving them like refrigerating, are sometimes harmful.

The language in the African culture was respectable. Everybody addressed their fellow community members in the most respectable and decent way. This is not the case, there is too much use of vulgar language, and this has lowered the level of respect.

Hence as times are changing and technology is highly taking course in the contemporary world, African culture and heritage is dying gradually since other global cultures are dominating. One aspect in the African community that is rapidly dying is the gatherings of people of the same community to celebrate certain occasions.

Everybody including the youth was required to assemble and celebrate. This is not the case today; instead the youth assemble with fellow peers at their own designated areas like clubs.

1.4 CULTURAL IMPACT OF POPULAR CULTURE AMONG THE YOUTH

Western culture has dominated our television industry to a greater extent. Hence with all these models of identification whose values are not coherent to our African cultures, our youth lose their cultural value that defines them since they ape the Western culture through the above elaborated components of popular culture. Television is much more than entertainment, it also serves as a forum for expressing our values, ideals and cultural mores²⁵. Television has become an integral component of our society. It is as influential and powerful as other social units like peers, family, schools and even churches. Popular culture has been entrenched among our youths and the effect is therefore here with us.

The youths no longer depend on their parents for guidance in their jungle of identity crisis. In fact through language as stated above, the older generation has been shunned by the youth. The assimilation of other diverse cultures especially Western is on the rise among the Kenyan youth and formation of sub cultures is rapidly spreading.

²⁵ S. Fedorak, *Anthropology matters*, 192

It is the nature of youths to be different from other generations hence television capitalizes so much on heightening that sense of distinctiveness. With the realization, the youth turn to the medium for search of identity and not their parents, elders, grandmothers or pastors, the perceived important people in the lives of the youth, in the African set up.

Through sharing their experiences on the new fashion trends, popular music, new texts of slang language and the sumptuous types of foods, formation of popular culture is heightened.

- The youths hence bond and perceive popular culture to be the source of identity.

CONCLUSION

Kenyan youths just like other youths in the entire world, are the growth points of any given society and future leaders. Therefore the progress of a society depends upon the utilization of their potential. Without television and other forms of communication, there would not be popular culture because there would be no bridging of cultures from all over the world to diverse groups of people and especially the youth.

- Television is a cultural product that cuts across age, localities and so on²⁶. Therefore the medium will not halt its operations of disseminating messages from other cultures. In fact it is bringing change and creating awareness on new technological and cultural trend. It ensures that it's the first to let people know.

²⁶ S. Fedorak, *Anthropology matters*, 192

Popular culture is here with our Kenyan youth and they have found refuge in it. They have gained complex ideas about other cultures which are not in line with our own African culture.

They are lost and they need to be redirected. Since the youth trust television so much and everything it brings across, then our social mentors like parents and the elderly should use the same medium in the plea to regain the guidance and the control of the youth. In a metaphorical sense, to supposedly regain cure from the disease itself.

Though the medium can pose the challenge of weakening or obscuring over the conservative values as they perceive them, the use of the adored celebrities by the youth through their music, fashion and lifestyle can be an appealing approach.

A viable approach is required to be able to save the youth who in their search for their destiny have taken the complex root and therefore the Kenyan society should rise to the challenge and offer a workable solution.

Popular culture has even weakened the interpersonal communication among the youth which is reflective. This is because in their realization, the youths have formed groups in which they perceive belongingness. Therefore the structures of popular culture are strong and they cannot be broken because the media highly propagates for its components and it therefore plays a role in how people think about themselves and the world around them.

As television has promoted popular culture, it can then be used to instill guidance and reflection among the youth.

The programs in most of the mainstream television stations in Kenya are packed with Western content that does not reflect the African way of life in any way, in fact in some contents, it ambushes our own culture as primitive and backward. Therefore the stakeholders in the television industry should mind about the morality of the programs and not assume because of the financial gain. Television reflects society hence it should be in the forefront in instilling the importance of our own culture and not the Western or other cultures in the world that do not fit in our way of life.

Television should focus on the content and the realities of the society they operate in. The social mentors should indulge themselves in forum which will help them in identifying the cause of the ~~story~~ of youths in popular culture.

CHAPTER TWO

INTRODUCTION

This chapter provides the analysis and the interpretation of the data that was obtained from the field. The analysis is steered by the stipulated hypotheses of this project. The methods of research applied were quantitative and qualitative. The target audiences were the youth between the ages of 18-24. The quantitative part of the research started with the drafting of the questionnaires. Pertinent questions were formulated, both open-ended and close-ended questions to get specific answers and opinions of the youths. The data obtained in the questionnaires has been analyzed through the statistical package of social sciences (SPSS). The questionnaires were distributed in Jomo Kenyatta University of Technology (JKUAT), Karen campus and Tangaza College. The qualitative research involved in depth interviews from various youths and one working expert in the matters of the youth.

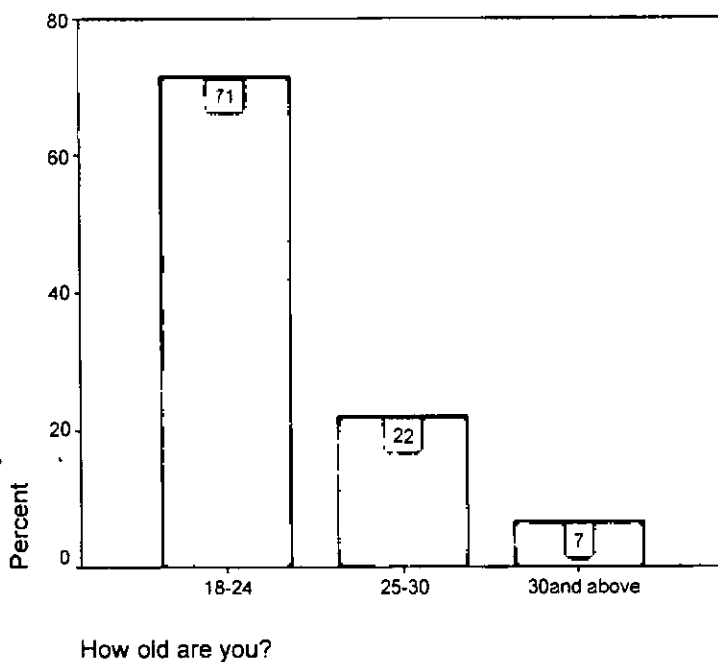
2.0 QUANTITATIVE RESEARCH

A questionnaire was used to obtain the data whereby 120 questionnaires were distributed in both learning institutions mentioned above. The number of questionnaires that were gathered and they were valid were 91. These were the ones which were analyzed.

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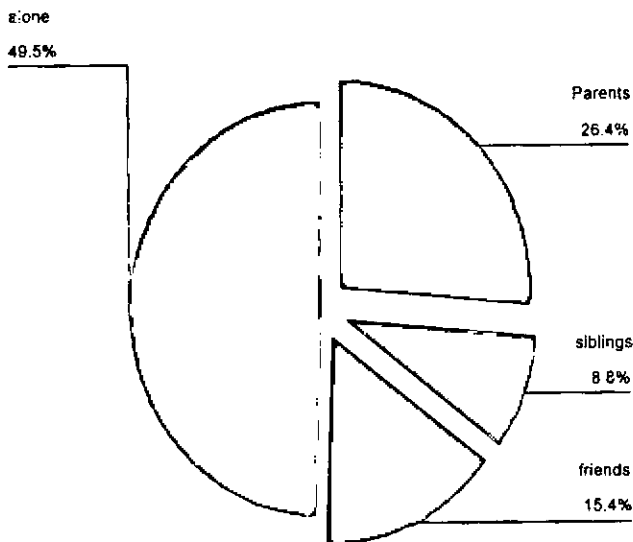
This is the age whereby the young people are going through identity crisis hence in their cliques as peers, they like watching music videos as the statistics will show in the findings below. In the interview conducted, one young man explained that he enjoys hanging out with his fellow age mates because they have the same tastes and preferences. This also indicates that most university students are of the ages 18-24. In the universities, the elements of popular culture are highly embraced by the students.

They wear baggy trousers, skimpy dresses; they have their own slang language, a mixer of Kiswahili and English and mostly Black American slang language like, 'chill' meaning cool down, 'aight' meaning alright among others.



Findings on, who the respondents live with

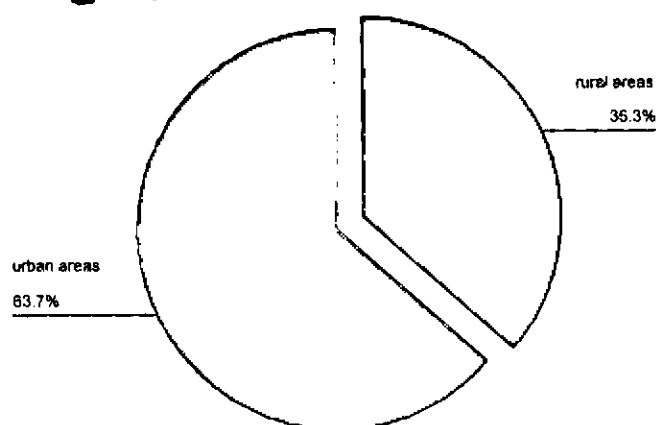
The chart below shows that majority of the respondents live alone with 49.5%. This can be explained by the fact that most of them live in the hostels or rental hostels within the vicinity of their learning institutions. Therefore as I stated in Chapter 1, the youth like being independent and without any supervision from superior person, then this clearly shows that the youth ensure that when they go to campus, they want to be in control of themselves. During the interview one of the student explained that her parents did not want her to stay in the hostels near school because they felt that she was not ready to take care of herself. Hence she had to explain deeply to her parents that she wanted to feel responsible of her own life. Then later her parents agreed.



Findings on where the respondents grew up

Chart 1.1 indicates that 63.7% of my respondents grew up in urban areas while 36.3% grew up in the rural areas.

Hence with the high percentage of them grew up in urban areas, shows the great exposure to the elements of popular culture due to diversity. In urban areas music is available in many places. In public vehicles, in discos, clubs and in concerts which take place in urban setups. In areas like Eastleigh, South B, South C, Buruburu and Lang'ata, there are public cars which target the youth only. These cars have music Liquid Crystal Display (LCD), installed and speakers which enhance their music. Most youths prefer these cars than the ones that do not have music.



1.1 Findings on the respondents access to television

The table below shows that 94.5% of the respondents have access to television while 5.5% do not. Hence this shows that many respondents experience big exposure to music, fashion and the content through the medium.

Do you have access to television?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	no	5	5.5	5.5	5.5
	yes	86	94.5	94.5	100.0
	Total	91	100.0	100.0	

Findings on the programs the respondents like

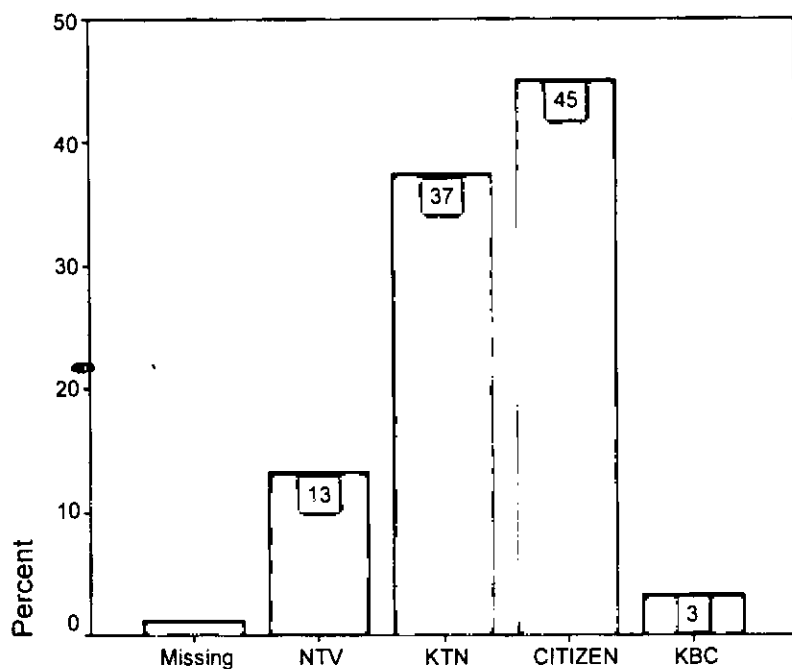
The table below shows that 26.4% of the respondents like music programs. Most of the respondents explained that they love music for its entertaining aspect. Then 15.4% of the respondents like documentaries and this gained a bigger percentage when it came to the program that they would prefer to watch the African content most stating that documentaries provide

factual and authentic information of which would be crucial to knowing their cultural traditions and way of life. Soap operas followed with 12.1% of which many experienced that they related with the issues tackle in the soaps even if it was with different people in different contexts.

Which programs do you like?					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	soap opera	11	12.1	12.1	12.1
	fashion shows	5	5.5	5.5	17.6
	talk shows	10	11.0	11.0	28.6
	dramas	7	7.7	7.7	36.3
	news	10	11.0	11.0	47.3
	music	24	26.4	26.4	73.6
	documentaries	14	15.4	15.4	89.0
	movies	10	11.0	11.0	100.0
	Total	91	100.0	100.0	

Findings on the television station preferred by the respondents

Many respondents watch and prefer Citizen Television, by achieving 45%. Some of the respondents explained that the station gives priority to local programs, thus they prefer it. Kenya Television Network (KTN) had 37%. Most of the respondents on this station liked the wide and comprehensive coverage of issues. In the interview, one student explained that she likes Citizen because it brings very interesting soap operas from 6pm -7pm and from 8pm -9pm every day. Another interviewee explained that he likes Citizen because they have African programs and he is able to learn about certain cultures of Africans in different areas in Africa.

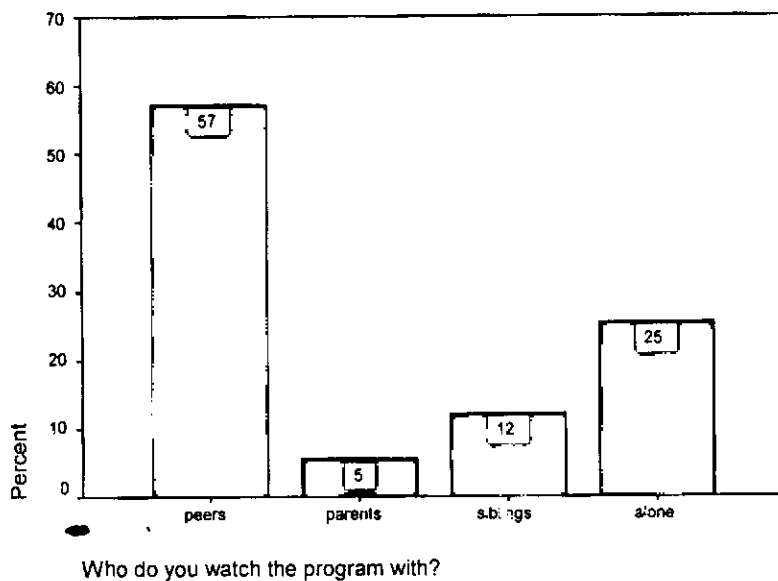


Which television program do you like?

1.7 Findings on who the respondents watch the program with.

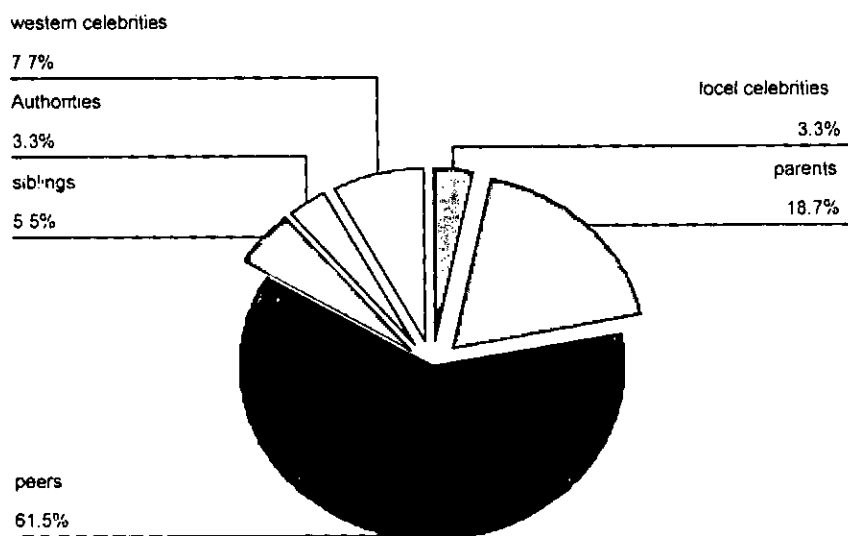
The bar graph below indicates that a highest number of the respondents watch their favorite program with their peers, 57%.

Since the age of most of the respondents is 18-24, these youths like staying together. They seek their own identity in groups. As one of the interviewee's explained that he cannot watch his music videos with his parents because of the skimpy dressed girls in the videos, and therefore his parents will change the station. He said that in the presence of his parents he is not free, but with his peers, they will dance, sing and even comment about the 'hottest' girl in the video. In terms of dancing styles, they copy together so that the next time they go out to the club, they show off their dancing skills.



Findings on who the respondents identify with in their social lives

The chart below illustrates that 61.5% identify with their peers in their social lives. This indicates that with the reality that they watch their favorite programs with their peers and as well identify with them in their social lives, there is a higher likelihood that they emulate the same fashion, language. In Chapter One I stated that the youth like clinging with fellow youths to be able to look for commonalities then they share.



Findings on whether the respondents have ever watched a program with African content.

Statistics in the chart below indicates that 82.4% of the respondents have watched a program with African content.

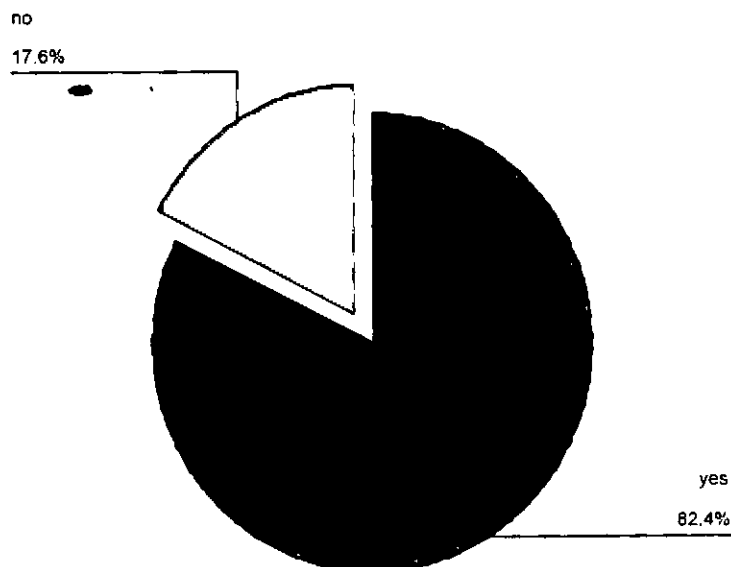
In their explanations, the respondents noted that the programs they mostly watched focused on the African tradition and the way of life, and they learnt a lot and most appreciated. Some realized that they knew little about their culture and the little they knew was projected as bad, one of the respondent pointed out that he related with the Changing Times program in KTN because it is a clear description of the how the youths are today in terms of their social life and association with their peers. Changing Times is a drama program that is dominated by youth actors and actress.

The program does not have any African content in it. First the language most of the actors use is Black American slang. The clothes worn by the actors are designer clothes mostly worn by celebrities, sagging jeans, skimpy dresses and latest hairstyles. Hence generally the program does not have any aspect of African material.

Another respondent said she felt challenged after watching an African program which integrated Western style, hence she felt that the programs did not fully embrace or support the African culture hence making the Africans themselves not to be proud and supportive of their culture. Others expressed their appreciation in the diversity of their own African culture and that there is much more crucial information lying within the culture.

Joe Muema a consultant and a former employee of Ministry of Youth Affairs, in the interview he explains that programs like Changing Times want to move with the current. The producer realized that youth like programs that have Western material and it appeals to them, hence they follow the route.

Therefore he outlined that many producers are more inclined to produce programs with more of the Western content to reach the youth than produce the ones with African content.



Findings on whether it is important to provide programs with African content.

97.8% of the respondents as indicated in the table below, support that it is important to have programs with African content some felt that there is too much Western content and they felt it is time we celebrated our own culture. A respondent pointed out that the too many Western culture provide false image of Africa which make them as youths to copy their culture which he said sometimes has negative impact on their social life. Another respondent stated that it is important so as to show the youths that Western culture is not superior to African superior.

Hence from the explanations given, it is quite evident that most of the respondents who happen to fall in the ages of 18-24 are not conversant with their culture to a bigger extent.

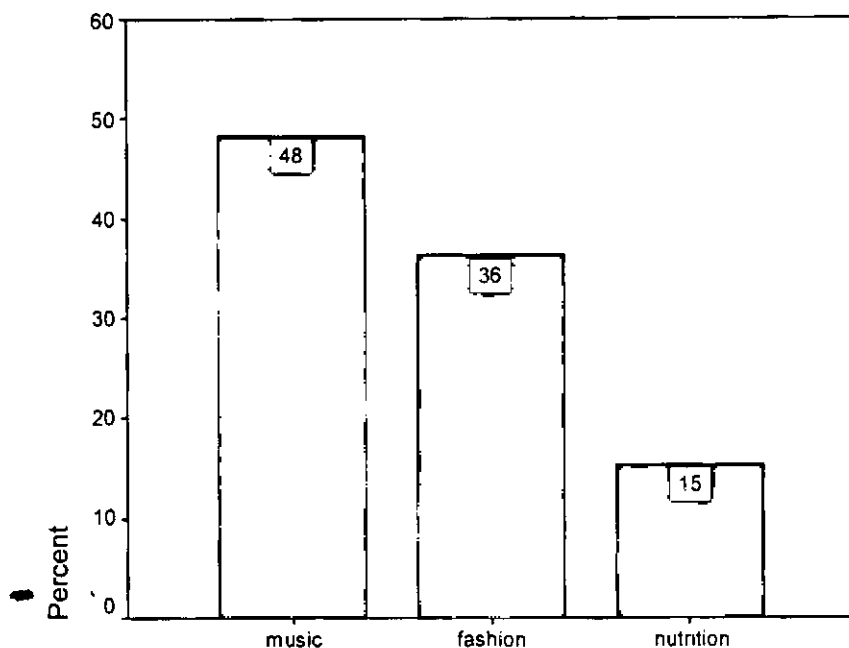
Is it important to provide programs with African content?					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	89	97.8	97.8	97.8
	no	2	2.2	2.2	100.0
	Total	91	100.0	100.0	

Findings on kind of African content the respondents would like to watch.

Music took a higher percentage of 48%, while respondents who wanted fashion had 36% and nutrition with 15%. In question 6 the statistics showed that music programs were highly liked by the respondents; therefore since they have a connection with the music, they still would like to have music as African materials/ content. Fashion is another element that the youths identify with in their peers. During the interview, Curtis Kayo explained that when it comes to fashion in the African context, designers need to understand what the youth want. He stated that all the African wears he has come across are made and meant for old people like parents.

Curtis says he cannot allow his girlfriend to put on 'Kitenge' attire because she will look ugly and his friends will laugh at her.

Hence he emphasized the need to have variety of African clothing that the youths can choose from; also, the designers should bear in mind the styles of making the cloths. He said that youths like fancy styles and therefore that should be considered.



What kind of African content would you like to watch?

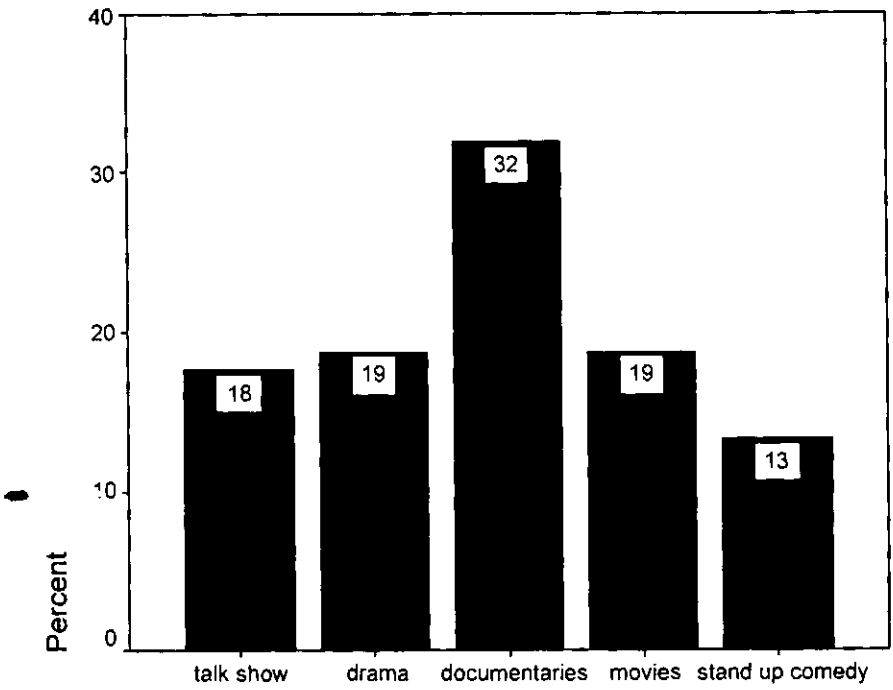
The findings on the program they would like to watch the African content.

Documentaries were the highly preferred programs to watch the African content, with a percentage of 32%, movies and drama both with 19% and talk show with 18%.

Many respondents explained that they preferred documentaries because of their factual nature. A respondent stated that a documentary is good because the African culture requires provision of facts than fiction, from its history and its traditions.

Others explained that they are educative. Those who supported movies drew their explanations from the West African movies that they have been watching hence stress that we in Kenyan can emulate the same.

For the ones in support of drama stated that they would like them due to their entertainment aspect as well as educative. For the talk show, they pointed out that they are good due to their interactive nature and instant feedback from the live audience.

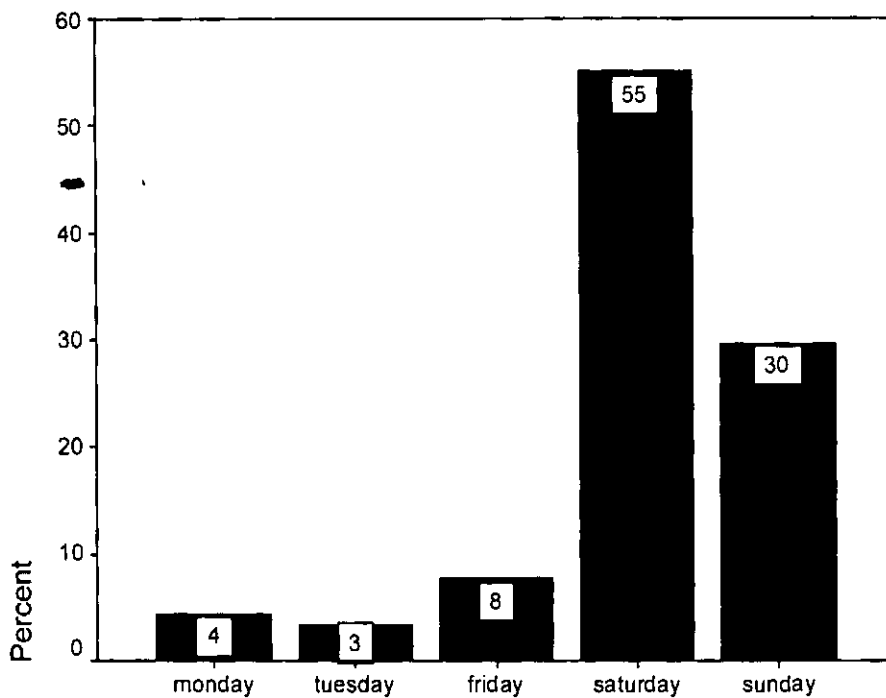


Which program would you prefer to watch the African content?

Findings on the day preferred to watch an African program.

Saturday was the highly chosen day to watch an African program with a percentage of 55%, followed by Sunday with 30% as indicated in the bar graph below.

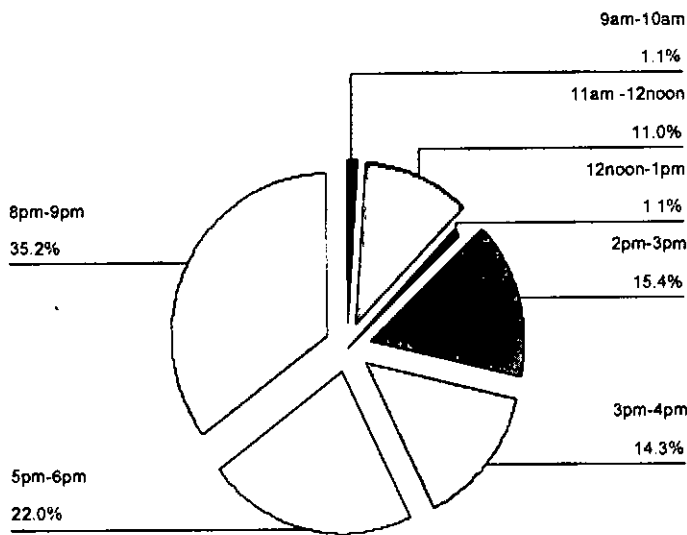
A big number of the respondents explained that on Saturday they are free from school work hence they have time to rest and watch television. For the ones who choose Sunday had similar explanations that they are not busy but relaxing and therefore they can watch programs.



Which day would you like to watch a program that supports Africa

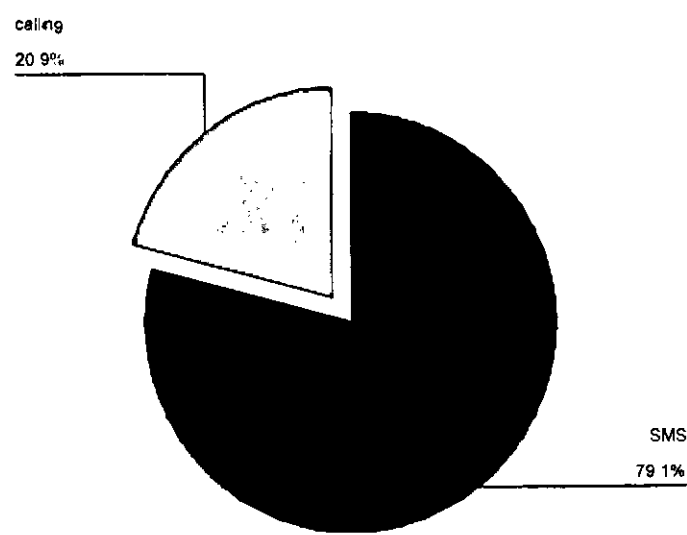
Findings on the time preferred to watch the African program

The time that was highly selected is 8pm-9pm with 35.2%, followed by 5pm-6pm with 22.0%. A few of the respondents explained that it is the time that most of them prefer to watch a program because their fellow peers are around hence they can discuss the program as they are watching or after.



Findings on the kind of feedback

Sending short messages (sms) attained the highest percentage of 79.1% as the best kind of feedback. Many of the respondents specified that they would like social networks especially face book, twitter and blogs be used. Hence while interacting with friends, they can comment on the program.



Findings on the preferred participants in the program

Youths had the highest percentage of 80.0%, followed by local celebrities with 13.3%. Respondents felt that having youths as the participants gives them the chance to express their views on the areas they feel inadequate in regard to their African culture. One of the interviewee, a young mentioned that local celebrities are not emulated by the youths because they are copy cats of the Western ones. Hence the youth prefer copying the Western ones because they are original. He also mentioned that having local artists in the program would mean confusion to the youths because especially in music, their content are only based on love unlike the West who focus on life issues, neighborhoods and survival among other musical topics.

Who do you prefer to be the participants in the program?					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	youths	72	79.1	80.0	80.0
	parents	6	6.6	6.7	86.7
	local celebrities	12	13.2	13.3	100.0
	Total	90	98.9	100.0	
Missing	System	1	1.1		
Total		91	100.0		

Findings on attitude based questions

Statement: I watch television because I like seeing youth celebrities that I can identify with.

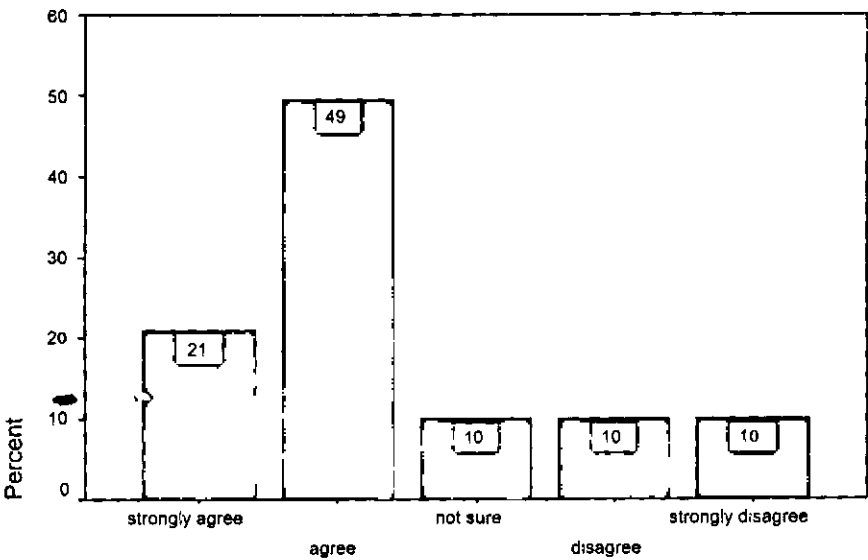
Respondents who agreed to the statement garnered 40.7% while those who disagreed had 49.5%. Those who agreed show that they have much interest in emulating other youth celebrities.

This clearly shows that they seek for identification and association with other youths in indirect and direct ways. Then for those who disagree, they like identifying with their peers and not the celebrities.

Statement: Television has influenced my social life through music and fashion.

70% Of the respondents agreed that the medium has influenced their social life through music and fashion, while 20%disagree to the statement.

This supports the hypothesis that television is a socializing agent. In the depth interview, one of the interviewee said that of all the media in our generation, television is the one which has highly promoted music and fashion. She declared that before other forms of technology came to being television had already gained foundation in socializing and influencing people due to its audio-visual provisions. She also supported by saying that television has therefore ensured that the two, music and fashion is present in almost every program to bring on board.



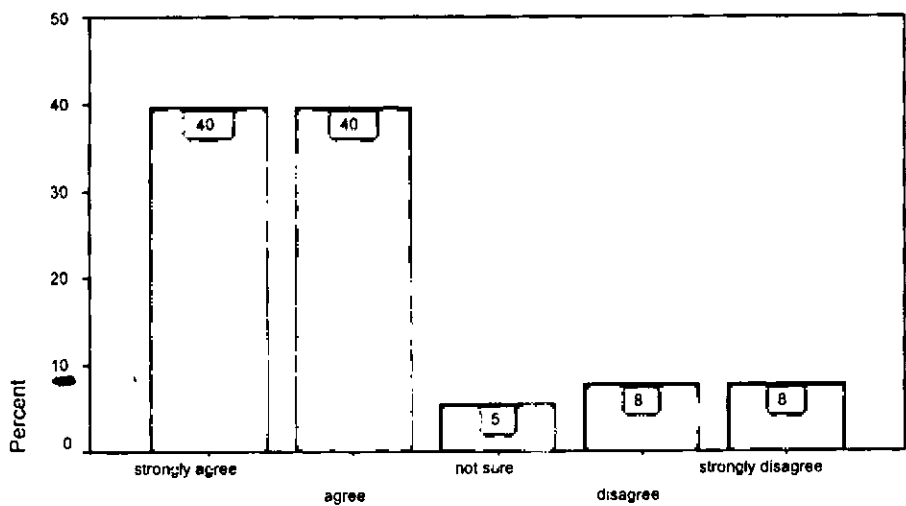
Television has influenced my social life through music and fashion.

Statement: The youth copy what they see celebrities speak and wear.

80% of the respondents agreed to the statement as illustrated in the bar graph below.

Most of the respondents explained that youths like identifying with celebrities especially Western ones. One of the respondents explained that she likes emulating their posh lives and dressing because she perceives them as role models.

In the interview conducted, Joe pointed out that youths love good things because it makes them feel good about themselves. He said that having interacted with the youths for a long time, he has come to comprehend that they are lured by the good things that a certain person possesses and they can term the person as a celeb because they would want to copy him and feel as cool. He was supported by a youth who claimed that the reason why most Kenyan youths tend to not copy the Kenyan celebs is because they are not all, fake their possession. She said most of them loan or borrow cars, attires and even homes to be featured in their videos whereas genuinely they are not theirs.

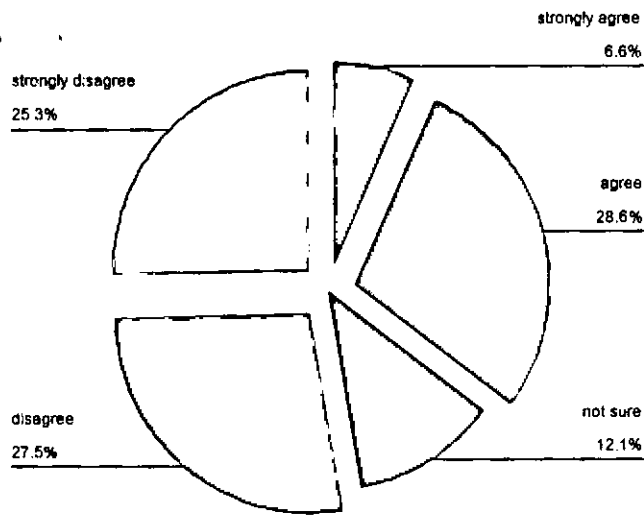


The youth copy what they see celebrities speak and wear.

Statement: I like Western musicians because of the way they dress and sing

A higher percentage of the respondents who agreed to the statement garnered 35.2%, though the percentage of those who disagreed is 52.8%.

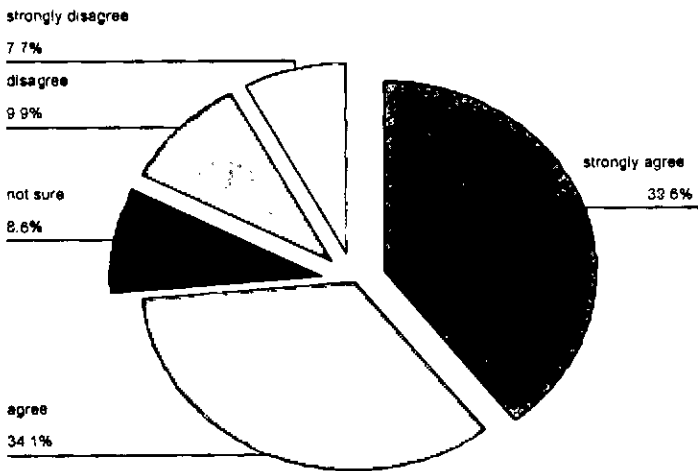
Nevertheless, 35.2% of the respondents still prefer Western artists as compared to the local ones. In the interview Joe Muema said that many of the youths would like to associate with the Western musicians because of what they possess. According to Joe, Kenyan youths claim that local artists copy fashion, styles of music from the Western artists hence they prefer the Western artists because they think they are real in terms of their lifestyles, fashion and their music. He said that the Kenyan youths that he has associated with prefer Black American musicians. They consider them their brothers and therefore any style, clothes they wear look attractive and good for the Kenyan youths as well.



Local television programs are full of Western materials instead of our own African material.

As illustrated in the pie chart below, 73.7% of the respondents strongly agreed to the statement, while 17.6% agreed. Hence this statistics supports the hypothesis which states that television promotes popular culture among the youth, this is through the programs. One of the respondents explains that even the few so called African programs therein, they have a lot of Western content, and she gave an example of Changing Times, a drama program in KTN. She further explained that television is not encouraging producers to come up with programs which have purely focused on African content.

In the interviews, one of the interviewees explained that to enable good acquisition of African content, requires a lot of research from the African elders who are the custodians of the African heritage. Hence he said that many producers disregard those elders and they only pick elements from the available materials that they perceive many youths want, hence contribute in promoting Western culture.



Kenyan youths have lost touch with their African way of life in music, fashion and language?

70.4% of the respondents strongly agree and 17.6% agree with the statement. This confirms with the hypothesis that Kenyan youths have lost touch with their African culture. One of the respondent explained that since she came to study in Nairobi she had to work on her accent and join the band wagon, of those talking in ‘sheng’ and with Westernized accent, and she finds that she fit. In terms of African dishes, many youths do not dislike the dishes but they explained that they are very expensive in restaurant. Hence they end up eating junk from the West.

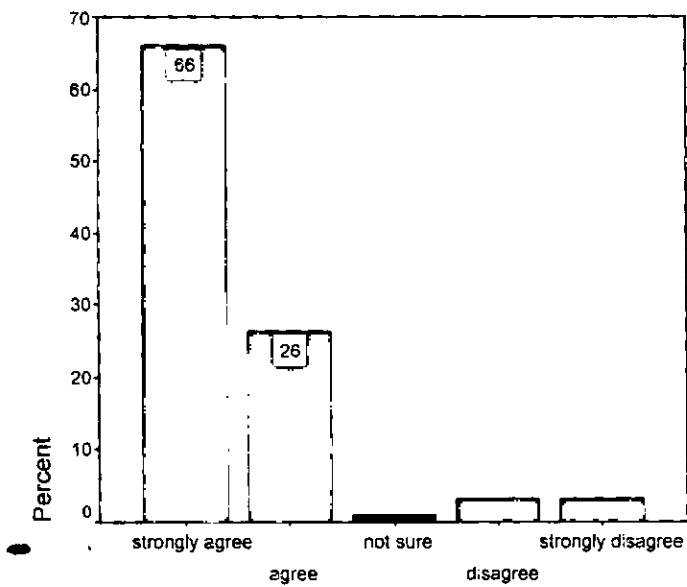
Some of the respondent explained that African culture is boring because most of its elements like music and fashion is mainly preferred and made for the older people. One of the interviewee explained that we normally have ‘Kamba night’, ‘Kikuyu night’ but he stressed that such entertainments are meant for old people because even the artists are old and youths do not want to be in any entertaining joint with their parents hence they end up going to clubs where there is ‘youthful music’ as they put it.

Kenyan youths have lost touch with the African way of life in music, fashion and language.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly agree	39	42.9	42.9	42.9
	agree	25	27.5	27.5	70.3
	not sure	11	12.1	12.1	82.4
	disagree	9	9.9	9.9	92.3
	strongly disagree	7	7.7	7.7	100.0
	Total	91	100.0	100.0	

Television can be used to promote our own African culture through music, fashion and language.

The bar graph below indicates that 92% of the respondents agreed. In the in depth interview, one interviewee explained that he considers television to be the appropriate channel to promote African culture because it is the one that promotes Western material. Hence if programs supporting African culture are introduced, then interest in Western ones might capsize because of the reduction in exposure. Though he pointed out that others channels like internet are available, he emphasized that television is easily accessible due to people’s interest to watch programs and if they are good ones then change can be achieved.

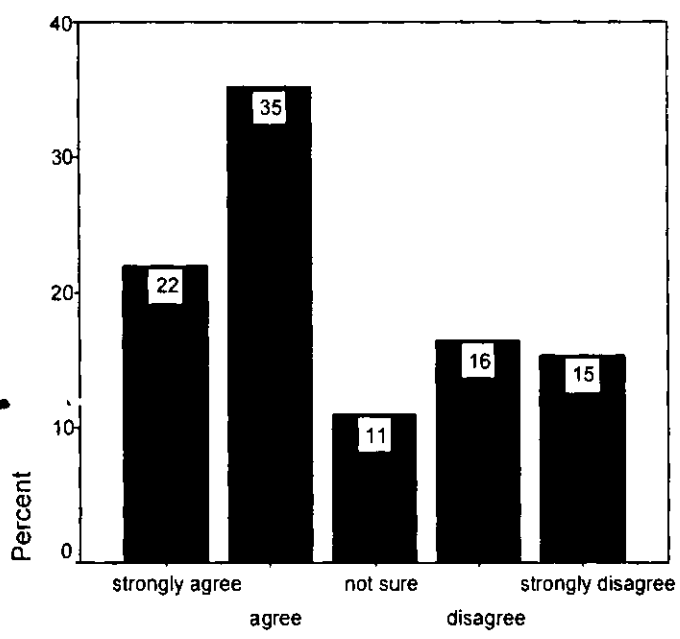


Television can be used to promote our own African culture

I like speaking in slang language, ‘sheng’, because I can identify with my peers and also disconnect other superior people like parents and lecturers.

57% of the respondents agree and 31 disagreed to the statement. Most of the respondents explained that ‘sheng’ is meant for the youths, it brings them together in their discussion.

Though contextual in the way it varies in different areas, it is important. One of them explained that it brings about the feeling of belongingness to a certain group of peers. Thus the findings support the hypothesis that youth find identity in popular culture.



I like speaking in slang language, 'sheng', because i c



COMMUNICATION THEORIES

2.2.1 CULTIVATION THEORY

Cultivation theory suggests that television is responsible for shaping or ‘cultivating viewers’ conceptions of social reality²⁷. Too much exposure to television tend to changes a viewers, view of life and this can lead to emulation of the texts or messages seen in the television. Hence in this research work, the youth because of the media disseminating texts and contents that appeal, they end up assimilating those contents, hence shaping their lives in terms of socializing and interacting amongst themselves. In regard to this research the youths of the ages 18-24 have assimilated music, language and fashion through television and this has led to the formation of popular culture amongst them.

2.2.2 SOCIALIZING THEORY

Socializing theory focuses on conditions leading to maximal media socialization influence²⁸. Television is a socializing agent; hence it provides maximum socializing influence on its viewers. The youths by watching their favorite programs they are socialized and they want to follow up their programs.

The youth interact with musicians and fashion models through the television. Hence television due to this powerful element it possesses it can be used to inculcate the importance of the African culture through music, fashion and language that they youth find identity in.

²⁷ R. Heath et al, *Human communication theory and research: concepts and challenges*, 359

²⁸ R. Jackson, *A cognitive psychology of mass communication*, 31

CONCLUSION

Statistics showed that it is true that the Kenyan youths have lost their touch with the African culture (42.9%). This is due to the much exposure by television to diverse and different cultures and styles from the West. Hence they assimilate the conceived images. Television is full of Western material as it has been observed from the findings (66%), and everyday there are new trends showcased by the same medium from the West, whereas little or none of the programs with African materials are showcased. The youth find their refuge in these Western programs hence promoting popular culture. The youth do not find the Western culture all fascinating because they are socialized in a different culture that is in contrary to the Western one.

Most would like to have programs with African content (97.8%), since they would want to know the traditions of their own culture. Most of them explained that when they watched a program with African material, they found it interesting and they found out that they did not know much about their culture, and they would like to know. Most of the respondents prefer to have documentaries as the program to show African content due to its facts based aspect. They would also like to have themselves (youths) being the participants in the program. Hence from the research I gather that the youth are willing to know about their culture through music, fashion and language.

They feel that there is nothing in that category that caters for them hence they resolve to assimilating Western culture which is easily available in television and it has youths that they can identify with.

CHAPTER 3

INTRODUCTION

This chapter seeks to identify a communication strategy that shall ensure the implementation of the project. At the inception stages of this research work, I had perceived a talk show as the most suitable and appropriate program that can be used to showcase African content through television, but the respondents have shared otherwise. Most of them supported a documentary as the best, with an achievement of 32%, while talk show garnered 18%. Most explained that documentaries are incisive and they provide well detailed facts. Therefore in the communication strategy, a documentary will be adopted and planned for the implementation of this research work.

3.0 TREATMENT OF THE PROJECT

3.1 TITLE OF THE COMMUNICATION STRATEGY

The name of the documentary that will showcase the importance of African culture among the youth is ***Embrace the roots***. The choice of the title is driven by the idea that the heritage of Africans lies in their African culture. Since the youth have embraced Western culture so much than their own, the documentary seeks to remind them that they belong somewhere else and that is their African culture, their roots, in a metaphorical sense.

There will be three documentaries, each focusing on each element of African content which are music, fashion and food. Each documentary will take 30 minutes from 8:05pm to 8:35pm every Saturday on Citizen Television.

The reason for having the documentary at this time and day, it is because it was highly preferred by the respondents. The respondents explained that at this time and day they are free from school work hence while relaxing they can watch television programs.

3.2 Communication objectives of the communication strategy

To integrate African music, fashion, language and nutrition among the youth.

To promote African culture among the youth through music, nutrition and fashion.

To involve the youth to be part of the activities involving African music, nutrition, language and fashion.

To learn and utilize the knowledge acquired from the custodians of the African heritage

To provide the Kenyan youths with African material so they can be in touch with their own culture

3.3 Target audience

The target audiences are the youth of the ages 18-24, those who live in the rural areas and urban set up.

3.4 Relevance of the communication strategy

The youth have much reverence to the elements of popular culture namely music, language, nutrition and fashion in accordance to this research work.

They can identify with these elements; hence the use of the same elements to promote African values is supported by the findings acquired. This will give chance to the youth to be in touch with their own culture which they can relate to.

Thus a documentary is the most viable approach that can give the much needed information about African culture. Rigorous research will be done before the documentary is showcased. Various people and relevant institutions will be approached. Questions will be formulated; to be asked during the various interviews that will be conducted. The youth will be entirely involved in the activities that will take place.

This was clearly explained by one of the youths in the in-depth interview, he expressed that the youths should be the ones to collaborate with fellow youths and using African material, they come up with style of music, language and fashion that befits them. The involvement of the youths in the program also, will draw the attention of other youths who will be watching the program; thereby attracting them to the program and to show keen interest in also participating and assimilating the activities carried out.

The fourth objective will be achieved through bringing forth the elderly in the community to talk about the goodness of African. Their content will be utilized in the content formation of the documentary.

3.5 The expected impact from the communication strategy

The statistics from the findings indicate that Kenyan youths have lost their touch with their African culture (42.9%) due to assimilation of Western material.

Hence the program is expected to elicit interest among the youths to know and learn their cultural heritage through music, fashion, nutrition and language and be proud of it. As the statistics showed that many youths would like to watch a program with African content (97.8%).

3.6 Medium of communication to be used

Many youth through the statistics show that television has influenced their social lives through music, language and fashion through the programs that the medium has. Television has highly propagated promotion of Western culture through its provision of programs which are full of materials full of Western content. This has highly promoted popular culture among the youth. Therefore use of the same medium is appropriate because this means that there will be change of focus on Western material and hence create interest about African materials. Then according to the statistics, 94.5% of the respondents have access to television.

3.7 Strong points about this communication strategy

The use of a documentary as a communication strategy for the project is thrilling because a documentary can also be used for reference purposes. This implies that the youth in search of understanding their own culture, they can have access to the documentary and get more informed. The use of television as the medium is another strong point because a big percentage of the respondents have access to the medium (94.5%). Therefore when the documentary is showcased most youths may have access to it.

3.8 Weak points about the communication strategy

Documentary being the proposed program, it has few weak points.

One of them is that the Kenyan mainstream television seldom has documentaries and those shown are either corporate or in relation with internationally recognized days like World Aids Day, which enlighten people on the celebrated issues in reflection to the society.

3.9 PROGRAM LAYOUT

The artists, cooks and fashion designers that will be approached and used for interview are Africans who have entirely embraced African culture in every aspect of their work. This implies that for those who are musicians, even their dressing is African and even instruments that they use if not all, they should be African. In the African dishes, the restaurant chosen is the one that has meals in African names for the youth to identify with, for instance, 'apoth', this a Luo dish made of cassava and pumpkin leaves. Hence this will bring out the aspect of language. This is perceived in the sense that language is not only in spoken words but also in every aspect of our lives. Therefore these small elements will pinpoint the African language.

In music, renowned African musicians like Sauti Sol group, Suzzana Owiyo and Juma Odemba will be approached for information concerning the approaches they prefer in choosing the African content and style of their songs. Sauti Sol is a group comprised of young men who sing gospel music. Their music has African rhythm. Their input will be crucial since they will encourage many young upcoming artists to emulate their style of African entertaining music.

Suzzana Owiyo has an innovative way of bringing together melodies and instruments of her traditional Luo culture. Hence the producer regards her collaboration with the youth is highly called for.

Juma Odemba is a veteran African content based musician; he is the founder of the Kayamba Africa. The group has performed for over ten years.

They believe in African traditions and tunes and in their performances, they wear traditional costumes. Hence for the purpose of this research work, only one member of the group will be approached, Juma Odemba. His input is also crucial since he started composing songs while he was a youth while in Kenyatta University as a student.

The documentary will also seek to know what the artists think is the best approach to promote African music among the youth. After having interviews with Sauti Sol group and the other two artists, they will be joined by a group of youth who will sing and dance to the tunes of the African music. Hence the documentary in this segment will also involve interviews of youths who will be situated in different areas of urban and rural areas. In their midst will be these iconic Sauti Sol group. The producer of the program, that is I the research, will formulate questions based on the issue. Hence the youth and the musicians will be involved in an interactive session, whereby they will attain ways of formulating music based on African content.

The youths who will be involved in this session will be chosen according to their interest and talents. This implies that they will be aspiring musicians so that when they get passionate about African material, they will produce their own short songs with African material, with guidance from profound musicians like Sauti Sol.

Then at the end of that session, they will present their prepared songs. The songs should be entertaining, with educative content to the youth. The rhythm that they use should have African rhythm but it can be creative. Therefore the first session will focus on music only. The documentary will also have various interviews. In this area, veteran musicians who have promoted African music will explain the importance of the youth emulating the African music.

The second session will be on African fashion. The following groups of African designing groups will be involved; FAFA (Festival for African Fashion and Arts), whose aim is to show creativity and solidarity in the face of diverse through fashion. Kiko Romeo also deals with fashion and design. These organizations are very passionate about African wear. Interviews will be conducted from the designers and in their midst will be the youths.

In the similar case that applied in music, the youth participants in fashion must be those interested in fashion and have talented in creating styles that they perceive the youth want to identify with. Though the designers will explain how they come up with their designs, the youth will be given a mandate to create their own creative designs using the African material. At the end of the session they will showcase their outfits. Other interviews from the directors of such organizations will be conducted.

The third session will involve African dishes. Kosewe Dishes specialize in African dishes only from different communities in Kenya. Hence the cooks and the youth who are passionate about cooking will go through interview sessions whereby at first the cooks will help the youths identify different types of food products. They will explain their nutritional value and the information will be provided as from the posed questions.

Then the youths will be given a task to prepare different meals meant to be served to their fellow youths who are not involved in cooking. This will be showcased at the end of the second last bit of the session. In this session the producer would like to involve the elderly in the society in different communities. Their great health and many years will be emphasized from the foods they take. Then their word to the youth concerning the youth will be sought for.

Each episode of the documentary on a particular element will take 30 minutes. The whole documentary will run for six (6) times, eight consecutive Saturdays. Each part of that documentary will therefore take 30 minutes as stipulate earlier. The reason for the documentary running for eight times, is because the researcher perceives that in order to have impact and for the content of the documentary to reach many youths; it necessary to have each episode of the documentary focusing on one particular element to be aired twice. The first session is focusing on music hence this will be aired in the first Saturday and the same materials will be repeated the following Saturday. Since music is broad, it has two sessions as shown below in the documentary's transcription. This will ensure that the youths who did not watch the first session will have a chance of watching it during the repeated session.

The program will be airing from 8:05pm-8:35pm on Saturdays in Citizen Television. The time and day were highly proposed by the respondents. 45% of the respondents choose Citizen Television. They explained that the station showcases local programs therefore they identify with the station when they want to watch local programs. In each session there will be five youths both men and women participating.

4.0 THE PROGRAM'S/DOCUMENTARY'S TRANSCRIPTION

1 (a) First session, introduction and music

The documentary will start with a montage of four elements; youth singing and dancing, cooking and African wears. These video footages will appear from the African continent. There will be an image of the globe then on the side of Africa, the footages will emerge.

There will be instrumental from the song 'African Queen' by 2Face a Nigerian musician. This will take **2 minute**.

The company's name which is ***Youth Culture Productions, Copy Right 2011*** will appear from the left side of the screen and fade as it heads to the right side of the screen.

Then ***Presents*** appears and the title of the production, ***Embrace Your Roots*** will also appear in the same manner. This will be accompanied by instrumental. This will take **1minute**.

Fade in.

VO: The voice over will talk of how Kenyan youths have emulated Western content and they have entirely dedicated themselves to beautifying and entertaining themselves from these distant elements. As the narration is going on, footage or cover shots of some of the young people wearing baggy will be shown. This will be followed by footages of young people singing and dancing to Western music. Following will be footage of youths talking in 'sheng' and in Black American/American accent. This will take **4 minutes**.

INTERVIEW: The anthropologists will explain culture in a diverse way and in this regard, he or she will dwell on the elements of popular culture and the African culture among the youth.

This will take **5 minutes**. To avoid boredom from viewing the speaker for too long, cover shots of the content that he will be talking about will be running.

- **VO:** The narration will focus on music, the value and the importance of African music among the youth. Suzzana Owiyo will be introduced; she will be asked queries concerning her African music.

She will be introduced to a group of youths who were chosen before and they will ask questions in regard to how they can incorporate their own style of music that they like in African music. This interaction will take **7 minutes**

INTERVIEW: Narration on how certain youth groups have tried to emulate the African content in their music. The narration will therefore direct attention on Sauti Sol. The group will perform one of their music. Afterwards they will be involved in an interview session.

- Queries explaining why they decided to use African content unlike other young artists who emulate Western style will be sought.

What inspires them to form African music will be explained. Later they will be joined by youths who will ask them questions on the best approaches to forming African music that attract many other youths. **9 minutes**

VO: The first segment of music session will end with a narration explaining that it is crucial for the Kenya youths to know the value of African music in their lives. There will be creation awareness about the available African music and musicians in the Kenya. **2 minutes**. This will be accompanied by cover shots of Sauti Sol group singing and Suzzana Owiyo.

1 (b) Second part of first session on music

This will follow the same format used in the first session.

VO: Juma Odemba, veteran African musician will be introduced. He will talk more on his successful career. The value he has imparted on people's lives due to the message of his African music. Later he will explain his view on promoting African music among the youth.

The youth will be introduced and they will have an interactive session with the artist. This will take **10 minutes**

This session will also involve the youth in formulating their own short African songs with African beats and their own preferred style.

Therefore through concerted efforts with the all artists in the program, they will come up with their own songs. They will formulate a 3 minutes African song. The whole process of formulating the songs will be not be highlighted. Only the beginning and at the end when they will be presenting. **This will take 20 minute.**

2 (a) Second session on fashion:

This documentary will start with a montage of different fashion trends in Africa. There will be instrumental music of drums and 'nyatiti'. The company's name and the title of the documentary will appear as stipulated above. **1 minute**

VO: This narration will focus on the African attires from the organizations like FAFA and Kiko Romeo. As the narration is going on, cover shots of the trendy African fashions will be shown.

2minutes

INTERVIEW: The designers of the dresses will be taken through interview whereby they will explain the importance of each style for everyone, and in this regard, the youth. They will give the number of Kenyan youths who purchase their products. They will later be joined by a group of youths who will involve them in an interactive session. This will take **7 minutes**

VO: The narration will guide the youth to make simple trendy fashions the way they like, using the African materials. This will also be done with help from the designers. **10 minutes.**

3 (a) Third session on food:

The documentary will start with a montage of different types of foods, African dishes and the junk foods, accompanied with instrumental music. The name of the company and the title will follow. **1 minute**

VO: The narration will introduce by showing the junk foods available in most restaurants. This will focus on their nutrition value. A nutritionist conversant with African foods will be introduced. He or she will explain the value in those foods. He will further dwell on African dishes. He will explain on its nutritional value. **7 minutes**

VO: The narrator will give small history about Kosewe dishes, later introduce them. **1 minute**

INTERVIEW: Interview will take place, with the owner of Kosewe dishes explaining the reason for his passion for African foods. He will explain the youth turn out at his restaurant. He will give the prices of the dishes. Cover shots of various foods being talked about will be shown.

2 minutes

INTERVIEW: The cooks will introduce the youths to the various types of foods that they deal with. Youths will ask questions, and then later each one of the youths will be asked to make their own delicacies and present them to other youths. **10 minutes**

INTERVIEW: The narrator will briefly talk about the older people. He will talk of their many years and health. He will introduce two elderly people, a man and woman. They will explain the secret to their long lives and health. There will be translation of their talk since they will be talking in Luo and Kikuyu. **5 minutes**

VO: The narration will focus on African culture with particular attention to music, fashion and food. He will emphasize the importance of youths embracing their own roots because that is where they belong, culture with rich traditions and heritage. The narrator will call the respective stakeholders to join hands and promote the African culture. Ministry of Youth Affairs will be urged to assist financially youths with project that promote African content.

The ministry of Cultural Heritage will be urged to plan for concerts where youths with African materials can show case them, and the attendants to be the youths themselves only. The documentary will end with credits of various contributors, the producer, artists, fashion organizations, Kosewe Dishes and the youths. This will be accompanied by 'African Queen song' by 2 Face. **4 minutes**

4.1 BUDGET

The table below shows the costs and the expenditures that will be incurred in the implementation of this project.

Citizen Television will be approached for the acquisition of equipments.

ITEM	COSTS
Narrator	10,000
Renting equipments, Tapes, cameras and computer	80,000
FAFA	10,000
KIKO ROMEO	10,000
Anthropologist	5,000
Nutritionist	5,000
Kosewe	10,000
Suzzana Owiyo	10,000
Research	5,000
Sauti Sol	10,000

Juma Odemba	10,000
Transportation	10,000
Lunch and airtime	5,000
15 Youths (Each student)	5,000
15 youths	25,000
3 Camera men	30,000
Each camera man to get	10,000
One editor	10,000
Cost of one documentary program	400,000
Cost of 6 documentary programs	2,400,000
TOTAL COST =	2,645,000

SOURCING FOR FUNDS

The project seeks to promote African culture among the youth; hence the Ministry of Youth Affairs will be presented with the proposal for financial assistance.

The Ministry of Cultural Heritage is involved with cultural issues and since the project is propagating the promotion of African culture, hence they will be approached for support of finances. Music Television (MTV) is one of the highly promoters of music especially among young people. Hence their financial help will be sought.

CONCLUSION

The implementation of this research work is perceived to achieve the goals and objectives of the project. It seeks to gain a positive impact from the youth in regard to African culture.

GENERAL CONCLUSION

INTRODUCTION

Television is one of the mediums that propagate highly the entrenchment of the elements of popular culture. The programs in the medium have a lot of Western content. Thus due to too much exposure to these Western materials, the Kenyan youths have lost touch with their African culture. In chapter two whereby research based on qualitative and quantitative approaches were embraced, findings indeed supported that television has highly impacted the social lives of the respondents. The findings also showed that indeed the Kenyan youths have lost touch with their African culture. The youths expressed need for a program which highlights the African content.

They explained that it is crucial to have the program as it will create awareness about some cultural aspects in their own culture that they do not know, hence make them appreciate.

Music, language, fashion and foods are the elements which are highly propagated for by television. Hence popular culture is entrenched through these elements. Therefore the researcher wanted to apply the same elements highly revered by the youth, and penetrate African materials through them.

Documentary is the most viable means of highlighting the African content in television. Most respondents explained that a documentary can explain comprehensibly the elements of African culture.

Youth involvement in the communication strategy and its implementation is crucial as many respondents supported. This seeks to ensure that they get involved in learning and understanding their own culture through music, fashion and nutrition.

CONCLUSION

Therefore Kenyan youths have lost touch with their own culture due to them emulating the Western culture which is not coherent with the African values, heritage and its traditions. The findings indicate that there is willingness from the youths to have a program that will foster African culture among them.

ETHICAL ISSUES

During the interviews I conducted, I faced the challenge of having the interviewees asking for a favor in terms of buying them lunch since they provided me with information. This is unethical since my work is for academic purposes only and not for sale. I also faced another ethical concern when I asked one of my interviewees who had a skimpy skirt, what makes her to wear such kind of dressing. Though this felt like I was prying into her private life, it was necessary since the information obtained was for human interest.

Though the local programs therein like Changing Times have a lot of Western content than African content, the narration will highlight the importance of having programs with local content rather than place those programs in scrutiny. The use of African music by the youths will be given consent by the owners of the music.

RECOMMENDATION

The government and Communications Council of Kenya through concerted efforts should ensure that there is higher number of local programs with African content in the local mainstream television. The two need to come up with a sanction that highly supports local or African culture.

The government should introduce structures that will embrace African culture in the school curriculum from primary to tertiary level.

Hence this will entrench African values and its artifacts in Kenyans at the inception

- stages in their lives. This will promote the culture and its appreciation.

The Ministry of Cultural Heritage should arise and partake its responsibility of promoting the cultural heritage among the youth.

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WEBSITES

[Http://www.google](http://www.google) image results

OTHER SOURCES

Collins dictionary

APPENDIX 1

QUESTIONNAIRE

Dear respondent,

I am a Social Communication student at Tangaza College. I am carrying out a research on **The role of television in promoting popular culture among the youth**. Kindly feel free to express your views and opinions. The information obtained in this questionnaire will be treated with confidentiality and will be used for academic purposes only. There is no right or wrong answer.

• Do not include your name. Thank you.

SECTION 1

BACKGROUND INFORMATION

1. How old are you?

☐ 17 and below ☐ 18-24 ☐ 25- 30 ☐ 30 and above

2. Gender ☐ M ☐ F

3. Who do you live with?

☐ Parents ☐ Siblings ☐ Friends ☐ Alone

4. Where did you grow up? ☐ Rural areas ☐ Urban areas

SECTION 2

MEDIA EXPOSURE BASED QUESTIONS

5. Do you have access to television? ☐ NO ☐ YES

6. Which programs do you like? Tick in the order of preference(1,2,3,4,5,6,7,8)

☐ Soap opera ☐ Fashion shows ☐ Talk shows ☐ dramas
☐ News ☐ Music ☐ Documentaries ☐ Movies

Give reasons for your answer

.....

7. Which television station do you prefer?

☐ NTV

☐ KTN

☐ CITIZEN

☐ KBC

Others

.....

Give reasons for your answer

.....

.....

8. Who do you watch the program with?

☐ Peers

☐ Parents

☐ Siblings

☐ Alone

9. Who do you identify with in your social life? Tick in the preference in the order of preference(1,2,3,4,5,6)

☐ Local Celebrities

☐ Parents

☐ Peers

☐ Siblings

☐ Authorities

☐ Western Celebrities

10. Have you ever watched a program with African content?

☐ YES

☐ NO

a. If YES, what was it about?

.....

b. How did you feel about it?

.....

.....

12. Is it important to provide programs with African content?

☐ YES

☐ NO

Give reasons for your answer

.....

.....

13. What kind of African content would you like to watch?

☐ Music

☐ Fashion

☐ Nutrition

• Others

.....

14. Which program would you prefer to watch the African content? Tick in the order of preference(1,2,3,4,5,6,7,8)

- ☐ Talk show ☐ Drama ☐ Documentaries ☐ Movies
- ☐ Standup comedy

Give reason for your answer

.....

16. Which day would you like to watch a program that supports African culture among the youth through music, fashion and language?

- ☒ Monday ☐ Tuesday ☐ Wednesday ☐ Thursday
- ☐ Friday ☐ Saturday ☐ Sunday

Give reasons

.....

16. What time do you prefer to watch the program?

- ☐ 9am-10am ☐ 11am-12am ☐ 12am-1pm ☐ 2pm-3pm
- ☐ 3pm-4pm ☐ 5pm-6pm ☐ 8pm-9pm

Others specify

.....

17. For interaction purposes during the program, what kind of feedback do you prefer?

- ☐ SMS ☐ Calling

Others specify

.....

• 18. Who do you prefer to be the participants in the program?

- ☐ Youths ☐ Parents ☐ Local celebrities

Others specify.....

SECTION 3
ATTITUDE BASED QUESTIONS

In this section, express your agreement or disagreement of the statement below by circling the applicable number beside the statement.

- (1) Strongly agree (2) Agree (3) Not sure (4) Disagree (5) Strongly disagree
12. I watch television because I like seeing youth celebrities that I can identify with. (1, 2, 3, 4, 5)
13. Television has influenced my social life through music and fashion. (1, 2, 3, 4, 5)
14. The youth copy what they see celebrities speak and wear. (1, 2, 3, 4, 5)
Give reasons for your answer
.....
.....
15. I like Western musicians because of the way they dress and sing. (1, 2, 3, 4, 5)
16. Local television programs are full of Western material instead of our own African material? (1, 2, 3, 4, 5)
17. Western music, language and fashion is fascinating than the African ones? (1, 2, 3, 4, 5)
18. Kenyan youths have lost touch with the African way of life in music, fashion and language? (1, 2, 3, 4, 5)
19. Television can be used to promote our own African culture through music, fashion and language? (1, 2, 3, 4, 5)
20. I like speaking in slang language, ‘sheng’, because I can identify with my peers and also disconnect other superior people like parents and lecturers. (1, 2, 3, 4, 5)

THANK YOU!

APPENDIX 2

Guideline questions for the interviews conducted

Questions asked to Joe Muema

1. Do you think the youth like African dishes?
2. What would motivate youths to purchase African foods?

Question asked to Curtis Kayo

1. Would you like a program with traditional foods?

Questions asked to Gershom Angote

1. Where did you grow up?
2. What makes you different from a youth who has grown up in rural areas?

Question asked to Winfred Wambui

1. What motivates what you wear?

Question asked to Charles Wanjiru

1. How can African music be promoted among the Kenyan youth?

Question asked to Elizabeth Njihia

1. Do you have any African clothes in your closet?

APPENDIX 3

In depth interviews

1. Joe Muema

He is a PR consultant and former employee in the Ministry of Youth Affairs.

According to Joe, the mainstream television in Kenya is full of programs with Western content. He explains that Kenyan youths have indeed lost touch with their African culture. He stresses that television should arise and resume its social role in this regards, bring forth programs with local African content. Joe says that to be able to curb the issue of food, restaurants with African dishes should advertise more often on television so as to create awareness. He also emphasized that the restaurants should lower their prices so that the youths can afford the meals. He explained that youths are not against African dishes. According to him, everybody including the youth like something good, hence the only reason holding the youth back is the exorbitant African food prices.

2. Curtis Kayo

He is a 2nd year student Jomo Kenyatta University of Agriculture and Technology

Curtis explains that he likes watching western materials especially music because it is interesting. He explained that he is not against African materials like music but he insisted that there is no African music that interests him, since they are mostly sang by old people.

In terms of foods, he says that he would like a program that focuses on his community traditional dishes like 'apoth,' which is made of cassava and pumpkin leaves.

3. Gershom Angote

Angote is a 3rd year student (JKUAT). He explains that having grown up in urban areas, he has had access to technology hence being able to learn many activities and cultures from almost all over the world. He explained that most of what he is, his social life is mostly influenced by television. Gershom explains that African fashion is not dead but it requires a lot of effort to revive it.

4. Winfred Wambui

• She is a 2nd year student, Catholic University of Eastern Africa.

Winfred grew up in Nyeri and she came to Nairobi two years ago to study. She explains that she had to struggle and fit in the class of her newly acquired friends. Most of her friends grew up in urban areas. In fashion she had to be up to date with the fashion trends.

5. Charles Wanjiru

He is a 4th year student, Catholic University of Eastern Africa.

Charles says that African music can pick up if many youths are encouraged to produce such music and they gain youth audience for their music. He is passionate about learning his cultural heritage through music.

6. Elizabeth Njihia

She is a 4th year student, Tangaza College. Elizabeth claims that television and peers have highly influenced her social life. She claims that African fashion in Kenya is too expensive hence she resolves to purchase the trendy wears that her peers have.

She explains that traditional dishes are also too expensive in restaurants. Thus she states that however youth would like to be in touch with their cultural artifacts, there are many hindrances that face them and hence seek other alternatives.

APPENDIX 4

A photo of a Mohawk hair style



APPENDIX 5

A photo of gladiator shoes

