



**INSTITUTE OF SOCIAL COMMUNICATION**

**TANGAZA COLLEGE**

**THE CATHOLIC UNIVERSITY OF EASTERN  
AFRICA**

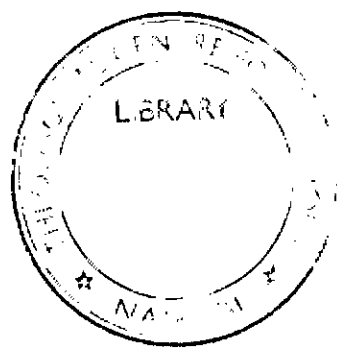
**AUDREY KAWIRE WABWIRE**

**Radio Drama in Poverty Alleviation: A Project in Self-Help**

Supervisor: **Fr Maurice Schepers**

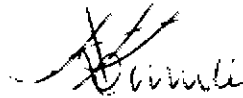
A Thesis submitted in the partial fulfillment of the requirements for  
Bachelor of Arts in Social Communication.

**NAIROBI 2009**



## STUDENT'S DECLARATION

I, the under signed, declare that this long essay 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.

Signed: 

Name of Student: Wabwire Audrey Kawire

Date: 5/06/2009

This thesis has been submitted for examination with my approval as college supervisor.

Signed: 

Name of Supervisor: Fr Maurice Schepers

Date:

## **ACKNOWLEDGMENT**

I am grateful to my supervisor Fr. Maurice Schepers who has patiently guided me as I wrote this paper.

I thank the staff at Radio Injili who were always available for assistance as I carried out this study.

I thank my friends and family who supported me through every step.

Finally I acknowledge my son Andrew who has been obedient and quiet every time I needed to have some time alone to write and study.

# TABLE OF CONTENTS

TITLE PAGE.....	i
STUDENT'S DECLARATION.....	ii
ACKNOWLEDGEMENT.....	iii
TABLE OF CONTENTS.....	4
GENERAL INTRODUCTION.....	6
Structure of the Paper .....	8
Statement of the problem.....	9
Objectives of the Study.....	10
Hypotheses.....	11
Location .....	11
Justification of the Study .....	11
Methodology.....	12
Motivation.....	12
CHAPTER ONE.....	14
1.0 Introduction.....	14
1.1 Poverty as a Social Evil .....	14
1.2 Living in Poverty in Kericho .....	15
1.3 Causes of Poverty in Kericho .....	17
1.4 Consequences of Poverty in Kericho.....	19
1.5 Government Intervention .....	21
1.6 Seeking a Better Life .....	22
1.7 Poverty Eradication.....	23
1.8 Advocacy through Radio in Rural Kenya.....	24
1.9 Community Broadcasting .....	27
1.10 Radio Injili .....	29
1.11 Radio Injili and the Fight against Poverty in Kericho .....	30
1.12 Radio Drama .....	33
1.13 Summary.....	36

CHAPTER TWO .....	37
2.0 Introduction.....	37
2.1 Methodology.....	37
2.2 Sampling Criteria.....	38
2.3 Research Hypotheses .....	38
2.4 Research Design .....	39
2.4.1 Quantitative Research Method.....	39
2.4.3 In-depth interviews .....	44
2.4.4 Focus Group Discussion .....	47
2.5 Media Theories .....	49
2.5.1 Uses and Gratification Theory .....	50
2.5.2 Socialization Theory.....	49
2.6 Summary.....	52
 CHAPTER THREE .....	 54
3.0 Introduction.....	54
3.1 Communication Strategy .....	54
3.2 Medium of Use .....	55
3.3 Target Audience.....	56
3.4 Communication Objectives.....	56
3.5 Programme Format .....	57
3.6 Programme Description .....	58
3.7 Proposed Programme Budget .....	59
3.8 Summary.....	60
 GENERAL CONCLUSION .....	 60
 BIBLIOGRAPHY.....	 63
APPENDICES .....	67
APPENDIX 1- SCRIPT FOR RADIO DRAMA .....	67
APPENDIX 2-ABBREVIATIONS, TRANSLATIONS.....	78
APPENDIX 3- Questionnaire .....	79
APPENDIX 4- INTERVIEW QUESTIONS.....	82

## **GENERAL INTRODUCTION**

Kericho is a rich agricultural area. The whole district is fertile with rains and intermittent sunshine throughout the year. The red volcanic soil is perfect for the growth of tea, maize, beans, potatoes and so many other food crops. However, it is the tea that is the main cash crop of the area and it is so valuable that it has come to be known as 'green gold'. Tea grown in the vast fields of Kericho is exported worldwide and is a major source of foreign income for Kenya. It is ironical, therefore, that many of the people in Kericho live in abject poverty considering the 'green gold' that this land offers the world at large.

Due to the agricultural activity in Kericho, many foreign companies have invested in tea farming since colonial times. General stores and supermarkets have sprung up to supply the laborers of the tea farms with food and other essentials. The problem arises when these shops overprice most of their wares so as to maximize profits. These traders capitalize on the high spending ability of the foreigners and management staff of the town. This drives prices of basic requirements high, thus making life for the poor in this town almost impossible.

Poverty in the area can be attributed to unemployment, lack of adequate education and ignorance. If one is not employed, it becomes difficult to make ends meet. With little education, it is next to impossible to seek employment due to lack of basic know-how in any particular trade. Ignorance also causes people not to make use of available resources to improve their living standards. Lack of adequate and consistent

information makes it difficult to empower the larger population which is living in bad conditions.

Living in poverty makes it difficult for one to access basic needs such as education, healthcare and even proper nutrition. Such deplorable conditions make a society desperate and hopeless, and this cripples any form of development. A poor person may opt to live in this hopelessness and it is almost impossible to inspire a person who does not have a reason to improve his or her own life. For example, a child born to poor peasants may have to drop out of school after primary level. This happens because secondary education is still quite expensive because only a limited number of students receive government sponsorship. Since living conditions in the home are poor, he may try to seek a future elsewhere but with limited education this hope is also crushed. This makes both him and the family resign to the fact that they can never get anything good in life and therefore nobody tries to look at other possibilities for the solution.

Radio Injili is a station which covers the whole of Kericho and it tries to combat this feeling of hopelessness and awaken people to seize available chances so as to improve their lives. The purpose of this study is to highlight the effects that Radio Injili has had on the lives of people in Kericho who have been living in poverty. This study also offers other methods of supplementing the fight against poverty. radio drama is discussed as a possible method of engaging the local community and encouraging them to initiate self help projects.

## ***Structure of the Paper***

Chapter One defines the meaning of living in poverty in Kericho, what brought about the situation and the consequences of poverty. It also contains descriptions of community broadcasting and specifically the functions of Radio Injili in relation to this study.

Chapter Two deals with the analysis of information generated from scientific study carried out to show whether the radio station has made an impact in the lives of the people it aims to change. The emotions of the audiences of Radio Injili on different subjects are also captured in in-depth interviews and focus group studies. The chapter will also focus on the application of theories which explain the influence of radio drama on small communities and how it can be used as a tool to better the lives of its audience.

Chapter Three focuses on the proposal for the format of radio drama to be included in the schedule of this station. The budget and general functioning of the program are also described here. A sample script for the drama series is also found in this chapter.

## ***Statement of the problem***

Poverty is a cancer that is growing and slowly eating up the potential of the people of Kericho. Slums are growing due to an influx of people who come to seek employment in the tea fields in vain. Although the area has with rich agricultural land and favorable weather conditions, much of the population still cannot afford to live decently as they cannot afford basic needs such as shelter, food, clothing and education.

Since they cannot afford proper housing and hygiene or healthcare, poor people in the area are vulnerable to otherwise preventable diseases such as cholera, typhoid. Infant and maternal mortality is also high. It is ironic to find malnourished children in a rich land like this but it is the case. The rising cost of living does not make it easier for the poor in this area to develop themselves as the dream of a decent living constantly evades them.

Many girls opt to get married early since they feel that they are a burden to their families and this brings up the problem of teenage pregnancies. Early pregnancies are a major concern causing much risk in maternal health. Other young girls become commercial sex workers in the town so as to support themselves and their siblings thus exposing themselves to risks such as HIV and sexually transmitted diseases. Many other young girls are drawn by the allure of 'town life' which seems less dismal compared to the poverty in the village. They are drawn in by predators such as rich men or brothel

owners, who seduce the girls with mobile phones, fast food and hair pomade and con them into low paying jobs with inhuman working conditions.<sup>1</sup>

Men are also affected. In their struggle to support their families, they are forced into wayward deeds such as robbery so as to acquire some source of livelihood. Many more young men turn to cheap illicit brews due to frustration. Others resort to idling around shopping centers, whiling time away.

After conducting a study on the role of Radio Injili in the fight against poverty, the writer concluded that the most effective way to attend to this problem would be to create further awareness on the importance of self help.

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

The study aims to show that radio is a powerful tool and is effective in promoting community development. The research will show how Radio Injili has been a factor to consider when looking at the improved living conditions of those who listen to it.

This paper also aims to show how radio drama can be properly manipulated to conduct intensive education especially within a rural and conservative community such as the one in Kericho.

---

<sup>1</sup> Kirui, P. (2007) "Tackling Poverty through Radio Injili", interviewed by author, personal notes, 10 October, Kericho.

## ***Hypotheses***

- People living in most parts of Kericho have access to radio.
- Most people living in Kericho listen to Radio Injili.
- Radio drama is an effective way of addressing social matters such as poverty.
- Radio drama is an appropriate means for encouraging self-help in a small community such as Kericho.

## ***Location***

This study was conducted in Kericho town and the two neighboring areas which the radio station covers namely Ainamoi (Baraka Slum) and Kapsuser. These areas are affected by poverty.

## ***Justification of the Study***

Radio has been and still is an influential medium of communication. It has been seen to cause changes both negative and positive in societies around the globe. This study is an effort to find out how radio is actually used to improve lives of its audience. Poverty is contributing to a major crisis in Africa right now and every little thing done for the sake of alleviation of poverty, should not go unmentioned. Radio Injili deserves recognition for its efforts in this attempt to fight poverty in Kericho.

Drama is an effective key in educating the masses due to its entertaining nature. Radio drama is equally vital in communication. Due to its engaging nature, radio drama can be used to address deeply seated social issue like poverty and the problems it causes.

Therefore it was necessary to conduct this study to find to determine the effectiveness of radio in poverty alleviation.

## ***Methodology***

For the study the following methods of data collection were used:

- Interviews with Radio Injili personnel and residents of Kericho.
- Questionnaires.
- Focus group discussions.
- Literature review: reading material on the subject.

## ***Motivation***

Kericho is in the South Rift Valley of Kenya. The town is known for its tea production and rich agricultural soils and favorable climate. The tea farms are well provided for with hospitals, schools, well stocked shopping centers and lush exclusive country clubs for management staff.

The writer was motivated especially by the desperation of the poor people even as they seek basic things like medical care. The local district hospital is a public utility and is mostly visited by the lower class of the town since they cannot afford the exorbitant fees charged at the private hospitals.

People with different problems come to this hospital to seek medical attention but many leave without buying the prescribed medicine since they could not afford it. Sometimes women give birth and run away leaving their children behind since they cannot afford to have one more mouth to feed. Other times patients camp at the hospital grounds for weeks as they tried to figure out a way to foot the hospital bill.

there exists a great divide between the people of Kericho; the very rich and the very poor. Many of the patients cannot afford even food so coming to hospital is only done when absolutely necessary. Education is a luxury and most children who came were severely malnourished.

Radio Injili hit the airwaves in 2006. The station had a program which addressed the issue of poverty eradication sensitively and extensively. Thus the writer felt the importance of carrying this study to find out if the program has improved living conditions for the poor in Kericho. the investigation would also reveal what can be done so that even more problem relating to poverty can be effectively addressed using radio.

Radio Injili does air comprehensive shows on poverty and self help. However to properly instill the attitudes of the importance of self help, it would be advisable to slot in radio drama into the schedule for this station.

The introduction of radio drama as a solution was also motivated by the way it has been used in Rwanda to address other social issues.<sup>2</sup> The *Urunana* or hand in hand radio drama was developed in Rwanda and has successfully been used to create awareness on sexuality. This program helped people to change their behavior as they learned more about sex and its relation to the spread of HIV/Aids. Initially, sex and sex related topics were a taboo subject in the Rwandan society. However, research revealed that the radio drama programme *Urunana* motivated people to speak openly about their reproductive health. This change in attitude can be credited with the increased HIV/Aids awareness in the general population.

---

<sup>2</sup> [www.soulbeatafrica.com-umurage](http://www.soulbeatafrica.com-umurage) uুরুwiye, radio drama in Rwanda.html

# CHAPTER ONE

## **1.0 Introduction**

This chapter describes what poverty is and provides a few examples of how it manifests itself in Kericho. In the beginning the writer reviews how some scholars describe poverty this phenomenon. The chapter then focuses on poverty as a social evil in Kericho and highlights some causes and consequences of poverty. The role of governmental and non-governmental organizations in the area is also recognized in this part of the write-up. The discussion of radio as a suitable means to deal with this problem is carried out in relation to Radio Injili which is available in that vicinity.

## **1.1 Poverty as a Social Evil**

The meaning of poverty is hard to pin down. Its concrete meaning changes depending on the general economic atmosphere of the developed world. Generally it denotes a condition in which one lacks basic requirements. These basic requirements are universal. They include healthcare, education, food and shelter. It can involve being without the necessities of daily life and connotes need, hardship, and lack of resources across a wide range of circumstances.<sup>3</sup>

Poverty is also said to be, a multidimensional phenomenon comprising economic, political and physiological deprivations, which manifests itself through vulnerability, powerlessness, humiliations, social inferiority, physical weakness, isolation, lack of

---

<sup>3</sup> [www.wikipedia.org](http://www.wikipedia.org) 12/03/08.

assets and inaccessibility to basic needs.<sup>4</sup> This definition is appropriate in this context where we are looking at the manifestation of poverty in Kericho.

Still the description of poverty cannot be limited to a few words, rather it is best expressed by observing and understanding independent situations in which people struggle to survive in daily life. These struggles in relation to the ease in which the upper class of the same society live strongly bring out the ugly existence of poverty.

Poverty has been on the rise in Kenya over the last 30 years where more than 15 million people out of the total population of 31.3 million live in poverty. Approximately 80% of the population, including three out of four poor people lives in rural areas.<sup>5</sup> It is in such cases that human beings live on less than a-dollar-a-day, struggling basically to stay alive. There are more poor people in the rural area than generally acknowledged.

## **1.2 Living in Poverty in Kericho**

Kericho is an agricultural town where most people seek their source of livelihood in activities related to agriculture such as cultivation, dairy farming and veterinary services.

A larger part of the population is employed in the tea plantations as managers, tea pickers and factory staff. These people may well enjoy subsidies in medical care and food. However a silent minority exists in the slums of the town.<sup>6</sup>

---

<sup>4</sup> Ayako, A., Musambayi, K.: *Review of Poverty in Kenya*. Institute of policy Analysis and Research, 1997,5.

<sup>5</sup> [www.ifad/rural\\_poverty\\_in\\_Kenya/htm.10/11/2007,1](http://www.ifad/rural_poverty_in_Kenya/htm.10/11/2007,1)

<sup>6</sup> Kirui, P. (2007) "Tackling Poverty through Radio Injili", interviewed by author, personal notes, 10 October, Kericho.

This group consists of landless people, people who have moved into Kericho in search of employment. They cannot therefore rely on farming. Many are casual workers in the town while others are third generation dwellers of the slums. The latter are families who have not been able to move out of the slums since life has never gotten better for them. This shows that poverty is a continuum that evolves and affects each generation unless a drastic and sustainable change takes place.<sup>7</sup>

Some areas in Kericho town are more affected by the problem of poverty as compared to others. One such place is Majengo, a small slum right outside the market of the town. Life in Majengo slum of Kericho is appalling. Most houses are simple single-roomed structures, made of iron sheets and planks of wood set up scantily simply to keep the roof stable. The roof is a major factor to consider here since Kericho has a cold and wet climate. So, keeping the rain out makes living more comfortable. The few available toilets are unhygienic and communal and drain into an open sewer adjacent to the houses. The inhabitants of this slum also experience subsistence poverty. They cannot afford proper diet and many children are malnourished.

Kapsuser is a low-income housing project one kilometer from the business area in Kericho town. Just like in Majengo slum, Kapsuser residents live in pathetic conditions with no electrification or piped water. The inhabitants of Majengo and Kapsuser are hard workers but there is nothing to show for all they do. These people are employed as manual laborers in construction sites, as loaders in shops, as artisans or some as farm hands in larger fields. These jobs are casual and do not provide substantial wages for these laborers. These people do not have access to efficient healthcare centers since they

---

<sup>7</sup> Dixon, J., Macarov, D., (1998) "*Poverty- A Persistent Global Reality*" Routledge, London, 17.

rely on the government healthcare outlets where they face discrimination and poor service simply due to their poverty.

There are no clear roads or paths within the slums. Sewer water flows freely between the houses, right into some of them. Children innocently play in puddles created by dirty drain water unaware of the looming danger of disease. Their parents watch helplessly since they cannot offer their children a better area to play in.

Poor people in Kericho do not have a say in decision making. When the main market next to Majengo was demolished, the sellers who were mainly residents of Majengo were not consulted or apologized to by the Kericho Municipal Council.

### ***1.3 Causes of Poverty in Kericho***

The tea plantations in Kericho attract people from neighbouring rural areas to come and seek employment in Kericho. This rural-rural migration brings many who come with the hope of securing casual jobs as tea pickers or factory workers, since these jobs do not require high level of education which many in rural areas do not attain. Only minimum training is required to enable a worker to handle the basics of the available jobs. However there are only four companies in Kericho that offer such jobs, thus many end up frustrated as they try in vain to find other jobs within the area. Many people end up jobless and landless since they are newcomers, so they cannot cultivate anything even for subsistence. As some opt to go back home, many stay on and live in the slums, getting their daily bread through odd jobs or illegal means.

Though some children are benefiting from the free primary education scheme, many cannot afford to go to school as school uniform and stationery is costly or more commonly as they are heads of families. Such cases are vivid among families which have lost both parents due to disease or cases where parents abandon their children. Both of which are common in the slums. This means that such children do not have a fighting chance at attaining a well-paying job in future. This also means that such people may not be well exposed to and educated about the few obtainable micro-credit options.

The tea industry thrives in cold and wet weather. However, during dry spells when there is low leaf count, most tea pickers and factory workers are laid off temporarily, leaving them without sustenance. Many have been employed as casual laborers and do not have substantial pay that could sustain them in case of abrupt retrenchment. Here it is evident that the poor live at the whim and mercy of nature and inconsiderate employers.<sup>8</sup>

Other causes of poverty are the same as those in other rural areas universally. These causes include bad governance, poor road networks, HIV and AIDS.<sup>9</sup> The municipal council of the town has not set up any schemes to directly deal with the people living in the slums.

The powerful businessmen who own the slums are influential politicians and sit in the council, therefore are engaged in major decision making in the area. This makes it difficult even for non-governmental organizations to effectively reach the people in the slums. Therefore the most that the rest of the population living in Kericho can do is to give handouts through the churches.

---

<sup>8</sup> Smith, C. S., *Ending Global Poverty-A Guide That Works*, Palgrave Macmillan, 2005, 22.

<sup>9</sup> [www.ifad/rural\\_poverty\\_in\\_kenya/htm.10/11/2007](http://www.ifad/rural_poverty_in_kenya/htm.10/11/2007), 1.

The roads to Kapsuser and to Majengo are dirt roads. Kericho experiences a lot of rainy weather and during this time it becomes almost impossible to reach these places. This fact has been a discouragement for many a well-wisher who would like to help slum dwellers since repairs for roads or purchase of cars that can maneuver in such terrain would be an added expense.

The problem of poor services from government hospitals still applies in this case. HIV and AIDS is also an issue here since it is considerably more costly to effectively treat anyone suffering from the disease<sup>10</sup>. This disease also robs families of their productive people leaving young children to fend for themselves thus putting them at risk to all forms of exploitation.

Some children are left in the care of grandparents or relatives who may not be able to afford the cost of feeding an extra mouth, and this makes them struggle to support the new family members or worse still, abandon the orphans completely.

#### **1.4 Consequences of Poverty in Kericho**

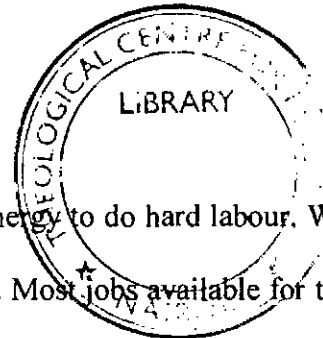
Poverty generally causes those affected to be in a state of inequality with their peers who are well off financially. This inequality is evident in the way the poor population lives in a constant struggle. Basic needs like food and healthcare become inaccessible since the affected people are unemployed.<sup>11</sup>

The effects of poverty in Kericho are not much different but are just as alarming. The problem affects people physically and psychologically. For one, the poor living in Kericho do not have proper diets. This leads to low immunity which is a direct source of

---

<sup>10</sup> Ng'weno J., *Kericho Youth Centre Newsletter*, Issue 006, 2007, 4.

<sup>11</sup> Mosita M., *Poverty Alleviation*, Wajibu 3.



poor health. An unhealthy person cannot sum enough energy to do hard labour. Without a good education, it is not easy to come by an office job. Most jobs available for the less educated are heavy manual duties which may prove too difficult for an unhealthy person. Then again, proper medical care is expensive since it is limited to the private hospitals in the town. There are few medical centers in outstations away from the town and such centers have to deal with large groups of people with little facilities.

Children from poor families become malnourished because they do not have consistent balanced meals and proper medical care when they are ill. They miss many school hours when they are bedridden due to disease and the diseases are recurrent since they are not properly treated. Due to this they do not achieve as much academically as their counterparts who come from well-up backgrounds.<sup>12</sup> Children from better economic background can afford to eat well and stay healthy and bright, ready for school each morning.

When all these consequences come together they may be too much for a person to bear. Poor people in Kericho tend to resign to hopelessness and desperation. Hopelessness drives out stamina to try and achieve a better life. In this state many fail to see opportunities to better themselves.

This creates a dead end, even with a message of hope it becomes difficult to pull people out of this resignation. People live for the day and stop planning for the future. No more savings or investments and the phrase 'there is a place for everyone, this is our place' becomes common on the lips of slum dwellers. They simply give up. A dark cloud of hopelessness hangs over the poor in this region, making it difficult to encourage any development related activities.

---

<sup>12</sup> Ng'weno J., *Kericho Youth Center Newsletter*, Issue 001

## **1.5 Government Intervention**

Although the government has strategies to combat poverty through the Kenya Poverty Reduction Paper (2001-2004), most of the policies in the paper cannot actually be experienced by the locals in Kericho.<sup>13</sup>

The National Development Plan (1999-2005) states that the government seeks to improve living standards by eliminating poverty and improving redistribution of wealth without making anyone worse off. This is in an effort to improve economic development in every region.<sup>14</sup>

These national drafts however are not functional at the grassroots level. This is evident in rural areas where there has been increased malnutrition as basic inflation rates escalate. Every Kenyan who earns less than a dollar a day misses at least one meal per week.<sup>15</sup> Since these two papers were launched in 2001 and 1999, there has been a steady and rapid increase in cases of malnutrition as inflation increases. The price of maize flour which is the main ingredient for preparation of Kenya's staple meal *ugali* has escalated from a mere 48 shillings in December 2009 to 120 shillings in November 2008.<sup>16</sup> This raises a simple question, if *ugali* the cheapest food in Kenya costs this more than 1 dollar, what are those who live under a dollar a day feeding on? The problem of hunger in a fertile land is real.

---

<sup>13</sup> [www.ifad/policies\\_and\\_strategies/kenya's\\_poverty\\_reduction\\_strategy.htm](http://www.ifad/policies_and_strategies/kenya's_poverty_reduction_strategy.htm).10/11/2007, 1.

<sup>14</sup> National development plan, 1999-2015.

<sup>15</sup> Otindo B., Political Economy of the Media, class notes, 2008.

<sup>16</sup> Daily Nation, 24-11-2008

The poor are confined in a poverty trap where they stay poor since state benefits are next to nil and taxes increase with increase in income. This is because there has been no practical measure to elevate the economic status of many people especially in rural areas.

## **1.6 Seeking a Better Life**

The problem of poverty in Kericho has been noted by a few initiatives which have come up with some plans to try and relieve the situation. These projects tackle various angles which are all connected to the bigger picture of poverty. One such project is the Live with Hope Center situated in the Nyagacho slum. This center focuses on offering voluntary testing and counseling for HIV. It is an initiative run by the Catholic Church and it also organizes activities for the youth such as games, talks and visiting days for the sick. These visiting days are well known since the sick who are visited are HIV patients who may be in desperation within the slum. The visits are meant to encourage and to give a few provisions like foodstuffs and clothes, which are donated by members of the parish.

St. Rita Widow's Group is another well known self help initiative in Kericho. This group was set up to look into psychological well being of widows in Kericho. It was set up by a group of widows in the Catholic Diocese of Kericho but enrolls members regardless of religious affiliation or background. Widows face many problems such as wife inheritance and being left with the heavy burden of looking after children all alone. Managing minimal finances proves to be a problem for many widows who have only

basic education. The group tries to help widows and orphans access suitable medical care and training them on self-reliance skills.<sup>17</sup>

The widows meet regularly to share on problems and progresses of each member. Group counseling helps the members deal with daily life and gives them moral to keep striving even in the face of disparity.

There have been a few unsuccessful trials to lift the community out of poverty through financial schemes which have gone bad with time. One such project was the DECI pyramid scheme. Poor management and corrupt officials led to the collapse of this scheme nationwide. The scheme was set up without any study into the social setting of Kenya. In Kericho many who had invested incurred major losses which led them into heavy debt and poverty in the long run This blind application of a South American initiative made several assumptions and although third world countries do have similarities, cultures make each society unique.<sup>18</sup>

## **1.7 Poverty Eradication**

Poverty eradication refers to the means and structures of alleviating poverty with the aim of eliminating the problem eventually. These are the schemes that are set up to investigate the realities faced by those living in dire conditions so as to find the most appropriate methods of dealing with the problem. After the investigations, possible

---

<sup>17</sup> St Rita Widows Brochure, 2007.

<sup>18</sup> *Business Daily*, 09-06-2007.

solutions to the problems are drawn up and carefully applied with the help of locals. These solutions are relevant to the socio-economic situation on the ground.<sup>19</sup>

Eradication is a process; it is not a panacea to a situation. For the fight against poverty to succeed, the eradication initiatives have to be relevant to the situation on the ground. For this reason, every idea in dealing with poverty is dependant on the local scenario and cannot be generalized blindly to another case elsewhere.

If the initiatives set up to combat poverty in an area work well and reduce the problem then development takes place gradually.

However the whole society needs to be aware of the problem and to know its manifestations. They also need to know about the proposed structures set up to help them so that they can choose whether or not to incorporate the structures set to help them deal with the problem. The media are an appropriate way of creating awareness since it is available in many forms all over the society.

## **1.8 Advocacy through Radio in Rural Kenya**

Radio was the first true electronic medium of mass entertainment. It has managed to remain relevant even with technological advancements in the media due to its dynamic nature. Radio is remains cheap compared to other forms of media. Once a person buys a radio, it can be used for a long time. The appropriate source of power for the functioning of the radio is the only extra cost that is incurred. The power can be sourced from batteries. Small transistor radios are a common site in the rural areas of

---

<sup>19</sup> Smith, C. S., *Ending Global Poverty-A Guide That Works*, Palgrave Macmillan, 2005, 28

Kenya. Such radios require batteries to function. The batteries are recharged under overhead sunshine and are thus economical to users. These small sets are appropriate since electricity is sparse in rural Kenya. This means that radio can serve even the lower class of a society who may not be able to buy newspapers regularly or own a television set. Even the cheapest television sets are expensive to buy compared to a simple transistor. This shows that a message on radio will reach more people in the rural area compared to a message on television.

The soundscape or environment for listenership of any cultural and geographical circumstances produces the foundation of experience for those who live in that reality. Appropriate programming provides an agenda for the audience. Proper programming can influence what a listener thinks about. This anthropological insight provides a basis for considering radio's impact in parts of developing areas where literacy is low and people highly depend on word-of mouth.<sup>20</sup>

Oral culture is common in rural areas such as Kericho. A common pastime here includes chatting in groups about local news. Such discussions are an attempt to localize media reports and to synthesize happenings in society.

The relationship of radio with the audience is based on an emotional and imaginative bond.<sup>21</sup> Radio language is tailored to suit the ear because radio is a blind medium of communication. Therefore the language used is descriptive so as to guide the listener in building mental pictures using music and appropriate sound effects. This brings in an emotional bond between the radio and the listener where the listener finds companionship. The evocative nature of radio makes it suitable for persuading the

---

<sup>20</sup> Hendy D., *Radio in the Global Age*, 116-121.

<sup>21</sup> [www.radio/history/crook.html](http://www.radio/history/crook.html), 1.

audience to subscribe to a certain idea. Persuasive nature of radio is visible in the propagation of the 1994 Rwanda genocide. Many atrocities at that time in Rwanda were ignited by the hate messages aired by the Radio Mille Collines.<sup>22</sup> This is an example of how radio is used a channel for propaganda by a small group of people in the population. The same case is evident in the run up to 2007 General Elections in Kenya when many vernacular radio stations propagated hate messages and can be linked to the violence that followed the announcement of the Presidential results.

Radio is easily accessible therefore it has become an influential tool for passing across messages. The portable nature of a simple transistor set makes the radio handy and easy to carry along even for a herdsman in the field or a seller at the market. Portability and cheapness of the radio makes it widely available and these are important factors to enable a mass audience to be attracted. Thus many people can simultaneously be convinced about a single idea. In this way advertising or spreading propaganda on radio is highly effective.

Since radio is widely available and cheap, it is an appropriate medium for use in small societies to deal with local issues in that area. This can be explained by the rise in the number of community radio stations in Kenya over the past few years. Community media is one which is operated within the community for the community and focuses on issues surrounding the community in which it exists.<sup>23</sup> A community media option can only be one that is affordable and familiar to the locals. Radio is common and familiar to the rural community in Kenya and in this case, the people of Kericho. Such media enterprises are on the rise in areas where audiences have been marginalized by

---

<sup>22</sup> Chishimba F., class notes-radio production I, 2007.

<sup>23</sup> Carol, Community Media-class notes 2007.

mainstream media. This can be seen in the case of South Africa which has many community radio stations to specifically address the problems of black South Africans who for a long time were left out by mainstream media during the apartheid regime<sup>24</sup>.

## **1.9 Community Broadcasting**

A community is a group of people who exist in a specific locality and construct meaning from a common language and symbols and therefore share an identity by virtue of these.<sup>25</sup>

Community broadcasting is referred to as a form of broadcasting not for profit, owned and controlled by a particular community under an association, trust or foundation.<sup>26</sup> Community stations are low power stations organized in a manner to respond to specific needs of the grass roots community. Community radio aspires to achieve the ideal of making a local community a hopeful and caring community, a better place to live in. this radio station is meant to promote development and social change by airing messages on literacy, health and poverty alleviation.

---

<sup>24</sup> [www.mediatenor.com](http://www.mediatenor.com).

<sup>25</sup> Amuluku P., *Community Radio for Development*, 25.

<sup>26</sup> Ibid

Community development is the construction or reconstruction of basic infrastructure necessary for smooth running of a community. Therefore a community radio station is one that broadcasts for purposes of community development.

Communication is a basic human right. The process of socialization only comes about through communication.<sup>27</sup> People learn values or vices due to the significant people who communicate to them from the time that they are children since communication is a process that can produce different effects, knowledge, attitudes or behavior. Therefore the programming for community broadcasting is suited towards a particular community's social reality.

The importance of community communication, especially through radio, is a direct derivative of everyone's right to communicate. Especially in Africa community radio is emerging as one of the best forms of local community communication. The concept of communication demands participation. This means that for a message to be influential it must reflect the emotions of the audience. Broadcasting in a community media initiative demands that the social issues which are experienced in that community are discussed at length using the medium.

Community broadcasting is an appropriate way of responding to social problems in a local setting since such broadcast methods can use persuasive campaigns which are directly related to their audience and can deal with each issue with much scrutiny. Such media are able to reach the audience's heart and emotions.

---

<sup>27</sup> Paola Moggi, *Introduction to Social Communication*, Class notes, 2006.

This is because when an audience is exposed to a persuasive campaign with the clear choice between different alternatives on how to deal with their immediate problems, it is assumed to be motivated and interested in moving from learning to developing favorable attitudes to adaptation of certain behavior. This is the manifestation of advocacy through community broadcasting.

### **1.10 Radio Injili**

Radio Injili is a station based in Kericho which broadcasts in Kericho town and its environs. It derives its name *Injili* from a Kiswahili word which means gospel.

It covers the whole of Kericho, up to the neighboring Bomet district. It also has an audience in Muhoroni which is at the border of the Rift Valley Province and Nyanza Province. The studios were used to produce programs for Kenya Broadcasting Corporation since 1988 but it was in 1999 that the station became fully operational as a broadcasting station. It is registered by the Communications Commission of Kenya as a radio station. The station broadcasts mainly in Kipsigis which is the language of natives of Kericho, though there are many programs in English, Kiswahili and Dholuo slotted at different times.<sup>28</sup>

The station is a community media initiative began by the African Gospel Church in Kericho, along with the Kenya Highlands Bible College and the people of Kericho.

---

<sup>28</sup> Africa Gospel Church, *Radio Injili Style* , 2000, 2.

Radio Injili is a station in Kericho which is founded on many of the principles of community broadcasting.

As a community media initiative, the radio station focuses solely on social issues that are faced in that particular society and gives hope to the audience. The AGC saw the need to have an outlet for the people, where they could air their views and seek Christian guidance and thus receive the Christian Gospel.<sup>29</sup> Since some studios were already available within the Kenya Highland Bible College, which is sponsored by AGC, the running of the station could be easily coordinated with the program of the church.

### ***1.11 Radio Injili and the Fight Against Poverty in Kericho***

The station works to entertain and inform, but mainly to educate its audience on the social issues that they face. Poverty is a major problem in Kericho and its environ; thus the station took it upon itself to look into this problem and how best to come up with a Christian solution. The station airs programs which focus on Christian principles of honesty and hard work. These programs are a good foundation for educating the audience on self-help and poverty alleviation.

---

<sup>29</sup> Lang'at E (2007) "Tackling Poverty through Radio Injili", interviewed by author, personal notes, 12 November, Kericho.

The mainstream media present those who live in poverty as being inherently different from the rest of society by creating artificial divisions and dissimilarities.<sup>30</sup> This is evident in the consumerist nature of most media outlets today. In the case of radio stations, many prefer to air programs which are likely to attract more advertisers and ignore the plight of the majority in a particular community. It is for this reason that Radio Injili takes a keen interest in the poverty situation in the area and tries to help locals to find relevant ways of coming out of it. The station dedicates a producer to this program. This shows just how concerned Radio Injili is on alleviating poverty.

The program which concentrates on poverty issues is known as *Meset* or “The Round Table”. It encourages the audience to have hope in whatever circumstance they may be in no matter how bleak the situation may be. The program deals with specific areas tackling poverty and poverty related matters.

For every program on poverty, an intricate research is carried out so as to monitor what the inhabitants of a chosen area are facing. The producer then consults experts from Non-Governmental Organizations in the area which deal with poverty in an effort to find the best advice for the audience which will be in line with Christian ethics.<sup>31</sup>

The program is aired every Tuesday at 2 p.m and runs for one hour. There are repeats of the same program slotted for Saturday from 6 p.m. It is presented in Kipsigis language and translated to Kiswahili so as to reach a wider audience.

---

<sup>30</sup> [www.povertypsychology/meadpoverty.html](http://www.povertypsychology/meadpoverty.html)

<sup>31</sup> Lang'at E (2007) “Tackling Poverty through Radio Injili”, interviewed by author, personal notes, 12 November, Kericho.

The program begins with a signature tune from a popular Kipsigis song to catch the attention of as many people as possible. The presenter then introduces the show and moves on to bring up the topics for the day. The presenter presents a biblical reference to the topic for the day and then draws real life examples from experiences in Kericho. He continues to provide some insights from NGO's which deal with poverty in the area. So far the program is well mixed with appropriate musical interludes and inserts from recordings of interviews with locals and experts.

The program ends with a quick summary and a review of comments from members of the audience who have responded to previous shows. The presenter concludes with a prayer and a hopeful quote.<sup>32</sup> The signature tune closes the program.

The response is not immediately visible since poverty alleviation is a process after all. However during road shows, the audience gets a chance to approach the presenters of the show and ask for clarification or complaints or give testimonies of positive changes in their lives due to this program.

The program aims to give hope to listeners living in poverty. But most of all it aims to instill a culture of self-help and initiative. For the latter purpose to be achieved, further developments have to be made in the programming to specially consider behavior change.

---

<sup>32</sup> Ibid

## **1.12 Radio Drama**

Radio drama is a form of audio storytelling broadcast on radio.<sup>33</sup> It is an engaging means of communication as it is created to specifically to entice the audio senses. With no visual component, radio drama depends on dialogue, music and sound effects to help the listener imagine the story.

Radio drama achieved widespread popularity within a decade of its initial development in the 1920s. By the 1940s, it was a leading international popular entertainment. The terms "audio drama" or "audio theatre" are sometimes used synonymously with "radio drama" with one notable distinction: audio drama or audio theatre is not intended specifically for broadcast on radio. Audio drama, whether newly produced or OTR classics, can be found on CDs, cassette tapes, podcasts, webcasts and conventional broadcast radio.<sup>34</sup>

The inclusion of radio drama in the schedule of Radio Injili could be used to help in the entrenching of a culture of self development. This is because drama is an engaging form of communication and can thereby be used in addressing matters concerning the society. Radio drama has been successfully used to address social issues in other African countries.

Drama series radio programmes provide a good media through which research-based, social and public health content can be transmitted in a culturally relevant and

---

<sup>33</sup> [www.wikipedia.com](http://www.wikipedia.com)

<sup>34</sup> Ibid

realistic entertainment format. Such "edutainment" has the advantage of increasing the audience's belief that people in similar circumstances successfully executed the desired behavior, and of allowing them to vicariously learn coping strategies.<sup>35</sup> When edutainment positively reinforces beliefs and behaviors compatible with public development goals, social groups more easily support and reinforce newly learned knowledge and trial of behavior. In Rwanda, radio drama has been used to help small communities to begin speaking freely about sex. This helped to correct misconceptions about sex and helped in encouraging behavior change thus leading to better health and social attitudes.

Findings from a study in Rwanda reveal the effectiveness of radio drama programmes. The Health Unlimited's Well Women's Media Project is an NGO which has determined that radio drama series as edutainment, can be a popular and effective communication strategy among rural communities in the Africa Great Lakes Region in communicating development related messages.

The script of radio drama is the foundation of an effective outcome. Script is the storage of talk and contains all that is to be communicated in the program<sup>36</sup>. All characters must be well developed and suited to the story. Therefore this document must

---

<sup>35</sup> [www.urunana.com](http://www.urunana.com)

<sup>36</sup> Chishimba F. *Radio Theories and Techniques*, Class notes.

be written in a way to suit radio and drama at the same time. The drama can preferably be produced using the Sabido methodology.<sup>37</sup> This is a communication method where audiences can learn from the decisions of familiar, identifiable characters and the consequences they face because of their actions, both good and bad. For example the characters can be members of the ethnic groups in this locality and face the problems that these locals feel, like lack of proper healthcare or poor road networks. Continual broadcast of interesting series of radio drama can help to change the attitudes of the target audience and encourage them to make life better for themselves, by themselves. Development that is self motivated would be more sustainable compared to imposed ideas or passive information from others who may not have a deep understanding of the local situation.

---

<sup>37</sup> Kimingichi W., *Traditional Media in Africa*, Class notes

### **1.13 Summary**

In this chapter, we have re-acquainted ourselves with the notion of poverty and the daily struggle of those affected in Kericho. It also views some steps taken by the locals to respond to the problem. The radio as channel for advocacy is observed and Radio Injili is singled out in its role in the fight against poverty. This chapter also offers some arguments to show why it is suitable to include radio drama in the programming of Radio Injili to encourage an attitude of self help among the local community.

## **CHAPTER TWO**

### ***2.0 Introduction***

This chapter looks at the field research conducted and seeks to analyze how residents of Kericho make use of the media, in this case radio. The research seeks to find out the attitudes of the inhabitants of Kericho towards self-help and poverty alleviation initiatives. Specific scrutiny is directed to the role of the Radio Injili in the fight against poverty. In-depth interviews and a focus group discussion are used to determine suitability of radio drama in encouraging self-help attitudes. Relevant communication theories are discussed to further interpret the findings from the field.

### ***2.1 Methodology***

The writer used qualitative and quantitative research methods to obtain information for the scientific study. The quantitative method used was in the form of a survey where self-administered questionnaires were used. For the qualitative method, the writer used in-depth interviews and focus group discussions where the writer was a facilitator in the process. The writer used questionnaires in Kericho town center, Majengo slums which are adjacent to a lower middle class residential area and Kapsuser shopping center, which is five kilometers from the Kericho town center. In-depth interviews were used in Majengo slum and the focus group discussion was used to gather information from respondents in Kericho town center.

## **2.2 Sampling Criteria**

Purposive sampling was used since the writer made a judgment on the areas where the study focuses on; these are the places which experience poverty in some ways. A small subset of the population living in Kericho was involved in the research. The questionnaires were administered in Kericho town center to reach a diverse group and in Kapsuser and Majengo to get opinions of those living in the slums. The writer used employment status, education level and views on self help as characteristics for consideration.

## **2.3 Research Hypotheses**

This study focuses on the functions of Radio Injili on the community of Kericho as a voice against poverty. Thus, the hypotheses of the study are as follows:

- People living in most parts of Kericho have access to radio.
- People in Kericho listen to Radio Injili, a Christian vernacular radio station.
- Radio drama is an effective way of addressing poverty in this area.
- Radio drama is an appropriate means for encouraging self-help in a small community such as Kericho.

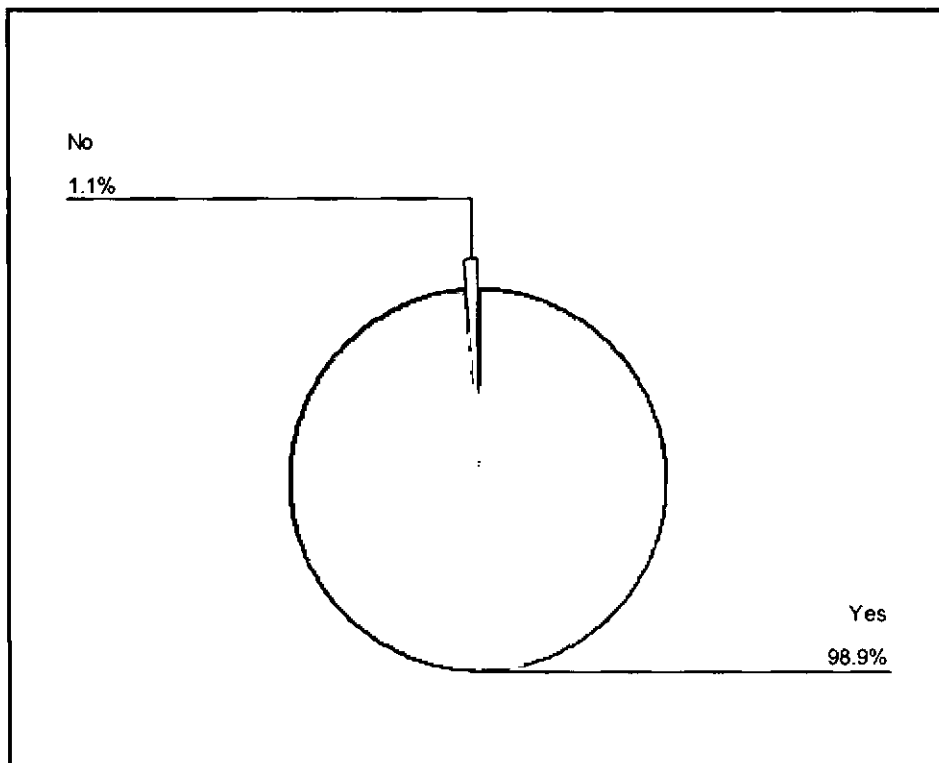
## 2.4 Research Design

### 2.4.1 Quantitative Research Method

These are the questionnaires used to gather quantitative findings in the above named areas. 130 questionnaires were distributed between December 11 and December 20 2008. 90 questionnaires returned as valid.

#### **Hypothesis 1: People living in most parts of Kericho have access to radio**

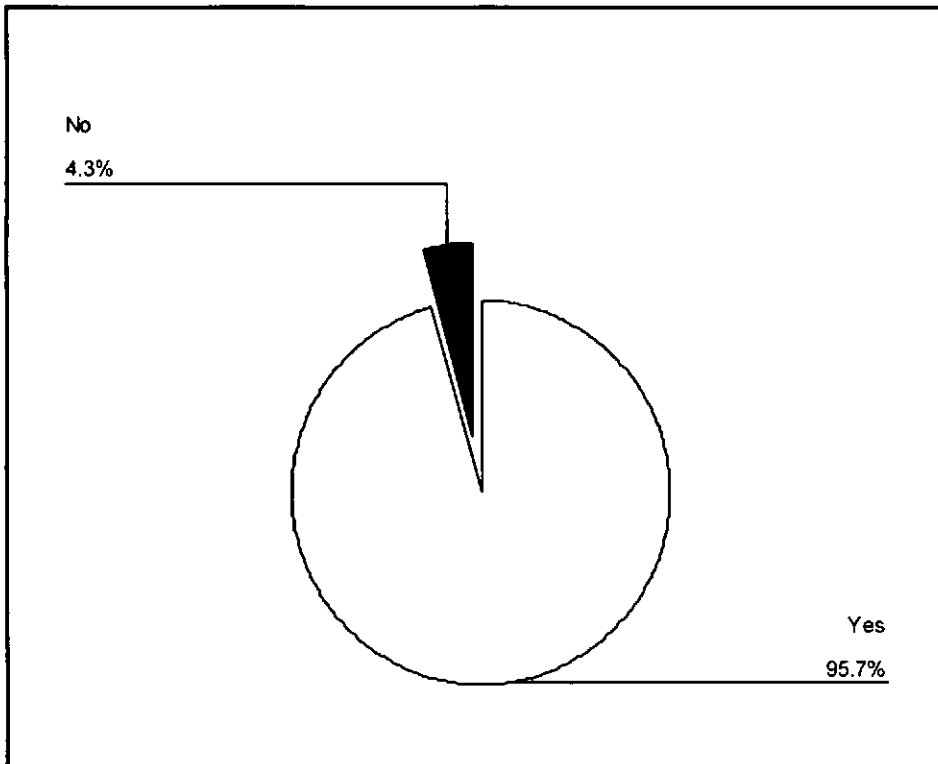
Pie chart 1: Access to radio



This graph is a representation of the findings from the questionnaire. It reveals that 97.9% of respondents have access to radio while 1.1% do not. This proves right the hypothesis that states that the people in Kericho have access to radio and shows that a large number of residents access radio.

**Hypothesis 2: Most people living in Kericho listen to Radio Injili**

Graph 2: Listenership to Radio Injili



This chart portrays 95.7% of the sample who said that they do listen to the Radio station while 4.3% say that they do not listen to Radio Injili. This proves that a great number of people in Kericho do listen to Radio Injili, thus it is a good medium to use to pass a message

**Radio Injili airs programs on self-help and poverty alleviation.**

Table 1: Represents how regularly people listen to the programs on Poverty and self-help.

**Resondents by frequency of listening to program.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	82	86.3	87.2	87.2
	No	12	12.6	12.8	100.0
	Total	94	98.9	100.0	
Total		95	100.0		

The table above represents an analysis that shows that 87.2% do listen to programs on poverty and self-help and 12.8% do not listen to these programs frequently.

This is a good listenership.

Table 3: Affiliation to self-help initiatives

**Respondents by involvement in self-help initiatives.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	62	65.3	66.0	66.0
	No	32	33.7	34.0	100.0
	Total	94	98.9	100.0	
<b>Total</b>		<b>95</b>	<b>100.0</b>		

The data shown on the table shows that 66% of the respondents are affiliated to self-help initiatives while 34% are not involved in any initiative. This is encouraging since it shows that a good number of people believe in self help. Following a previous study, the author could assume that from listening to the programs on self-help, members of the audience opened up to the idea of joining of forming self-help groups.

### **Conclusion**

The graphs and tables above confirm that Radio Injili has indeed been effective in the fight against poverty and has encouraged the audience to be self-reliant and try to uplift themselves from desperation. However in an attempt to answer why some chose to stay away from self-help initiatives, the writer used in-depth interviews.

### **2.4.3 In-depth interviews**

These interviews aimed at finding out why people chose whether or not to join self-help groups. The writer also tried to determine the views of locals on radio drama and, whether they felt that local programming such as radio drama can be used to address poverty related matters and encourage self-help projects.

#### **Hypothesis 3: Radio drama is an appropriate way of addressing the problem of poverty in the area**

##### **Case 1- Chebet\* 23**

Chebet is a single mother of one who lives in Kapsuser which is outside Kericho town center. She dropped out of school in standard seven when she got pregnant. Due to her limited education, she could not get a well paying job but settled to be a housemaid in Kericho town.

Chebet is a Christian and a good listener of Radio Injili which she says is a source of inspiration for her. She listens to the radio at the house where she is employed.

Chebet appreciates local programmes and believes it is an appropriate way to educate people in Kericho. She says she listens to some short plays on some radio stations, however she is disappointed that these plays are only based on entertainment and provide no education in key areas. She appreciates local dramas on television which she claims have taught her much on the Kenyan legal system and given general moral lessons. On the other hand she finds it difficult to watch television often since she does not own a television set.

---

\* Not real name, name withheld for confidentiality.

She would appreciate more information in areas such simple financial investments for people with low income. Radio is readily accessible to her and she does believe drama can help people in her vicinity to consider setting up their own initiatives and to rely less on the government and NGOs.

### **Case 2: Cheruiyot\* 25**

Cheruiyot is unemployed and earns his daily bread by carrying out petty errands for business people around the town center. He listens to Radio Injili because it is entertaining and informative. Cheruiyot says he is well educated but has not been able to get a good job. He has a small farm where he keeps a few cows and sells milk in the evening. He has big dreams for the future that he may buy land and open a ranch for dairy cattle.

This young man feels that the government has let him down since he is not protected from exploitation from the people he sells his milk to. He would prefer it if he could come together with his neighbours and a cooperative with them. Cheruiyot feels that by forming a locals-only group, they will have a fair shot at trading their milk.

He also likes drama and wonders why no radio station has a keen interest in producing educative dramas for radio. He claims to have learned much about the Kenyan legal system from a local television program but he believes radio would be better for

---

him since he does not own a television set and has to walk a long distance to watch television at the shopping center.

### **Case 3: Nyaboke\* 40**

Nyaboke works as a tea picker with James Finlay Tea Company. She is based in Kitumbe estate and has worked there for 20 years. The job is not well paying but she keeps it because getting a job in town is difficult and she does not have to pay full fees for her children in the secondary school which is also owned by the company since she is a member of the workers' union.

Nyaboke listens to her transistor while she is picking tea and talks about what she hears with her friend while they are at work. She prefers stations that broadcast in Kiswahili since she does not understand English well. She likes Radio Injili because it inspires her when she feels like giving up and she began her food canteen after she got an idea from the program on self-reliance. However she would appreciate workable examples from drama programmes which she finds entertaining.

She says it becomes boring to listen to news and discussion programmes all day and sometimes it is better to educate people through entertainment. She says she learned much from the radio dramas that were aired on KBC in the early 1990s. she insist that although radio drama is rare nowadays but fans yearn for it.

## **Conclusion**

The trends from these interviews showed that there are people who live in poverty and are desperate to come out of it. The respondents had hope that their lives could get better and this shows in the statements made about hopes and dreams for the future. They did listen to Radio Injili and they enjoyed the programming of the station. Special attention paid to poverty has helped them develop a culture of positive development.

However the respondents would like more than just instructions from the radio station. They would also appreciate 'edutainment' in the form of radio drama. This is evident due to the admission that they like local television dramas but it is difficult to watch them regularly since television sets, like electricity, are hard to come by.

**Hypothesis 4: Radio drama is an appropriate means for encouraging self-help in a small community such as Kericho.**

### **2.4.4 Focus Group Discussion**

This discussion was held in the church hall at Sacred Heart Church in Kericho. The writer invited people who had attended the second mass on Sunday the 15<sup>th</sup> of February 2009. The writer facilitated the meeting which consisted of people from all ages, all of whom are residents of Kericho. 16 people attended the meeting.

## **Description**

This group affirmed the importance of radio in small rural communities. The reason given for this was that it is costly to buy newspapers everyday simply to be in touch with local events. It also became evident that the lack of viable rural electrification projects, most people did not have access to electricity. For this reason, they cannot watch television regularly.

This group appreciated the role of Radio Injili as a community broadcaster. The Christian message from the station is a source of spiritual inspiration for many of the people in the group.

The question of poverty alleviation seems to have been addressed by the station. All of the group members are ardent listeners and have been given hope by the programme on poverty alleviation. The programme has apparently addressed the issue of entrepreneurship. However some people did want more from the station. An insightful debate on initiative and self-help followed. This debate attempted to answer whose responsibility it is to fight poverty.

The discussion led to the role of the individual in fighting poverty. It became evident that the group felt strongly that more individuals had to take responsibility for their own situations. The group also discussed how radio could be integrated in the attempt to encourage self-help projects and individual responsibility. Participants insisted that radio can be used to educate and, the introduction of radio drama was warmly welcomed and the group even gave ideas for the programme.

Older members of the group reflected on how the national broadcaster VOK, now KBC airs educative dramas which are used in many rural schools in language classes.

### **Conclusion**

The discussion led the writer to understand that people on the ground are ready to engage in self-help activities. However, Radio Injili could still encourage audiences by including radio drama with local characters and local problems so as to educate as well as entertain. The group are great fans local television dramas and felt that if radio could have something similar, education would take place on a larger scale since the audience would increase.

The fact that radio drama is not new to Kenyan radio also shows that it is possible for such a production can be made to engage listeners.

### **2.5 Media Theories**

Media have great effect on cognition, emotion and even relationships. There are theories drawn up to suggest why the media have such effects and how these effects come about. The theories discussed in this write up are in relation to the role of Radio Injili and the positive effect it has had on the people of Kericho by advocating for self reliance and thus fighting poverty in the area to a commendable extent.

These theories also attempt to justify the suitability of radio drama to encourage people in Kericho to actively participate in self-help initiatives in the effort to move out of poverty and toward development.

### **2.5.1 Uses and Gratification Theory**

The “mass” from mass media does not actually exist: there are people who become “audiences” for different media products, at different times.

“The media audience is not to be understood as mere consumers who passively accept anything that media offer, but as active individuals and members of social groups, in the context of their personal and social goals”.<sup>38</sup> This means that people are selective and may chose a particular medium for specific reasons.

There are many radio channels which are received in Kericho and its environs and each station has its own audience. Radio Injili is a community initiative and broadcasts material which is mainly local. The news and programs are usually based on facts which are collected around Kericho. The producers and presenters are locals many of whom have lived in Kericho for a long time.

For this reason the audience in Kericho can really relate to the programs on Radio Injili psychologically and socially and understand everything that is being said. One reason for the great acceptance of the station in Kericho is that it broadcasts in Kipsigis, Kiswahili, English and Dholuo. These are common languages in Kericho and

---

<sup>38</sup> Mwangi J., *Mass Media and Society*, Class notes, 2007.

thus many people can understand what is being said on the radio at any particular time. The introduction of radio drama to the schedule of this station, can further engage the audience in 'edutainment'- in a situation where one programme is used for informative and entertainment at the same time.

The use of local characters speaking in local languages and acting out local scenarios is recommended by members of the audience to help encourage self help in the community.

When people use the media, they expect to get something out of it, this is known as a gratification or fulfilment. This means that a member of the audience will choose a particular medium so as to satisfy a certain emotion or curiosity for personal gain. The views of a number of respondents revealed that there seems to be a gap in radio production as radio drama is not common. Introduction of such a production will gratify the needs of many listeners who can be further educated that self-help initiatives are the way forward and out of poverty. The engaging nature of radio drama can help transform attitudes and encourage audiences to be to depend less on the government for support.

This is also diversion since the news or information received about poverty from the radio station helped the audience to divert from squalor and desperation in their lives and listen to the message of hope given by Radio Injili.

One need which is gratified is the need to feel hopeful. The message given in the program is encouraging and demands that the people do not give up even in the bleakest moments. When someone is going through a rough time a ray of light is all that

is required to make the person have faith again and begin to try once more, this leads to gratification of a need.

### **2.5.2 Socialization Theory**

Media are used for personal relationships and in socialization. These relationships are formed when audience of a program or a medium come together to re-visit the program by having discussions or debates. The listeners of a certain program are an exclusive group since they share particular knowledge gained from the program. Thus they are a social group. From the focus group discussion, the writer observed a group who vividly discussed some programs on Radio Injili. Older members of the group also connect when they speak about the radio dramas that they enjoyed earlier on KBC general service. They shared the knowledge and had debates and the radio in this case was used to satisfy the need on socialization.

## **2.6 Summary**

This chapter examined at the findings of the qualitative and quantitative research carried out by the writer and confirmed the hypotheses for the study. In-depth interviews showed that radio is accessible and affordable in Kericho. It also gave a personal touch to the study by adding the voices of the people in Kericho who face poverty. They expressed their views and confirmed existence of poverty, its manifestation and how they try to come out of it with inspiration from Radio Injili.

The writer learned that radio is common in rural areas, in this case Kericho and can be used to build communities by giving hope. The in-depth interviews also revealed the need for diversity in radio production. Radio drama will be well appreciated by audiences.

## **CHAPTER THREE**

### ***3.0 Introduction***

This chapter is concerned with the communication strategy in relation to the research. The writer will discuss the communication objectives of the strategy. It will further describe the format of the program to be used and provide a tentative budget. The chapter will show the target audience of the communication and suggest how the audiences are meant to react to this program.

### ***3.1 Communication Strategy***

Radio is a companion. The writer intends to develop a program which can journey with the target audience through their daily lives. In this way the audience can feel that the message from the 'companion' (radio) is relevant to their situation. This program has to be simple, well researched and interesting. At the same time it has to be engaging in order to arouse a response from the audience. It has to touch the emotional and intellectual areas of the human person so as to have an effect on the target audience. For this reason, the writer proposes the introduction of radio drama into the program schedule of Radio Injili.

The station can thereafter monitor the effects of the programme by encouraging members of the audience to send text messages and phone-in after each show with their comment on the show. An appraisal can also be conducted when Radio Injili has a road show and observes the development of self-help projects within Kericho.

### ***3.2 Medium of Use***

Radio can effectively be used in this communication strategy. Unlike all other media, radio has the power of suggestion, the power to make people imagine by transporting them to another world.

This program aims to influence the attitude of the audience. This can best be done by a medium which is readily available to the audiences. Radio is the appropriate medium for this function in this locality because it can suggest the possibility of alternative means of arising from poverty. Radio can help the audience imagine and thus touch their emotions. By appealing to the emotions, radio can change attitudes and eventually create a social norm - self-reliance.

### **3.3 Target Audience**

The program targets the people of Kericho. Primarily it is tailored for those who live in wanting conditions; however the message is beneficial to the general population of this area.

These audiences in the poorer areas are targeted so as to give them motivation to align themselves with self-help ideologies and practices. This should be key in upgrading their living conditions and eventually their lifestyles.

### **3.4 Communication Objectives**

The radio drama is intended to achieve a number of objectives as follows:

- To encourage the target audience to take matters into their own hands by developing self-help initiatives to improve their lives.
- Highlighting problems which affect slum dwellers and others who are marginalized due to poverty.
- Suggesting solutions to these problems within the drama and introducing views of experts in the related field.
- To elude responses from the audiences so that they can help improve the overall production and make it more specific to their situation.
- To entertain the listeners and help them unwind after a day's struggle.

### **3.5 Programme Format**

The following table outlines the format of the radio drama –*Kapkaa*. This program will take 45 minutes approximately.

	<b>Content</b>	<b>Source</b>	<b>Duration</b>
01	Introduction	Presenter	30"
02	Signature tune	Recorded CD1	10"
03	Scene 1 & 2	Recorded CD 2	15 min
04	Continuity Announcements	Presenter	30"
05	Scene 3, 4 & 5	Recorded CD2	10 min
06	Station ID	Recorded CD 3	10"
07	Scene 6 & 7	Recorded CD2	15 min
08	Signature Tune	Recorded CD 1	10"
09	Credits, responses	Presenter	3 min 40"

This program is introduced by a presenter who hints at the focus of a given show. The signature tune should be catchy and relevant to the show. Within the drama, there are breaks to allow for continuity announcements and messages from NGO's which may be willing to sponsor the show. The station ID should be played again to remind the listener which station he or she is tuned to. After the final signature tune, the presenter gives credit to the actors and the production team of the drama. It is at this point also

where the SMS responses are read. After a number of shows, a phone-in session can be allowed to hear some views from the audience.

### ***3.6 Programme Description***

This is a drama programme tailored to suit the radio audience. For this reason, the words used are descriptive in an attempt to entice the listener to create mental pictures and 'own' the story or understand it on a personal level.

The language used for the drama is Kiswahili. This is because the target audience is in a rural area with low literacy levels thus few English speakers. This community is culturally rich with many ethnic communities living together therefore. This programme is concerned with self-help, an issue which cuts across ethnic borders. Due to these factors, Kiswahili is appropriate since it is generally understood by all members of the audience.

The programme will be slotted for Monday evening. This is because, after a weekend, people prefer to stay indoors to relax and get into the rhythm of the weekly activities. 7.10 pm would be appropriate since it is just after the news and listenership is high at this period. This time is also suitable since it is not too late into the night and most of the family members will be awake to listen.

The writer proposes that the programme last for 45 minutes. This will allow a solid plot to be developed and, a lasting impact to be created in the minds of the audiences. The story can hold the listeners' attention for this amount of time without risk

of getting too long and boring. Anything shorter would not have a solid storyline and ideas would not be properly developed.

### **3.7 Proposed Programme Budget**

This is the total sum of money which is to be spent on the production for the programme per month (4 programmes). Consideration is given to remuneration for the actors, research for the programme, and other production costs. The research will require some travelling, meetings, interviews and report writing. Report evaluations will be done to incorporate information into the drama. The evaluation will require a team specially selected within the staff for production of the drama.

<b>Expenditure</b>	<b>Amount in Kshs</b>
Travel expenses	7000
Stationery	2000
Production costs	4000
Equipment maintenance	5000
Actors remuneration	18000
<b>Grand Total</b>	<b>36000</b>

Sponsorship from NGO's and firms dealing with related issues can be negotiated.

Such organizations in Kericho include:

- JICA- Maternal health matters.
- Faulu Kenya- Entrepreneurial advice and loans.
- Equity Bank- Microfinance issues.
- Live with Hope Center- HIV/Aids related complications.

These organizations can receive some airtime during the commercial breaks in the drama. This is not meant to be an advertisement, rather a platform for the organization to make itself known to the audience and reveal more about its functions.

A relevant organization can sponsor the drama. For example, when the play deals with women's health issues, JICA can be approached to provide minimum funding to the production.

### **3.8 Summary**

This radio drama will be introduced to the schedule of Radio Injili in order to achieve specific objectives. Radio is proposed by the writer as the most suitable medium mainly due to its availability. The radio station can approach local organizations to subsidize production costs of the programme.

## **GENERAL CONCLUSION**

Poverty is a social evil which affects a large part of the population in Kericho. This research highlights the manifestation of poverty in Kericho and the steps which have been taken so far by various groups in an attempt to combat this problem. Light is played on the role which Radio Injili has played as a community broadcaster in the region.

This research is built on previous work which investigated the efficiency of the programming of Radio Injili in relation to its goal of improving the lives of its audience. The original study on Radio Injili showed that many people are greatly informed by the programme on poverty carried in the station, but some are still hesitant to join or form self-help groups to improve themselves. With this in mind, the writer introduces radio drama as a possible means to encourage audiences to be more proactive and form self-help groups.

The inhabitants of Kericho participated in this study and indicated why edutainment can be used to encourage self-help in the area. The writer studied relevant communication theories which further confirm that communication can be used to improve a society since it a core part of the socialization process.

Radio drama can be slotted into the programming of Radio Injili following the structure and budget proposed by the writer in the last chapter. The target audience is defined so as to tailor a message that will appeal particularly to that particular group and bring about the desirable change. The writer provides a script which is a step towards the wider panorama of the communication strategy. Listeners will be encouraged to give feedback for continuous development of the programme.

This research can provide the foundation for a more continuous effort to alleviate poverty in Kericho. The role of local government in encouraging self-help and improvement of local facilities should be investigated so as to find a suitable way for this section of government to improve its services to the residents of this area.

Another topic to be further investigated is how media can inform audiences on self-sustenance by self-help groups. This is important since the essence of a self-help group is its overall autonomy. Although donors can provide funds for day to day running, the group will address the local community better if it is able to sustain itself financially and avoid influence from donors who may have vested interests.

## BIBLIOGRAPHY

### Books

AFRICA GOSPEL CHURCH, (1999) *Radio Injili Style*.

ALUMUKU, P. (2006) *Community Radio for Development*, Paulines Publications,  
Nairobi.

AYACKO, A., MUSAMBAYI, K. (1997) *Review of Poverty in Kenya*, Institute of  
policy Analysis and Research.

BAHEMUKA, J., (1998) *Poverty Revisited*, University of Nairobi, Nairobi.

BERGER, A., (1995) *Essentials of Mass Communication*, Sage Publications, Nairobi.

CAMARAZZA, J., (2001) *The Art of Radio*, Paulines Publications, Nairobi.

DEPARTMENT OF DEVELOPMENT AND CO-ORDINATION, (2002) *National  
Poverty Eradication Plan*, Nairobi.

DIXON, J., MACAROV, D., (1998) *Poverty- A Persistent Global Reality*, Routledge,  
London.

GELLER, V., (1996) *Creating Powerful Radio*, MStreet Publications, New York.

GEORGE, N., (1993) *Using Radio for Community Mobilization: Experiences in  
Zimbabwe and Kenya*, African Council for Communication  
Education, Nairobi. SMITH, C. S., (2005) *Ending Global  
Poverty-A Guide That Works*, Palgrave Macmillan, London.

STENGER, F. – RATTI, M., (2002) *The Poor Discover their Own Resources*, Paulines Publications, Nairobi.

*Oxford Advanced Learner's Dictionary* (1999) 5<sup>th</sup> Edition, Oxford University Press, London.

### **Journals**

HENRIOT, P., (1997) "Catholic Social Teaching and Poverty Eradication" *Sedos Bulletin* 35.

MOSITA, M., (2000) "Poverty Alleviation" *Wajibu* 3.

SODANO, A., (2004) "Financing the World's Poverty Fight" *Origins* 34.

THOMAS, P., (2000) "Poverty Alleviation and Debt Burden" *Media Development* 57.

NG'WENO J., (2007) "Forever Forward" *Kericho Youth Centre Newsletter*, 006.

### **Interviews**

LANG'AT E, (2007) *Tackling Poverty through Radio Injili*, interviewed by author, personal notes, 12 November, Kericho.

KIRUI, P. (2007) *Tackling Poverty through Radio Injili*, interviewed by author, personal notes, 10 October, Kericho.

## **Brochure and Newspapers**

ST RITA WIDOWS BROCHURE (2007).

DAILY NATION, 24-11-2008, 6.

BUSINESS DAILY, 09-06-2007, 8.

## **Unpublished work**

CAROL, (2007) *Community Media-class notes*, Tangaza College, Catholic University of Eastern Africa, Nairobi.

CHISHIMBA F., (2007) *Radio production I-class notes*, Tangaza College, Catholic University of Eastern Africa, Nairobi.

KIMINGICHI W., (2007) *Traditional Media in Africa-class notes*, Tangaza College, Catholic University of Eastern Africa, Nairobi.

MOGGI P., (2006) *Introduction to Social Communication- class notes*, Tangaza College, Catholic University of Eastern Africa.

MWONGI J., (2007) *Mass Media and Society-class notes*, Tangaza College, Catholic University of Eastern Africa, Nairobi.

NZANGI, A., (2007) *Psychology of Communication-class notes*, Tangaza College, Catholic University of Eastern Africa, Nairobi.

OTINDO, B., (2008) *Political Economy of the Media-class notes*, Tangaza College, Catholic University of Eastern Africa, Nairobi.

## **Internet Sites**

[www.en.wikibooks.org/CommunicationTheory/UsesGratification.html](http://www.en.wikibooks.org/CommunicationTheory/UsesGratification.html). 12/03/08

[www.en.wikibooks.org/radiodrama.html](http://www.en.wikibooks.org/radiodrama.html). 09/10/2008

[www.ifad/policiesandstrategies/kenyapovertyreductionstrategy.html](http://www.ifad/policiesandstrategies/kenyapovertyreductionstrategy.html). 10/11/2007.

[www.wikipedia.org](http://www.wikipedia.org) 12/03/08

[www.radio/history/crook.html](http://www.radio/history/crook.html) 10/10/07

[www.radiomanagement/hendy.html](http://www.radiomanagement/hendy.html) 11/11/07

[www.soulbeatafrica.com-umurageuurukwiye/radiodramainrwanda.html](http://www.soulbeatafrica.com-umurageuurukwiye/radiodramainrwanda.html) 15/12/20

# **APPENDICES**

## ***APPENDIX 1- SCRIPT FOR RADIO DRAMA***

KAPGAA- (place of our home)

### **Synopsis**

The story revolves around a family struggling to make ends meet after their sole bread winner is retrenched from his averagely paying government job. Mr. Sang's family now has to depend on farming to sustain itself. Betty is his industrious wife who takes care of the finances now that Sang is falling into alcoholism due to desperation. Kibet is their teenage son who did not proceed to secondary education due to the financial problem that the family faces.

The characters and situations of each of these people are further developed as the story unfolds in various episodes. The program aims to encourage audiences to be self-reliant.

The first episode is a basic introduction of the characters and the setting. This episode also deals with the problem of lack of infrastructure, specifically poor roads in rural areas.

The producer aims to show how much development can occur when people decide to work on a problem on their own since they understand best how they are affected. The role of women in mobilizing small communities is also highlighted.

## Characters

Sang - husband to Betty and father to Kibet.

Betty - wife to Sang and mother to Kibet. Leader of local women's group.

Kibet - son of Sang and Betty.

Chief - government representative in the area.

Cheptoo - Betty's good friend.

Other relevant characters are introduced in different episodes.

## Setting

Fictitious highly productive agricultural and conservative village in Kenya.

## SCENE ONE

(Open scene with the sound of a heavy storm. Rain pelting an iron roof. Furniture being moved around.)

1 Betty: Kibet? Kibet? Wake up you lazy boy. Now this roof is leaking, help me move the table away. (More furniture moving)

2 Kibet: Eh mum! (yawn) No hurry in Africa.

3 Betty: You think you will manage secondary school with that attitude?

4 Kibet: It's not like am going to secondary-

5 Betty: How can you say that! You know how hard am trying to save for your fees-  
( Banging on the door. Drunken singing. )

6 Voice: (gruff, drunk drawl) Open this door bloody-..... ( string of insults )

7 Betty: ( Hushed but irritated ) Don't just stand there, open the door for your father, can't you hear  
the rain.

( Door unlocks and creaks open. Rain is louder for a while. The door slams shut)

8 Sang: Ehe! So.....what are you looking at?.....Haven't you seen (hiccup) a wet muddy

man before?..... Kibet? Don't be silly! Yes Betty, my beautiful angel.....

9 Kibet: (timidly) Er, Baba, why don't you take off your shoes, mum has just cleaned the floor and-

10 Sang: SHUT UP! This is my house! Betty, tell your son am a dangerous man! 15 years and you think you know it all? .....Eh? Do you even know that this road is impassable after the rains? And why didn't you come to give me a hand? I have fallen several times...that road

11 Betty: Please do not start now-

12 Sang: Ah! 15 years. He thinks he knows Kenya! Is he supporting a family? Does he know what it means to be jobless? Is he-

13 Betty: (now shouting) Supporting a family in deed! I toil each day, come rain or shine in that shamba eh? All you do is gossip in that bar like a woman Sang, drinking with that useless chief who does nothing for Kapgaa.(shaking voice) He cannot even advice you to repair your own roof let alone repair that road for his people so that we take our produce to the market. Ha, what a friendship!

14 Kibet: Mum, Baba!

15 Sang: Woman, I'm warning you!

16 Betty: What? You don't scare me!

17 Kibet: Baba! ( scuffling and grunting) leave her alone.

18 Sang: (seemingly overwhelmed, out of breath). Thank your son, today I would have finished you.

19 Betty: Kibet, go to bed.

20 Kibet: Mum, are you sure?

21 Betty: GO TO BED! (Scuffling, footsteps, door opens as he leaves, long pause) Sang, why can't you convince Chief to at least hire some men to put just a few stones on that road? How hard can it be really?

22 Sang: Woman, have you no ears? Kibet is not here to defend you now and if you continue with your nagging, you will be sorry. I have told you a hundred times, Chief

is a busy man, he is not only concerned with this useless road.

23 Betty: Oooh? So what keeps him so busy? The bar?

24 Sang: That's it! (slaps) I have warned you!( More slaps. Screams. Fight closes scene.)

## SCENE TWO

( Music in background. People talking and laughing)

25 Cheptoo: Betty!? Betty!? Excuse me, please call that lady for me?

26 Betty: Oh! (laughing) I did not see you there! How are you dear? You have also come to the baraza?

27 Cheptoo: Fine, fine we are all fine! Such a long time.....but I can see things have not changed with you. He is still hitting you, isn't he?

28 Betty: (nervous laughter)

29 Chep: No, this has to end. Have you spoken to your parents? How can you live like this? He loses his job and turns you into a punching bag? So ungrateful. If it were not for your persistent hard work on the farm, your family would be long gone by now.

30 Betty: Actually it all started with the farm. I have been pushing him to ask the Chief to help us with this road. You know how we are all suffering during the rainy season, the mud makes it impossible for us to walk especially with heavy luggage.

31 Chep: True. If the government would just step in, transport in our area would improve. My sukuma wiki is rotting in the shamba. We are doomed. We will die poor. We are not worthy of anything.

32 Betty: No, don't say that. There must be something we can do. Maybe if we sit down during our next chama meeting, we can put our heads together and decide what can be done.

33 Chep: Ha! And what could we possibly do? Do you have a truck to flatten that road?  
Betty get serious-

(Interruption. Male voice orders people to sit down for the Chief's address. Gradual silence.

Chief begins his speech)

34 Chief: Welcome to this meeting. I can see you are all well. (Murmurs. Faint booing) I haven't spoken and you have started? Settle down! (Hushing) Now, I am happy to launch the new government project in Kapgaa. As you all know the government has released funds for the rural electrification program or REP. (interjection)

35 Man1: Which money? Have you drunk it already? ( Laughter from crowd)

36 Chief: (Pompously) Eh! Settle down. A-afande, the next one to interrupt me will be arrested! (clears throat) the funds will trickle down slowly and soon you will all be able to watch television in your own homes! ( Anti-climax. Pause Chief laughs dryly, embarrassed.)

37 Betty: But the funds were released almost six months ago Bwana Chief. Are they still trickling down?

38 Chief: Afande! Arrest her! (booing,heckling)

39 Man1: Afande, we came here at will, why are you arresting her? Let her speak her mind!

40 Chief: Ok, madam, speak but do not insult the government!

41 Betty: Thank you. I am just wondering why government projects take so long to become active. We don't see anything happening and we don't know who to approach for a real solution. (cheers) are we stones that we cannot do anything for ourselves? Yes am talking to you, each one of you. Look at our land, so rich, we do not even have to use fertilizer. Yet we have no money to take our children to school. Why? We have no road to our market place. And you dare try and impress us with promises of television. Are we dying for electricity and television right now?

42 Man1: Eh? For me I want television bwana. So that I can watch wazungus and laugh and forget my problems! (laughter)

43 Betty: True, electricity is good. But we are sitting on a gold mine here. How many of you resort to barter trading with your neighbours since hiring a lorry to ferry produce to the market is too expensive? (silence) For how long will we suffer?

44 Man 1: So what do we do? The government will never build us a road. And the NGO's are only focusing on HIV/AIDS projects. The Church is educating some of our children. Who can we turn to? We are helpless!

45 Betty: We are not! We can build this road. Look at all the youth hanging around the video shops, the men drowning in alcohol. Chief at this juncture feel free to interject. You are the one buying our husbands alcohol in the bars!

46 Chief: Shut up!

47 Woman 1: So what about what she said Chief?

48 Chief: Ah! The government is looking into the matter of the road. Why can't you have patience? We cannot breastfeed everyone. Madam you have no respect for the government. (Laughter, booing, meeting ends due to lack of order)

### SCENE THREE

(bar music, indistinct conversations)

49 Sang: (shouts) Another one for him. Yes..... (loud sip) Aaah! But Bwana Chief, am sorry about my wife. Please don't let her not ruin our friendship. She is just mad, no discipline!

50 Chief: (Stammering) Sh-she really humiliated me. In-in front of all th-those people. Eh! Who d-d-does she think sh-she is?

51 Sang: don't worry bwana. No one took her seriously. Since when did wananchi build a road? Be merry....and er, if you could please pay for the drinks. You know I have been doing badly. I haven't sold anything from my shamba for a while.....

52 Chief: N-no problem. N-no problem.

## SCENE FOUR

(Persistent knocking.)

53 Betty: Sorry, come in? Ah, its you! (laughter) You keep time eh?

54 Chep: How are you? Your home is always clean and neat.

55 Betty: Karibu. The other women have not arrived for our meeting but have a seat.(shouting) Kibet, go and bring back the cows. It looks like it will rain early today. Sorry my friend, this boy has to given instructions for everything.

56 Chep: The poor boy. He is very discipline though. As soon as you have enough money, make sure he joins secondary. He deserves a chance at the education we missed. Anyway, (excitedly) I wanted to speak to you about an idea I have just had.

57 Betty: Yes? Speak my friend. Have a cup of tea.

58 Chep: What you said at the baraza? It can work and I have a plan to prove my theory!

59 Betty: Eh! This is serious. So what have you come up with?

60 Chep: From what I have been hearing after your wild outburst at the baraza this morning, you are a heroine among our women!

61 Betty: Ah! Cheptoo, don't mock me. I was really angry. But I still do not get what your plan is?

62 Chep: Well, listen very carefully.....

## SCENE FIVE

(laughter, voices fading off)

63 Betty: (shouting) Ok, bye. Welcome again, say hello to your children for me. (Door shuts, she begins to sing joyfully then stops) Kibet? Kibet? ( He answers.) Come, come.( shuffling)

64 Kibet: Yes mum? The cows are not yet in can this wait?

65 Betty: No! I have great news. I feel so optimistic. Sit down. I want to ask you something.

66 Kibet: Mum, what is going on really?

67 Betty: Now, how many people will it take to carry stones from Kapgaa river bank to the main road?

68 Kibet: Well, now if the people have wheelbarrows or handcarts then it will not be a big deal. Maybe 10 strong men.....? some to dig up stones, some to load and others to ferry.

69 Betty: Can the same number of women get the job done? What do you think?

70 Kibet: Mum, what are you up to?

71 Betty: Am just curious, now help me think this through.

72 Kibet: Eh mum, your getting mysterious. Anyway, I guess 10 very strong women can do the job too.

73 Betty: Let me just write this down. Now they will need some refreshments too that means some contributions need to be made. (sighs) Ok, we also need someone in charge of that, and a work schedule. Hm, it always rains in the afternoon, so working in the mornings will be more fitting..... (Muttering intelligible things to herself)

74 Kibet: Mum, really, what this big party you are preparing for? I do not understand anything you are saying!

75 Betty: Oh! Are you still here? No, thank you. You may go now, I think I need some time alone to organize myself.

76 Kibet:( confused grunt) (Betty continues muttering and mumbling)

## SCENE SIX

( Bar noises, wild laughter)

77 Sang: Chief! I did not know you can sing like that. You should have released an album instead of serving the government. ( More laughter.)

78 Man 1: We have a star among us and we do not know. How did you learn all those lingala words? Likolo na mabokooo (hysterical laughter).

79 Chief: I should have sung to you last week during the baraza then that woman would not have mocked me so much!

80 Sang: Ah bwana chief, you are still angry at my wife? I told you she is a gone case. Nowadays she keeps attending numerous meetings, maybe she wants to be the next MP. So watch out bwana chief! (laughter)

81 Man 1: Women are never satisfied. My wife is also attending those women's meetings too much nowadays. Do you think something is happening?

82 Sang: No way! Those meetings are just about babies and how to please us. (agreement) and when they save any money, they spend it on sufurias, and sugar and other useless things. The other day, Betty bought a pressure cooker. Wait it is not those big cookers like the ones in town, just a big sufuria with handles. She claims it cooks faster. Now surely, what determines how fast food is cooked, is it the fire or the sufuria?( laughter)

83 Man 2: (out of breath) Bwana chief, you may have to come and see this.

84 Chief: What is it? Kijana, why are you running is there a problem?

85 Man 2: Just come. I don't know. Demonstration. Near the river. The wife of Sang!

86 Sang: What? Betty? What is she doing this time? Let's go! ( Running out.)

## SCENE SEVEN

( Ululation. Cheering. Women singing.)

87 Betty: Now we have enough stones. Tomorrow we can find a way to fill the mud with rocks. Today we have achieved so much. Carrying all these rocks from the riverside was not a simple task and I congratulate each one of you. (cheers) our sons have agreed to help to crush some of the larger rocks tomorrow. We can-

88 Chief: Stop this meeting immediately! ( Murmurs of confusion) what is happening here?

89 Betty: Oh karibuni sana! My sisters look our husbands have decided to join our worthy cause. ( cheers, song begins)

90 Chief: Stop this nonsense! I demand to know what is happening here! We ran to the river, up until here. What kind of gathering is this? And what are all these stones for. Do you want to start problems in our peaceful village?

91 Sang: Betty, what is all this?

92 Betty: Let us not panic here. This is all in the spirit of development. Bwana chief, we are building the road.

93 Chief: What? (pauses then laughs) Look at your wives! Instead of waiting for the government's procedures, they are trying to do impossible work.

94 Chep: Oh it's not impossible. This has taken careful planning and we have the support of many young men who do not want to waste away lazing in the shopping centers just because we cannot afford to educate them. We have taken matters into our own hands and we will be successful.

95 Sang: Now what if you offend the government we will never be receive funding for electricity. We will never watch television.

96 Betty: (deep breath) Sang, I respect you and I hate it that we are arguing in public. But I want you to open your eyes. The government has a responsibility to provide electricity for us. We do not have to be timid to be properly served. These are our rights. But if television is more important to you, let us finish repairing the road

then sell our produce, then you can buy as many television sets as you want!(  
Men laugh)

97 Chief: I order you to stop this....this whatever you are doing right away!

98 Chep: Sure Chief. We will stop now but resume tomorrow. My sisters, till tomorrow? (  
Cheers, singing. Singing dies away, pause)

99 Man 1: (whistling in awe) So women can also think and actually come up with such  
brilliancy? All they need is help with crushing a few big rocks and digging, but  
basically this plan looks workable.( general comments of agreement)

100 Chief: (stammering) Sh-shut up!

101 Sang: Now look-

102 Man 1: Ah, what are you saying Sang? Your wife is saving the village while you lick the  
feet of this useless government puppet. ( Laughter) if there are a few strong men  
here, let us find a way to crush some stones so tomorrow the women can  
proceed. ( Agreement)

103 Chief: (curses under his breath) Sang, let us go. I need a drink.

104 Sang: Actually sir.... (clears throat) maybe I will just stay and see how the work is  
going.

105 Chief: What? Sell out! Do you know how much you owe me? ( Argument, fight. )

The end.

## **APPENDIX 2-ABBREVIATIONS, TRANSLATIONS**

HIV- Human Immunodeficiency Virus

AIDS- Acquired Immuno Deficiency Virus

FM- Frequency Modulation

DECI- Development Enterprise Community Initiative

NGOs- Non-Governmental Organizations

JICA- Japan International Corporation Agency

*Meset*- program aired on Radio Injili. Kipsigis word for table

### **APPENDIX 3- Questionnaire**

*Thank you for accepting to participate in this research study that I am conducting. It is aimed at investigating the use of Radio Injili in combating poverty in Kericho. Your kind and honest response will be needed. There is **no right or wrong answer**; your opinion is what matters. Your answers will be treated as confidential. Please **do not** write your name.*

*Thank you for your time.*

1. How old are you?  
Below 20  21 - 30years  31-40 years  41- 50years  50 and above
  
2. Which gender are you?  
Male  Female
  
3. I am... (Please tick one)  
Employed   
Unemployed   
Self employed   
Student
  
4. Where in Kericho do you live? .....
  
5. What is your level of education? (Please tick one)  
Primary  Secondary  College  Tertiary training
  
6. Do you have access to radio?  
Yes  No
  
7. If yes, how many hours do you spend listening to the radio? (Please tick one)

Below 2hrs  2-5hrs  6-9hrs  10 and above

**8.** Do you listen to Radio Injili?

Yes  No

**9.** If yes, which is your favorite program on the Radio?

(Please tick one)

Development shows   
Music shows   
Debates   
Preaching

**10.** What time of the day is your favorite show aired?

(Please tick one)

Morning   
Afternoon   
Evening   
Others .....

**11.** Do you listen to programs addressing poverty and self-reliance on Radio Injili regularly?

Yes  No

**12.** What do you do after listening to a program about poverty and self reliance on Radio Injili? (Please tick one)

Feel hopeful and look out for opprtunities   
Try to improve my lifestyle using available resources   
Give donations to poor people

**13** .How can the programs of Radio Injili be improved to enhance methods of poverty eradication? (Please tick one)

- Interview slum dwellers during the programs
- More engaging programs on poverty related topics
- Show more about lives of poor women and youth
- Give time during the program for listeners to give feedback

**14** The fight against poverty in Kericho is mainly the responsibility of ...  
(Please tick one)

- Community
- Government
- International organizations
- Myself

**15.** Are you involved in any self-help initiative?

Yes  No

Why? .....

## ***APPENDIX 4- INTERVIEW QUESTIONS***

1. Do you listen to Radio Injili?
2. Why do you choose to listen to radio instead of another form of media?
3. How has Radio Injili inspired you?
4. Are you employed? What is your occupation?
5. What are your ambitions?
6. In which way would you say that Radio Injili has influenced your outlook on life or your ambitions?
7. How can Radio Injili influence audiences to be more proactive? In which format should this kind of edutainment be carried out?