A PRAGMATIC ANALYSIS OF THE LANGUAGE USED TO CAMPAIGN AGAINST HIV/AIDS: A CASE STUDY OF GIKUYU SPEAKERS IN NAIROBI AND NYERI.

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A THESIS SUBMITTED IN PARTIAL FULFILLMENT FOR THE DEGREE OF MASTER OF ARTS IN ENGLISH LANGUAGE AND LINGUISTICS TO THE SCHOOL OF HUMANITIES AND SOCIAL SCIENCES OF KENYATTA UNIVERSITY.

2005
DECLARATION

This thesis is my original work and has not been presented for a degree in any other university or for any other award.

GACHARA, MWANGI.
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DATE

We confirm that the work presented in this thesis was carried out by the candidate under our supervision.

DR. PHYLLIS, W. MWANGI.

DATE

DR. JAMES MAINA NJIRI.

DATE
DEDICATION

To;

Mr. Ndūhiū Njama,

For turning the boy into a gentleman,

Utana wa nga uthiragira ngoro-ini.

And to my daughter and friend,

Wanjiku wa Gachara.
ACKNOWLEDGEMENTS

I cannot thank all who have helped in this research here. All said, every masters student needs supervisors who are calm, far-sighted and incisive and passionately care for the thesis. Drs. Phyllis Mwangi and Maina Njiri were all these. They were my consultant architects and engineers who helped me construct this bridge. Their tireless input through careful suggestions gave this work the shape it took and the strength it has. I could not have asked for more — and never received less. I owe them much.

My colleagues in Kenyatta University, Mbūrū, Kanana, Akoth, Nthīga, Wamae, Nyongesa and Kuria gave me a sense of belonging. Riika na Nyūmba itiumagwo.

To the greatest of my great friends, Wanjirū wa Gachara, my loving wife who let me pursue a masters degree after we tossed a coin — “girlfriend, I’ve no words.”

Had I a limo chauffeur or a typist, I would have thanked them too.
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DEFINITION OF TERMS

Allegory: A symbolic narrative or figurative treatment of one subject under the guise of another.

Ambiguous: Having more than one possible meaning.

Commissives: What is said involves the speaker being bound to some future action.

Communication: Flow of information from source to recipient.

Competence: Native speakers' knowledge of their language.

Constative: Word(s) that only pass information.

Context: The situational environment within which words are uttered.

Conventional Implicature: Thing implied by how things are.

Conversational Implicature: What is implied by the words uttered.

Cooperative Principle: The norms of having the speaker and the listener engage in a conversation aware of each others' roles in the talk.

Declarative: What is said requires indicating changes in the immediate world.

Directives: What is said involves the listener to do something.

Discourse: Written text or spoken words.

Euphemism: Use of less offending words in the place of those that are seen to be obscene.

Expressives: What is said involves expressing a psychological state.

Felicity Conditions: Conditions that must be fulfilled first before a word can do a task besides passing the message.

Illocution: What a sign is intended to mean devoid of the interpretation by the recipient(s).

Illocutionary: The force behind an illocution.
Implicatum: The thing implicated.

Implicature: What is implied but undone or unsaid by what is done or said.

Locution: What a sign means without what it is intended or is taken to mean.

Locutionary: The force behind a locution.

Maxim: Any category of the four requirements that must be met for communication to be effective.

Performative: Word(s) that besides passing the message do an extra task.

Perlocution: What recipients of a sign take it to mean.

Perlocutionary: The force behind a perlocution.

Pragmatics: Study of language dealing with the relationship between signs and their Interpreters.

Pre-disposition: Having the ability in advance.

Pre-supposition: The notion that, because something is, something else also is.

Representatives: What is said involves the speaker doing something regarding the truth expressed.

Semantics: Study of language dealing with the relationship between signs and their meaning(s).

Semantic Logic: Entailment; an utterance signalling that something else other than what is expressed has been happening.

Speech Acts: Words that change the institutional state of affairs when uttered.

Syntax: Study of language dealing with the way words are arranged to enable them give the meaning(s) that they give.
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<td>AIDS</td>
<td>Acquired Immune Deficiency Syndrome.</td>
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<td>BP</td>
<td>British Petroleum.</td>
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<td>CACC</td>
<td>Constituency Aids Control Committee</td>
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<td>CD</td>
<td>Compact Disc</td>
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<td>C.I</td>
<td>Correct Interpretation</td>
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<td>CP</td>
<td>Co-operative Principle</td>
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<td>DVD</td>
<td>Digital Video Disc</td>
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<td>FM</td>
<td>Frequency Modulation</td>
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<td>GOK</td>
<td>Government of Kenya</td>
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<td>HIV</td>
<td>Human immuno Virus.</td>
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<td>IMF</td>
<td>International Monetary Fund</td>
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<td>KBC</td>
<td>Kenya Broadcasting Corporation</td>
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<td>NACC</td>
<td>National Aids Control Council</td>
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<td>NASCOP</td>
<td>National Aids and STD Control Programme</td>
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<td>NGO</td>
<td>Non-Governmental Organisation.</td>
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<td>NHSP</td>
<td>National Health Strategic Plan</td>
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<td>PCI</td>
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<td>PMTCT</td>
<td>Prevention of Mother To Child Transmission</td>
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ABSTRACT

This study set to analyze the effectiveness of language used to campaign against HIV/AIDS by studying Gikuyu speakers drawn from Nairobi and Nyeri. The study investigated the originators’ (of message items used to campaign against HIV/AIDS) intended meaning. Using Chi Square Test, the variation in message interpretation using the variables of residential area, sex, age and educational level were also analysed. We also evaluated the difference in impact between spoken and written discourse.

The researcher presented various message items to respondents, both in written and spoken form. Spoken involved two songs, two radio announcements and two television commercials while the written included two billboards and two posters. Various groups and individuals engaged in the fight against HIV/AIDS designed these items. These originators too were interviewed to establish the message(s) they intended to communicate. We also had control message items.

Austin’s Speech Act Theory (SAT) and Grice’s Theory of Implicature were used. The two theories were considered appropriate since SAT helped identify the utterance’s meaning, the utterers’ intentions and the hearers’ interpretations. Grice’s Theory of Implicature on the other hand guided us in identifying which maxims were flouted or obeyed leading to the arising interpretations.

The secondary data was collected randomly from the many message items used in the fight against HIV/AIDS. The primary data was collected using a questionnaire for the sampled respondents. Respondents were sampled using the friend of a friend approach due to the particular qualities (social variability) we were investigating.

Originators of sampled secondary data were interviewed by administering an interview schedule. The study found that the originators of message items had an intended meaning.
Further, the study found that the social variables of age and educational level had an effect on the interpretation of message items.

Moreover, the research realised that written discourse was more impactful than spoken discourse by a 12.62% margin.

The radio was found to be very a effective method of communication with a 100% accuracy value. The TV and Posters worked well with the urban population while songs were found to be good communication tools to the middle-aged.

It is further recommended that observing taboos and moral niceties should not be done at the expense of communicating clearly. This calls for the removal of socio-cultural barriers that necessitate the heavy coding of messages used in the campaign against the disease.

This research study is divided into five chapters. Chapter one carries the introduction, chapter two the literature review and theoretical framework. Chapter three has the research methodology, while chapter four has data analysis and presentation. Chapter five contains findings, recommendations and conclusion.
CHAPTER ONE

1.1 BACKGROUND TO THE STUDY

There is a silent tragedy that is sweeping through the world, eliminating people irrespective of their social bearing, sex or even educational level; this is the Aids pandemic. Aids is a syndrome of the immune system characterised by increased susceptibility to opportunistic infections. It is transmitted chiefly through blood and blood products that enter the body’s blood stream. This is through mother to child during childbirth or when breast feeding, fresh blood contact or through sexual contact. Of these three known modes of transmission, sexual contact accounts for more than 92% of the cases (National Aids and STD control programme, NASCOP 2000 a). The Syndrome is therefore preventable but has no known cure to date. Cases of Aids transmission through unsterilised medical equipment and blood transfusion in Kenya have been brought down to close to zero due to improved medical practices and blood screening. Sexual intercourse by far therefore remains the greatest contributor to HIV/AIDS infection (NASCOP, 2000).

Kenya, like most other countries, reported her first AIDS’ case in 1984. Since then, the epidemic has undergone different phases. Current statistics, according to the Kenya National HIV/AIDS Strategic Plan 2005/06, indicates that there are about 90,000 infection cases per year with the annual deaths standing at 150,000 persons (GOK 2005). HIV/AIDS is therefore not only a public health problem of
unprecedented scale, but a development problem as well. The World Health Organisation (WHO) and United Nations AIDS (UNAIDS) estimate that 42 million people have been infected worldwide, "... and there is no end in sight to the pandemic," (Daily Nation, 06.07.02: 6). In Kenya, we have an estimated 1.3 million infected persons today, two thirds of whom are women and an additional 0.1 million children. In the 2005/06 financial year, the money expected to treat AIDS is Kshs 25.2 billion with the figure expected to hit Kshs 45 billion in 2009/10 financial year. The Ministry of Health's current budget for 2005/06 was Kshs 22.5 billions. Aids was in 1999 declared a National Disaster by former president Daniel arap Moi.

During the onset of HIV/AIDS, the first response was to treat the syndrome as a medical problem. The campaign focused on the infected 13% at the expense of the uninfected 87%. It was therefore left to the Ministry of Health. As the syndrome has progressed, the government and other stakeholders have realised that a medical approach alone to HIV prevention is insufficient. They have therefore adopted a multi-faceted approach in dealing with the pandemic. This is where language comes in. The argument is that about 89.7% of Kenyans are estimated to be HIV free, thus the need to lay much emphasis on them. This involves a very aggressive campaign of disseminating information about HIV/AIDS and to have people avoid being infected.

Language is one of the most important weapons that crusaders against Aids have at their disposal. It is therefore not surprising that no media presentation is
deemed complete without sounding a warning over Aids. Posters hang in many public offices while billboards are erected in many strategic points along the roads.

There has been talk of making "informed choices", and one wonders just how informed these choices are. While Aids cuts across sex, educational levels and social class, does the language so used to wage war against it hit the mark in all these spheres?

Given that language was one of the main tools that man had at his disposal to sensitise his neighbour about this malady, this research set out to investigate the effectiveness of the language used in campaigning against HIV/AIDS. This was in respect to the extent to which the intended message corresponds to the recipient's interpretation.

1.2 STATEMENT OF THE PROBLEM

Aids has no known cure to date and is spreading like bush fire. The government and Non-Governmental Organizations are running out of financial resources to take care of the sick and those orphaned by the syndrome.

Between the year 2000 and 2001, the National Aids Control Council (NACC) disbursed Sh.140 million to 160 NGOs to help deal with the Aids pandemic. Of these, Sh.98 million has been used in preventive campaigns alone. This is in an
endeavour to try and save the estimated 89.7% HIV negative Kenyans from getting infected.

Language is a major tool employed in the fight against the spread of Aids. However, despite aggressive Aids awareness campaigns, the rates of infection are still unbearably high. From the ministry of health surveillance sites across the country, numerous fresh cases of infections are still being reported. This lack of a corresponding behaviour change is what provokes this research. There is an urgent need to investigate whether campaigners against Aids use an effective kind of language to convey their intended message. That is, does the language so used hit the mark or is it too implicit?

According to Roger and Singhal (2003), the Aids campaigners have failed to use effective communication strategies to change behaviour. They tried to investigate why Aids remains a major killer disease in developing countries as opposed to developed ones. While noting this, the study does not show which of the communication strategies have failed, with what social group and to what extent. Further, the study has a global bearing thus unable to capture local peculiarities. This research therefore tries to fill this gap by investigating the situation here in Kenya.
1.3 OBJECTIVES

This research had three main objectives:

1. To find out what the originators of messages used in the campaign against Aids actually intend to communicate.

2. To establish whether the social variables of age, sex, educational level and residential setting affect the interpretation of the language used in Aids awareness campaign.

3. To determine whether there is a difference in impact between the spoken and the written discourse in the campaign against Aids.

1.4 RESEARCH QUESTIONS

1. What is the intended message by the originators of the information used in Aids awareness campaign?

2. Do the social variables of age, sex, educational level and residential setting affect the interpretation of language used in the Aids awareness campaign?

3. Does the written discourse differ in impact from the spoken discourse in the campaign against Aids?

1.5 RESEARCH ASSUMPTIONS

This study was guided by the following assumptions:

1. That the originators of the information used in the Aids awareness campaign have an intended message.
2. That the social variables of age, sex, educational level and residential setting affect interpretation of the messages used in the Aids awareness campaign.

3. That written discourse is more impactful than spoken discourse in the campaign against Aids.

1.6 SCOPE AND LIMITATIONS OF THE STUDY

Though the findings of this study could be generalised to cover all forms and types of language used to campaign against Aids, only billboards, posters, songs, radio announcements and TV adverts were sampled for presentation to respondents. These were sampled due to their availability and ease in both collection and presentation. Also, when compared to other items such as theatre action and parental counseling, they had a wider reach. Warnings over the danger of Aids in public *barazas* and church sermons are difficult to collect, as one cannot predict when they will be uttered.

The choice of respondents in regard to the social factors of age, sex, educational level and residential setting was meant to accommodate the diverse worldviews of individuals. This is because the different groups are likely to process language differently.

Further, these four variables were chosen because they were likely to have the greatest bearing on language interpretation as compared to other social factors such as occupation and religion. Moreover, this research was limited to Gikũyũ
The choice of an indigenous language was occasioned by the fact that people define themselves better on their own terms, thus the need for a language that respondents can culturally identify with. Much of the material presented to respondents was therefore in Gikũyu. The results of this study are generalizable since other communities in the country also encounter songs, radio announcements, TV adverts, billboards and posters in the campaign against Aids.

1.7 RATIONALE FOR THE STUDY

There is an outcry in the entire country over how quickly and mercilessly our people, especially the productive generation, are succumbing to the Aids pandemic. A lot of research is underway but there is no remedy yet. Some hope lies in the proper application of preventive measures. In this connection, language is one of the tools that crusaders against Aids have at hand.

Available statistics from the National Aids Control Council (NACC) show that an estimated 10.3% of the Kenyan population has been infected with HIV, the virus that causes Aids. This is straining our medical facilities. Kenyatta National Hospital has 50% of its bed capacity occupied by patients suffering from Aids related illnesses NASCOP (2000a). Among the worst hit are urban centres. According to surveillance results of 2001 from NASCOP, the following prevalence rates have been observed.
Thika 27%, Tiwi in Kwale 24%, Meru 36%, Nairobi 17%, Kisumu 30%, Nakuru 27% and Busia 29%.

This research could therefore greatly benefit those campaigning against the syndrome. They may get an idea from the study of what medium and level of language suits whom.

Closer home, the Kenyatta University Aids Control Unit could become the first beneficiary. Through this unit, the entire university could benefit. These are both the crusaders against Aids and counselors. The findings of this study could be useful in their outreach programmes.

Other beneficiaries could be parents, many of whom leave the Aids education of their children to radio and television. For example it may emerge that the TV, the one information outlet that perhaps most parents presume caters for their children’s social needs, does not really effectively convey the message about the dangers of HIV/AIDS.

Teachers may be yet other beneficiaries. HIV/AIDS lessons have since been introduced in the school curriculum. This is not as an examination subject but purely to sensitise the students to the dangers of HIV/AIDS. They therefore may learn how to communicate effectively in the campaign against Aids. Moreover, NGOs charged with the responsibility of designing material for use in sensitizing the people about the dangers of Aids may get to know what sectors of the society are suited to be told what through what channel.
Since this is a study in linguistics, it will contribute to the field’s pool of knowledge. Specifically the use of the **pragmatics theory of speech act** and **conversational implicature** may be of benefit to scholars in semantics and pragmatics.

Next, we look at the literature review and the theoretical framework.
CHAPTER TWO

REVIEW OF RELATED LITERATURE AND THEORETICAL FRAMEWORK

2.1 INTRODUCTION

This chapter covers the theoretical framework and the literature review. In literature review, we have looked at studies related to language use in general and studies on the language used to campaign against AIDS. In theoretical framework we review Austin’s (1962) Speech Act Theory (SAT) and Grice’s Second Theory of Implicature (1975). Austin’s theory has helped in identifying the locution, the illocutionary and perlocutionary acts while Grice’s theory has guided us in explaining why a given piece of information is or is not effective.

2.1.1 GENERAL STUDIES IN LANGUAGE USE

Language is designed differently to convey varied themes. The language of radio announcements differs from that of news; that of funerals from that of weddings and so on. Malinowski (1923), while commenting on language for specific purposes, points out that a statement spoken in real life is never detached from the situation in which it has been uttered. Language is intertwined with education of
the young, social intercourse, the administration of laws, carrying out of ritual and all forms of practical cooperation.

Fromkin and Rodman (1988) observe that society, in its course of linguistic evolution, invents terms and eventually demarcates between what is to be said in polite company and what should not – thus becoming taboo. They note that all terms at man’s disposal are available for use but the social context determines what is to be said where and when. They state that “--- filth or beauty of language must be in the ear of the listener or the collective ear of the society”, (278). Harmonious human coexistence leads to the self-imposition of these self-checks.

According to Sapir (in Newmeyer 1988), what people are told has a proportionate relationship to the world they know. Anything removed from their known world may be misunderstood. People form a mental picture of what they are told from what they already know but not from the speaker’s point of view. An individual’s imagination is governed by what is possible in their real world. Sapir further observes that an Ameri-Indian tribesman has for instance no clear cut division of time the way we know it in hours or weeks but merely in durations, periods and seasons and whose commencement and endings are marked by events. He therefore cannot comprehend, for example, the idea of being said to be ten minutes late.

Sapir proposed the strong version of the theory; *Man lives in the world about him principally, in deed exclusively, as the world presents it to him* (Sapir: 1929).
Whorf proposed the weaker version of the theory: *We are thus introduced to a new principle of relativity, which holds that all observers are not led by the same physical evidence to the same picture of the universe* (Orwell (1984).

The strong version of the theory is about linguistic determinism while the weaker version is about linguistic relativism.

Benjamin Whorf himself elaborated the term 'pre-disposition' to mean that the relationship between language and culture was a deterministic one. He explained that we cut nature up, organise it into concepts and ascribe significance to it as we do largely because we are parties to an agreement to organise it this way — an organisation that holds throughout our speech community and is codified in the patterns of our language. Support for the strong version has been weak because it is virtually impossible to test one's worldview without using language. Support for the weaker version has been minimal. This hypothesis has however continued to fascinate researchers.

In the light of this, the researcher wonders whether the language used to campaign against Aids and its dangers is comprehensive enough. Do people comprehend what they are told or are their mental perceptions lacking a corresponding 'picture' of the grim situation that Aids presents?

Although Whorf suggests that the structure of language does not exactly determine how its speakers view the world, he acknowledges that grammatical categories available in language help users of that language to perceive their world. The language used in the Aids awareness campaign is specially coded, as
is language for any other purpose. The question is whether the message items convey the intended meaning.

Halliday (1985) observes that language is used to convey a message, exchange some information or represent some situation. As such, words are to be followed by actions even when these action(s) may be words as well. Thus, given words provoke given expectations. When this is not met, language will still have performed some role. But this is only so when we are sure that what was said was heard. In the campaign against Aids, a flop in an exchange may be said to be correspondingly leading to new infections.

Dittmar (1976) advanced a Marxist view in regard to language and society. He noted that speech behaviour and social behaviour are in a constant state of interaction and that material living conditions are an important factor in this relationship. He further elaborated on the strong relationship between cultures noting that:

(a) The social structure may influence or determine linguistic structure or behaviour, for example age and the educational level. Varieties of language that speakers use reflect such matters as their regional, social, ethnic, origin and sex.

(b) Linguistic structure and/or behaviour may influence or determine social structure.
The influence is bi-directional; language and society may influence each other.

For our objective two, we tried to find out the relationship between language and social variables with a view to understanding the structure of the language and how it functions in communicating the dangers of Aids.

Trudgill (1983), notes, “It is known from linguistic research that in many societies, the speech of men and women differs” (78). He further adds that language varies not only according to social class, ethnic group, age and sex of the speaker but also according to the social context he finds himself in.

Different linguistic varieties are used for different purposes. According to Trudgill, language also varies in respect to whether it is written or spoken. For example the written language is usually more formal than spoken. Similarly, the kind of subject matter that is under discussion will have an effect on the language used.

Hudson (1995) also studied the relationship between language and society and found diversity in the way varied social groups utilised language. He found out that the language used by the various social classes differed as one moved up or down the social strata.
According to Palmer (1981), the words of a language reflect not so much the reality of the world, but the interest of the people who speak it. He found that the desert people have more than a dozen words to refer to the camel and so on.

Deborah et al. (1991), remarks that in oral language, the point, intention or significance of language the speaker’s meaning is preserved in the mind of the listener as actual words, syntax and intention are ephemeral. They are rapidly exchanged for those interpreted meaning which can be preserved. In written language, the words, syntax, sentence and the artifacts of writing preserve meaning. As such mental recall becomes the precise reproduction of that artifact. Grice (1991) calls these differences conventional implicature.

Glenn (1978: 245) stated, “subjects make inferences until they can understand or recall the passage”. The interpretation of a conversation or a discourse must therefore involve far more than a literal interpretation of the explicitly presented sentences.

Thus, it appears that listeners and readers do adopt a different strategy in comprehending discourse structures. The listener pays primary attention to the theme of the story, building a coherent representation of what was meant. On the other hand, readers are able to pay closer attention to the meaning of the sentence per se, recalling more incidentals but mentioned details and being more accurate in their judgments of what was in fact stated in the text.

Grice’s first theory was of conventional implicature that was more or less an elaboration of what is commonly referred to as semantic logic. It was concerned
with implicature brought about by the very nature of things. For example, if one says that he has bought a car, the conventional implicature is that cars are sold. This theory was variously attacked and did not stand much ground.

2.1.2 STUDIES ON THE LANGUAGE USED TO CAMPAIGN AGAINST AIDS

In the campaign against Aids, the critical questions are: what exactly should be the ideal language used and what should be the intended message to be communicated to the audience. The language should be unambiguous and to the point since the worth of a text is judged by its ability to communicate (Radford, 1998).

This therefore means that the language used in campaigning against HIV/AIDS should be as clear and concise as possible. Sounding sirens has never been enjoyable to mankind, nor is sending signals over impending dangers. All the same, the boundaries put up by society between what is said in polite company and what is regarded as taboo must, systematically, be pulled down in so far as campaigning against HIV/AIDS is concerned. Even if polite and euphemistic terms have to be used, they have to be designed in a way that communicates the intended meaning.

Perhaps the most important obstacle in the fight against Aids in Africa — so far the continent shouldering the heaviest burden of the pandemic — is not so much the socio-economic dynamics but rather socio-cultural hindrances. Sex remains a taboo topic in Africa. Aids is transmitted chiefly through sexual contact. This means that in the crusade against Aids, language use is by and large restricted to
the use of euphemisms some of which may end up not communicating the intended message.

The role of communication in the campaign against the spread of HIV/AIDS, a pandemic that has been declared a national disaster in many developing countries, Kenya included, has seen many studies undertaken and many more being underway.

Rogers et al (1999) look at the effects of Entertainment-Education Radio Opera on HIV campaign in Tanzania. According to Rogers and the organisers of the project, the Opera had an effect on listeners’ approach to HIV/AIDS since it stimulated inter-personal — peer-to-peer — communication. The Radio programme, Twende na Wakati, literally meaning “let’s move with the times,” — let’s be modern — was aired by seven mainland stations of Radio Tanzania. An eighth station broadcast alternative programming from 1993 to 1995 to act as a control variable.

The study set out investigate whether entertainment could be combined with information. It found out that radio (ownership, as well as the relative strength and reliability of broadcasting signal from region to region) was an important determinant of potential impact of a programme designed to campaign against HIV/AIDS.

In addition, Twende na Wakati enjoyed widespread popularity, helping it reach not only individuals of higher socio-economic status, but also those of lower
income and less education. This low cadre populace is a key population, considering their potential vulnerability to HIV/AIDS.

Though the study established that the message reached the recipient, it has not evaluated whether the intended message was interpreted correctly, something that this study focuses on. The issue of misinterpretation is heightened by the fact that the message sent was two-pronged — to campaign against Aids and for family planning.

In a study carried out in several developing countries by Population Communications International Baek, (2003) found out that since men are key decision makers in most issues including sex, the infection rates for women remain higher than that of men. This agrees with the Kenyan scenario (NHSP 2005/06) in which two in every three infected adults are female. Further, Baek notes that in Kenya PMTCT service managers developed strategies to inform male partners about PMTCT. This they did by providing community education where men congregated and were invited for HIV testing and counselling. She notes that involving men in the fight against Aids makes a difference in improving women’s intake of the information. The study focused on campaigning against Aids by passing information to individuals in groups or through counselling.

The study is similar to ours in the sense that it deals with the dissemination of message items. The two differ in that while that study measures the effectiveness
of message items in terms of the corresponding behaviour change, we measure the effectiveness of the same by evaluating the respondents’ interpretation of the messages vis a vis the originators’ intended meaning. People may decode a message right but still behave to the contrary or fail to get the message correct but change their behaviour pattern owing to other factors.

In Ghana, a study by John Hopkins School of Public Health, Health Communication Partnership (2003) found out that partnership in the campaign against HIV/AIDS — specifically, the involvement of government dignitaries, tribal chiefs, and religious leaders — can lend powerful voices to the campaign against Aids. Our study has sampled two renowned and well-respected musicians. One of them, Kamarū, doubles up as a religious leader.

The Government of Ghana/UNAIDS (2003) report entitled, “Response Analysis to Strategic Planning,” stated that, The Stop Aids, Love Life Campaign shows a level of inter-sectoral co-operation that is not equaled in other areas of HIV prevention. Health Communication Partnership notes that NGOs, public and private sectors, working genuinely together, contributed toward a common goal and made work easier than each working independently. As such, mass media is better positioned to guide communication practitioners seeking to collaborate with local leaders to address HIV/AIDS at the community level.

The similarity of this study to ours is that we have also sampled message items from both the public and the private sector. We have gone further and evaluated
the effectiveness of these items against the social variables of sex, education, age and residential area in order to establish what form of message item suits whom.

Levine (2004) set out to investigate what hampers condom use, a key tool in the fight against Aids. She found out that the language used to promote condoms is usually pictorial or ambiguous owing to socio-cultural norms (see Appendix. V). She further notes that the use of euphemisms while referring to condoms has led to people not taking condoms seriously although they could actually save one from HIV infection if properly used.

She, however, does not investigate what better language would replace the euphemisms and pictures in the promotion of condom use.

According to the same research, condom use was found to be consistent at the beginning of a relationship. This consistence declined once the partner is perceived as “safe”.

Further, condom use appears to be more acceptable among younger men than among older men. This is attributed to language use, as those who were consistent in condom use were those who had talked to peers about condoms.

According to Communication Initiative, Roger et al. (2003) the use of pictures while campaigning against Aids in Africa has been effective while dealing with those aged between 13-39. It is only hampered by cost. In our study this was taken care of by the billboards and posters. It emerged that designed carefully to avoid ambiguity, pictures communicate effectively and therefore can be a useful tool in the fight against Aids.

A study carried out in Kenya by Population Communications International (2004) has found out that over three quarters of parents of children of ages 10-14 said that adolescents should be taught in school about HIV/AIDS.

Further, the study notes that parent-child communication in the fight against Aids is limited and often difficult. Parents and children alike are embarrassed to talk about sex so they avoid the topic (Rogers, 2003: 393).

In Kenya young people said that communication with parents about sex was one-sided, with parents warning about the dangers of sex ambiguously, Baek (2003). In our study, this ambiguity was evident in some of the message items particularly the PSI sponsored billboard.

Further, Baek’s study notes that lack of time, not getting along well with parents and lack of trust in the parents’ advice hinder communication.

In the Gikuyu culture, parents traditionally did not discuss sex with their children. Rather, grandparents, aunts and uncles played this role. Now the breakdown of
traditional cultures has left many parents with the challenge of talking to their children about HIV/AIDS as well as sex. Many are ill prepared.

An International Monetary Fund survey in Kenya has found that less than half of the parents of teenage children have discussed HIV/AIDS with them, Birdsell and Hamoudi (2004).

Wachiūri (2005) did a research to investigate the relationship between language and the spread of HIV/AIDS. He sampled from two students whom he interviewed to establish whether they were well informed in the mechanics of the spread of HIV/AIDS. He found out that a majority of the students had been exposed to spontaneous seminars and parental counselling that they did not like. The study concludes that these subjects failed to get the message largely because they had switched from the start and recommends a change of strategies. On this our study has established which medium of communication these youngsters favour.

The studies cited above have a cultural approach in their trying to explain the failure of communication strategies employed. However, our study is different in that it seeks a linguistic explanation for the failure of the communicative strategies used.

In reviewing the literature in respect to language use in the campaign against HIV/AIDS, we found out that the tools used are those that we have embraced in our study. These are the print and electronic media and spoken messages from varied sources. In our study, we have: print media; billboards and posters,
electronic media; radio skits and TV commercials. From the local community, we have two songs from two different musicians.

These studies have not evaluated the effectiveness of these tools (message items) in communicating the intended meaning weighed against the social variables of sex, age, education and residential area.

The current study attempts to bridge this gap.

2.2.0 THEORETICAL FRAMEWORK

2.2.1 INTRODUCTION

This study theoretically falls within the field of pragmatics. Pragmatics has been defined as that branch of linguistics dealing with the analysis of language in context. Context on the other hand has been defined as the situational environment within which utterances are made. This situational environment includes the knowledge and beliefs of the speaker and listener and the relation between them (Katz: 1978).

Pragmatics is concerned with performance principles: context, spectators, participants, speech acts and events. This contrasts with competence, which is attributed to Chomsky (Chomsky 1965:4). The coding and decoding of a message is, to a very great extent, dependent upon what the speaker and the listener mutually know.
Communication consists of the sender intending to cause the receiver to think or do something just by getting the receiver to recognize that the sender is trying to cause that thought or action. In the process of communication, the sender's communicative intention becomes mutual knowledge to the receiver. That means that the speaker knows that the hearer knows that the speaker has that particular intention.

Knowledge of context is vital. Context refers to actual environment of utterances in all their multiplicity of features. This is the selection of those features that have cultural and linguistic relevance to the production and interpretation of an utterance.

Thompson (1989) notes that the notion of context should also mean the social and psychological world of the language users. These will include their beliefs and assumptions about temporal, spatial and social setting as well as the attentiveness of those participating in the interaction at hand. For example, when the word sir is uttered, we arrive at many inferences depending on social status, sex, social distance and occasion. What if the word is not sir but Aids? The study investigates what thought that provokes.

Although we could have used a purely semantic theory, we did not since pragmatics studies language in context as opposed to semantics, which studies meaning alone. Studying language in context is motivated by the fact that there is no such thing as zero or null context in a sentence.
The modern usage of the term **pragmatics** can be traced back to Morris (1968) who was mainly concerned with the language of signs *au* which means semiotics. Within semiotics, Morris distinguished three fields of study namely:

(i) **Syntactics** – study of relation of signs to one another.

(ii) **Semantics** – study of relation of signs to objects to which the signs are applicable.

(iii) **Pragmatics** – study of the relation of signs to interpreters.

Morris further pointed out that pragmatics deals with all other psychological, biological and sociological phenomena, which occur in the functioning of signs. This implies that pragmatics would include what is today referred to as psycholinguistics, neurolinguistics and sociolinguistics. This broad usage of the term, still generally accepted, has been embraced in this study as it has a sociolinguistic aspect. This aspect is seen when we talk of social variables of sex, age, educational level and residential setting influencing language use.

Levinson (1983) suggested that pragmatics is the study of all these aspects of meaning not captured in a semantic theory. A pragmatics theory has therefore been more suitable in this study than a semantic one since it has enabled us to look at possible variance between the intended message and the one that was actually received.
Thus, while semantics is concerned with what words mean independently of their situational context, pragmatics explores the interpretive strategies we employ in deciding on the meaning of the utterances.

It therefore follows that semantics deals with the meaning of terms independent of the context while pragmatics deals with meaning in relation to the environment where utterances are uttered. Moreover, of the many pragmatics theories, this study uses only two; Speech Act Theory and Grice’s Second Theory of Implicature.

2.2.2 SPEECH ACT THEORY (SAT)

One of the theories that we have used in this study is Speech Act Theory (SAT). This theory is attributed to Austin (1962). He talks of how words, apart from conveying their conventional meaning, are used to do specific actions thereby changing the state of affairs by their very act of being uttered. It was by these acts of speech that the theory got its name. Austin had proposed to study language in context and noted that some peculiar and special sentences and the utterances they realize perform specific actions. This category of sentences that did more than convey their conventional meaning he called *performatives*. He contrasted them with statements and assertions, which he called *constatives*.

According to Austin, a major difference between performatives and constatives is that while constatives can be true or false, performatives can only go wrong/ misfire or succeed.
A good relevant example of a performative comes from former president Moi's 2001 announcement - *I declare AIDS a National Disaster*: The very act of uttering these words meant that AIDS had become a national disaster. The use of the adverb *hereby*, immediately after the subject of the sentence gives the best indication of whether a sentence is a performative or not. For example, *I hereby declare AIDS a national disaster*. An example of a constative can be a statement like - *Over seven hundred people die daily from AIDS*. This can either be true or false.

Successful performatives require certain institutional arrangements without which the action that the utterance attempts to perform is null and void. It is said to misfire. In order for performatives to succeed, they must meet *felicity conditions*. The three major categories of these conditions are: -

(a) There must be a conventional procedure having a conventional effect. The circumstances and persons must be appropriate as specified in the procedure. In a marriage ceremony for example, the person administering the vows follows a certain procedure part of which includes the words - *I pronounce you man and wife*. When uttered, these words have the conventional effect of making a couple. They cannot be substituted for others such as *I marry you* nor can the couple say *yes* instead of *I do*.

(b) The procedure must be executed correctly and completely.

(c) The person must have the requisite thoughts, feelings and intentions as specified in the procedure.
Austin further elaborated that all utterances, in addition to meaning, perform specific actions by having specific forces. He calls these forces acts. He isolates three aspects of these forces, which are:

(i) **Locutionary Act** – this is the conventional meaning associated with the words in an utterance devoid of context. They have a determinate sense and reference the basis of which is semantics. For example the string of words, *Aids kills* has the sentence meaning or ‘sense’ that the syndrome known as Aids does terminate life.

(ii) **Illocutionary Act** – this is the speaker’s intention in his utterance by virtue of the conventional sense associated with it. For example the intention could be to give or request information, warn, rebuke, boast or scare.

(iii) **Perlocutionary Act** – this is the effect on the listener of the locutionary act. For example do they get informed, warned, rebuked or scared as intended by the speaker? (Austin 1962:42)

Austin’s propositions had weaknesses because not all declarative verbs (those that can take the adverb *hereby*) qualify to be performatives. Imperatives and interrogatives, though capable of having an illocutionary force, cannot be said to be right or wrong. His dichotomy of performatives and constatives led to a situation where all declarative sentences were performatives while the others were constatives. His other weakness was in the fact that performatives occur in ritualistic ceremonies where language could be seen as secondary but a must.
Searle (1969) later developed the work of Austin in SAT covering most of the
gaps that Austin had left or created. He enumerated five kinds of actions that one
can perform in speaking by means of five types of utterances. These are:

(i) **Representatives**; commit the speaker to the truth of expressed proposition; that is
paradigm cases asserting and concluding.

(ii) **Directives**; attempts by the speaker to get the addressess to do something; that is
paradigm cases requesting and questioning.

(iii) **Commissives**; commit the speaker to some future courses of action that is
paradigm cases promising, threatening or even offering.

(iv) **Expressives**; This principle of expressibility states that, “whatever can be meant
can be said. Whenever the illocutionary force of an utterance is not explicit, it can
always be made explicit”. Searle (1969: 68).

(v) **Declaratives**; they have an immediate effect and indicate changes in the
institutional state of affairs and which tend to rely on elaborate extra–linguistic
institutions. This type is the category Austin had earlier called performatives.

In this study we investigated the illocutionary act by interviewing originators of
the messages used in Aids awareness campaign. This helped us in finding out
what they actually intended to communicate with the information used in the
campaign against Aids. The information per se, devoid of context was the
locution. The illocutionary act was the originators’ intended message. What the recipients do upon interpretation is the perlocutionary act.

To illustrate, the sign below would be considered the locution.

Figure 1.0 a Warning Sign: Example of a Locution.

The illocutionary force is that there is danger ahead. The perlocutionary force is what observers take it to mean.

This theory (SAT) touched on all the three main objectives of our study but did not cater for some aspects of language use that affected interpretation. These included figures of speech such as imagery, irony, over and understatement.
To cater for these aspects, it was necessary to use another pragmatics theory alongside SAT.

2.2.3 GRICE'S SECOND THEORY OF IMPLICATURE

Grice’s Second Theory of Implicature, also referred to as the Cooperative Principle, is the other theory we have used in our study. The theory is attributed to Paul Grice (Grice: 1991) who defines it as an imperative to make your contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged, (Grice 1991:26).

This theory of implicature is guided by four maxims that form the co-operative principle. This research was intended to find out the extent to which these maxims were either obeyed or violated, consequently enhancing or undermining communication respectively. These maxims are:

(i) Quantity.
(ii) Quality.
(iii) Relation.
(iv) Manner.

Grice suggests that there is a set of over-arching assumptions guiding the conduct of conversation. This arises from basic rational considerations and can be formulated as guidelines for efficient and effective use of language in
conversation to further co-operative ends. This led to the identification of the above four maxims which jointly express a general cooperative principle.

The maxim of quantity is concerned with the amount of information from any conversation exchange. It requires one to make their contribution as informative as is required for the current purpose of the exchange and not to make it either more or less informative than is required.

Considered, for example, the radio announcement *it is your life, protect it*. This may have lacked enough contextual aspect to relate it to the fight against Aids and thus by entailment (semantic logic) a call to desist from unsafe sex. It therefore violated the maxim of quantity. If anecdotes that reduce oral narratives to simple proverbs obscure the intended message, then the maxim of quantity is violated.

The second maxim, that of quality, in a sense underlies all the other maxims in that it assumes that we are saying that which we believe to be true. Lying is thus a violation of this maxim. Some violations of this maxim nonetheless do enhance cooperation. For instance, *I have told you a million times*. To cater for this, there is need to distinguish between apparent violation like the one above and real violations which could involve understatements like, *Aids is like a flu*, which it definitely is not.

The third maxim, that of relation, also sometimes referred to as the maxim of relevance, directs us to organize our utterances in such a way as to ensure their
relevance to conversational exchange. For instance, there was a TV commercial with the words *before you open your heart, open your eyes.* Literally, this did not communicate much since one's eyes were already open. The meaning was to be drawn from some deeper level provided for by context.

The fourth and last maxim is that of manner and it obliges us to organize our utterances in an orderly way. This means providing information in a way the listener can assimilate. It is this orderliness that is lost when people are upset or frustrated, yet the violation of this maxim is one of the ways in which strength of feeling is communicated. In other words, without the underlying cooperative convention we would not be able to register deviations.

When figures of speech are used in a conversation, the deeper literary meaning is arrived at through the use of implicature. This can be done in three ways:

First, there could be a "clash" where the speaker deliberately fails to fulfill one maxim in order to avoid violating another. For example, when asked where C was, B replied, "somewhere around here." He fails to fulfill the maxim of quantity by not providing enough information of the whereabouts of C in order to avoid violating the maxim of quality if in deed B had no idea where exactly C was.

Second, we have maxim-exploiting implicature, which involves violating a maxim on the literal level (what is said) so as to exploit it at a figurative level (what is meant).

Third, we have maxim invoking implicatures where no maxim is violated but the utterance invokes a maxim as a ground of interpretation. For example, P says he is hungry and Q tells him that the kitchen is open, invokes the maxim of relation.
The implicature here is that there is food in the kitchen or that P should go and make some there.

The violation of one or a combination of these maxims contributes to rendering a string or a piece of conversational exchange ineffective.

The most influential alternative to Grice’s theory is the “Relevance” Theory developed by Sperber and Wilson (1986).

*We have proposed a definition of relevance and suggested what factors might be involved in assessments of degrees of relevance. We have also argued that all of Grice’s maxims can be replaced by a single principle of relevance — that the speaker tries to be as relevant as possible in the circumstances — which, when suitably elaborated, can handle the full range of data that Grice’s maxims were designed to explain.* (Wilson & Sperber 1986:381).

The two propose that omitting the maxims and putting forward only the Cooperative Principle could eliminate the multiplicity of principles in the Gricean framework.

The Principle of Relevance, however, failed to account for implicatures in politeness and style. For example if one told a child that they are not fast enough, the implication is that the child in question is slow and the maxims of the Cooperative Principle capture the politeness which the relevance Principle does not.

Further, “Some farmers are lazy.” differs from “Not all farmers are lazy.” But each implicates the other and it is a matter of style.
Thus, Relevance theorists have failed to show that "Not all P is S" implicates "Some P is S" (Davis: 1998).

The message items used to campaign against HIV/AIDS requires for accurate interpretation, the case of maxim clash, exploitation and invoking. This is because it is not always that the literal meaning of the message is what is intended to be communicated. Relevance theory was therefore untenable here.

2.2.4 CONCLUSION

In this chapter, we have looked at literature regarding language use in general and the language used in the fight against HIV/AIDS. We have also looked at the theoretical framework and covered the two main theories used in the study. These are Austin's Speech Act Theory and Grice's Theory of Implicature.

Next, we turn to the research methodology.
CHAPTER THREE

RESEARCH METHODOLOGY

3.0

INTRODUCTION

In this section we cover data sampling; sampling of respondents, sources of data and tools used in collecting it; data analysis, interpretation and presentation.

3.1

DATA SAMPLING

This research used both secondary and primary data. The secondary data were sampled from the already existing message items used to campaign against the spread of Aids. They were in spoken and written discourse. Primary data came from the answers that the originators of the sampled message items gave as their intentions and the answers of the respondents to the questionnaire.

3.1.1

SPOKEN DISCOURSE.

The spoken discourses included two songs, two radio announcements and two T.V. commercials.

We sampled two items per category so that we could, for statistical purposes, improve on our goodness of fit since our error margin could be justified. This
means that the respondents' interpretation was not solely pegged on the originators' excesses or inadequacies but the message itself.

Sampling for the two radio announcements involved the following steps: First, we purposively sampled Kameme Frequency Modulated (F.M) radio station. This was because its airing of Aids messages was constant and the producer was an employee of Kameme F.M. The messages used by Coro F.M., another Gikũyũ radio station and a subsidiary of the Kenya Broadcasting Corporation, were originated by people from across the country who then posted them to be broadcast. It was impossible to locate and interview such originators of messages. Inooro F.M., the third Gikũyũ radio station had just started broadcasting and did not air such messages then.

After purposively sampling Kameme FM, we obtained a compact disc (CD) with eighteen numbered skits and random sampled two announcements.

The T.V. commercials from the local TV stations sample was obtained after purposively sampling those promoting the sale and safe use of condoms. The assumption was that promoting the sale and safe use of condoms entailed a campaign against the spread of Aids. One of these commercials involves a lady whose car has broken down in the wild and a half-naked man emerges. He uses a condom to rectify the mess, which is a leaking radiator pipe. The other TV commercial depicts girls dropping a mineral water bottle, which cracks and starts
leaking. As with the first commercial, a young half-naked man emerges and puts the bottle into a condom thus containing the leak.

The last of the spoken discourse sample are two songs. We took nineteen titles that were sung on Aids, numbered them, and then random sampled two. These were Joseph Kamarū’s Mūrimū ụyụ wa Aids and John Ndemethiū’s Ŭrathi wa ma.

3.1.3 WRITTEN DISCOURSE

Written discourse included posters and billboards. In sampling, we took ten posters that were being used to campaign against the spread of AIDS, numbered them one to ten and then random sampled two. We did the same for the billboards.

3.1.4 SAMPLING OF RESPONDENTS

The population sample for this research was drawn from Gikũyũ speakers. To arrive at Nyeri District, we took the eight Districts in Kenya with a heavy Gikũyũ presence; these were Kiambu, Thika, Maragũa, Mũrung’a, Nyeri, Laikipia, Nakuru, and Nyandarūa. We numbered them and then random-picked one. We then numbered the Divisions in Nyeri district; Othaya, Mũkũrwe-inĩ, Kũieni, Mathīra and Tetũ except for the municipality which is an urban area and random-picked Tetũ. Given our native speaker’s competence (Chomsky: 1980) we were able to understand such figures of speech as imagery, satire, irony as well as
allegory which might have been lost if translation was to be done. Since one of the objectives in this research was to investigate how sociolinguistic factors influence language interpretation, we factored in four parameters in sampling of respondents.

First, there was a group based in the urban area and another in the rural areas. The rural population was obtained from five locations of Tetū Division in Nyeri district. These were Gaaki, Agūthi, Thegenge, Karundu and Mūhoya. Tetū location of the Tetū division was omitted due to her proximity to Nyeri Town, an urban centre. Besides, much of Tetū Location serves as a suburb to Nyeri Town. (See Appendix XI).

The urban population was sampled from Nairobi due to her strategic position as an urban centre and catchments pattern. (See Appendix XII)

Second, the variable of educational level has been investigated in this research. The dichotomy here was drawn between those with an elementary level of education of class seven or eight on one hand and post secondary level of education on the other.

Third, the variable of sex was factored in this research. Males constituted half of the sampled population while females constituted the other.

The fourth variable was that of age. This was taken care of by having the population sample aged between fifteen and twenty-five years – the youth, while
the other half were respondents aged between thirty-five and forty-five years – the middle-aged. This we did so that we could have cohorts of 10 years age-range.

Elderly respondents and children below fifteen years were not factored in our population sample, as they rarely engage in key risk behaviour associated with HIV/AIDS NASCOP (2000b).

These four variables – educational level, age, residential setting and sex – with their two dichotomies each, gave us a total of sixteen batches of respondents (elsewhere referred to as groups).

These sixteen groups had two respondents each. That gave us a total of thirty-two (32), the actual number we needed. However, we anticipated that some might fail to turn up or produce unintelligible data, so we added an extra respondent per group. This gave us a total of 48 respondents. We sampled three respondents per group. All the respondents were sampled using a friend of a friend approach (Milroy 1992) since their characteristics required background knowledge. (See Appendix XIII)

Due to the variable of residential area – rural versus urban – it was not possible to have the two groups (rural and urban) attend a single session. We therefore had one session in Nairobi, in a school, the other on a different day in Tetũ at the District Officer’s office.
There are ten message items that this study has investigated. These are two songs; two radio announcements and two T.V commercials for the spoken discourse. The written discourse had two billboards and two posters. These ten message items led us to seven interviewees who were their originators. Ten because the two songs were by two different musicians, the two radio announcements by one producer, the two T.V commercials and one billboard by the same originator while the other billboard and the two posters were by three different originator. The ten message items therefore had seven originators.

Using an interview schedule, we interviewed all the seven interviewees in their offices including the two musicians.

3.2 DATA COLLECTION PROCEDURES

Methods of data collection involved two stages with the first involving secondary data and the second involving primary data. Secondary data is the information designed and disseminated mainly to sensitize people about the dangers of AIDS.

3.2.1 SPOKEN DISCOURSE

It has the spoken discourse comprising two songs, two radio announcements and two T.V commercials. In each pair, we labeled one item A and the other B.

3.2.1.1 SONGS

We collected songs by purchasing music audiotapes from music stores in Nairobi. Song A is by veteran musician Joseph Kamaru while song B is by John
Ndemethiū. The two musicians were interviewed separately regarding their respective songs. (See Appendices V & VI)

3.2.1.2 RADIO ANNOUNCEMENTS

The sampled radio announcements were obtained from Regional Reach’s offices at Longonot place along Kijabe Street in Nairobi. We obtained a compact disc from Kameme FM’s producer and presenter, Njoki wa Ndégwa. She was subsequently interviewed to give her intentions in regard to the two message items.

3.2.1.3 TELEVISION COMMERCIALS

The two commercials were collected by obtaining a video compact disc (VCD) from Population Services International (K) (PSI) at their offices in Westlands. The Media Liaisons Officer and the Trust Brand Manager were interviewed to give the intended messages of the commercials.

3.2.2.0 WRITTEN DATA

3.2.2.1 POSTERS

We had two posters, A and B. Poster A was by Kenya Shell, which we obtained from Shell and BP House, Nairobi. The Brand and Communications Manager handled the interview whereupon she gave the primary message that the poster intended to communicate.
Poster B was by National Aids Control Council (NACC). We obtained it from NACC offices at Chancery House, Nairobi. An official who headed the team that designed the poster handled the interview and gave the intended message that the poster sought to communicate.

3.2.2.2 BILLBOARDS

Similarly, there were two billboards, A and B. Billboard A was originated by PSI (K) while B was by the Kenya Government’s Ministry of Health. (See Appendices VII & VIII)

It was not possible to literally carry the billboards to the respondents so we photographed them and had the films processed and the photographs enlarged for presentation to the respondents. For billboard A, we interviewed the PSI’s media liaisons officer and Trust Brand manager to get their intended message. For billboard B, we interviewed the Tetu Constituency Aids Control Committee Coordinator to get the message that the billboard intended to communicate.

All this was done in the first stage of data collection. The second stage involved collecting primary data using a questionnaire. After labelling all the message items, we pinned the posters and photographs of the billboard on the wall, each at a time, together with the control items so that the respondents would look at them as they filled the questionnaire.

After written data was used to elicit primary data, we moved to the spoken data. We played back the songs and radio announcements to the respondents for as
many times as they wanted as they filled in the questionnaires. Each item was tackled at a time.

Finally, we video played back the VCD with the TV commercials using a colour television set and a VCD player. The respondents watched each skit at a time as they filled in the questionnaire.

To avoid misunderstanding the questionnaire, it was translated to Gikũyũ and Kiswahili so that respondents could choose whichever language they were comfortable with. Many in the rural area chose to read the Gikũyũ questionnaire but answered in English probably because they thought they could comprehend it better in their first language but found it more apt to express themselves in English to avoid problems with Gikũyũ orthography (see Kuria 2005).

3.3.0 DATA ANALYSIS AND PRESENTATION

In our data analysis, we gave a critical evaluation of the match or mismatch between the intention(s) that the originators of the message items had and the interpretation(s) the respondents gave. Henceforth we will call the mismatches incorrect interpretation. To assist us in measuring the correctness or incorrectness of an interpretation, we had the follow up question in the Questionnaire “explain the basic message you get from this item”

Our analysis used the Chi-Square Test to find the goodness of fit, show the level of significance and degree of freedom. We used a 5% level of significance and a degree of freedom (df) of 1.
Chi-square \((X^2)\) = \(N \left( \frac{AD - BC}{(A+B)(C+D)(A+C)(B+D)} \right)^2\)

In our data presentation, we started by having the total number of respondents computed against the total number of the message items interpreted correctly. Finally, we contrast between the effectiveness of the written discourse with the spoken discourse.

3.4.0 CONCLUSION

In conclusion, we had two types of data. First was the secondary data, in the form of message items. Some were spoken and others written.

The other type was the primary data, which we obtained from the seven interviewees and the thirty-two (32) sampled respondents. This we obtained by presenting the sampled secondary data to their originators during an interview to get their intended messages and consequently to the respondents who then gave a feedback through a questionnaire.

In the next chapter, we deal with the originators' intentions and the respondents' interpretation of the message items.
CHAPTER FOUR

DATA ANALYSIS AND PRESENTATION.

4.1 INTRODUCTION

In this chapter, we analyse both the secondary and the primary data. Secondary data is analysed by pegging onto the message item what their originators said they intended to communicate. The primary data are the respondents' interpretation of these message items treated against what their originators intended to communicate.

If respondents had a wrong interpretation of a message item, we moved a step further, using Grice's Second Theory of Implicature, to find out what maxim(s) had been flouted.

For ease of understanding the computations, which have used Chi-square test, we have computed the message items against the respondents' interpretations. (Having it the other way – respondents' interpretation against message items – was found to be a little confusing since we had a total of sixteen social groups.)

\[ X^2 = \frac{\sum \left( f - f_e \right)^2}{f_e} \]

\[ f = \text{observed frequency in a single category} \]
fe = expected or theoretical frequency.

Degrees of freedom =

\[ df = (f_1) (c-1) \]

Thus,

\[ x^2 = N \frac{(AD-BC)^2}{(A+ B)} (C+ D) (A+ C) (B+ D) \]

\[ = N \frac{(9.5 \times 7.5) - (8.5 \times 6.5)^2}{(16) (16) (18) (14)} = 32 \]

\[ N = \text{Total number of respondents} = 32 \]

\[ df = 1 \]

(Number of column = 1) (Number of rows = 1)

\[ (2-1) = 1 \]

Here the df (degree of freedom) has been found to be 1.

4.2.0 ORIGINATORS' COMMUNICATIVE INTENTIONS

All the originators of the items sampled as secondary data used for primary data elicitation were found to have had at least one intention in common. They all intended to communicate the need to help curb the spread of AIDS. All too aware of the most hit age bracket, they also intended their messages to reach those aged between thirteen and forty-nine years except for poster 'B' which the Kenyan Government intended for everyone with eyes that could read.
BILLBOARDS

Billboard ‘A’ has a life-size photograph of a young man in blue jeans with a pack of Trust condoms partially showing in the jeans’ pockets. There was the question; “Je, una yako?” (Do you have yours?)

The designers of this Billboard, Population Services International (K), presupposed that by looking at the partly covered Trust pack one would easily know what the question; ‘Je una yako?’ (Do you have yours?), refers to. With the interrogative; ‘Je, una yako?’ PSI (K) set out to inform all the sexually active to always carry a condom with themselves since one never knows when one will be needed. The originators’ intended message was therefore to enlighten the recipients of the message on the need to have a protective gear always before engaging in sex to avoid AIDS.

Billboard ‘B’ was inscribed with the words — “Three people die every five minutes from AIDS in Kenya. What are you doing about it? We declare total war on AIDS”.

We found billboard B different from billboard A in its pragmatics in that while billboard ‘A’ provided only a question, billboard ‘B’ had a question after information and a declaration. According to the originator, the billboard was supposed to point straight at the loss our country is experiencing as a result of HIV/AIDS. (An estimated 864 persons per day, in 2001 when the billboard was designed, due to HIV/AIDS related illnesses.) After this scaring truth, there was a
question of what individuals were doing about the spread of AIDS, “what are the
doing about it?” and finally the Government’s declaration of total war against the
pandemic. “We declare total war against AIDS.” The intended message was to
scare people with the number of deaths – reduced to minutes – three persons
every five minutes and further to provoke people into action, through the
observance of the ABCDs of AIDS control.

4.2.1.0 PRESENTATION OF THE MESSAGE IN BILLBOARDS

\[ \chi^2 = \frac{N (AD - BC)^2}{(A+B)(C+D)(A+C)(B+D)} \]

Overall, there were 58 correct interpretations for the two billboards against 64
responses.

4.2.1.1 AGE VARIABLE IN THE INTERPRETATION OF BILLBOARDS

Computations for the variable of age in their interpretation of billboards.

<table>
<thead>
<tr>
<th>Social Variable</th>
<th>C.I</th>
<th>W.I</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Youth</td>
<td>13</td>
<td>3</td>
<td>16</td>
</tr>
<tr>
<td>Mid-aged</td>
<td>16</td>
<td>0</td>
<td>16</td>
</tr>
<tr>
<td>Total</td>
<td>29</td>
<td>3</td>
<td>32</td>
</tr>
</tbody>
</table>

*Table 1.1 Age Variable in the Interpretation of Billboards.*

\[ X^2 = \frac{32 (0 - 48)^2}{29 \times 3 \times 16 \times 16} = \frac{32 \times 3 \times 48}{19 \times 3 \times 16 \times 16} = 3.31 \]

It therefore follows that at 5% level of significance and 1 degree of freedom, age
is not significant in the interpretation of billboards message items. Both billboards
had 90.625% accuracy. The male youths with lower educational level saw billboard A differently. One focused on the jeans while the other focused on the pack of condoms partly showing in the jeans’ pocket. The respondent who saw the jeans trousers probably thought of how fashionable they were. To him, the question, “Je, una yako?” (Do you have yours?), did not refer to the protective gear but to the trousers. What is happening here is that the question is bringing about contextual ambiguity.

In this billboard, accompanying the picture is a message in question form. We cannot therefore apply the maxim of quality, as a question can neither be right nor wrong. Ambiguity logically violates the maxim of manner (Levinson: 1983:102). The maxim of quantity could have been violated because information was presupposed to be with the recipient. For the recipient to be able to provide an appropriate answer, they have to know what the question refers to. If they lack this knowledge, then the presupposition makes the information inadequate. The billboard had the picture of two noticeable items, the jeans trousers and the pack of trust condoms. The presupposition of the interrogative, ‘Je una yako?’ (Do you have yours?), therefore entailed contextual ambiguity. Depending on what one was thinking about or prioritized, one’s attention could be caught by either the pair of trousers (jeans are very popular especially with the youth) or the condom. This reinforces what Fromkin (1988) says to the effect that we see what we want to see not what there is and hear what we want to be told not what is said.
4.2.1.2 EDUCATIONAL LEVEL VARIABLE IN THE INTERPRETATION OF BILLBOARDS

Computations for the social variable of educational level in the interpretation of billboards.

<table>
<thead>
<tr>
<th>Social Variable</th>
<th>C.I</th>
<th>W.I</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>High Educ.</td>
<td>15</td>
<td>1</td>
<td>16</td>
</tr>
<tr>
<td>Low Educ.</td>
<td>14</td>
<td>2</td>
<td>16</td>
</tr>
<tr>
<td>Total</td>
<td>29</td>
<td>3</td>
<td>32</td>
</tr>
</tbody>
</table>

Table 1.2 Education Variable in the Interpretation of Billboards

\[ X^2 = \frac{32 \times (30 - 14)^2}{29 \times 3 \times 16 \times 16} = \frac{32 \times 16 \times 16}{29 \times 3 \times 16 \times 16} = 0.37 \]

At 5% level of significance, educational level is not significant in interpretation of billboards message.

4.2.1.3 SEX VARIABLE IN THE INTERPRETATION OF BILLBOARDS

Computations for the social variable of sex in the interpretation of billboards.

<table>
<thead>
<tr>
<th>Social Variable</th>
<th>C.I</th>
<th>W.I</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>14</td>
<td>2</td>
<td>16</td>
</tr>
<tr>
<td>Female</td>
<td>14</td>
<td>2</td>
<td>16</td>
</tr>
<tr>
<td>Total</td>
<td>28</td>
<td>4</td>
<td>32</td>
</tr>
</tbody>
</table>

Table 1.3 Sex Variable in the Interpretation of Billboards

\[ X^2 = \frac{32 \times (28 - 28)^2}{29 \times 3 \times 16 \times 16} = \frac{32 \times 0}{29 \times 3 \times 16 \times 16} = 0 \]
At 5% level of significance, sex is not significant in the interpretation of the message in billboards.

### 4.2.1.4 RESIDENCE VARIABLE IN THE INTERPRETATION OF BILLBOARDS

Computations for the social variable of residential area in the interpretation of billboards.

<table>
<thead>
<tr>
<th>Social Variable</th>
<th>C.I</th>
<th>W.I</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rural</td>
<td>13</td>
<td>3</td>
<td>16</td>
</tr>
<tr>
<td>Urban</td>
<td>16</td>
<td>0</td>
<td>16</td>
</tr>
<tr>
<td>Total</td>
<td>29</td>
<td>3</td>
<td>32</td>
</tr>
</tbody>
</table>

Table 1.4 Residence Variable in the Interpretation Billboards

\[
X^2 = \frac{32(O-48)^2}{29 \times 3 \times 16 \times 16} = 0.37
\]

Residential setting is not significant in the interpretation of the message in billboards.

### 4.2.1.5 DISCUSSION OF THE EFFECTIVENESS OF BILLBOARDS

Overall, billboards had an accurate rate of 90.625%. Billboard A has 87.5 while B had 93.75%. Such high accuracy rate involved non-violation of the maxims of Cooperative Principle or, if there was any violation, it was either apparent (not real) hence enhancing the message rather than hindering it, or was surreptitious (Bates: 1976) meaning it went undetected. This therefore means that:
The contribution made by the billboards in the campaign against HIV/AIDS had been, with this regard, as informative as has been required — "strongest-statement possible principle" has been applied. The maxim of quantity has not been flouted.

The 9.375% of respondents who have failed to interpret the billboard message correctly may have failed to do so owing to reasons covered in the discussion on social variables.

The super maxim (Grice: 1991) of quality (so called because truth encompasses all the other maxims) has also not been violated meaning therefore that the contribution by the billboards is true. There is no suggestion by the designers of these billboards that there was some message they believed was false or lacked adequate evidence regarding its truth-value.

The relevance of these billboards is seen in the timing. They have been erected when people are shockingly dying of HIV/AIDS. If they were erected in say 1975, the maxim of relevance would have been violated.

Nonetheless, context is not just temporal; what the readers of the particular item are going through mentally at the time in question does form part of context. This is flouted when the youth who is lost in the fashion of jeans trousers is asked "Je, una yako?" (Do you have yours?). Thus a picture of a young man in Jeans trousers is much of what is seen. This accounts for a fraction of our 9.375% of respondents who misinterpreted the billboards message. The ambiguity herein leads to the violation of the maxim of manner.
The maxim of manner (Grice: 1991) requires one to be perspicuous, brief, and orderly and to avoid obscurity of expression and ambiguity.

The PSI (K) Billboard is to a reasonable extent ambiguous, especially to the youth who find jeans trousers fashionable. This too, contributes to the 9.375% incorrect interpretation of message items in the billboards.

It must be noted here that ambiguity, if detectable by the hearer, is a case of maxim-exploitation. Some implicatures flout a maxim (ambiguity flouts maxim of manner) so as to invoke the Co-operative Principle as a ground of interpretation.

It is also possible to flout a maxim at the literal level (what is said) so as to invoke the same maxim at a figurative level (what is implied) Grice (1975a: 49,52).

4.2.2 POSTERS

Poster A

The originators of this poster were Shell Kenya and endorsed by both National AIDS Control Council (NACC) and United Nation AIDS (UNAIDS) as fit material to be used to campaign against the spread of HIV/AIDS.

The poster had the photograph of a young visibly joyous girl and the wording, ‘Life is short – protect it.’ It was therefore intended to show the bright side of life and thus, by entailment, the need to prolong it. This means the joy of reaping the benefits of being Aids free. The originators intended to encourage people to protect their negative HIV status jealously.
It has been noted that the crusaders against the spread of AIDS have two areas of focus. They either focus on the 87% uninfected population or the infected 13% (Ministry of Health: 2002).

While focusing on the infected, the express intention was to scare the uninfected back to their senses. This would hopefully lead to behaviour change. Further the message would encourage recipients of the message to appreciate the beauty of life without AIDS and avoid the gloom and doom that the AIDS menace is.

Although the scope of the current study does not cover what respondents did on interpreting message items correctly, it is important to note here that, though behaviour change does depend on being armed with the truth alone, it cannot occur without being preceded by the truth – the correct interpretation of message items.

**Poster ‘B’**

This NACC sponsored poster had the words ‘Be faithful to your partner!’ It also had the picture of a couple holding an apple with a worm in it. The wording thus hinted that the worm in the apple is a metaphorical representation of HIV/AIDS. An apple is a very attractive fruit, indeed irresistible, but still it could have a worm in it.

Likewise, according to NACC, attractive and irresistible sexual partners could be HIV positive, meaning sleeping with them would, like eating the pictured apple,
lead to ill-health and ultimately death. The poster focuses on the uninfected who are advised to remain faithful to their partners to avoid AIDS – the worm.

4.2.0 PRESENTATION OF THE MESSAGE ITEMS OF POSTERS

\[ x^2 = \frac{N(AD - BC)^2}{(A+B)(C+D)(A+C)(B+D)} \]

Overall, respondents had a 75% correct interpretation. However, while poster B got a 100% correct interpretation, poster A had 50% correct interpretation.

4.2.1 AGE VARIABLE IN THE INTERPRETATION OF POSTERS.

Computations for the social variable of age in their interpretation of Posters.

<table>
<thead>
<tr>
<th>Social Variable</th>
<th>C.I</th>
<th>W.I</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Youth</td>
<td>6</td>
<td>10</td>
<td>16</td>
</tr>
<tr>
<td>Mid.-aged</td>
<td>13</td>
<td>3</td>
<td>16</td>
</tr>
<tr>
<td>Total</td>
<td>19</td>
<td>13</td>
<td>32</td>
</tr>
</tbody>
</table>

*Table 2.1 Age Variable in the Interpretation of Posters*

\[ x^2 = \frac{32(18-130)^2}{19X13X16X16} = \frac{32(112)X112}{19X13X16X16} = 6.35 \]

Age variable is significant in the interpretation of posters. Poster A violates the maxim of relation. Some respondents could not relate the joyous youth with HIV/AIDS infections. This is further elaborated on on page 60-61.
4.2.2 EDUCATION VARIABLE IN THE INTERPRETATION OF POSTERS.

Computations for the social variable of educational level in the interpretation of Posters.

<table>
<thead>
<tr>
<th>Social Variable</th>
<th>C.I</th>
<th>W.I</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Higher educ.</td>
<td>14</td>
<td>2</td>
<td>16</td>
</tr>
<tr>
<td>Lower Educ.</td>
<td>10</td>
<td>6</td>
<td>16</td>
</tr>
<tr>
<td>Total</td>
<td>24</td>
<td>8</td>
<td>32</td>
</tr>
</tbody>
</table>

*Table 2.2 Education Variable in the Interpretation of Posters*

\[ X^2 = \frac{32(84-20)^2}{24 \times 8 \times 16 \times 16} = \frac{32 \times 64 \times 64}{3} = 2.67 \]

The value of \( X^2 \) at 5% level of significance and a degree of freedom of 1 is 3.84. From the 2.67 we get after computation, education level is not significant in the interpretation of posters. There was relative uniformity.

4.2.2.3 RESIDENCE VARIABLE IN THE INTERPRETATION OF POSTERS.

Computations for the social variable of residential area in their interpretation of Posters.

<table>
<thead>
<tr>
<th>Social Variable</th>
<th>C.I</th>
<th>W.I</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rural</td>
<td>11</td>
<td>5</td>
<td>16</td>
</tr>
<tr>
<td>Urban</td>
<td>11</td>
<td>5</td>
<td>16</td>
</tr>
<tr>
<td>Total</td>
<td>22</td>
<td>10</td>
<td>32</td>
</tr>
</tbody>
</table>

*Table 2.3 Residence Variable in the Interpretation of Posters*
The value of 0 shows that interpretation of posters was absolutely independent of place of residence.

### 4.2.2.4 SEX VARIABLE IN THE INTERPRETATION OF POSTERS.

Computations for the social variable of sex in their interpretation of Posters.

<table>
<thead>
<tr>
<th>Social Variable</th>
<th>C.I</th>
<th>W.I</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>13</td>
<td>3</td>
<td>16</td>
</tr>
<tr>
<td>Female</td>
<td>11</td>
<td>5</td>
<td>16</td>
</tr>
<tr>
<td>Total</td>
<td>24</td>
<td>8</td>
<td>32</td>
</tr>
</tbody>
</table>

Table 2.4 Sex Variable in the Interpretation of Posters

\[
X^2 = \frac{32 (55-55)^2}{22 \times 10 \times 16 \times 16} = 0
\]

The value of 0.667 shows that the interpretation of posters for male and female respondents was not significantly different.

### 4.2.2.5 DISCUSSION OF THE EFFECTIVENESS OF POSTERS

The interpretation of posters between the youth and the middle aged is significantly different. More middle-aged respondents than the youth were able to interpret the posters correctly. Among the middle-aged rural male respondents with an elementary level of education, there was a 75% correct interpretation of
the message carried by the posters. One respondent failed to get the message in
poster A. He could not relate the sweetness of life conveyed by poster A to Aids.
According to Grice’s Second Theory of Implicature, the breakdown of
communication in passing that message was due to the violation of one or more of
the maxims of the Cooperative Principle.

First, the message simply read, “Life is short, protect it” and was accompanied by
the photograph of a teen girl visibly happy. The words, ‘Join in the fight against
Aids, choose life”, were written in such small print that only the very keen could
have read them. The maxim of quantity in this case was flouted since not enough
information was provided.

The maxim of quality, the truthfulness of the message, was not violated because
although the words were inadequate in their provision of information, they were
unambiguously truthful in their proposition.

In particular, the youthful respondents with elementary education had also flouted
the maxim of relevance. The youngster in the poster was scantily dressed, which
may have sent conflicting messages to these respondents. These youthful
respondents had three instances where they completely failed to match their
interpretations with the originators’ intentions. They could not relate the shortness
and sweetness of life with Aids. The girl is quite happy and beautiful too, and
according to the answers they gave, they found scanty dressing to be some kind of
fashion show. The maxim of relevance here was violated. They could not relate
the shortness and sweetness of life to AIDS — Aids existed in painful and
distressing circumstances.

The maxim of manner was also violated since the information lacked a proper
organisational structure which the recipient could assimilate. The message of the
reality of life being short, which ought to have been a very sad state of affairs,
failed to work because it was conveyed by a very joyous youth. The information
was not therefore organised in such a way as to ensure its effectiveness in the
communication exchange.

First, we look at the relationship between a 13-year-old girl, scantily dressed,
saying “life is short — protect it” and a 40 year old rural resident. The contribution
is not exhaustively informative; it is too brief, a case where the maxim of manner
(which requires brevity) “clashes” with that of quantity. The speaker means to
observe the CP but fails to fulfill the maxim of quantity because he could not
fulfill it and the maxim of manner as well. The fact that some middle-aged
respondents got it right meant that they were able to retrieve the implicature after
the “clash”.

The reason why the youth got it wrong is probably because they were unable to
retrieve the implicature after the “clash”.

To the people with little formal education, the information is inadequate —
violation of the maxim of quantity. There is also a contradiction between the
message — “life is short — protect it,” and the portrayal of a joyous young girl. To
this group of respondents, for a joyous girl to communicate the sad news of the shortness of life seems to be ironical.

Irony is a standard form of maxim exploiting implicature (Grice 1975a: 49, 52). The people with little education do not capture the exploitation of this maxim. Their general line of reasoning fails to recover the implicatum (thing implicated).

Overall, posters have an accuracy rate of 75%. Poster A, by Kenya Shell has 50% accuracy while Poster B, by NACC has 100% accuracy.

According to Grice's Cooperative Principle (CP) this effectiveness in communication has been possible due to the fact that, maxims have largely been obeyed. Where the maxims have been violated, the intended message has not been received.

Starting with NACC's poster, the four maxims have been obeyed and where violated, the violation has only been apparent not real. The amount of information used (quantity) was adequate and the message was, in this time and age, relevant to anyone within the 13-45 age bracket.

The maxim of manner is not violated since the message is perspicuous, orderly and brief. We know that metaphor flouts the maxim of quality. This is because if we say, "Osama is a giant", the literal interpretation is that this is a falsehood since he is not, thus violation of maxim of quality. Likewise, HIV/AIDS is not an apple with a worm in it. Nonetheless, even when the maxim of quality is violated
we still have a 100% correct interpretation of the poster. The violation is a case of maxim-exploitation, thus only apparent, and enhances communication. This therefore means that we had cases of maxim clash, violation and invoking but the recipients of the message were able to retrieve the implicatures. Grice himself notes that exploitative implicatures involve “something of the nature of a figure of speech.” (1975 a: 53)

The other poster is by Kenya Shell. It has a 50% correct interpretation. This means that only half the respondents interpreted it correctly.

4.2.3 SONGS

We had two songs by two different musicians. Song ‘A’ is by a veteran Gikuyu musician called Joseph Kamaru and the title is; *Mūrimū iyũ wa Aids* (this Aids disease). Kamaru’s target audience was the sexually active, especially couples. His focus was the uninfected. In the most unambiguous of terms, he talked of the dangers of Aids. The musician was very much at home with the Gikuyu culture and language and in his song tells of some counter–productive proverbs that militate against the fight against Aids. According to Finnegan (1982), proverbs are capable of having antagonistic meaning (e.g Swahili; *subira huvuta heri* – patience pays, versus *ngoja ngoja huumiza matumbo* – wait wait hurts the stomach. Gikuyu: *Kahora Karĩ indo* – being slow has rewards versus *mbarĩ ya ngeka makorirwo matarĩ meka* – ‘the clan of ‘I shall do’ were found having not done.’
Kamarū therefore said it had become a lie to say that an old cow does not suffer from nagana (there is a proverb to this effect) to dispel the belief that the old do not get Aids. The musician encouraged sex within relationships saying that lack of it is what leads partners astray, ‘a squirrel died of erection’. In the very song, he remarks that this is not the time for people to eat peas. Rather, it is the time to eat arrowroots’ leaves marūtū – a meal popular in times of famine in Gikũyũ land. Here Kamarū was metaphorically referring to the era of sleeping around with any beauty as long gone and one has to stick with their partner, unattractive (like arrow root leaves) as they may be thīna uriaga rūtū – shortage eats arrowroot leaves.

He sums it all up by saying that one high yielding cow is by far better than ten indigenous ones that drive one crazy grazing them only to yield little amount of milk.

Kamarū uses proverbs and metaphors to ensure that his message reaches only his target audience and not children. His intended message is to encourage sex within relationships, and by that discourage prostitution or having multiple sexual partners – key risk behaviour. He did not pretend to his audience that having single sex partners is that attractive; it is simply that these are bad times and must be treated as such.

Song ‘B’ is by John Ndemethiũ, a Gikũyũ musician of the younger generation. The title is Ŭrathi wa ma – true prophecy. Quite versed in Gikũyũ orature, John often quotes from Gikũyũ oral narratives for their moral teaching. From the onset, the musician says in his song that he would empoly proverbs so that only the
enlightened would discern the meaning – *Ngúciuna růkomo kîmenyi amenye*. He equates the promises of joy and happiness by younger, sexually attractive (and seductive) girls to greener but unreachable pastures.

He uses an allegory to derive a comparison from the Gikũyũ trickster narrative about a land of plenty that hyenas were invited to by a crow under the illusion that the white clouds were heaps of fat and people getting trapped in sexual attractiveness. They went high up in the sky with the hyenas holding onto the crow’s tail feathers and one another’s tails. Since the crow was bent on revenge, she shed her feathers saying she would grow others so the hyenas crushed down to death. Only one that was sick and had stayed home survived.

He further sings of a monster narrative where ogres gathered to eat a *kimondo* – big bag, but when the ogre’s wife realized it carried live human twins, she exchanged it with a stone and roasted it red-hot. The ogres each ‘tasted’ it and died save for the mono-eyed one who they had refused to invite since he was unattractive and a disgrace to the other ogres.

In song B by John Ndemethiů, the musician sings of the folly of drinking ‘water of life’ from the same calabash, metaphorically referring to sharing a sex partner.

He falls stops being obscene when he sings about a dark triangle that he and a fellow musician had sworn never to penetrate for fear that they would be tied to the numbers in the book (Bible’s 666) meaning getting translated into mere statistics – the number of those dying of HIV/AIDS.
Besides, in the same song, John despises the idea of ‘ten’ women sharing a bed with one man oblivious of the dangers involved. He says that Aids is not brought about by witchcraft but by ignorance. He satirizes those who would fail to heed his advice dismissing him as only talking about non-existent ogres. He concludes that where prophecy are concerned, people realize their mistakes when the horse has long fled from the stable and foresees Aids taking its toll like a storm.

His intended message was to satirize collective thinking where individuals do things that they find fashionable and popular, yet when things go wrong, it is the naïve and outdated that survive. The survival of the mono-eyed ogre and the lame hyena had everything to do with their colleagues despising them as it had with the musician’s endurance to stand alone as an individual.

4.2.3.0 PRESENTATION OF THE SONGS MESSAGE ITEMS

The group of respondents were asked to interpret the songs. The formula for the chi-squared test is:

\[ X^2 = N \frac{(AD - BC)^2}{(A+B)(C+D)(A+C)(B+D)} \]

Overall, respondents had a 54.7% correct interpretation for both songs. Song A had a 59.5 correct interpretation while song B had a 50% correct interpretation.
4.2.3.1 AGE VARIABLE IN THE INTERPRETATION OF SONGS.

Computations for the social variable of age in their interpretation of Songs.

<table>
<thead>
<tr>
<th>Social Variable</th>
<th>C.I</th>
<th>W.I</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Youth</td>
<td>6</td>
<td>10</td>
<td>16</td>
</tr>
<tr>
<td>Mid.-aged</td>
<td>13</td>
<td>3</td>
<td>16</td>
</tr>
<tr>
<td>Total</td>
<td>19</td>
<td>13</td>
<td>32</td>
</tr>
</tbody>
</table>

*Table 3.1 Age Variable in the Interpretation of Songs*

\[ X^2 = \frac{32(18 - 130)}{16 \times 16 \times 19 \times 13} = \frac{512}{247} = 2.06 \]

At 5% level of significance and 1 df (degree of freedom) \( X^2 = 3.84 \), since computed \( X^2 = 6.35 \), the level of interpretation of songs between the youth and the middle aged is significantly different.

The group of middle-aged respondents interpreted the two songs correctly and liked the mode of communication saying it conveyed a very important message in an entertaining way. They had 81.25% correct interpretation. The youth however managed only 37.5% correct interpretation.
4.2.3.2 EDUCATIONAL LEVEL VARIABLE IN THE INTERPRETATION OF SONGS.

Computations for the social variable of educational level in their interpretation of Songs.

<table>
<thead>
<tr>
<th>Social Variable</th>
<th>C.I</th>
<th>W.I</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Higher Educ.</td>
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<td>7</td>
<td>16</td>
</tr>
<tr>
<td>Lower Educ.</td>
<td>10</td>
<td>6</td>
<td>16</td>
</tr>
<tr>
<td>Total</td>
<td>19</td>
<td>13</td>
<td>32</td>
</tr>
</tbody>
</table>

*Table 3.2 Education Variable in the Interpretation of Songs*

The value of $\chi^2 = 32 \times (54 - 70)^2$/$16 \times 16 \times 19 \times 13 = 0.13$

The value of $\chi^2$ at 5% level of significance and a degree of freedom of 1 is 3.84. This shows that at 0.13, educational level is not significant in the interpretation of songs. This means the interpretation of the songs was not dependent on education.

4.2.3.3 RESIDENCE VARIABLE IN THE INTERPRETATION OF SONGS.

Computations for the social variable of residential area in their interpretation of Songs.
<table>
<thead>
<tr>
<th>Social Variable</th>
<th>C.I</th>
<th>W.I</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rural</td>
<td>8</td>
<td>8</td>
<td>16</td>
</tr>
<tr>
<td>Urban</td>
<td>5</td>
<td>11</td>
<td>16</td>
</tr>
<tr>
<td>Total</td>
<td>13</td>
<td>19</td>
<td>32</td>
</tr>
</tbody>
</table>

**Table 3.3 Residence Variable in the Interpretation of Songs**

\[ X^2 = \frac{32 (88 - 40)^2}{16 \times 16 \times 19 \times 13} = 32 \times (48) \times 48 \]

\[ = 1.15 \]

The value of \( X^2 \) at 5% level of significance and a degree of freedom of 1 is 3.84. This shows that at 1.15, residential area is not significant in the interpretation of songs. Thus interpretation of songs was independent of the place of residence.

### 4.2.3.4 SEX VARIABLE IN THE INTERPRETATION OF SONGS

Computations for the social variable of sex in their interpretation of Songs.

<table>
<thead>
<tr>
<th>Social Variable</th>
<th>C.I</th>
<th>W.I</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>10</td>
<td>6</td>
<td>16</td>
</tr>
<tr>
<td>Female</td>
<td>9</td>
<td>7</td>
<td>16</td>
</tr>
<tr>
<td>Total</td>
<td>19</td>
<td>13</td>
<td>32</td>
</tr>
</tbody>
</table>

**Table 3.4 Sex Variable in the Interpretation of Songs**

\[ X^2 = \frac{32 (70 - 56)^2}{16 \times 16 \times 19 \times 13} = \frac{32 \times 14 \times 14}{16 \times 16 \times 19 \times 13} = 0.01 \]
X² is less than the computed chi-square. Thus, the interpretation of songs is not significantly different between males and females at 5% level of significance.

4.2.3.5 DISCUSSION OF THE EFFECTIVENESS OF SONGS

According to Grice’s theory of Conversational Implicature, they may have failed to interpret the message correctly due to violation of the maxim(s).

The youth complained of John’s use of difficult language indirectly pointing at his use of metaphors and quoting the fast fading Gikũyũ oral narratives. Paradoxically, they correctly interpreted his song but failed to interpret Kamari’s song although they did not complain of his choice of language.

To understand which maxims were flouted, it is important to relate the youth’s social cultural orientation and Kamari’s use of the Gikũyũ language.

First, the Gikũyũ culture and traditional life pattern has it that the use of proverbs and metaphors (traditional) is more or less a preserve to the elderly and the middle-aged. Their use in the song by Kamari therefore locked the youthful respondents out. There is a thin line between youth and the children that Kamari intended to lock out. The message therefore was not in line with their worldview. This means the maxim of relation was violated.

Examples of the proverbs Kamari uses are;  

\[ \text{Ngaï ya ng’ombe ngûrû ndîrî ndigana} \]
— an old cow does not suffer from nagana.  

\[ \text{Kaba ng’ombe îmwe îkuma iria gûkîra ikûmi cia gûkûhûngûtûra} \]
— one grade cow is better than ten zebras.
There is a dancer and a danced to. *Gaturu gakwire nī kwihanda* — erection killed the squirrel."

The proverbs that were used did not have an elaboration. This means that the information they provided was inadequate. Lack of this explanation means the violation of the maxim of quantity. This case of maxim exploitation fails to lead the respondents to the implicature. What Kamarū sings about is true, so the maxim of quality is not violated. Besides, the maxim of manner is not violated since John successfully employs the same strategy to pass his message.

Overall, songs had a correct interpretation of 56.25%. Song A had 59.375% correct interpretation while B had 53.125%. This was an average performance.

Unlike the difference in interpretation between the two posters, the rate of correct interpretation between the two songs was fairly the same. We therefore treated them together. This means that the success is attributed to non-violation of maxim. Grice argues that observing the maxims is reasonable (rational) behaviour because it tends to benefit the speaker’s interest. In any case, the ability to realise these imperatives is an important part of a speaker’s communicative competence (Bates 1976: 61). Songs are a rich cultural linguistic utility. There are songs for every occasion or topic.

Kamarū and Ndethiī have variously employed the figurative language; metaphor, simile, proverbs, satire and irony. In addition, Ndethiī has used allegory. As much as these features have helped communicate the message with 56.25% accuracy, they have also contributed to a 43.75% incorrect interpretation.
First, the maxim of quantity has been violated, this time not by having a contribution that is less than required, but by being more informative than necessary for the particular exchange. Most respondents, especially for Ndemethiū’s song, focused on the superficial information being used to carry the real message home and simply thought the song was gospel.

The violation of this maxim in a way means \textit{ipso facto} that the maxim of manner, which calls for among other things, brevity is also violated. Ndemethiū’s use of allegory, which some respondents fail to interpret correctly for not knowing the oral narrative that are being summarised violate the maxim of relation.

The argument behind this is that proverbs, satire, irony and metaphor all have two meanings — the literal or surface meaning and the deeper literary meaning. When a hearer fails to get the deeper literary interpretation, then the surface meaning is not true. Cooper (1977) proposes that the occurrence of conversational implicature is a variable feature of literary style, through which one can distinguish one literary genre from another. She thus relates the artist’s use of figures of speech to Grice’s second maxim of quality that is violated on the surface.

The two musicians are nonetheless very relevant in their singing about HIV/AIDS at this time and age.
4.2.4.0 PRESENTATION OF RADIO ANNOUNCEMENTS (AIDS SKITS)

We had two radio announcements A and B both by the same producer, Njoki wa Ndegwa – a producer and presenter with Kameme FM’s Regional Reach. Her messages were intended for all the sexually active people capable of understanding the Gikũũũ language. Message A had a young girl who had had an affair with an older rich man in the false belief that since he was affluent and famous, he certainly was not the type that gets infected with HIV/AIDS.

She is however reprimanded by being told that Aids does not select victims in terms of race, age, educational level or wealth with the rhetorical question *Ngumo ni ndawa?* – is fame medicine? In this radio announcement Aids is likened to a miller (or crusher) that mills the soft and the hard alike. Its spread is compared to a rain of fire.

The producer, using a male’s authoritative voice, wonders aloud what has become of human beings since even after being warned over the radio, newspapers and billboards, no one seems to relate that reality with what they know. As a result, infection rates remain unbearably high, with 150,000 people dying annually from the pandemic and 90,000 annual infections (National HIV/AIDS Strategic Plan 2005/06). She concludes by saying that Aids has no ‘owner’ meaning it is not reserved for some. All are equally vulnerable. The intended message that this item set out to pass is to advise people to stop judging others on face value as the first step towards curbing the spread of Aids.
Message B has a young man who expresses his mistrust of young girls who are never sated with sex but move from one partner to another. The young man has therefore decided to look for 'nyakinyoro ng’ima' – a whole mature old woman with money and class presumably because she would not have Aids. This delusion echoes Kamarū’s (musician for song A earlier mentioned) words that an old cow does not suffer from nagana.

This young man is advised to stop being stupid, tiga ujinga since Aids does not know class or age. It is elaborated further that Aids can get a young poor, young rich, old poor, or an old rich person. It is likened to air, which is breathed by all. The intended message was meant to disabuse people of the idea that Aids is like malnutrition that afflicts the poor, or measles that affects the young. Rather it is a disease that has no respect for social class, age or educational background.

In all the sampled message items, radio announcements had the best interpretations. All the 32 respondents gave the correct interpretation for the radio announcements.

Thus,

\[ X^2 = \frac{N(AD-BC)^2}{(A+B)(C+D)(A+C)(B+D)} \]

4.2.4.1 EDUCATION LEVEL VARIABLE IN THE INTERPRETATION OF RADIO MESSAGES.

Computations for the social variable of educational level in their interpretation of Radio Messages.
Table 4.1 Education Variable in the Interpretation of Radio Messages

\[ X^2 = 32 (0 - 0)^2 = 0 \]

16X16X32X0

4.2.4.2 RESIDENCE VARIABLE IN THE INTERPRETATION OF RADIO MESSAGES.

Computations for the social variable of residential area in their interpretation of Radio Messages.

<table>
<thead>
<tr>
<th>Social Variable</th>
<th>C.I</th>
<th>W.I</th>
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<tbody>
<tr>
<td>Rural</td>
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<tr>
<td>Urban</td>
<td>16</td>
<td>0</td>
<td>16</td>
</tr>
<tr>
<td>Total</td>
<td>32</td>
<td>0</td>
<td>32</td>
</tr>
</tbody>
</table>

Table 4.2 Residence Variable in the Interpretation Radio Messages

\[ X^2 = 32 (0 - 0)^2 = 0 \]

16X16X32X0
4.2.4.3 SEX VARIABLE IN THE INTERPRETATION OF RADIO MESSAGES.

Computations for the social variable of sex in their interpretation of Radio Messages.

<table>
<thead>
<tr>
<th>Social Variable</th>
<th>C.I</th>
<th>W.I</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
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<td>Female</td>
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<tr>
<td>Total</td>
<td>32</td>
<td>0</td>
<td>32</td>
</tr>
</tbody>
</table>

Table 4.3 Sex Variable in the Interpretation Radio Messages

\[ X^2 = 32 (0 - 0)^2 = 0 \]

\[ 16 \times 16 \times 32 \times 0 \]

4.2.4.4 AGE VARIABLE IN THE INTERPRETATION OF RADIO MESSAGES.

Computations for the social variable of age in their interpretation of Radio Messages.

<table>
<thead>
<tr>
<th>Social Variable</th>
<th>C.I</th>
<th>W.I</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Youth</td>
<td>16</td>
<td>0</td>
<td>16</td>
</tr>
<tr>
<td>Mid.-aged</td>
<td>16</td>
<td>0</td>
<td>16</td>
</tr>
<tr>
<td>Total</td>
<td>32</td>
<td>0</td>
<td>32</td>
</tr>
</tbody>
</table>

Table 4.4 Age Variable in the Interpretation Radio Messages

\[ X^2 = 32 (0 - 0)^2 = 0 \]

\[ 16 \times 16 \times 32 \times 0 \]
From the above four Chi-square computations, it is clear that radio announcements interpretations were independent of the four considered social variables of sex, age, residential area and educational level.

The originator of these message items hit the mark. Any violation of the maxims of the cooperative principle in the radio announcements is therefore only apparent and not real. This means that the use of such figures of speech as metaphors only enhanced communication rather than hinder it.

4.2.4.5 DISCUSSION OF THE EFFECTIVENESS OF RADIO MESSAGES.

The two radio announcements have a record of 100% accuracy rate. The announcements have variously used figures of speech such as sarcasm — for example when, in one of the announcements, the speaker asks the rhetorical question — *Ngumo nī ndawa?* — “Is fame medicine?” To HIV/AIDS metaphor — *Mūkingo nī kīmiiri* — AIDS is a miller, to simile *Mūkingo nī ta mbura ya mwaki* AIDS is like a rain of fire.

All these however have only managed to enhance communication. These cases of maxim exploitation have therefore been a great success. The use of a male authoritative voice, tone variation and satirisation of stereotypes all combine to ensure the success of radio announcements. Evidently, the conversational implicatum are determinate (determined by the speaker) in both radio announcements.
The overwhelming success of the radio announcement was due to the non-violation of the maxims as well as designing of the message items in a way that made it possible to retrieve the exploited implicatures and the invoked ones.

**TELEVISION COMMERCIALS.**

The two TV commercials sampled, A and B, were designed and produced by Population Services International (K), the trademark owners of Trust condom. According to the ABCDs of Aids control, A stands for Abstinence, B for Being faithful to one uninfected partner, C stands for the safe use of Condoms while D stands for Death. Promotion of condom use therefore entails a fight against the spread of Aids. Channel 0 — a South African media house — calls it ‘use of condom sense’ where common sense fails.

TV commercial A has a scene in which young girls in their teens accidentally drop a mineral water bottle. The bottle cracks and water starts leaking. A young half naked man with a good measure of attraction appears with a condom. He puts the bottle inside the latex to contain the leak. The girls are thrilled to find that the man is macho. The meaning of the message is at a deeper logical level. We find that the teen-age girls are not so much fascinated by the man’s actions as they are by his looks. They are already excited even before he dips his hand into his trouser pocket and removes the condom to save the leaking water. Having no shirt on means that the girls find him sexy. His handling of the leaking mess means he can handle other emergencies as well. His use of a condom caps it all; that even with sex, such mistakes can be contained as well. The message the
designers of this message intended to communicate was to strictly encourage people, men and women, to always carry a condom, as one never knows when it will be needed.

The end of the commercial however leaves the viewer in suspense – what are the teens and the tattooed man with a condom but without a shirt left “discussing”?

TV commercial B has the scene of a lady whose posh car’s radiator pipe is leaking thus making the car engine heat up. This simple mechanical breakdown means the car cannot be driven further without risking destroying the engine. A young half naked man appears and uses a condom by tying it around the leaking rubber pipe. The leakage is contained in a timely and perfect way. The lady is not only thrilled by such practical help but by the sexual attraction that the half naked man exudes as well.

Like TV commercial A, the intended message was to encourage individuals to always carry a condom. These two messages have two levels of interpretation, the surface meaning where a condom is used to handle other literal cases like leaks and the deeper logical level, where the originators’ intention lies – to encourage safe use of condoms for protective sex. Asked why this masking was necessary, the originators talked of socio-cultural inhibitions and taboo subjects.

We established that condoms are never manufactured to contain leaks in plastic bottles or seal radiator pipes. Rather, they are meant for use in protective sex.
PRESENTATION OF T.V COMMERCIAL MESSAGES.

\[ X^2 = N \frac{(AD-BC)^2}{(A+B)(C+D)(A+C)(B+D)} \]

Overall, respondents had a 40.6% correct interpretation for T.V commercials. T.V commercial A had 43.7% while B had 37.5% correct interpretation.

Now let us find out how the respondents faired in respect to the four social variables under investigation.

4.2.5.1 AGE VARIABLE IN THE INTERPRETATION OF T.V COMMERCIALS.

Computations for the social variable of age in their interpretation of T.V Commercials.

<table>
<thead>
<tr>
<th>Social Variable</th>
<th>C.I</th>
<th>W.I</th>
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<tbody>
<tr>
<td>Youth</td>
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<td>16</td>
</tr>
<tr>
<td>Mid.-aged</td>
<td>5</td>
<td>11</td>
<td>16</td>
</tr>
<tr>
<td>Total</td>
<td>13</td>
<td>19</td>
<td>32</td>
</tr>
</tbody>
</table>

Table 5.1 Age Variable in the Interpretation of T.V Commercials

\[ X^2 = \frac{32 (88 - 40)^2}{16 \times 16 \times 32 \times 0} = 1.15 \]

Using a 5% level of significance and a degree of freedom of 1 the \( X^2 \) value of 3.84 shows that the difference of 1.15 between youth and middle aged respondents’ interpretation of T.V commercials as being insignificant.
4.2.5.2 EDUCATION LEVEL VARIABLE IN THE INTERPRETATION OF T.V COMMERCIALS.

Computations for the social variable of educational level in their interpretation of T.V Commercials.

<table>
<thead>
<tr>
<th>Social Variable</th>
<th>C.I</th>
<th>W.I</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Higher Educ.</td>
<td>12</td>
<td>4</td>
<td>16</td>
</tr>
<tr>
<td>Lower Educ.</td>
<td>1</td>
<td>15</td>
<td>16</td>
</tr>
<tr>
<td>Total</td>
<td>13</td>
<td>19</td>
<td>32</td>
</tr>
</tbody>
</table>

Table 5.2 Education Variable in the Interpretation of T.V Commercials

\[
X^2 = \frac{32 \times (180 - 4)^2}{13 \times 19 \times 16} = \frac{32 \times 176 \times 176}{32 \times 16 \times 16 \times 19} = 15.68
\]

At 5% significance level and 1 degree of freedom this \(X^2\) is significant.

This means that the interpretation of message items in T.V commercials is significantly different between those with a higher level of education (post-secondary) and a lower level of education (either class 7 or 8).

4.2.5.3 RESIDENCE VARIABLE IN THE INTERPRETATION OF T.V COMMERCIAL

Computations for the social variable of residential area in their interpretation of T.V Commercials
### Table 5.3 Residence Variable in the Interpretation of T.V Commercials

\[
x^2 = \frac{32(54 - 70)^2}{13 \times 19 \times 16 \times 16} = 0.013
\]

At 5% level of significance, and a degree of freedom (df) 1, interpretation of TV commercials is not significantly different between rural and urban dwellers.

### 4.2.5.4 SEX VARIABLE IN THE INTERPRETATION OF T.V COMMERCIALS.

Computations for the social variable of sex in their interpretation of T.V Commercials.

<table>
<thead>
<tr>
<th>Social Variable</th>
<th>C.I</th>
<th>W.I</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>6</td>
<td>10</td>
<td>16</td>
</tr>
<tr>
<td>Female</td>
<td>7</td>
<td>9</td>
<td>16</td>
</tr>
<tr>
<td>Total</td>
<td>13</td>
<td>19</td>
<td>32</td>
</tr>
</tbody>
</table>

**Table 5.4 Sex Variable in the Interpretation of T.V Commercials**

\[
x^2 = \frac{32(88 - 40)^2}{13 \times 19 \times 16 \times 16} = 1.15
\]
At 5% level of significance and a df of 1, the interpretation of TV commercials is not statistically different between the males and females.

4.2.5.5 DISCUSSION OF THE EFFECTIVENESS OF T.V COMMERCIALS.

Considering the Chi-value of 3.84, the value of 15.68 for the educational level social variable, is by all means a major significance. This depicts the T.V commercials as highly unsuitable to the people with little formal education. We will apply Grice’s maxims of Cooperative Principle each at a time to find out why the T.V commercials have been so ineffective in communicating their message to the people with little formal education.

First, the T.V commercials had two interpretations, one at the surface level which we get when we find the young tattooed man using condoms to seal the leaking mineral water bottle and the leaking radiator pipe, while the other is the deeper logical meaning which is advocating for safe use of condoms. These two interpretations bespeak of ambiguity. Ambiguity involves the violation of the maxim of manner (Levinson; 1983:102). The originators of the T.V commercials intended the violation of the maxim of manner to be apparent but it backfired and became a real violation.

Second, the maxim of quality is violated in the sense that condoms are never used to seal broken bottles or leaking radiator pipes. This, too, the originators intended to be an apparent violation to enhance communication but the people with little
formal education failed to interpret correctly probably because the literal meaning is false.

Third, the maxim of quantity has been violated. Since the commercials were ambiguous, more information could have been used to disambiguate them for the lowly educated. The highly educated could also have encountered the message on several occasions due to greater access to T.V.

Lastly, the maxim of relevance seems to have been violated rather interestingly since the scene of a half naked man, tattooed on the chest in the presence of excited teen girls or the stranded woman evokes more sexual fantasies than danger signals. There is no relationship between repairing cracked plastic bottles and leaking radiator pipes and the spread of AIDS due to lack of protective sex. This has led to what we have regarded as parallel perlocutionary force, which means having the opposite interpretation of what was intended. Most of the lowly educated respondents said they were left thinking of sex. This is contrary to what the originators of the message intended – desisting from unsafe sex. Sex is a key risk behaviour with regard to the spread of HIV/AIDS and the ABCs of Aids control should be to take people from, not to sex. The designers of these commercials may have failed to realise that while designing a message, it must always be considered that recipients are always disabled in a way.
Overall, the two T.V. Commercials have a 40.6% correct interpretation. This is less than average.

We have mentioned that these two T.V. Commercials were highly elitist. Worth stressing here is that before even subjecting the interpretations to Grice’s implicature, the commercials misfired from the beginning going by Austin’s Speech Act Theory since they got a “parallel perlocutionary” act.

When we judge the T.V. commercials according to Grice’s implicature, we find that the information is adequate (quantity) but the use of condoms to contain leaks is a metaphor which fails to hit the mark. This violates the maxim of quality — a supermaxim. Perhaps even the maxim of relation is violated but this can only be said conclusively if the participants in the T.V. commercials were either all male or female. That way, we would not talk of the thoughts the man and girls or lady provoke. Unfortunately, this is beyond the scope of the current study.

4.3.6.0 WRITTEN VERSUS SPOKEN DISCOURSE

From the onset, we sought to investigate whether there is variation in the effectiveness of language use between the written and the spoken discourse. Like the social variables of sex, age, residential areas and education level, this variation of written and spoken discourse is subjected to $X^2$ test where WD stands for written discourse and SD stands for spoken discourse.
Computations for the interpretation of written versus the spoken discourses.

<table>
<thead>
<tr>
<th>Discourse Type</th>
<th>C.I</th>
<th>W.I</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Written Discourse</td>
<td>106</td>
<td>22</td>
<td>128</td>
</tr>
<tr>
<td>Spoken Discourse</td>
<td>124</td>
<td>68</td>
<td>192</td>
</tr>
<tr>
<td>Total</td>
<td>230</td>
<td>90</td>
<td>320</td>
</tr>
</tbody>
</table>

Table 6.0 Presentation of Spoken & Written Discourse interpretations

\[
X^2 = \frac{(106 \times 68 - 22 \times 124)^2}{128 \times 192} = 12.62
\]

At 5% level of significance and 1 degree of freedom, \(X^2 = 3.84\) and since computed \(X^2\) is 12.62 the interpretation of message items used to campaign against the spread of Aids between the written and the spoken discourse is significantly different.

One express explanation for this phenomenon is that the designers of the spoken discourse, which had 65% correct interpretation, flouted the maxims of Cooperative Principle more than the designers of the written discourse which had 82% correct interpretation. When we consider that radio announcements had 100% correct interpretation and they form part of the spoken discourse, then the songs and TV commercials had an effective rate of merely 47%.

According to the designer of the radio announcements, there was unrivalled need to talk openly – *kwaria gūtaī*. Initially she faced the dilemma of whether to break cultural taboos by talking openly about the dangers of irresponsible sex in order to save a soul or to mask her messages and risk having them misunderstood thus
have someone die of AIDS out of ignorance. She chose to sacrifice the taboos. She observed that AIDS is not a moral concern but a public health issue.

The songs were ridden with proverbs, metaphors and allegories. According to Grice, (in Levinson: 1983:110-112) proverbs and metaphors violate the maxim of quality. If the recipient fails to get the deeper logical meaning, the message they try to communicate becomes falsified.

Allegories summarize oral narratives. This calls for the knowledge of these narratives without which the allegory is rendered ineffective.

Besides, since the TV commercials had two meanings, we can conclusively say they are metaphorized. This violates the maxim of quality.

Glenn (1978:245) notes that written language is more effective than spoken discourse since subjects make inferences until they can understand or remember the passage. In our study, the written message is the equivalent of a passage. This therefore means that the listeners and readers adopt differing strategies in comprehending discourse structures. These differences Grice (1991:26) called conventional implicature.
In this chapter, we have analysed and presented data in a rather conflated manner. For every message item considered, we have started by highlighting what it contains. Next we have analysed the originators’ intention for the respective message, how the respondents interpreted it as well as how the various social groups contrasted in their interpretation of the message items. Further, we have used Grice’s Second Theory of Implicature to find out which of the maxims of Cooperative Principle have been violated. Finally, we have evaluated the difference between the written and spoken discourse and found out that written discourse is to a very great extent more effective than the spoken discourse.

In our next chapter, we cover the findings and give recommendations. We also give a suggestion for further related research.
CHAPTER FIVE

FINDINGS AND RECOMMENDATIONS

This thesis is a pragmatic analysis of the language used to campaign against HIV/AIDS. For all our sampled message items, the overall effectiveness of the language is 72.5%.

This, however, largely varies depending on the recipient of the message, the type of message and the channel used. We have found out that the originators of the messages used to campaign against HIV/AIDS have multi-intentions. These range from encouraging the observance of ABCDs of Aids control to informing people of the dangers of Aids, to scaring with figures, to downright ridiculing those who fail to use common sense.

Besides, we have established that the social variables of sex, age, residential area and educational level affect the interpretation of some of the messages used in the campaign against AIDS. However, the sex and residential area were largely inconsequential.

From the study, it emerges that Billboards and posters as well as the TV commercials work well in the urban centres. The rural population on the other hand is best served by the Radio. Further, songs have been noted to serve the middle-aged people well.
For nearly all the message items, higher education level is an advantage — a survival kit — in decoding the information. One is better positioned to disambiguate, interpret figures of speech and relate to the information.

Radio messages registered the highest success with 100% effectiveness.

Further, the variables of age and educational level had a significant impact on how the various groups interpreted the messages. Written discourse is more effective than spoken discourse by a margin of 12.62%. This suggests that the strategies employed in written discourse are better than those in spoken discourse.

RECOMMENDATIONS

These findings bespeak of the trends of HIV/AIDS infection patterns. Of the estimated 42% million infected people worldwide, over 70% are in sub-Saharan Africa and Caribbean where about 80% of the population is in the rural areas and illiteracy level is very high.

Excessive coding of the messages sometimes occasioned misinterpretation of message items. This was done due to socio-cultural concerns. In other instances, the information was inadequate because it was assumed that some suppressed information would be retrievable from context. This was not always the case.

There is thus an urgent need not only to “provide” these people with information, but to also make this information both affordable and consumable or accessible.

By ‘affordable’ we mean having information conveyed through channels that the poor of the poor could afford - free (like billboards or posters). They should also design the message items in ways that convey the intended message explicitly
(culture has been blamed on HIV/AIDS spread). Here, Kameme F.M.'s radio announcements serve as a handy example. By "consumable" we mean designing message items that are, in real life, practicable.

It is not a coincidence that, of the 1.3 million Kenyan adults infected with HIV virus, two thirds are women. This has been brought about largely by inability to access resources, information included. The man still controls the funds in the developing world, which makes him better positioned to make various other decisions including matters of sexuality.

The middle-aged groups responded fairly well to the radio, songs and billboards message items. The youth fared well in the interpretation of radio messages, posters and, especially the urban youth, TV commercials. The respondents with a higher level of education, save for radio messages, interpreted the written messages better than the spoken. The variable of sex was not of great significance.

I would therefore recommend that, faced with the dilemma of being explicit (thereby breaking taboos) and coding of messages, the need to communicate clearly should win out. The radio messages were proof of that. The songs did not.

5.1 SUGGESTIONS FOR FURTHER RELATED RESEARCH

This research covered the pragmatics element of language use in the campaign against HIV/AIDS. There are many other spheres of language left unattended. These include, for example, the morphophonetics where we would talk about such
features as tone, stress and intonation in relation to the effectiveness of message and scope of reach. Semantics, which would investigate whether a sign is interpreted to mean what it signs for. From a sociolinguistics point of view, a people’s culture and language would be studied to show how it equips them to fight the spread of Aids. It is difficult to change a people’s culture, yet there is definitely a link between cultural practices and the spread of Aids. Secular doctrines advocate for the safe use of condoms. Religious leaders on the other hand preach that promoting the use of condoms entails encouraging sexual immorality. To cite a recent example, according to the March 14 issue of Newsweek magazine, the late Pope John Paul II has been discredited for turning a deaf ear by forbidding condom use while millions of catholic faithfuls in Africa have been ravaged by Aids.

The same people who go to church, mosques, synagogues, shrines and temples are the very people who listen to condom commercials. No doubt they are faced with a conflict of some kind.

Besides, there are other tools used to campaign against HIV/AIDS apart from billboards, posters, songs, T.V and radio; how effective are they?

5.2 CONCLUSION

This research has attempted to offer a Pragmatic analysis of the language used to campaign against HIV/AIDS using Gikuyu speakers in Nyeri and Nairobi as a case study. It is our hope that something has been achieved especially in regard to
answering the question — “Who is supposed to be told what, how and through what channel?”

We have seen that the written messages are more effective than the spoken. We have also found out that some materials used in the Aids awareness campaign are so coded that the recipients fail to decipher the intended message. Moreover, some items were found to be ambiguous thus making some respondents get the parallel and unintended meaning.

Finally, the study has established that the social factors of age and educational level are the most important in the interpretation of messages. The middle-aged respondents and those with a higher educational level are better positioned to interpret the message items correctly.

In short, the study has found that it matters what is communicated to whom, and through what channel.
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APPENDIX I

INTERVIEW SCHEDULE
Was answered by the originators of the messages used in the Aids awareness campaign.

BACKGROUND INFORMATION.
NAME: ______________________
OCCUPATION: ________________
EDUCATIONAL LEVEL: ________
ITEM PRODUCED: ____________

1. What were your primary intentions of designing this item?
   (a). ________________________________________
   (b). ________________________________________
   (c). ________________________________________
   (d). ________________________________________

2. Why did you put the message the way you did?
   (a). ________________________________________
   (b). ________________________________________
   (c). ________________________________________
   (d). ________________________________________

3. Did you have a particular target group in mind? Yes ____ . No ____
   If so, which?
   (a). ________________________________________
   (b). ________________________________________
   (c). ________________________________________
   (d). ________________________________________

4. Looking at the message item now, do you find it successful in communicating what you set out to achieve? ________________
   Give reasons for your answer.

   ______________________________________________
   ______________________________________________

5. What would you do different if you were to re-design this item?
   ______________________________________________
APPENDIX II

QUESTIONNAIRE

Was answered by the recipients of messages used in AIDS awareness campaign.

BACKGROUND INFORMATION.

NAME: __________________

OCCUPATION: ______________

EDUCATIONAL LEVEL: ________

ITEM FOR WHICH QUESTIONS ARE POSED: ______________

1. What is the basic message you get from this item? ____________________________

   Explain __________________________________________________________________

   _______________________________________________________________________

   _______________________________________________________________________

2. Have you ever encountered this item before? Yes ___ No ___ Tick as appropriate.

   If yes, did you understand the same way? _____ If you understood it differently,

   after about how many encounters did you understand it the way you have indicated?

   _______________________________________________________________________

3. Have you ever encountered this information in another language? Yes ___ No ___

   If yes, which language? __________________ did you understand it this way?

   _______________________________________________________________________

4. (a) What do you like about the message?

   _______________________________________________________________________

(b) What do you dislike about the message?

   _______________________________________________________________________

5. Is the message in this item difficult to understand? Yes ___ No ___

   If yes, explain why _______________________________________________________________________

   _______________________________________________________________________

6. What suggestion would you make to help improve the delivery of the message you
   have indicated in 1. above? _______________________________________________________________________

   _______________________________________________________________________

   _______________________________________________________________________

   _______________________________________________________________________
## POKEN DISCOURSE

<table>
<thead>
<tr>
<th>Social Variable</th>
<th>ITEM</th>
<th>Correct Interpretation</th>
<th>Wrong Interpretation</th>
</tr>
</thead>
<tbody>
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<td>No.</td>
<td>%</td>
<td>No. %</td>
</tr>
<tr>
<td>Female, Lower Education Level, Middle Aged, Rural</td>
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<td>2</td>
<td>100</td>
</tr>
<tr>
<td></td>
<td>SONG B</td>
<td>1</td>
<td>50</td>
</tr>
<tr>
<td></td>
<td>RADIO A</td>
<td>2</td>
<td>100</td>
</tr>
<tr>
<td></td>
<td>RADIO B</td>
<td>2</td>
<td>100</td>
</tr>
<tr>
<td></td>
<td>TV A</td>
<td>0</td>
<td>0</td>
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<td>TV B</td>
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</tr>
<tr>
<td></td>
<td>Sub Average</td>
<td>7</td>
<td>58.3</td>
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## WRITTEN DISCOURSE

<table>
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</tr>
</thead>
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<tr>
<td></td>
<td>No.</td>
<td>%</td>
</tr>
<tr>
<td>POSTER A</td>
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<td>0</td>
</tr>
<tr>
<td>POSTER B</td>
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<td>100</td>
</tr>
<tr>
<td>B/BOARD A</td>
<td>2</td>
<td>100</td>
</tr>
<tr>
<td>B/BOARD B</td>
<td>2</td>
<td>100</td>
</tr>
</tbody>
</table>

Sub Average: 6 | 75 | 2 | 25

---

...
<table>
<thead>
<tr>
<th>Variable</th>
<th>ITEM</th>
<th>Correct Interpretation</th>
<th>Wrong Interpretation</th>
</tr>
</thead>
<tbody>
<tr>
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<td>SONG A</td>
<td>2 100 0 0</td>
<td>1 50 1 50</td>
</tr>
<tr>
<td>Lower Aged, Level</td>
<td>SONG B</td>
<td>2 100 0 0</td>
<td>2 100 0 0</td>
</tr>
<tr>
<td>Lower Aged, Level</td>
<td>RADIO A</td>
<td>2 100 0 0</td>
<td>2 100 0 0</td>
</tr>
<tr>
<td>Lower Aged, Level</td>
<td>RADIO B</td>
<td>2 100 0 0</td>
<td>2 100 0 0</td>
</tr>
<tr>
<td>Lower Aged, Level</td>
<td>TV A</td>
<td>0 0 2 100</td>
<td>0 0 2 100</td>
</tr>
<tr>
<td>Lower Aged, Level</td>
<td>TV B</td>
<td>0 0 2 100</td>
<td>0 0 2 100</td>
</tr>
<tr>
<td>Lower Aged, Level</td>
<td>Sub Average</td>
<td>8 66.6 4 33.4</td>
<td>7 87.5 12.5</td>
</tr>
<tr>
<td>Lower Rural, Level</td>
<td>SONG A</td>
<td>0 0 2 100</td>
<td>0 0 2 100</td>
</tr>
<tr>
<td>Lower Rural, Level</td>
<td>SONG B</td>
<td>2 100 0 0</td>
<td>2 100 0 0</td>
</tr>
<tr>
<td>Lower Rural, Level</td>
<td>RADIO A</td>
<td>2 100 0 0</td>
<td>1 50 1 50</td>
</tr>
<tr>
<td>Lower Rural, Level</td>
<td>RADIO B</td>
<td>2 100 0 0</td>
<td>1 50 1 50</td>
</tr>
<tr>
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<td>0 0 2 100</td>
<td>0 0 2 100</td>
</tr>
<tr>
<td>Lower Rural, Level</td>
<td>TV B</td>
<td>0 0 2 100</td>
<td>0 0 2 100</td>
</tr>
<tr>
<td>Lower Rural, Level</td>
<td>Sub Average</td>
<td>8 66.6 4 33.4</td>
<td>8 100 0 0</td>
</tr>
<tr>
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<td>SONG A</td>
<td>0 0 2 100</td>
<td>1 50 1 50</td>
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<td>SONG B</td>
<td>1 50 1 50</td>
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</tr>
<tr>
<td>Lower Urban, Level</td>
<td>RADIO A</td>
<td>2 100 0 0</td>
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<td>RADIO B</td>
<td>2 100 0 0</td>
<td>2 100 0 0</td>
</tr>
<tr>
<td>Lower Urban, Level</td>
<td>TV A</td>
<td>1 50 1 50</td>
<td>0 0 2 100</td>
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<td>Lower Urban, Level</td>
<td>TV B</td>
<td>1 50 1 50</td>
<td>7 87.5 12.5</td>
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<td>Lower Urban, Level</td>
<td>Sub Average</td>
<td>6 50 6 50</td>
<td>4 50 4 50</td>
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<tr>
<td>Higher Aged, Level</td>
<td>SONG A</td>
<td>2 100 0 0</td>
<td>0 0 2 100</td>
</tr>
<tr>
<td>Higher Aged, Level</td>
<td>SONG B</td>
<td>2 100 0 0</td>
<td>2 100 0 0</td>
</tr>
<tr>
<td>Higher Aged, Level</td>
<td>RADIO A</td>
<td>2 100 0 0</td>
<td>2 100 0 0</td>
</tr>
<tr>
<td>Higher Aged, Level</td>
<td>RADIO B</td>
<td>2 100 0 0</td>
<td>2 100 0 0</td>
</tr>
<tr>
<td>Higher Aged, Level</td>
<td>TV A</td>
<td>2 100 0 0</td>
<td>2 100 0 0</td>
</tr>
<tr>
<td>Higher Aged, Level</td>
<td>TV B</td>
<td>1 50 1 50</td>
<td>7 87.5 12.5</td>
</tr>
<tr>
<td>Higher Aged, Level</td>
<td>Sub Average</td>
<td>11 91.6 1 8.4</td>
<td>6 75 25</td>
</tr>
<tr>
<td>Higher Rural, Level</td>
<td>SONG A</td>
<td>1 50 1 50</td>
<td>2 100 0 0</td>
</tr>
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<td>Higher Rural, Level</td>
<td>SONG B</td>
<td>1 50 1 50</td>
<td>2 100 0 0</td>
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<td>RADIO A</td>
<td>2 100 0 0</td>
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<td>RADIO B</td>
<td>2 100 0 0</td>
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<td>Higher Rural, Level</td>
<td>TV A</td>
<td>2 100 0 0</td>
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</tr>
<tr>
<td>Higher Rural, Level</td>
<td>SONG A</td>
<td>0 0 2 100</td>
<td>2 100 0 0</td>
</tr>
<tr>
<td>Higher Rural, Level</td>
<td>SONG B</td>
<td>0 0 2 100</td>
<td>2 100 0 0</td>
</tr>
<tr>
<td>Higher Rural, Level</td>
<td>RADIO A</td>
<td>2 100 0 0</td>
<td>2 100 0 0</td>
</tr>
<tr>
<td>Higher Rural, Level</td>
<td>RADIO B</td>
<td>2 100 0 0</td>
<td>2 100 0 0</td>
</tr>
<tr>
<td>Higher Rural, Level</td>
<td>TV A</td>
<td>2 100 0 0</td>
<td>0 0 2 100</td>
</tr>
<tr>
<td>Higher Rural, Level</td>
<td>TV B</td>
<td>2 100 0 0</td>
<td>0 0 2 100</td>
</tr>
<tr>
<td>Higher Rural, Level</td>
<td>Sub Average</td>
<td>8 66.6 4 33.4</td>
<td>8 100 0 0</td>
</tr>
</tbody>
</table>
MÜRIMÜ wa AIDS

Joseph Kamarü wa Macharia na Wanjirū.

Ndīrainēriire kēre niř wa Wanjirū,
Gikombi tanjīra nīkiñ?
Wathikēriiria mūhia no nyugunuyu,
Ngaī ya ng’ombe ngūrū ndīrī ndīgana.

Mwendwa wee reke ngwegeke na ndūgatheke,
Ona wethithimūkwo, ūkiirēriie,
Gūtūmi ndīrī nongī wa gūthathaya,
Nowe gacāū gakwa ke gūthathae.

Mūrīmū ūyū wa Aids ndūkwenda itherū
Mūnđū nīārūmie kagīra karīa arī nako
Mūrīmū ūyū wa Aids ndūkwenda itherū,
Mūnđū nīārūmie kanyīrī karīa arī nako

Mwendwa ke ngūthuthiīre nao maragie,
Thīkū iici gūtitūiire ūī wene,
Ona wanginya mwendwa ni ūkūnginyūkia,
Gūtīrī thiaithia no okoka.

Mwendwa rīrīa ngūkūnīnia ndīgagēriīria,
Tondū nīkūri müını na müinēriīrio,
Kinya oūguo ūkīnỳite na ndūkabacie,
Ndūru yakuīre nīkwīhand;a.

Mūrīmū ūyū wa Aids ndūkwenda itherū,
Mūnđū nīārūmie kagīra karīa arī nako,
Mūrīmū ūyū wa Aids ndūkwenda itherū,
Mūnđū nīārūmie kanyīrī karīa arī nako

Ndīndīkwo īrī magūrū tīndīka ngonon,
Marigītī nī tene itanahoho,
Tondū gūtīrī wanyu ūkoima na njīra,
Cukuma ngonon, twenđe cukuma ngonon.

Nī kaba ng’ombe īmwe īrī na iring,
Gūkīra ikūmi cia gūkūhūngūtia,
Tondū mwemenyerirīe kūrīa thoro ko,
Rīu reke ngwīre mūkūrīa rūtū.

Mūrīmū ūyū wa Aids ndūkwenda itherū,
Mūnđū nīārūmie kagīra karīa arī nako,
Mūrimū uyū wa Aids ndūkwenda itherū,  
Mūndū niarūmie kanyiri karī arī nako.

Translation
AIDS DISEASE
I sang of millet I son of Wanjirū.  
Tell me what is finger millet  
For when you listen, sorghum is is only mmmmm  
That an old cow does not suffer from nagana

Love, let me caress you and don’t laugh  
Even when you feel irritated, endure  
Reason being, I’ve no one else to caress  
You are my calf so let me caress you.

Aids is no joke  
Everyone should hold onto his small flywhisk  
Aids is no joke  
Everyone should hold onto his small sprinkler

Love, let me caress you as they talk  
Nowadays nobody knows the other person’s lover  
Even if you step on me, no for long  
There is no move away, only move nearer.

Love, when I am dancing with you, shied me  
For there is a dancer and the danced to.  
Keep your movements like that and don’t break the rhythm  
The squirrel died because of an erection

Aids is no joke  
Everyone should hold onto his small flywhisk  
Aids is no joke  
Everyone should hold onto his small sprinkler

The one that is pushed has wheels, push this, push  
Marketting is early before vegetables perish  
For you have no relative to come from the way  
Push this, push.  
One cow yielding milk is enough  
Rather than ten unyielding to drive you crazy  
You who used to eat peas,  
Now you’ll eat arrowroot leaves.

Aids is no joke  
Everyone should hold onto his small flywhisk  
Aids is no joke  
Everyone should hold onto his small sprinkler
Waigua ku! ndereba rűgama niwagůtha kindů
Ngűciuna rűkomo kĩmenya amenye o tene
Ŭcio werű mwakururania atĩ wĩ nyeki nduru
Ŭcio gůkahonoka wa murũ ūria ūtagakinya

Ngůrĩra Ndemethũi Ngai nĩ ngůkirio nũũ?
Kaihũri mũnyũrĩre inyuothe atĩ maĩ me mwoyo
Mũgatuũka ngombo cia tuhũ thutha mũtheri
Mũkaganagwo thũ no igũrũ mûtitaguria.
Mûtitagikinya!

Nũũ ūrĩ waigua karûgano karĩa ka hiti iria
Igogo rîkururirie mathĩi werũ wa matheco?
Cikĩnyitũrĩra ruoya-inĩ rûkĩmunyuka,
Īnĩ na Kariũki wa Kĩarũtara twamenyire tene.

Ngůrĩra Ndemethũi Ngai nĩ ngůkirio nũũ?
Kaihũri mũnyũrĩre inyuothe atĩ maĩ me mwoyo
Mũgatuũka ngombo cia tuhũ thutha mũtheri
Mũkaganagwo thũ no igũrũ mûtitaguria.
Mûtitagikinya!

Marimuũ metanire rîmwe makarĩe kĩ mondo,
No haariĩ kamwe kaariĩ na congo gatarũmire
Kau noko ma gatigarire mothe magĩkua
Kĩgia amenya akĩoха mburiķi.

Ngőrĩra Ndemethũi Ngai nĩ ngůkirio nũũ?
Kaihũri mũnyũrĩre inyuothe atĩ maĩ me mwoyo
Mũgatuũka ngombo cia tuhũ thutha mũtheri
Mũkaganagwo thũ no igũrũ mûtitaguria.
Ngai maiguire tha!

Nĩĩ na Wahome twamenya twaikaranirie thĩ
Tũkiuga kau gatuma tũtitaguruma
Tũtikanohĩthĩo namba iria ikoragwo ibuku-inĩ
Mũkagunwo mwatuũgua mũkehonokia.

Ngůrĩra Ndemethũi Ngai nĩ ngůkirio nũũ?
Kaihũri mũnyũrĩre inyuothe atĩ maĩ me mwoyo
Mũgatuũka ngombo cia tuhũ thutha mũtheri
Mũkaganagwo thũ no igũrũ mûtitaguria.
Coni ndumere!
Nüü űcio űngigia atumia ikümi thimathimüre
Na makomaga gitanda kümwe matiüranagia?
Na anğ magatiga McGu yao marümürire o ūguo
Mükagutükka marigathathi manyu mathira.

Ngürira Ndewethiū Ngai nǐi ngükirio nūū?
Kaihūri münuyüırīire inyuote ati maĩ me mwoyo
Mükatuūka ngombo cia tuhū thutha mūtheri
Mükaganagwo thī no igurū mütigaturia.
Ūūūi!

Nįnjū mūkuga heanaga o cia marimū
I tawe útaguūüriirio kūmenya ügünêta mūno
antasyi ùührunget ho mūgai mūmatirū
Ati nī hari ndamathia iri kiugū kīa mbūri.

Ngūrīra Ndethiū Ngai nī ngükirio nūū?
Kaihūri münuyūrīire inyuote ati maĩ me mwoyo
Mükatuūka ngombo cia tuhū thutha mūtheri
Mükaganagwo thī no igurū mütigaturia.

Nī ngūigua ruo nī kūmenya mūrumumo ūgoka
Inyuī múgikaya nī ruo múrī ahobanirīre
Inyuī mwítikītie atī mbia nī ikegaīra thī,
Mükathomagwo ta Wakahare mwari na ngumo.

Ngūrīra Ndethiū Ngai nī ngükirio nūū?
Kaihūri münuyūrīire inyuote ati maĩ me mwoyo
Mükatuūka ngombo cia tuhū thutha mūtheri
Mükaganagwo thī no igurū mütigaturia.

Translation

**True prophecy.**

Should you hear a bang driver, stop.
I’ll talk in parables for the enlightened will know
Tha desert of greener pastures you’re all going
Only those who shall not reach shall survive
Oh God, I'll cry but who will soothe me?
A calabash you’re all drinking from that it's water of life
Finally you shall become slaves for nothing
You shall be sang on earth but not in heaven
You shall not make it there.

Who has ever heard of the narrative about
The crow and the hyenas that held onto her feathers
For a trip to heaven for a feast?
Oh yes Kariuki wa Kiarutara and I knew it early.

Ogres once decided to eat a “bag”
But there was one mono-eyed who did not go
He is the only that survived all the others died.

Kigia got know that and stepped on the brakes.

When Wahome and I knew it, we sat down and decided that
That dark triangle is out of bounds
So that we will not be tied to the numbers in the book
Should you hear us, you shall save yourselves.

Who can have ten wives sharing the same bed
without complaining? so to use simpler language
Yet others leave their homes to do these very things
By the time they realize, their first borns are dead

Oh God, I’ll cry but who will soothe me?
A calabash you’re all drinking from that it’s water of life
Finally you shall become slaves for nothing
You shall be sang on earth but not in heaven
You shall not make it there.
I know you’ll say I only sing of ogres
Like the unenlightened will complain a lot
But this is a prophecy I’ve been given by God in a dream
That there is a dragon in the goats’ pen.

Oh God, I’ll cry but who will soothe me?
A calabash you’re all drinking from that it’s water of life
Finally you shall become slaves for nothing
You shall be sang on earth but not in heaven
You shall not make it there.

I feel a lot of pain when I envision the coming storm
You groaning in pain caught unawares
You who believe that money shall inherit the earth
You shall be read that you were famous like the squirrel.
THREE PEOPLE DIE every FIVE MINUTES from AIDS in Kenya.

WHAT ARE YOU DOING ABOUT IT?

WE DECLARE TOTAL WAR ON AIDS

MINISTRY OF HEALTH
"Cover up when it heats up," urges this Australian poster promoting condoms for safer sex among youth. Condoms provide dual protection against pregnancy and HIV/AIDS.

Queensland AIDS Council

Figure 4.0: A Picture of a Condom advert.

*Many people oppose the explicit promotion and the sale of condoms Claiming that it encourages immorality.*
This poster from Kenya advocates communication between parents and their children about HIV/AIDS. Even though talking about sex can be difficult for adults and youth alike, most experts agree that communication about sex should begin early and occur frequently.
Figure 6.0 A Map of Nairobi Administrative Boundaries.
CHARACTERISTICS OF RESPONDENTS

Respondents

Male
- Higher Educational Level
  - Young
  - Middle aged
- Lower Educational Level
  - Young
  - Middle aged

Female
- Higher Educational Level
  - Young
  - Middle aged
- Lower Educational Level
  - Young
  - Middle aged