

**INSTITUTE OF SOCIAL COMMUNICATION**

**TANGAZA COLLEGE**

**THE CATHOLIC UNIVERSITY OF EASTERN AFRICA**

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**ETHNICITY AS STEPPING STONE TO GENUINE PEACE**

**Supervisor**

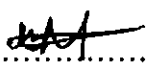
Fr. Maurice Schepers

A thesis submitted in partial fulfillment of the requirements for the bachelor  
of arts in social communication

**NAIROBI 2010**

**STUDENT'S DECLARATION**

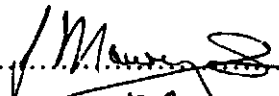
I, the undersigned, declare that this thesis is my original work achieved through my personal reading, scientific research method and critical reflection. It is submitted in partial fulfillment of the requirements for a Degree of Bachelor of Arts in Social Communication. It has never been submitted to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

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This long essay has been submitted for examination with my approval as the college supervisor.

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Date: 25.05.2010 .....

## **DEDICATION**

I dedicate this work to my loving family who has been there for me through my time in school and my fiancé who stood by me. All this would not have been a success without the above. I will always remain grateful.

## ACKNOWLEDGEMENTS

A journey of a thousand miles begins with one step. My journey too began with a step but with support from many. Therefore I want to thank the Almighty God for seeing me through my time in school. I also wish to thank my parents Mr. and Mrs. Onyango for helping start this journey and enable me to reach this point through their financial and moral support. I would also like to thank my supervisor Fr. Maurice Schepers for having faith in me and guiding me through this paper. His accurate logical thoughts progression always added value to the process.

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## GENERAL INTRODUCTION

### BACKGROUND OF RESEARCH

Conflicts are so commonplace in the world today, most people take for granted that this is the way life is supposed to be. Yet it is not natural for two neighbors to always quarrel or for a husband and wife to constantly be at each other's throats. And it is not natural for continual conflicts to simmer between nations and then explode into open warfare.

There is a fundamental and natural law of human relations which explains why conflicts between people are so often difficult to remedy from family arguments to international rivalries.

Violence is a menace to all<sup>1</sup>. On the other hand complaining, spreading around pessimism and mistrust is conducive to nothing. However it's important to calmly evaluate the issues and ask questions to find out causes, both proximate and remote and search for lasting solutions.

Kenya suffered its worst humanitarian crisis since independence following the December 30<sup>th</sup> 2007 results of a hotly-contested presidential election. "Where many Kenyans were killed and thousands left homeless.

Kisumu was one of the worst hit areas in Kenya during that time of violence in 2007-2008; it was a three week event that is still fresh in very many Kenyans mind due to its intensity and repercussion. The blame has been put on the youth by the older generation.

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<sup>1</sup> *Violence among the youth* pg 13

While others say it was ethnic cleansing. Many other think it was dissatisfaction with the election results. Would things have been the same if it was a different candidate who won the elections that year? That is a question we keep asking ourselves

We are in a world where violence rules. The key questions we should be asking are: Who is responsible for this violence? How is it happening? But we will not ask these questions if we continue to see the current violence as simply a spontaneous outburst of anger at the election rigging or "tribal warfare. When all is said and done most Kenyans resort to violence anytime they try to express their grievances.

Violence breeds violence. The effect is felt by every one in the society in the long run. This could affect the economic growth, social welfare and development of the people. And those who are affected most are the youth because they are active participants through it all.

## **STATEMENT OF THE PROBLEM**

On Thursday 27<sup>th</sup> December 2007, the up till then peaceful Kondele area of Kisumu town broke down into an orgy of youth led violence that spread into the neighboring slums of Manyatta, Nyawita and Obunga. In the wake of this violence, one person lay dead, several were injured, a building and several motorbikes and vehicles burnt to ashes. The violence left a tensed community that threatened to break out again and spread through out the city as businesses in the surrounding areas remained closed and livelihood affected.

What role did the media play in all this? I would say a very big role at that time. It sparked the violence and fueled it further with the information it was giving to the public. The initial outrage was due to the dissatisfaction with the election results. However it turned

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into ethnic hatred where one tribe was killing the other. And the main propagator of this was the media and the politicians

Ethnicity is one good element in our social life that we as human beings need to respect and appreciate. This is because an ethnic quality or affiliation results from racial or cultural ties<sup>2</sup>. Human beings are social beings there for belonging to a racial group or tribe, religion gives one a stronger background. Apart from that it makes one to have a strong sense of belonging. However ethnicity has been misused in very many ways suggesting that it is an evil that needs to be done away with, instead of a fundamental good to be employed as a foundation. Africa in general has had numerous problems that are closely linked to ethnicity. Kenya too has had its share. In 1992 during President Moi's regime the Kalenjin fought with the Luo and many people died, while thousands were left homeless. In 2007 – 2008 after the hotly contested election there was a big conflict, as the communities who were the losers ganged up to fight the winners; all of which was somehow linked with ethnicity.

Moreover, the media portrayed it as a fight between Kikuyu and Luo. And any time it was reported over the news that several people from a certain community had been killed in another town, there was retaliation from the community that felt aggrieved. The worst act was the Eldoret case where children and women were burnt alive in a church. This stopped when the media were prohibited from giving out any live coverage and all of its content had to be edited and censored before it reached the public.

The current society is faced with many problems, social problems, environmental, economical problems to name but a few. However the society is a more reactive one. It waits to have a problem before they can solve it, they don't try to look in the future and try to prevent the problem before it happens.

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<sup>2</sup> [www.audioenglish.net/dictionary/ethnicity.htm](http://www.audioenglish.net/dictionary/ethnicity.htm)

We are having far too many wars among different ethnic groups far and wide, in Kenya, Rwanda, Nigeria, and many other African countries. We as media practitioner what is our in put in curbing this great challenge facing mother Africa

## **SOCIAL RELEVANCE**

Ethnicity has been there since the colonial time till now but grew stronger over the years. It has been passed from generation to another. Each generation is handling the ethnic issues differently, and more violently as time goes by.

Even if Kibaki, a Kikuyu, and Odinga, a Luo, were to make peace and reach a power-sharing deal down the line, the chronic economic and political root- causes of the tribal violence would not go away. Therefore it's our duty as media practitioners and Kenyans to come together as one and find a lasting solution to the problem. There are very many ways to handle this problem and one of them is via the media

The main functions of the media are to inform, to educate and to entertain. They are a powerful tool which has been used to build and destroy. In the case of Rwanda it was used to destroy a people. While in the case of Malaysia it was used to build a nation. Based on John Rawl's work egalitarianism asserts that everyone must be treated equally and fairly when forming an ethical judgment.

The youth are the first victims in situations of war and tension. Yet by nature they are peaceful people. It's the adults who wage wars. The youth welcome difference with curiosity while adults greet difference with hostility. This makes the youth best candidate for social change and positive ethnic education.

All in all we must agree that violence breeds violence. Hatred breeds hatred. Therefore if we want peace we must preach it to the people. For a society or a nation to prosper there is need for peace love and harmony amongst the people. Whatever we are

today is because of the country and society. Hence we should give something back to the society. Gratitude is the essence of being human.

## **OBJECTIVES**

To use media in building positive ethnicity and promote nation building

To find ways in which the youth can express their grievances without violence.

To get data on how effective the media can be used in promoting good ethnic relations and see if the public still has faith in the media.

## **HYPOTHESIS**

Currently the media products do more harm than good to the society. It builds superficial needs among its consumers, producing a violent generation through films and the likes, corroding the African culture and bringing in the western culture. This has led to a loss of identity.

The blame can not be placed on television alone but all the forms of communication, both the radio and the internet. However the radio was used a lot in spreading hate messages and propaganda, mostly the vernacular radio stations. Though there are many other issues that have helped in promoting negative ethnicity.

In all this the most vulnerable party is the youth, who is still trying to find his identity and belonging. Hence they can be very good in nation development and nation building and vice versa and in nation's destruction.

## **LIMITATIONS**

For me to get quality results in my research was somewhat expensive. I had to use money to print the questionnaires and travel from Nairobi to Kisumu to conduct the research.

As regards the collection of data, I had to draw some very general conclusions on the basis of information coming from a very small group of the people.

Also some of the interviewees were not altogether cooperative, and there was always the danger of violence in a situation where trust is at a premium.

## **DEFINITION OF TERMS**

### **Ethnicity**

Identity with or membership in a particular racial, national, or cultural group and observance of that group's customs, beliefs, and language

### **Ethnic groups**

Belonging to or deriving from the cultural, racial, religious, or linguistic traditions of a people or country

### **Race**

A human population partially isolated reproductively from other populations, whose members share a greater degree of physical and genetic similarity with one another than with other humans.

### **Tribe**

Any aggregate of people united by ties of descent from a common ancestor, community of customs and traditions, adherence to the same leaders, etc. Racial group especially one united by language and customs, living as a community under one or more chief.<sup>3</sup>

### **Nationality**

The status of belonging to a particular nation by origin, birth, or naturalization

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<sup>3</sup>*The Progressive English Dictionary* pg 297

## **Violence**

An unjust or unwarranted exertion of force or power, as against rights or laws The exercise or instance of physical effecting, or even the intention to in inflict injuries, destruction etc <sup>4</sup>

## **Media**

The means of communication, as radio and television, newspapers, and magazines that reach or influence people widely

## **Radio**

A complex of equipment capable of transmitting and receiving radio signals. A channel for communication; also a device for receiving broadcast signal and converting them into sounds <sup>5</sup>

## **Youth**

Young people considered as a group. The state of being young, this is the period between childhood and adult age.<sup>6</sup>

## **Kondele**

A slum in Kisumu along Kisumu, Kakamega road and Kisumu Kibos road

## **Kisumu**

A town, capital of Nyanza province, Kenya, on the northeastern shore of Lake Victoria. It is the commercial, industrial, and transportation centre of western Kenya, serving a hinterland populated by almost four million people. Kisumu is an important link in the Lake Victoria-Mombasa trade because of its water and rail connections. It is also the chief terminus for the agricultural produce of the Nyanza and Western provinces.

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<sup>4</sup>*Collins (Concise dictionary )21<sup>st</sup> century edition*

<sup>5</sup>*The Oxford Dictionary 8<sup>th</sup> edition pg 987*

<sup>6</sup>*The Oxford Dictionary 8<sup>th</sup> edition pg 1423*

## CHAPTER ONE

### 1.1 Social back ground for area of study

Kisumu is a port city in western Kenya at an altitude of 1,131 m (3,711 ft), with a population of today estimated at 355,024. It is the third largest city in Kenya, the principal city of western Kenya, the capital of Nyanza Province and the headquarters of Kisumu District. It has no municipal charter. It is the largest city in Nyanza Province and second most important city after Kampala in the greater Lake Victoria basin.<sup>7</sup> Kisumu as a town is further divided into small divisions, and one of them is Kondele which is going to be my area of focus.

The Kondele population consists of both young and old, but the majority is the youth. A good percentage of them are in college and those working in offices but there are a better percentage of them who are idlers. They have either dropped out of school at the end of primary education or did not manage to join the universities. This is because they lack school fees most of the time. This analysis is an assumption made from observation because most of the research carried out on Kondele area is not been put in written record.

A majority of the town population come from the Luo community. However it is very cosmopolitan and has a large portion from the other communities in Kenya. This makes it very diverse. However when the fighting broke out after the general election in 2007 this town was greatly affected and many people lost their lives and wealth. Kondele

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<sup>7</sup><http://en.wikipedia.org/wiki/Kisumu>

was one of the centers of violence. It is a fairly big area that is part of Kisumu town, but it is un planned area. This means that it's an area with an urban and rural setting and no definite planning. This area has people from all over Kenya because it is near a big commercial area, named the Kibuye Market. This is both a business area and residential area of people from the middle and lower classes

## 1.2 Introduction to Ethnicity

Ethnicity is a term that we have had on very many occasions. But in most cases it's misused because it's mainly defined along tribal or cultural lines. However it can be translated from different angles, such as cultural, religious, or even tribal. In actual Ethnic classification is used for identification rather than differentiations.<sup>8</sup> As members the members of the hive or herd belong and function together so are men, this is because they are social beings. The bond that develops between a people through their ethnicity is very strong and very primitive. It is rooted in the love between a mother and a child, man and a wife, father and son. This bond reaches into the past of the ancestors giving meaning and cohesion to the clan, tribe or nation.<sup>9</sup>

### 1.2.1 Origin of ethnicity in Kenya

This is a question that more open minded Kenyans keep asking themselves. Ethnicity is not something new to us. It has been with us from time immemorial; in the present moment, however, it has taken on a different and ominous form. According to Howard (1989) ethnicity can be divided into four phases: first pre-colonial, then the colonial phase. From this stage there is a third transition to political independence and finally independent period?<sup>10</sup> Kenya is still trying to gets it political stability.

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<sup>8</sup>[www.megaessays.com/viewpaper/200793](http://www.megaessays.com/viewpaper/200793).

<sup>9</sup>Bernard Lonergan's use of the term, *intersubjectivity*, is to the point. See *Insight* (NY: Philosophical Library, 1957), 211-214

<sup>10</sup>*Ethnicity and Nation Building in the Pacific*. 1989

The extensive commentary on Kenya's troubles has tended to blame ancient tribal rivalry, cynical political calculation, or a combination of the two; with the corrupted electoral process seen as providing the unintended catalyst - or worse, the deliberate instigator that awakens latent tribal hostility. British imperialism, however, has also received its expected share of criticism, for inventing the now-indigenous Kenyan practice of divide and rule

In the 19th century the area that became Kenya was stateless. Its people's civil status, their ethnicity, was shaped by their subsistence: farming or herding, or some mixture of both. Such ethnic groups were not teams, not "tribes". Loyalties and rivalries were smaller than that - patriarchal lineages, marriage alliances, age-groups, trading partnerships, client-clusters, and the like. Ethnic groups were constituted more by internal debate over how to achieve honors in the unequal lives of patron or client, than by solidarity against strangers. Ethnic economies indeed were as often complementary as competitive, with different specialties. But such inter-ethnicity - which was not without its frictions - was facilitated by the absence of any central power that might arrange groups in hierarchical relations. Sustained "tribal rivalry" could not exist under such decentralized.

With colonization, however, things began to change. The Africans were displaced, their land was taken away and they were forced to move into new areas that originally belonged to other groups. In these new conditions and circumstances, other and not-so-well-placed ethnic groups made the most of what they had. They were often driven by a local patriotism inspired by vernacular, mission-translated, Bibles that told of an enslaved people who became a tribal nation. They embarked, in mixture of hope and desperation, on chain-migrations out of pauper peripheries (not unlike the Scots or Irish in comparable circumstances) to occupy particular niches of employment: on the railway; on white farms and plantations; in domestic service; or in the police and army. Yet others came to dominate

the livestock trade. Officials and employers exploited these various tendencies and stereotyped the supposed ethnic qualities of the group concerned. The British helped to harden ethnic divisions made greater by differing potentials for social mobility. Britain did not simply divide in order to rule.<sup>11</sup>

### 1.2.2 What is ethnicity?

Everyday it seems we are provided with new facts, raw information or an innovative interpretation concerning ethnic and racial relation around the world.<sup>12</sup> On this account, we ask our selves what is ethnicity and why is it significant?

This is a word that has been misused more than once consciously or unconsciously. According to some books the term ethnicity is recent in the sense as referring to kinship, group solidarity.<sup>13</sup> According to other sources ethnicity refers to a group of people who share the same characteristics, such as country of origin, language, religion, ancestry and culture. Ethnicity is a matter of biological and historical fact and is not changed by the culture in which a person grows up.<sup>14</sup>

From what we have read ethnicity is not something new among as. In Kenya it has been there since the pre-colonial era.. Ethnic communities have been present in every period and continents have played an important role in all societies. Though their salience and impact have varied considerably, they have always constituted one of the basic modes of human association and community. The sense of common identity has remained to this day a major focus of identity for individual<sup>15</sup>

However ethnic community and identity are often associated with conflict and more particularly political struggle in various parts of the world. We should observe how ever

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<sup>11</sup>[www.opendemocracy.net/article/democracy\\_power/kenya\\_ethnicity\\_tribe\\_state](http://www.opendemocracy.net/article/democracy_power/kenya_ethnicity_tribe_state)

<sup>12</sup>*Taking sides* pg xiv

<sup>13</sup>*Ethnicity* pg 3,

<sup>14</sup>[www.childsafety.qld.gov.au/adoption/education/intercountry/module6/definition-ethnicity.html](http://www.childsafety.qld.gov.au/adoption/education/intercountry/module6/definition-ethnicity.html)

<sup>15</sup>*Ethnicity* pg 3

that there is not always a necessary link between ethnicity and conflict.<sup>16</sup> Even the violence that rocked Kenya after the 2007 general election was not mainly ethnic but had other reasons for the violent reaction. .

### 1.2.3 Who and why?

Hypothetically people fall back to looking at things at an ethnic angle when all other have failed and they need a light at the end of the tunnel. Ethnic community is the place where they find a sense of belonging, where they speak the same language, have the same cultural values and social norms, and even blood heritage at some point. This means that most people like to identify with their ethnic communities for various reasons. According to psychologists learning directs our actions. Respondent behavior indicates how we are conditioned to stimuli that activate various responses or sequences. And for sure the goals we seek are influenced by what we have learnt.<sup>17</sup>

From the time we are children we learn stereotypical jokes about other ethnic communities, and as we grow up we begin to accept them as the gospel truth. But this doesn't affect us practically until we start getting political. Politicians use their ethnicity or their ethnic communities to get votes, bad mouthing other ethnic groups and showing how little respect they have for them. These hate messages create hostility between the people. For example, when Kenyans are out to watch football regardless of their ethnic communities they get along just fine until they start discussing political issues. Kenyans see this political battle as dividing the national cake among the constituent ethnic groups. Instead of trying to change this politicians have let the ethnic politics control the situation.<sup>18</sup> The greatest propagator of ethnicity is politics, though our education system also has promoted ethnicity and our parents.

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<sup>16</sup> *Ethnicity* pg 3

<sup>17</sup> *Social psychology* pg 142

<sup>18</sup> [www.jstor.org/pss/1167103](http://www.jstor.org/pss/1167103) 14th march

#### **1.2.4 How the youth are affected by this.**

The youth are the first victims in situations of war and tension when it's the adults who wage war. The youth are very social, mingle go out and dance, engage in sporting activities and peer celebration. Apart from that they are mesmerized by cultural diversity and welcome difference with interest and curiosity, while adults on the other hand treat the change with a lot of hostility.<sup>19</sup> We were once living in a peaceful world where there was trust and acceptance; now, however, that same world is full of tension and misgiving where insecurity is order of the day and everyman for himself and God for us all, no wonder the youth feel confused and bewildered. This makes it easy for them to make wrong decisions. Apart from those short cuts such as physical punishment, social stigma and community exclusion by families will not lead anywhere.<sup>20</sup>

#### **1.2.5 Real life experience**

Ethnicity can be a blessing and a curse.

Our system of education has also failed us because instead of eliminating ethnic chauvinism it is promoting it. The way in which students are absorbed into the public high school these days does not provide them with the opportunity to learn other cultures because they are all taken from one geographical region. This makes it impossible for students from different ethnic back grounds to meet. Apart from that make the student grow with one mentality of their culture being superior to the other.

The violence that took place in Kisumu at that time was mainly done by the youth who were destroying any property that they felt belonged to an individual from another community. They were fighting, looting and leaving families homeless.

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<sup>19</sup>*Conflict resolution and transformation* pg 13

## 1.2.6 Effects of ethnicity

This is a phenomenon that is affecting us in various ways; economically, politically, and even socially. It is also manifested in different ways and at different levels. This could be at the official and institutional arena as well as at the informal and personal level.<sup>21</sup> This is a fact that most people don't want to accept or talk about.

### 1.2.6.1 Effects of Ethnicity on Development

Ethnic cleavages have provided the ground for many conflicts throughout history. In the world of modern plural states, seeking to build nations and create "nation identities" ethnic alignments may subvert such development especially where they coincide with economic inequalities.<sup>22</sup> This means that it hinders national development in many ways and therefore most countries that have an ethnic problem tend to have a lower growth rate due to the division that is there among its citizens and politicians.

#### a) Political effects

In Kenya people have been voting according to their ethnic groups. And anytime the general elections are approaching there is a lot of tension among the citizens. This is because in politics the opposing side always sees the other as a villainous, lazy, incompetent, intellectually backward or even retarded, immoral and many more. On this litany of ethnic profiling is cleverly manipulated and foisted on the public, no amount of alleviative or palliative or even conciliatory statement can calm down the situation because the masses are already worked up, charged and fomented and indeed ready for action.<sup>23</sup> This is not new to us especially in Kenya where communities have fought each other because of some propaganda a politician made up.

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<sup>20</sup> *Conflict resolution and transformation* pg 14

<sup>21</sup> *Ethnicity, conflict, and future of African states* pg 55

<sup>22</sup> *Ethnicity* pg275

<sup>23</sup> *Ethnicity, Conflict, and Future of African States.* Pg 17-18

## b) Social effects

We cannot deny that ethnicity is everywhere and is affecting us socially. In March, 1962, in one of the Rwanda's regions, the murder by Tutsi bands of two policemen in one raid and of four Hutu, in another raid led to massive indiscriminate reprisals in which between 1000 and 2000 Tutsi men, women and children were massacred and buried on the spot, their huts burned and their property divided among the Hutu population.<sup>24</sup> In Kenya it has led to tribalism and nepotism in the office, in school and many other big institutions. The underlying consideration is personal security and ethnic dominance can be guaranteed in case things start going wrong.<sup>25</sup> In a nut shell it can be said it has led to many minor and major conflicts in different parts of the world.

### 1.2.7 The way forward

Traditionally, African societies and even states functioned through an elaborate system based on the family, the lineage, the clan, the tribe and ultimately a confederation of groups with ethnic, cultural and linguistic characteristics in common. There were also units of social, economic and political organization and inter-communal relations<sup>26</sup>

It is important to state that human beings are social beings who are ordered into groups and communities. This is a human characteristic which finds expression in many forms and under many names. Such identities grow from the basic need for relationships and community. These groups and communities only become a problem when misused, distorted or manipulated.<sup>27</sup>

Accepting our ethnic backgrounds and groups are foundational, this gives us a base that can provide our history that is rich with culture and many other things. This gives us some credibility because a landless people are without clout and without substance. One

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<sup>24</sup>*Ethnicity* pg266-267

<sup>25</sup>*Ethnicity, Conflict and Future of African States* pg 20

<sup>26</sup>*Race and Ethnic Relation* 98/99 pg 223

<sup>27</sup>*Ethnicity, Conflict and Future of African States* pg 69

way ethnic groups relate to their original home land is through celebration of their roots during festivals.<sup>28</sup> This helps them in keeping in touch with some of their old ways that are not practice anymore but was part of their culture.

Many African leaders have tried to fight ethnicity in their countries. Mwalimu Julius Nyerere focused on nationalistic pride and stumped out tribalism which was though Ujamaa Village in Tanzania.<sup>29</sup> The other thing the government can do is to create pluralistic framework to accommodate its diverse ethnic groups, race and religions. In this option federal arrangement, groups would accommodate each other on the basis principle of live and let live but with a more uniting common purpose of national identity.<sup>30</sup>

When we come together and work as a team despite our ethnic groups, then a lot of development takes place. There will be no marginalization of one group, all resource will be distributed equally there will be a conducive atmosphere for building a nation.

### **1.3 Radio as a tool for communication.**

When all is said and done regarding ethnicity it is not just the politician who promotes ethnicity. Media have played a major role too.

Radio was introduced to Africa during the colonial period and served initially to provide links for expatriates to the metropolis.<sup>31</sup> It was there at the post independence stage and is still there to date, and has advanced over the year from short wave to fm stations.

Radio as a tool for communication has been used for positive and for negative purposes. The audiences like the radio because it ia very portable and very cheap. This makes it one of the most highly used forms of the media. The youth mainly use radio for entertainment. The program lay out or pattern for most radio station are music nonstop or talk shows. This means that one does not need to pay a lot of attention to get what is on the

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<sup>28</sup>*Taking Sides* pg 90

<sup>29</sup>*Race and Ethnic Relations* 98/99 pg 224

<sup>30</sup>*Race and Ethnic Relations* 98/99 pg 226

<sup>31</sup>*Mass Media in Sub-Saharan Africa.* Pg 69

radio,<sup>32</sup> and in many cases it is used in as background entertainment as one is engrossed into something else.

Radio is also used for information. The information it provides can either be local or international. This could be through the news, advertisements, and even documentary programs. Radio had a lot of repetition, this is because the style currently used by most radio stations are news update are given after every one hour therefore one gets to hear what they missed earlier. Apart from that they give more detailed information, compared to the television. Radio also involves its audience because they have a lot of call-in programs that make their listeners feel more involved in what is happening.

Today, it is widely recognized that the rural radio programs are most effective when produced with audience participation, in local languages, and taking into account cultural traditions. Community participation is a fundamental characteristic of rural radio live public shows, village debates and participation in the approach empowers rural people to participate in the dialogue and decision-making processes essential for them to control their own economic, social and cultural environment and play an active in development activities<sup>33</sup>

Radio has also been used to cause harm to the society. A good example is the Rwanda genocide. Many observers claim that radio drove the onset of the genocide and was the primary tool that was used to mobilize a large number of ordinary citizens to carry out the killing. Radio has become the most recognized symbol of the Rwanda genocide and Rwanda has emerged as a paradigmatic case of hate radio and the relationship between hate and radio violence.<sup>34</sup> In Kenya radio was also used to spread political propaganda and hate messages which lead to a lot of animosity between different ethnic groups.

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<sup>32</sup> Moggi p *production 1* class notes 2006

<sup>33</sup> [www.fao.org/sd/ruralradio/common/ecg](http://www.fao.org/sd/ruralradio/common/ecg)

<sup>34</sup> [www.polisci.wisc.edu/~soss/moriss/straus](http://www.polisci.wisc.edu/~soss/moriss/straus)

## **CHAPTER TWO**

### **INTRODUCTION**

It is obvious that people take media as a credible source of information. Kenya like many other African countries has experienced a lot of ethnic problems and the worst case of the all was during the 2007 – 2008 general elections. Those who were seen as perpetrators at this time were the young men or the youth in general. The reason for this research is to investigate the influence of radio among the youth, and try to find out if it contributed to all the violence that Kenya experienced after the general election. In addition to the question occurs, can the same radio be used to promote positive ethnicity among the Kenyans. After this bad experience do people still have faith in the media, and specifically the radio? This research was carried out in Kondele which is located in Kisumu town and was one of the worst hit areas during the violence. Apart from that it is prone to violence in case of any unrest among the people.

#### **2.1 Research Methodology**

The research methodology applied was both quantitative and qualitative. Questionnaires were used, and were given a deeper analysis, using the statistic software package for the social science (spss) program. This research was carried out on the 26th of March to the 28<sup>th</sup> of March. A total number of 200 questionnaires were distributed randomly at Kondele in Kisumu. This was among the youth mostly of the ages 18 to 29.

From the distributions only 121 were brought back. And an in-depth interview was carried out among some women at the market place of Kondele and *boda boda* men.

## 2.2 Data Analysis

The data collected was analyzed using the statistical software package for the social science. (spss)

### a) Respondents who listen to the radio

#### LISTENING TO THE RADIO

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Ye	11	97.	97.	97.
	No	3	2.5	2.5	100.0
	Tota	12	100.0	100.0	

The percentage of people who listen to radio is very high compared to those who don't. This clearly shows that radio has a wide listenership and therefore can be a powerful tool in the destruction or building of the nation. On the other hand if so many people listen to the radio, it will be the best mode of media to initiate change in the society. It appears that of every ten Kenyans eight listen to the radio almost on a daily basis, whether the radio belongs to them or to a friend.

### b) Respondents' occupation

### OCCUPATION OF RESPONDENTS

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Student	20	16.5	16.5	
	Employed	32	26.4	26.4	
	Unemployed	27	22.3	22.3	
	Other	42	34.7	34.7	
	Total	121	100.0	100.0	

Clearly there is a high rate of unemployment. The percentage of the employed is only 22.3%. Most of those who are in the category of “other” are self-employed, and more so a large number of them don’t have a steady income.

c) Access to the radio.

### ACCESS TO THE RADIO

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	114	94.2	94.2	94.2
	No	7	5.8	5.8	100.0
	Total	121	100.0	100.0	

Obviously a good percentage of those responded have access to radio. This can either be personal or that of friends. This could mean that it is very reliable form of communication.

d) The respondents’ use of the radio.

### USE OF THE RADIO

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Entertainment	13	10.7	10.7	10.7
	Information	46	38.0	38.0	48.8
	Education	3	2.5	2.5	51.2
	All of the above	55	45.5	45.5	96.7
	Other	4	3.3	3.3	100.0
	Total	121	100.0	100.0	

The respondents use the radio for various reasons. One of them is education, of course, but it ranked last. "Other" follows closely. One of the reasons that they gave was that they used it to analyze some of the radio programs. Radio is used mainly for information by many. These findings show that most of these people find radio a credible source of information.

#### e) Cross-tabulation of use and access

## USE VERSES ACCESS OF THE RADIO

Count		ACCESS		
		Yes	No	Total
USE	Entertainment	13	0	13
	Information	42	4	46
	Education	3	0	3
	All of the above	52	3	55
	Other	4	0	4
Total		114	7	121

The above analysis shows that those who have more access to radio use it more for a variety reasons. While those who don't have free access, use the radio for mainly information when they get the chance to listen.

### f) The amount of hours and time of day respondents spend listening to radio

#### HOURS \* TIME Crosstabulation

Count		TIME					Total
		7 - 9 am	10 - 12 noon	1 - 3 pm	4 - 6 pm	Other	
HOURS	Less than 2hrs	21	1	10	10	12	54
	2 - 5hrs	10	4	1	9	21	45
	6 - 9hrs	1	0	1	2	3	7
	More than 10hrs	4	0	1	1	7	13
	5	1	0	0	0	0	1
Total		37	5	13	22	43	120

The research shows that most people polled spend at most 2 hours listening to radio in the morning. This could be because they are just waking up, and as they get ready for work, they use radio as an accompaniment, and this is mainly for entertainment. The most dormant period is the afternoon hours, presumably because they are at their work places. Very few respondents spend more that ten hours on radio. This shows that most of the

respondent populations are at their work place. The few who spend more than ten hours listening to radio most of the time are house wives, house helps, or people who are at home full time.

g) Respondents' time for listening to radio.

#### TIMES' RADIO IS LISTENED

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	7 - 9 am	37	30.6	30.8	30.8
	10 - 12 noon	5	4.1	4.2	35.0
	1 - 3 pm	13	10.7	10.8	45.8
	4 - 6 pm	22	18.2	18.3	64.2
	Other	43	35.5	35.8	100.0
	Tota	120	99.2	100.0	
Missing	System	1	.8		
Tota		121	100.0		

The research shows that many of these people don't have a very specific time for listening to radio. However, many of them preferred to listen to it between 5pm and 7 pm. The reason that they gave for this was because they are from work and they want to relax. Radio has a lot of music at this time of the day and later on they catch up with the daily news, that is, if they have not yet reached the home.

h) The programs that respondents like listening to

### FAVOURITE

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Talk shows	17	14.0	14.2	14.2
	Documentary	11	9.1	9.2	23.3
	News	40	33.1	33.3	56.7
	Education	13	10.7	10.8	67.5
	Chat shows	11	9.1	9.2	76.7
	Others	28	23.1	23.3	100.0
	Total	120	99.2	100.0	
Missing	System	1	.8		
Total		121	100.0		

The data collected shows that many people use the radio to listen to news, a sure sign that many people rely on the media for information. The other that marks a big percentage is simply casual. For them the radio is on most of the time to accompany what they are doing, for they are not even sure which programs they listen to. Enough people listen to it for educational purposes. This is related to the age of the respondents. Most of them are 29 and above and they don't pay much attention to what is being broadcast unless it's news or a program that they are really interested in.

i) The comparison of the respondents' age and the programs that they like to listen to.

## AGE VERSES PROGRAM LISTENED

Count

		PROGRA						
		Talk shov	Documenta	News	Educatio	Chat shov	others	Tota
AG	18 and below	0	0	6	1	3	0	10
F	19 - 23	4	0	5	5	5	9	28
	24 - 28	6	7	15	4	2	9	43
	29 and above	7	4	1	3	1	10	39
Tota		1	1	40	13	1	28	120

From the ages of 18 and below very few get news from radio. At this age they are not much into radio as a medium of communication, they still prefer television. However, the older people grow the more they begin to appreciate the other forms of the media. This is very clear because as the respondents age advance they begin to rely on radio a lot more. They listen to more radio programming and spend more time with the radio.

j) Opinion about radio content.

## REALITY OF RADIO CONTENT

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Real	34	28.1	28.1	28.1
	Education	57	47.1	47.1	75.2
	Inciting	8	6.6	6.6	81.8
	Not helpful	3	2.5	2.5	84.3
	Other	19	15.7	15.7	100.0
Total		121	100.0	100.0	

Most of the respondents believe that the radio content is real and very few find its content to be inciting. This can be very dangerous because if they have too much faith in media content, they can easily be misled without their noticing it. On the other hand it is a good thing because it means the masses still have faith in the media and radio has not yet lost its credibility. On this account it can still be used to build a nation.

k) The respondents' opinion on whether radio contributed to the post election violence in Kenya.

#### **IF RADIO HAD ANY CONTRIBUTION**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	84	69.4	69.4	69.4
	No	37	30.6	30.6	100.0
Total		121	100.0	100.0	

A large percentage of the respondents think that radio did contribute to the post election violence that rocked the country in 2007-2008. Moreover they are very insistent that the vernacular radio stations specifically were the most notorious ones. The other radio stations just hyped up the state that the country was in, such that it caused unrest among the people. This unrest led quite spontaneously to some of the violence. Whether they did this intentionally or not is a question yet to be answered.

#### **2.2.1 Qualitative research**

An in depth interview was arranged with ten working individuals. Six of them are women who run businesses and the other four are men who are self employed. The researcher took care to have a balanced group. The researcher took more women because the women who filled in the questionnaire were fewer than the men. It was going to be good

to find out if they just did not have time since they had a lot of work but were still up to date with the happening or they were being passed by time.

All those who were interviewed were aware that radio is a good channel of communication. Asked why they said because anytime a loved one died they would send out the message through radio and it reaches very many people. However, most of these women agreed that they seldom listen to the radio, given the fact that they are business women. By the time they get home they are very tired and just want to sleep or have other family matters to attend to. As for the men all of them had the pocket radio. They also have radios at home though they were sure that their wives rarely used the radio unless he forgot to turn it off or she gets visitors. However when it's on they pay enough attention to what is being broadcast.

When asked how they got to know about what was happening around, they said that at least one of them at the market place will have some news information from home, or their customers sometimes discuss with them the topical issues. Apart from that, word spreads like bush fire at the market place, hence they are always "up to date," because most of the time the news that reaches them is second or third hand. Therefore they must either go back home and verify or just take it as it is. The men said that once they make their collection points each of them has enough information that they want to share or discuss. So before they get clients they are always discussing whatever they heard or listened to on the radio. According to them sometimes they argue a lot because each of them digests the information according to their own understanding and bias

Most of them agreed that during the post election violence the information that they were receiving was causing a lot of anxiety and many of them wanted to join those already in the streets. They agreed that listening to news during that time evoked a lot of emotions from the listeners. The funny thing is that according to most of them the media kept them

posted about what was happening and they did not have a problem with the content. Hence most of them were not sure how radio had been used to catalyze war or violence.

Most of them still had a lot of faith in the media. They believed that the media can still save the country from the unrest that is still there.

They did not think that choosing friends on ethnic lines is a problem. They said that they had treated the “outsiders” as family, but that when violence broke out many of their brothers were killed. And they did not think that those who were evicted from their homes in Kisumu were mistreated. This was a clear sign that there is still some hatred deep down. Two women in the group said we are all one thing and did not understand why the problem had to come in when it came to politics because they coexisted before and did not have a problem until after the election that was when everyone realized that they were from different ethnic back grounds, it took a while before the respondents opened up to discuss this topic. In the beginning they all kept brushing the question away until one of the men decided to open up. Once this topic began the interview was nearly over nearly over and it was lucky it was the last question. Most of them are still very passionate about their ethnic back ground and still feel that one community is being favored while the other is superior.

### **2.3 Ethical issues related to the research**

The information that was collected from the respondents was treated with confidentiality. This was made possible by denying people access to the information. Moreover the respondents were not to fill in their names in the questionnaires. This was to make them comfortable when filling in the questionnaires. The purpose of the questionnaires was fully explained to the respondent.

## 2.4 Media Theories

The media are a central part of our modern-day lives. This is why it's important for us to understand the way media affect us, and how media works<sup>35</sup>. How we understand our media contents is determined by our understanding of the media it self. There are several media theories that help us understand how the media influences' its audiences

### 2.4.1 Theory of agenda setting

The masses should not be told what to think but they should be informed of what to think about. The issues on which they concentrate become public issues and are socially relevant.<sup>36</sup> This means that the media set the agenda of discussion or topic of the day for the people. These agenda could be important or not but they will still be given room and discussed by many. For example, recently in Kenya Easter Arunga a former news anchor to a certain media house, hit the headlines and her story was all over the radio, television and newspaper and even blogging site were created courtesy of her story. How relevant her life is to Kenyans is not clear but still she was topic of discussion in Kenya for a while. Some of the violent reactions and demonstrations that take place in Kenya are because people are reacting to what they have seen on the television screen. This means that the same media can be used to jog up our thinking on issues such as ethnicity, despite the fact that it's a sensitive issue the handling of which can be hard. By putting their focus on these issues, personal public debate is opened up. Sensitizing people more on the issue at hand and making them look for a way forward.

### 2.4.2 Use and gratification theory

The audience as a public has a wide range of different needs and interest in media content.<sup>37</sup> Audience selection of programs depends on the age, gender, occupation,

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

<sup>36</sup> Mwongi, J. *Mass Media and Society* class notes 2007

<sup>37</sup> *Audience Analysis* pg 31

profession, level of education etc. This is because in many cases people only interested in what satisfies a certain need in them and show no interest in the rest of the media products.

You find that young boys like watching action cartoons, while the young girls like watching the fairy tales and will not pay much attention to the violent cartoons. When it comes to the adults the men prefer watching football and news, or in some cases action movies, while the women like soaps. On the other hand some people use the media as a companion. Hence if they are alone they are not interested until other people are around. This is because they feel that these programs have some connection with them or bring some form of satisfaction to them. This leads to narrow casting <sup>38</sup> in all the available forms of media, such as news papers, radio television and even the internet

### **2.4.3 Cultivation theory**

This theory emphasizes the effects of television viewing on the attitudes rather than the behavior of viewers. Heavy watching of television is seen as ‘cultivating’ attitudes which are more consistent with the world of television programming than with the everyday world. Watching television may tend to induce a general mindset about violence in the world, quite apart from any effects it might have in inducing violent behavior. Cultivation theorists distinguish between ‘first order’ effects (general beliefs about the everyday world, such as about the prevalence of violence) and ‘second order’ effects (specific attitudes, such as law and order or personal safety).<sup>39</sup> Long exposure of the audience to any aspect of the media, for example, violence, makes them develop the “Mean World Syndrome.” This is because what it gives is distorted version of what reality is. This cannot happen overnight one must be exposed to such content for along time before its effects are felt.

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<sup>38</sup> Mwangi J, (2007) *Mass Media and Society*, class notes

<sup>39</sup> [www.cultivationtheory.com](http://www.cultivationtheory.com)

Those most affected are the young people. A good example is that when the news broadcasts are consistently violent as to content, then it creates some anxiety in the audience.

## **CONCLUSION**

Radio as a tool of communication is still very powerful and people are yet to lose faith in it. It's also obvious from the research that as people grow older their use for radio changes and time spent listening to radio also becomes less.

## **CHAPTER THREE**

### **PROJECT PROPOSAL MEDIA CAMPAIGN**

#### **3.1 CONTEXTUAL BACKGROUND**

It has been said that the line between love and hatred is very thin, and it is very easy for a brother to hate or love a sister. There is, however, a bond that ties them together that nothing can break, even though they may be working against each other. Conflicts like these are hard to solve, when the human instinct for survival is very high.

Kenya suffered its worst humanitarian crisis since independence following the December 30 results of a hotly-contested presidential election, where many Kenyans were killed and thousands left homeless.

Kisumu was one of the worst hit areas in Kenya during that time of violence in 2007-2008; it was a three week event that is still fresh in the minds of very many Kenyans due to its intensity and repercussions. The blame has been put on the youth by the older generation. Others call it ethnic cleansing. Many others think it was dissatisfaction with the election results. Would things have been the same if it had been a different candidate who won the election that year? That is a question we keep asking ourselves

#### **3.2 TUJITAMBUE PROJECT**

Just after the December 2007 disputed general election, Kenya went into chaos and this was the real time when ethnic division was experienced. People were killed, properties destroyed. The most affected persons in our society were the youth. On this account there

was need to come up with an idea that could help in preventing the recurrence of this in the future.

### 3.2.1 Aims and Objectives

This project therefore aims not only at promoting positive ethnicity within our society, but also at restoring genuine peace amongst the citizens. It objectives are as follows:

- ❖ To increase public awareness on the effects of negative ethnicity in the society.
- ❖ To mobilize the community members in preaching and promoting genuine peace.
- ❖ To use media in promoting positive ethnicity.

### 3.2.2 Proposed Activities

- ❖ To hold radio talk shows and public forums to sensitize the public the importance of positive ethnicity and peaceful co-existence.
- ❖ To hold a public demonstration and rally for the official launch of the media campaign on Jitambue project
- ❖ To print and distribute Information Education and Communication (IEC) materials (including T-shirts, caps, fliers, bandanas, banners, brochures, etc) sensitizing the public against negative ethnicity.
- ❖ To use hold theatre and performance, stake holder open discussion and other youth related activities within the community to demonstrate effects of positive ethnicity.

### 3.2.3 Proposed Work Plan

PROJECT ACTIVITY	WHERE	DELIVERABLES	DATES

Radio Talk show	Radio Victoria FM, Radio Lolwe, Radio Ramogi and Radio Sahara	<ul style="list-style-type: none"> <li>• 12 radio talk shows held.</li> <li>• Project introduced to the general public.</li> <li>• Findings of the private investigations shared with the public</li> </ul>	Weekly
Radio adverts on peace messages	Radio Victoria FM, Radio Lolwe, Radio Ramogi and Radio sahara	<ul style="list-style-type: none"> <li>• 360 radio advertisement run through the project period</li> <li>• The public sensitized about the campaign</li> </ul>	Immediately
Multi-stakeholders meeting		<ul style="list-style-type: none"> <li>• Three multi-stakeholder meetings held with 50 participants drawn from the following: <i>The business community, the opinion leaders, the police, the general public, the provincial administration and the media.</i></li> <li>• All the stakeholders are sensitized about the campaign.</li> </ul>	Immediately after the campaign has kicked off
Production of IEC		<ul style="list-style-type: none"> <li>• <i>Messages</i></li> </ul>	2 months after

Material		<p><i>development</i></p> <ul style="list-style-type: none"> <li>• <i>Fliers and sticker distributed</i></li> <li>• <i>T-shirts distributed</i></li> </ul> <p>The public sensitized on the campaign message.</p>	the radio talk shows
Neighborhood Mobilization meetings	<ul style="list-style-type: none"> <li>• <i>Kondele/ Manyatta/ Migosi/ Kibos</i></li> <li>• <i>Nyalenda/Pandpieri/ Dunga</i></li> <li>• <i>Bandani/ Kogony</i></li> <li>• <i>Kaloleni/ Nubian/ Kibuye/Ondiek</i></li> <li>• <i>Jua Kali area</i></li> <li>• <i>Bus stop/ Oile</i></li> <li>• <i>Town- Hawkers</i></li> </ul>	<ul style="list-style-type: none"> <li>• 7 neighborhood mobilization meetings of at least 150 people held targeting participants from the following sectors: <i>Bodaboda, civil society , Youth Groups, Hawkers, Transport sector, residents, Low level employees in town, The provincial administration, The churches and other faith-based organizations</i></li> </ul>	Immediately
Public Protests, demos and Rally	Kisumu CBD to Jomo Kenyatta Sports Ground Kisumu	<ul style="list-style-type: none"> <li>• 1 public demonstration and rally successfully held</li> </ul>	Official launch of the
Newspaper	Otit mach local news paper	<ul style="list-style-type: none"> <li>• Advertising positive ethnicity messages</li> </ul>	Monthly through out

Advertisement			the project
Steering Committee meeting	Kisumu	<ul style="list-style-type: none"> <li>Steering committee meetings held to assess the progress of the campaign</li> </ul>	after every 2 months

### 3.2.4 Project Budget

<b>JITAMBUE PROJECT</b>		
<b>Category</b>	<b>Item</b>	<b>Budget (Kshs)</b>
Bi Monthly Steering committee tactical planning sessions	Venue	30,000.00
Bi Monthly Steering committee tactical planning sessions	Meals and refreshment	60,000.00
Bi Monthly Steering committee tactical planning sessions	Travel allowance	60,000.00
<b>Bi monthly Steering Committee tactical planning sessions</b>		<b>150,000.00</b>
Neighborhood mobilization meetings	Venue	10,000.00
Neighborhood mobilization meetings	Refreshment and snacks	210,000.00
Neighborhood mobilization meetings	Stationery and printing	96,000.00
Neighborhood mobilization meetings	video camera, Sony	100,000.00
Neighborhood mobilization meetings	Sony camera.	40,000.00
<b>Neighborhood mobilization</b>		<b>456,000.00</b>

<b>meetings</b>		
IEC materials	T shirts	500,000.00
IEC materials	Fliers	100,000.00
IEC materials	Stickers	325,000.00
IEC materials	Distribution 20 volunteers	15,000.00
<b>IEC materials</b>		<b>940,000.00</b>
Public protest demonstrations and rally	Venue for start/ finish	75,000.00
Public protest demonstrations and rally	Powerful (10000 watts) Public Address system	150,000.00
Public protest demonstrations and rally	Tents	72,000.00
Public protest demonstrations and rally	Chairs	60,000.00
Public protest demonstrations and rally	Volunteers	60,000.00
Public protest demonstrations and rally	Security services	60,000.00
Public protest demonstrations and rally	NEMA license fees	3,000.00
Public protest demonstrations and rally	Theatre and musical performance	150,000.00
<b>Public protest demonstrations and rally</b>		<b>690,000.00</b>
Media visibility and pitching	Radio talk shows	300,000.00
Media visibility and pitching	Radio sports and advertisements	120,000.00
Media visibility and pitching	Newspaper advert,1/4 page Otit Mach Local news paper	160,000.00
Media visibility and pitching		580,000.00

## **GENERAL CONCLUSION**

The main objective for this research was to determine whether people in Kenya still have some faith in the media, radio to be very specific. My hypothesis was that many people still rely on the media for information. It is a fact that radio has been used to divide people along ethnic lines, but given that reliance it still can be used to promote development in the country Kenya. This is because the mass audiences still have faith in the main stream media

Most of the people we spoke with were aware how the media had been used to propagate violence, but they still felt that these agencies were doing their professional duty of informing the people and not withholding any information from their audiences.

It is also evident from this research that people use the media for a variety of reasons: for entertainment, education, information and as background while running other errands. The problem is that what the media preach is taken as the gospel truth by the consumers, who do not look deeper to see if there is another angle to the story.

Radio had also been confirmed as the cheapest of the media and also the most readily available and easiest to access.

All the above indicate that radio is one of the best media to use if one wants to bring change in any society. It cuts across all borders and is accessible to almost everyone. Also almost all areas have radio signals. But as a tool for communication, radio needs to remain positive in its reporting, so that it can maintain its reliability and credibility with the society.

The media need to focus more on the issues that affect us now and will affect us in the future. By doing this they help to prevent certain catastrophes from happening. However they should adhere to the professional and ethical principles that guide them in their work. This will prevent any distortion of the information that they provide.

The audience also needs to be aware how they are affected by the media in both the long and short terms. Such self-awareness will help them understand not only the messages that are being transmitted from various angles, but also how vulnerable they are to media influence. Apart from that it also helps them to encode and decode media product with an open eye.

The journalist and media house owner should hire people who are professionals in their respective fields and let them run and manage their companies with the expertise with which they are endowed and have developed.. This will reduce some of the problems that the media as an industry are facing.

As the fourth estate the community of journalists needs to maintain their place and exercise their role in the society for the sake of the common good.

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### Published Documents

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**APPENDIX**

**QUESTIONNAIRE**

**THE CATHOLIC UNIVERSITY OF EASTERN AFRICA**

**TANGAZA COLLEGE**

**INSTITUTE OF SOCIAL COMMUNICATION**

*I thank you for accepting to participate in this research that I am conducting. It's aimed at investigating how radio can be used to propagate positive ethnicity among the youth and the best method of promoting positive ethnicity. There is no right or wrong answers. Your opinion is what matters. Everything that appears on this paper will be treated with confidentiality. Please do not write your name. Please tick one box only.*

1) How old are you?

18 and below     19 - 23     24 - 28     29 and above

2) Gender?

Male     Female

3) Do you listen to radio?

Yes     No

4) What is your occupation?

Student     Employed

Unemployed     Other

(specify).....

5) Do you have access to radio?

Yes     No

6) What do you use radio for?

Entertainment     Information

Education     Other

(specify).....

7) How many hours do you spend listening to radio?

- Less than 2hrs                       2 - 5hr  
 6 - 9 hrs                               more than 10 hrs

8) Between what time?

- 7 - 9 Am                               10 - 12 Noon  
 1 - 3Pm                                 4 - 6PM

Other specify? .....

9) Which programs do you listen to?

- Talk shows                               Documentary  
 News                                         Educational  
 Chat shows                                 Other

Specify .....

10) Which radio station do you listen to most?

.....  
 .....  
 .....

11) What do you think about radio content?

That is it ..... ?

- Real                                       Education  
 Inciting                                 Not helpful

Other(specify)? .....

.....  
 .....  
 .....

12) Do you think that media (radio) contributed to the post election violence in Kenya ?

- Yes                                       No

If yes explain

.....  
 .....  
 .....

## **APPENDIX 2**

### **Questions on in-depth interview**

- 1) Is radio a good channel for communication?
  - a) Why is this so?
- 2) How do you get news up date?
  - a) Do you verify the information received?
  - b) How?
- 3) What was the reaction of the people after listening to some of media content?
- 4) Do you still have faith in the media?
- 5) Do you choose friend on ethnic lines?