

**THE INFLUENCE OF FREQUENCY MODULATION RADIO “MORNING
CALL-IN SHOWS” ON PARENTAL GUIDANCE AMONG TEENAGERS IN
SELECTED CHURCHES IN NAIROBI COUNTY, KENYA**

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**A THESIS SUBMITTED TO THE SCHOOL OF HUMANITIES AND
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June, 2018.

DECLARATION

I, Joseph Mwongi Kinyuru, declare that this thesis is my original work and has not been presented for the award of a degree in any other university or for any other award.

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We, the undersigned approved supervisors confirm that the work reported in this thesis was carried out by the candidate under our supervision and has been submitted with our approval as University supervisors.

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DEDICATION

This thesis is dedicated in a very special way to the memory of my late son
Lawrence Kinyuru Mwongi.

ACKNOWLEDGMENT

I am grateful to Almighty God for granting me the energy and resilience to complete this work.

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ABBREVIATIONS AND ACRONYMNS

AM:	Amplitude Modulation
ABS:	African Broadcasting Services
BBC:	British Broadcasting Corporation
BS:	Breakfast Show
CA:	Communications Authority of Kenya.
CBOs:	Community Based Organizations
CBS:	Classic Breakfast Show
CCC:	Catechism of the Catholic Church
CD:	Compact Disc
CITAM:	Christ is the Answer Ministries
CUEA:	Catholic University of Eastern Africa.
EABC:	East African Broadcasting Corporation
FBOs:	Faith Based Organizations
FGD:	Focus Group Discussion
FM:	Frequency Modulation
GEC:	Global Economy and Cultures
GoK:	Government of Kenya
ICRAF:	International Centre for Research in Agroforestry
IDI:	In-depth Interview
KANU:	Kenya African National Union
KARF:	Kenya Audience Research Foundation
KBC:	Kenya Broadcasting Corporation

KBS:	Kenya Broadcasting Services
KU:	Kenyatta University
MCK:	Media Council of Kenya
NARC:	National Rainbow Coalition
OI:	Oral Interview
NACOSTI:	National Commission for Science, Technology and Innovation
NGOs:	Non-Governmental Organizations
PCEA:	Presbyterian Church of Eastern Africa
SPSS:	Statistical Package for Social Sciences
TMK:	The Morning Kiss
TV:	Television
USA:	United States of America
VOA:	Voice of America
VOK:	Voice of Kenya

OPERATIONAL DEFINITION OF TERMS

Morning programs:	Programs aired in the breakfast show between 6:00am-10:00am
Parental guidance:	Parental duty and authority in molding the lives of their children morally, spiritually, socially etc.
Prime time:	The time when many people are expected to be tuned into radio stations. For radio, this is mainly in the morning hours (6:00am-10:00am)
Target Audience:	A section of the population that a media program aims at reaching.
African traditional values:	These are core, deep-seated, deeply entrenched aspects or elements of African cultural beliefs and practices that are transmitted from one generation to the next. These set the parameters in which parents guide their children.
Teenagers:	young people in the 13-19 age bracket.
Popular Music:	music played during morning shows.
Taboo topics:	topics touching on sexual relationships.

ABSTRACT

The purpose of this study was to investigate the influence of Frequency Modulation (FM) radio morning programs on parental guidance among Christians of Christ is the Answer (CITAM)-Karen, Presbyterian Church of East Africa (PCEA) Ruai and Holy Family Catholic Basilica in Nairobi County. Parental guidance is influenced by various factors including education and interaction with different value systems as propagated by FM radio morning programs. Proper conduct in radio broadcasting is a global issue; Kenya is not an exception. Thus, the world has moved towards liberalization of the airwaves, allowing broadcasters to enter the media arena at an unprecedented rate. While liberalization of the airwaves is applauded by practitioners, local evidence shows growing uneasiness with regard to morning programs played on Classic 105 FM as well as Kiss 100 FM. It is apparent that FM radio stations have the prerogative of setting the discursive agenda in the society. Their choice of agenda is the bone of contention with some topics straying into matters of parenting, sex and fidelity in marriage. This leads some parents to the view that society seems to have liberalized moral conduct of their teenagers through provision of alternative educators in the form of FM radio morning programs. Given this situation, the main objective of this study was to examine the influence that these FM radio morning programs have on parental guidance in Nairobi County in Kenya. The study also evaluated the influence of FM morning programs on moral choices made by teenagers. It used a mixed methodological approach that incorporated both qualitative and quantitative research methods. It covered 384 respondents who included teenagers, parents, church leaders and youth ministers. Quantitative data was gathered using standard questionnaires. The data were analyzed using the Statistical Package for Social Sciences (SPSS) and presented in frequencies and percentages. Description of feelings, sentiments and attitudes as gathered through qualitative research was employed to give a blended substratum influence. The study used Cultivation Theory in order to interpret data received from the field. The study maps a way in which Christian parents may be able to reclaim their vantage role of guiding their children on positive radio consumption in modern times. The current study reveals that parental guidance has been seriously undermined by various factors that include both Classic 105 FM and Kiss 100 FM morning programs. The two stations appear to fill a void left by the absence of the extended family network in the urban setting. Nevertheless, their lopsided depiction of parents as defective role models sends a negative notion to teenagers. Thus, teenagers seek guidance from their peers at the expense of their parents and other role models such as church leaders and relatives. In the end, teenagers captured in the study no longer valued parental moral authority. The study recommends adopting captivating programming used by Kiss FM and Classic 105 FM and adding Christian values while making programs meant for teenagers in Christian based radio stations. Thus, radio mediated change would be harnessed for the benefit of the society.

CHAPTER ONE

GENERAL INTRODUCTION

1.0 Introduction

This chapter provides an overview of the origin of radio from a global perspective through a continental African to a local Kenyan context. It shows how radio programming has evolved, from broadcasting to a large audience mainly controlled by government agencies to narrowcasting on specific target audience primarily determined by business interests. The chapter touches on possible influence of radio on parental guidance as well as moral aspects in the society. It also underlines the research problem, highlighting the tendency of certain FM radio morning programs to air content that ultimately is of adverse influence to teenagers. This is a reality that is of great concern among Christian parents in the urban set up.

1.1 Background to the Study

1.1.1 Parental Guidance Among African Christians

In African communities, religious formation constituted an integral part of parenting. Children were taught and adopted religious beliefs of the communities they were born into. Mulago (1991, p. 42) observes, “Before the arrival of the so-called immigrant religions of Islam and Christianity, an individual who was born into a particular ethnic group was obliged to adopt the religion of that group.” There was hardly any room for dissent or personal choice. The community a person belonged to

determined the religious orientation of all its members. That remained uniform as laid down from generation to generation.

The role of parents as caretakers of children is undisputed. Msafiri (2010, p. 6), underlines that parents are the most important moral guardians of children among Africans. Citing the Chagga community of Tanzania, he states that "... in the traditional Chagga family, parental moral formation was exercised and effected in the daily events, experiences and in all parent-child interrelationships." This placed the parent at the centre of the ethical development of the child. To date, parents play a very important role in ensuring upright spiritual growth of children.

Kenyatta (1978, p. 234), stressed that religious matters among the Agikuyu were handled primarily at the family level under the guidance of parents as led by the father. One was thus ushered into religious devotion of the community. He notes, "No individual may directly supplicate the Almighty. The group which may do so is clearly defined; it is the group of the mother, father, and children, which thus receives supernatural sanction." This is done on special occasions such as birth, initiation, marriage and death. Since such occasions affect the entire family, they necessitate its involvement. On this, Kenyatta (1978, p. 133), presents the family as the basic unit for propagating religious faith in the Agikuyu community. Ray (1999, p. 93), makes a similar observation in relation to the Dinka: "As a social norm, *cieng* requires individuals to conform to the moral expectations of the community." The Dinka word *cieng* refers to ideals of unity in the society. Children are taught to prioritize the good

of the community. This minimizes individualism among members of the community. In the Christian context, family values are imparted to members such that there is collective concern or corporate responsibility and care within the family. This study explored dynamics of how the family imparts values to its members for sustenance.

It is important to note that among the Agikuyu, for example, unlike now, there were no organized and regular prayers then as in the case with Christianity today. According to Kenyatta (1978, p. 237), children were taught that, “So far as people and things go well and prosper, it is taken for granted that God is pleased with the general behavior of the people and the welfare of the country.” Consequently, the behavior of the individual person has a bearing on the general welfare of the entire community. This is meant to bring a sense of collective responsibility on children as members of the society.

Africans value individual enterprise as a contribution to societal success. Lambert (1956, p. 73), reckoned that young people are expected to emulate the good behavior of their elders so as to perpetuate societal values. That is what invokes the role of parents. Kenyatta (1978, p. 14), was convinced that parents should ensure that their children were exemplary in behavior.

Africans have structures that safeguard their values. This is an attempt to preserve their culture for posterity. As Cagnolo (2006, p. 133) observed, “The Gikuyu moral and ethical code of conduct was governed strictly by the adherence of strictures of the *migiyo*, (The dos and don’ts).” The repercussions of violating such taboos would

adversely affect the community as well as the individual. Due to this, deviance from traditional tenets had to be avoided at all costs.

Mbiti (1969, p. 116), notes that child upbringing is an all-round affair that is continuous. He argues that this process involves and determines the relationship between parents. It underpins the centrality of ensuring that all care is taken to guide young people into what the society expects of them.

Gelles and Levine (1995, pp. 124-125), categorize parenting as taking three forms. First, there are authoritarian parents who place a high premium on obedience. They expect their children to comply with everything they are told without fail. Kisembo, Magesa and Shorter (1998, p. 142) argue, "Other parents, on the other hand, are too severe. Their severity alienates their children and either makes them run away from home to the freer atmosphere which towns and cities offer or makes them grow to resent authority." The second group comprises permissive parents who allow their children to have freedom of expression. The group takes the views of the children as prime and they avoid confrontations. Such *laissez-faire* style of parenting may make their children grow without any appreciation to authority (Kisembo, Magesa and Shorter, 1998, p. 142). The third category belongs to authoritative parents who fall in between the two groups. They allow freedom to their children but demand responsibility as well.

Gelles and Levine (1995, p. 126), go on to conclude that children of authoritative parents grow to be independent while those of permissive as well as

authoritarian parents remain dependent. They, therefore, tend to cling to their parents and adults even late in life. Louie *et al* (2018), lays emphasis on the need for parenting that is sensitive to the needs of both parents and their children.

Ratcliff (1995, p. 67) asserts, “Religious education in the family involves some degree of control. Implicit in religion is the idea that not all behavior and thinking is equally acceptable, whether in children or adults.” This suggests that parental guidance should not overwhelm religious content that the children are meant to get from the parents.

Parenting is a challenge in the urban set-up, especially where parents have to struggle to earn a living. Kamerman (1980, p. 31), observed that it is particularly difficult to keep an eye on children while working. She adds: “wage-earning women who also have children lead complicated and demanding lives.” She found out that balancing between caring for children while keeping a paid job is energy consuming. A parent with such a heavy schedule of things to do may have limited time to be with the children, make some quality and transforming presence and guidance in their lives. McGinnis and McGinnis (1981, p. 64), found out that television (TV) has tremendous power of influence on children. It holds the key to the way they value their own culture as well as that of other people. They were of the opinion that TV tended to praise Western culture while condemning the rest of the cultures. In this, TV creates stereotypes that permeate the society. Parents need to guard against this by advising their children. They thus conclude, “We feel it is important to specify these stereotypes for our children because that makes it easier to identify them on TV, in books, movies,

jokes and so on.”(McGinnis and McGinnis, 1981, p. 64). If parents perform this duty well, then they will help bring up teenagers who are culturally sensitive.

In many African communities, teenagers are expected to mature into responsible adulthood. They are taught to always respect and obey the will of their parents as the earthly custodians of communal values. Erny (1981, p. 37) states, “The greatest moral and religious offence consists in not recognizing authority, the status and rights of parents and their mythic extensions – the ancestors.” This means that teenagers need to follow the guidance of their parents since parents carry out this duty representing a higher authority, that of the ancestors. Failure to meet expectations of parents would invite disaster to the teenagers. This is a deep-felt religious belief (Berchie *et al.*, 2016). While it is the duty of parents to guide their children, there is also an obligation on the part of children to co-operate with their parents.

Achteemeier (1987, p. 57) argues, “One of the primary responsibilities that married people assume is the responsibility for the children that may result from their union.” This arises because parenting requires commitment in order to bring up children in an upright manner. Christian parents have a vital role of molding their teenage children as good Christians who hold the moral teachings of their faith. Kisembo, Magesa and Shorter (1998, p. 151) observe that, “in the Christian family the father and mother are the first evangelizers of their children ... Parents mindful of their Christian duty to their children, should use this opportunity to the fullest advantage.” Therefore, a generation of committed Christians would be guaranteed. In case parents do not live up to this task, then “the children will be deprived of a precious Christian

aspect in their development” (p. 151). Ayiro (2011, p. 84), further remarks that parents ought to guide teenagers towards moral maturity. Consequently, “moral maturity frees children from parental rule, allowing them to independently practice what they learned and to benchmark their behavior with family values.” Thus, parents’ role is not to control teenagers, but to guide them on the right path.

Therefore, teenagers acquire their vital grounding as Christians from the family. Kisembo, Magesa and Shorter (1998, p. 151) fittingly describe it as domestic church. This implies that parents ought to live their Christian faith by example to their teenage children in order to map the way for them to follow. Achteemeier (1987, p. 63) summarizes the role of parents thus, “our children do not belong to us. They belong to God ... entrusted to us to rear in the knowledge and obedience of him.” Such a teaching, therefore, should constitute the driving force behind Christian parents’ desire to succeed in parental guidance. However, this occurs in an environment where other role models are active in the teenagers’ lives, sometimes to the children’s detriment (Ayiro, 2011, p. 14).

In view of O’Brien and Shannon (1992, p. 333), proposed thus , “Circumstances invite us to make special mention of the young ... the problems assailing them should awaken in everyone the desire to offer them with zeal and intelligence the Gospel ideal as something to be known and lived.” Such awareness would equip Christians with the desire to assist their teenage children as they journey in faith.

In a study by Balswick and Balswick (2007, p. 104), propose that rearing teenagers should be modeled on biblical teachings. They contend that, “The Christian life is described in various New Testament passages as growth from spiritual infancy to maturity ... maturity is often defined as self-sufficiency and independence from one’s parents.” This independence is to be viewed as arising from reaching a stage of responsibility to oneself and others.

Children reflect the upbringing parents bestow upon them. As such, parents must see to it that they instill values that the community cherishes. It is worth executing this parental responsibility among Christians - in the context of competing role models young people look to in contemporary society. Especially through FM radio morning programs that tend to have overwhelming influence on the youth.

1.1.2 Radio from a global perspective

Radio broadcasting owes its origin to the work of Guglielmo Marconi who built on the work of other scientists preceding him, successfully managing to transmit radio signals across the English channel in 1899 (Baran, 2005, p. 178). His ability to transmit voice signals through wireless medium was a revolutionary invention. It attracted many amateur broadcasters who competed with the military for airwaves. This made the American Congress pass a law to regulate radio broadcasting by licensing those who wanted to broadcast or receive messages (Biagi, 2009, p. 108).

The power of radio broadcasting was thus clearly evident from the onset. During the First World War (1914-1918), amateur radio broadcasters were ordered off

the air as the military took over radio broadcasting (Biagi, 2009, p. 109). Licenses were returned to their owners at the end of the war in 1919.

As radio made its initial steps, the American government realized the need to carefully regulate radio. This led to the Radio Act of 1912. However, radio broadcasters protested on intensifying government control. Under legal pressure, the then American President Calvin Coolidge halted government regulation. Easing of government involvement ushered in a liberal era where, “stations arbitrarily changed frequencies, power and hours of operation ... there was constant interference between stations, often intentional” (Baran, 2005, p. 176). Business rivalry led to a series of financially crippling business rivalry lawsuits (Baran, 2005, p. 181). The radio scene thus remained apparently a chaotic theatre as rivals jostled to elbow one another out of business. Need was growing to restore order and stem this apparent negative tide. Accordingly, the government drafted the Radio Act of 1927, stipulating that broadcasters could use but not possess airwaves. This meant, “broadcasters were thus caretakers of the airwaves, a national resource” (Baran, 2005, p. 176). The golden age of radio dawned from 1929 through the Great Depression, onto the Second World War.

As Baran (2005, p. 185) observes, “Radio was used to sell war bonds, and much content was aimed at boosting the nation’s morale. The war increased the desire for news, especially from abroad. The war also caused a paper shortage, reducing advertising space in newspapers” (Baran, 2005, p. 185). In the course of the Second World War, no new radio licenses were issued. It was during this period that radio

indeed made its mark in people's lives, as an avenue for following proceedings from the war front, and galvanizing the public to support the war effort. During the Second World War, radio was unrivalled as a source of information. It brought a family atmosphere where, "Groups of people would gather together, in private and in public, to listen to the broadcasts made by the BBC" (Price, 2003, p. 349).

After the war, radio assumed different roles, but never lost its function of galvanizing people along common themes. In Europe, radio became embroiled with different ideologies prevalent at the time (Price, 2003, p. 351). This, for example, saw different political outfits in Italy, using radio to propagate their ideologies. Such positions caused concern on public administrators. In Italy, for instance, "Radio Alice" was closed down over incitement allegations while radio "Citta Futura" had to appeal for public protection from closure (Price, 2003, pp. 351-352). Its audience responded positively to the call, and apparently intimidated government agencies' intent on closing down the station.

In the United States of America (USA), radio technology mainly involved use of Amplitude Modulation (AM) before shifting to Frequency Modulation (FM). In radio broadcasting, the final quality of sound output and noise reduction are important considerations. While AM has a low quality output, FM maintains high fidelity of sound quality as well as noise reduction (<http://fas.org/man/dod-101/navy/docs/es310/FM.htm>, 11/11/1). After the war, FM gained prominence over AM. As Baran (2005, p. 187) states,

Although FMs constitute only 57% of all commercial stations (to AMs 43%) they attract many more listeners. This has to do with technology behind each. The FM (frequency modulation) signal is wider, allowing the broadcast not only of stereo but also of better fidelity to the original sound than narrower AM (amplitude modulation).

As a result of better quality radio programming through FM, future development of radio would largely be through FM broadcasting. Due to this, FM radio would be inclined towards morning session through popular music, reducing time spent on information programs (MCK, 2014). Music happens to be attractive to teenage audience who would tune in. Radio content may include material not sanctioned by parental authorities.

The end of the Cold War was perhaps the most decisive development with regard to radio broadcasting in Africa. During the Cold War, western countries embarked on propaganda contest with Eastern Bloc countries. They were led by members of the Warsaw Pact under the leadership of the Soviet Union. Consequently, both sides supported any government that adhered to their ideals. With the collapse of the Berlin Wall in 1989 and the re-unification of Germany, the symbolic East-West divide ended.

As a result, the threat of a military confrontation between East and West subsided. With the West emerging as economically superior, focus turned to economic interests. Towards this end, the West sought to create for itself, a conducive environment for conducting business in developing countries. The West therefore started imposing conditional aid on developing nations. Such conditions included free press and liberated airwaves. Bourgault (1995, p. 99) noted that, "In the 1990s, African

radio is caught up in the wider political changes sweeping the continent. Political developments since the collapse of the Soviet Union have led many governments to allow (or fail to prohibit) the establishment of private radio stations”. This multiplicity of radio stations served a commercial purpose to Western countries since they got a market for radio broadcast equipment, as well as installation personnel.

1.1.3 African experience of radio

In Africa, radio broadcasting was introduced through respective colonial administrations. According to Bourgault (1995, p. 69), “Radio was introduced to Africa during the colonial period and served initially to provide links for expatriates to the metropolises.” Consequently, radio in the colonies closely mirrored sentiments held by colonial administrators. Thus, “In both the French and British colonies, radio was seen as an arm of colonial policies” (Bourgault, 1995, p. 69).

As independence approached, British colonies established radio broadcasting services designed in line with the public corporation model of the British Broadcasting Corporation (BBC). Thus, radio appeared to shift from serving government interests to responding to the needs of indigenous populations. As a result, programs on education, farming and Christianity were introduced (<http://unesdoc.unesco.org/images/0015/001572/157266EB.pdf>). These programs aimed at encouraging Africans to embrace Western education, farming methods and Christian faith (Bourgault, 1995). As such, these programs addressed Christian values leading to subtle encroachment of Westernization on African family values.

The tendency was to encourage Africans to shun practices such as polygamy and female circumcision and adopt biblical teachings as a benchmark for their lives. Thus, radio was introduced as a tool for evangelization during colonial times.

The tendency of radio to provide a public service faced resistance from settler communities in both East and South Africa. The settler communities in these countries chose to retain radio as a tool for informing them about what was taking place in their home countries.

In Anglophone colonies, African broadcasters were trained at the BBC training center. They in turn played a pivotal role in the clamor for independence. Early journalists formed part of the independence movement in Sudan, Kenya and Nigeria (Bourgault, 1995, p. 71). In Kenya for instance, Jomo Kenyatta started off as a teacher and journalist publishing a Kikuyu language newspaper, *Muiguithania* (Reconciler) in 1927 (<http://www.nation.co.ke/lifestyle/weekend/Leonard-Kibera-the-village-boy-who-could-not-stop-writing-/1220-2150324-ppgmx/index.html>).

In the Francophone colonies on the other hand, African broadcasters were trained only on the eve of independence, mainly to counter pro-independence broadcasts emanating from the neighboring British colonies (Bourgault, 1995, pp. 70-71). Radio served as a tool for control in Francophone countries. At the dawn of independence, French authorities established a parastatal, namely, “*Societe de Rediffusion de la France d’Outremer*” (Overseas company for French re-broadcasting). This trained African radio broadcasters in Studio Ecole, Paris.

As Bourgault (1995, p. 70) observes, “Interestingly, the training of management personnel in Paris had its desired effect. Francophone African radio participated little in the struggle for independence.” Instead, French trained African journalists helped respective colonial authorities in their countries to retard the independence agenda.

At independence, new nationalist governments sought to retain full control of radio broadcasting. In some cases, governments provided cheap radio sets to sections of the population in a bid to promote public listening for development (Bourgault, 1995, p. 73). As radio increasingly became the official mouth-piece of respective governments, political appointees headed the stations with their terms of service determined by political patronage. Consequently, radio broadcasting shifted from information to disseminating political news. It was only a matter of time before the public lost confidence in that state of affairs and started searching for alternative sources of information. In the initial stages, audiences tuned into BBC, Radio France International (RFI) and Voice of America (VOA) in order to get credible information about their own countries (Bourgault, 1995, p. 79). Later on, it became apparent that people wanted their own credible radio stations.

1.1.4 Radio Broadcasting in Kenya

In Kenya, radio broadcasting has a long history, dating from colonial times. As such, “Transmission by Radio started in Kenya in 1927 with advent of the East African Broadcasting Corporation (EABC) which relayed BBC news to the colonies, from a small shortwave station in Nairobi. English Radio Broadcasting begun in 1928.

The Broadcasts targeted White settlers who monitored news from their home and other parts of the world.” (<http://www.kbc.co.ke/the-history-of-kenya-broadcasting-corporation/> 30/09/15). Imperial and International Communications Ltd took over the station in 1930. In 1931, it was renamed Cable and Wireless Ltd. In 1959, the company was replaced by Kenya Broadcasting Services (KBS), through government assistance (Merrill, 1991, pp. 182-183).

It is instructive to note that radio broadcasting was meant to serve the interests of the colonial administration as well as the White settler community in Kenya. It was only in 1953 that, “the first broadcast service was created for Africans. African Broadcasting Services (ABS) carried programmes in Swahili, Dholuo, Kikuyu, Kinandi, Kiluhya, Kikamba and Arabic.” These broadcasts retained a slant towards the positions held by colonial administration.

In the run up to independence, radio was actively used by the colonial administration to suppress nationalism. In 1960, with independence looming, colonial administration conceptualized a plan to keep radio away from government hands. Thus, Kenya Broadcasting Corporation (KBC) was formed to take over from KBS. Soon after independence, the Kenyan government nationalized KBC and renamed it Voice of Kenya (VOK) through an Act of Parliament. That marked the first step towards complete government control of the airwaves.

While under government control, VOK was the only radio service broadcasting in Kenya. Its program fare largely included educational programs in its “Broadcast to

Schools” service. It also aired devotional programs from different churches such as *Biblia Husema Studio* in Kijabe and the Swaziland based Trans World Radio. Such programs addressed family concerns from a Christian perspective.

VOK also ran morning programs meant for family consumption. Programs such as *Je huu ni Ungwana?* laid emphasis on ethical conduct and social decorum, by condemning unacceptable behavior in the society. Other programs comprised drama programs as seen in the *Radio Theatre series*, music programs and greetings. VOK sold greeting cards that people could purchase. This helped retain family bonds, an essential African and Christian value. Once more, though the programs were not focused on family issues, they generally could be described to have reinforced family and ethical values.

1.1.5 Liberalization of the airwaves

On the local level, however, different radio stations were established without clear rules governing their modes of operations. Such stations would move to cut costs by introducing morning programs (Merrill, 1991). Therefore, it was only a matter of time before multiplicity of radio stations would cause concern among Christian churches.

In Kenya, liberalization of the airwaves started in the 1990s. Metro FM and Capital FM were licensed to operate in 1996. Metro FM was owned by the state broadcaster, KBC which replaced VOK through an Act of Parliament in 1989 Capital FM was owned by individuals close to the government. Soon after this, Kiss 100 FM

was launched (<http://arkafrica.com/clients/radio-africa-group>). Its entry into the market “shifted radio marketing and content paradigms in Kenya”; it gained popularity due to its music fare and style of programming. These programs comprised talk shows accompanied by popular western music. During these talk shows, sex, fidelity and dating were discussed openly without due prudence. Riding on this success, Radio Africa Group, that owns Kiss 100 FM, launched another commercial radio station, Classic 105 FM.

In 2002, an opposition political party, National Rainbow Coalition (NARC) dislodged Kenya African National Union (KANU) from power. This political transition saw changes in media environment with more radio stations being licensed to operate in Kenya, through removal of restrictions imposed by the previous regime. Such restrictions had shut out some radio stations. As a result of eased of restrictions, the number of radio stations in operation in Kenya rose from three in the late 1990s to thirty three in 2005 (Media Council of Kenya -MCK, 2005a, p. 93). The number of FM broadcasters on air rose to over one hundred in 2014 (Synovate, 2014). A high number of radio stations competing for the same audience encouraged development of morning programs. Initially, each station was playing popular music. To cut a niche, radio stations tended to brand in a distinct manner. Such branding required being different from the others. During this experimentation, some stations tried out new morning grounds by introducing topics on sexuality and morality, attracting teenagers but alarming parents (MCK, 2005b, p. 25).

1.1.6 Nature of radio morning programs

As France (2007, p. 115) remarks, “In recent times the young have become a significant target for the purchase of new technologies such as mobile phones, Internet access and gaming consoles. They are also a major target group for the expanding clothes industry, magazine producers and leisure providers.” Teenagers are at a point of mapping their career paths. They start thinking of establishing their own families. As a consequence, they are expected to introduce the products they consume into the families they start. Therefore, a person who develops a habit of consuming a certain product is likely to influence the next generation of his/her lineage to follow suit. Knowing that advertisers are keen to sell their products to this age group, FM radio stations look for ways of attracting the said age group in order to attract advertising revenue. Teenage remains a crucial time in terms of parenting as it is the moment of transition into adulthood.

Radio morning session programs are geared towards raising the rating of individual radio stations. This would in turn translate into increased cash flow arising from advertising revenue. In 2005, MCK raised concern on ethical standards in FM radio broadcasting in Kenya. It was noted, “The entry of private players (early 1990) brought revolutionary changes... Despite these positive changes, concerns have been raised regarding the level of professionalism and ethical conduct of those involved in the sector” (MCK, 2005b, p. 24).

In Kenya, radio morning programs mainly comprise talk shows especially in the morning and evening drive time. Geller (1996, p. 53) observes, “Morning drive is traditionally the most listened-to daypart in radio. It starts the day, commands the highest ad rates, and requires the most up to date information so the listener can get out the door and face the day.” She goes on to underscore that the basic principle of crafting any morning show is ensuring its uniqueness, thus cutting a niche in the audience. Such an objective, however, may be devoid of ethical caution in the programs that go on air. Thus, Christian parents would feel concerned that radio programs contain amoral information, which may have little or no regard to their spiritual nourishment.

After more than a decade of liberalized airwaves, dominant FM radio stations are evident. In a 2014 survey by Ipsos Synovate, it was evident that Classic 105 FM and Kiss 100FM commanded a large portion of listenership with a combined 20% at the national level and 57% in Nairobi among teenagers. In this survey, the highest ranked Christian religious FM radio station was Hope FM with 8% rating in Nairobi areas. Jesus is Lord FM had 1% while Family (Radio 316) scored 0%.

As the nature of radio programming developed over the years, radio audience became more dependent on the stations for information on many aspects of their lives (Geller, 1996, p. 24). This shifted the radio from broadcasting to a large audience, to narrowcasting on specific niche. Thus, we ought to find out if this narrowcasting has a bearing on personal decision making. Livingstone (2002, p. 21), suggests that

changes in childhood over the years ought to be studied alongside similar changes in the media scene. This is because teenagers are affected by what is going on around them.

Since commercial radio depends on advertising revenue, it became incumbent upon the various FM radio stations registered in Nairobi to cut a niche in the market. As such, various stations sought to cater for diverse needs of the audience.

Kiss 100 FM and Classic 105 adopted a new format of talk radio morning programs in that they delved into topics otherwise considered sensitive in the society. Classic 105 FM had a popular breakfast talk show called *Classic Breakfast Show (CBS)* hosted by Maina Kageni and Daniel Ndambuki (aka Mwalimu King'ang'i). Kiss 100 FM on the other hand had a breakfast show named *The Morning Kiss (TMK)* hosted by Shaffie Weru and Kalekye Mumo. The programs were apparently anchored on sex, marital problems and relationships between parents and children. They featured topics on parenting, infidelity in marriage, lies among others. On April 16th, 2014, for example, Classic 105 had a breakfast show featuring sex topics without self-censorship. The topic of discussion involved a man calling to confess that he was a serial womanizer (Clip #8, 2015). The presenter went ahead to ask women to call and share similar experiences. Other topics that have been discussed on Classic 105 FM breakfast show include: "Why married men cheat with house helps" (Clip #9, Clip # 10, 2015). Such issues are of moral concern to Christians.

According to Sparks (1996), chastity and honesty in marriage are core Christian values that demand self-control and appropriate moral choices. They ought to be addressed within Christian marital set up. Kiss 100 FM on the other hand has been airing similar morning programs. On March 1st, 2015, it hosted a topic on “overprotective, strict parents” (Clip #2, 2015). Young callers poured scorn on such parents, including their own, with the encouragement of the presenters. In another instance, Kiss 100 posed a topical question, “Are there any virgins left in Kenya?” (Clip #3, 2015). This depicted virginity as an outdated practice. It stands in outright opposition to the traditional African and also Christian teachings on sexuality as exemplified by St. Paul (1 Corinthians 6:12-20) where he warns against illicit sexual activities as deeply offensive deeds to God and the Christian community. While Christianity holds parenting as vital in a family (Lichuma and Lichuma, 2015), these programs depicted parents as intruding their offspring’s freedom in a manner that could be described as a nuisance.

Kiss 100 FM runs a call-in session entitled *The Moral Dilemma* during its breakfast show. In this, callers are asked to offer comments on matters such as “Would you keep a secret from your mother?”, “Would you tell your best friend that their fiancée is cheating?” (Clip #5, 2015). While the title introduces a moral concept, the content was handled in a manner devoid of moral integrity. In Christian ethics, making moral choices involves a process of discernment taking into consideration the weight of the matter at hand (Cahill and Childress, 1996). A concept of such magnitude ought not to be addressed in comical fashion as is the case in a radio talk show.

Instead, it would be better captured from a theological perspective of a sense of belonging to God (1 John 4:6).

While writing about Paul's Christian community, Freed (2005) observes that Paul emphasizes on the holiness of the entire Christian community with a warning that sinfulness on some members negatively affects the entire community. As a result, Paul rests the fate of an immoral person on the judgment of God (1 Corinthians 5:3-5).

Classic 105 FM and Kiss 100 FM morning programs are silent on sinfulness of amoral choices as an end to themselves. Paul views sin as alienation from God (Furnish, 2009, p. 138). O'Toole (1990, p. 24) captures Paul's call to Christians to anchor their hopes on the Holy Spirit who aids in discernment. This teaching is summarized in 1 Corinthians 6:19, "Do you not know that your body is the temple of the Holy Spirit within you, which you have from God?"

Nairobi is the focal point of Classic 105 FM and Kiss 100 FM. This study thus samples respondents from three churches in Nairobi. These are Holy Family Minor Basilica, Christ is the Answer Ministries (CITAM) Karen and Presbyterian Church of East Africa (PCEA), Ruai. These churches represent the three main Christian traditions namely Catholic faith, Pentecostal and mainstream Protestant respectively.

1.1.7 Theological Grounding of Parental Guidance in the Sampled Churches

African Christians from the three sampled churches share key moral aspects: sexual purity, sanctity of marriage, family and respect for elders. These values are present in African traditions and Christianity as well. Together with Christian teaching on centrality of the Bible in Christian life, these set of values constitute Modern African Christian values as guiding principles in parental guidance. Let us expound, albeit briefly, their theologies in this respect.

1.1.8 Parental Guidance in Protestant Theology

John Calvin (1509-1564), is perhaps the most important theologian in Protestant thinking. His theology remains the bedrock on which Protestant theological discourse is built. He taught that Christian faith is a lived religion geared towards knowing God and doing his will as contained in the Bible. According to his theology,;

Human religious understanding can be conceived as an ellipse with two foci, namely the knowledge of God and human self-knowledge. These two are correlates of one another. In this sense, Calvin enunciates a principle of methodology that will be fruitful everywhere in his theology: religious knowledge is bipolar. Knowledge of God has consequences for that which men know about themselves. As a man achieves insight into himself and life, that will have direct consequences for his knowledge of God (Van, 2005, p. 24).

In this sense, Calvin saw no separation between Christianity and morality. Instead, he proposed that Christians ought to live what they believed. Consequently, parents would carry out parental roles as contained in the Bible. According to Calvin:

The family is a creation ordinance founded by God ... the head of the family, in the narrow sense, the husband, has been given special gifts of the Spirit.

Because of these gifts, he has been entrusted to exercise in the particular sphere within which he is placed. Within the family there is a special relationship of super-ordination and subordination (Reid, 1982, 23).

Thus, parental authority is not only God given but also divinely inspired. It is, therefore, incumbent on members of the family to fulfil their divinely instituted roles of leadership on the part of parents and obedience on the part of children. In addition to this, Christians ought to constantly work towards sanctification as desired by the Creator (Tavard, 2000, p. 157).

In Protestant theological thinking, therefore, the family setting is the focal point and the basis for worship. Families ought to keep the prayer tradition and Bible reading at least twice in a day. This encourages believers to be “clothed in the Gospel” (Dyrness, 2004, p. 242).

1.1.9 Parenting in Pentecostal renewal movement

The Pentecostal movement has grown rapidly around the world. This can be attributed to, among others, Spirit Baptism: a spiritual encounter whereby a believer experiences a sense of spiritual renewal and empowerment with the gifts of the Holy Spirit as outlined by St. Paul (Galatians 5:22). Karkkainen (2009, p. 164), stresses that Pentecostal worship revolves around the Holy Spirit. Thus, “the main function of Pentecostal worship service, then, is to provide a setting for an encounter with Jesus, the embodiment of the Gospel ... to receive the Spirit.” Thus, the Spirit guides believers in discerning what the Bible teaches.

Pentecostal theology is anchored in belief that the Bible provides literal guidelines for Christian living since authors of the Bible were, “in a sense, ‘a historical’ figures, who articulated timeless and universal truths, regardless of the social and cultural settings in which these truths were formulated” (Willis 2013, p. 31). Parents, therefore, have a duty to bring up their children according to directions received from the Bible. Nevertheless, “other gifts of the Spirit such as prophesying, prayer for healing and works of miracles are enthusiastically embraced and sought for by Pentecostals” (Karkkainen 2009, p. 165). However, spiritual experiences that form a central part of Pentecostal faith remain a common ground with other Christians.

Althouse (2012, p. 141), states that although eschatology did not feature prominently in early Pentecostal writings, the teaching of Jesus’ imminent return remained a constant aspect of Pentecostal teachings. Such was a constant reminder to Christians that they must remain faithful to Jesus’ teachings as mediated by the Spirit.

Pentecostal worship is focused on the family as the primary unit of evangelization. Miller (2007, p. 23) states, “Typically it is the mother of the family who converts first, followed by the children and then her husband. The church is a type of ‘enclave’ in which social order prevails.” Consequently, social order is transmitted from church leaders to the entire family through parents. Pentecostalism envisions that parents will bring their children to the acceptance of faith such that they too will enjoy the benefits of spiritual baptism.

According to Karkkainen (2009, p. 166), the Spirit continues to dwell in the world and guide believers in spiritual growth. The Spirit, thus, empowers parents to spiritually guide their children.

1.1.10 Parental Guidance in Catholic Theology

Catholic theology on parental guidance is summarized in Catechism of the Catholic Church (CCC, 2001) that outlines essential doctrines that every believer ought to follow. In the Catholic Church, parenting is valued such that, “The role of parents in education is of such importance that it is almost impossible to provide an adequate substitute. The right and the duty of parents to educate their children are primordial and inalienable.” This theme flows throughout in the Catholic theology.

O’Brien and Shannon (1992, p. 333) state that a Christian family ought to be anchored on Gospel values that are shared between parents and their children. Thus, “the family, like the church, ought to be a place where the Gospel is transmitted and from which it radiates.” As a result, parents would guide their children in faith, and together they would evangelize other people through word and deed.

Parents are advised to consider parenting as doing the will of God in raising children (CCC, 2001, p. 2222). Therefore, parents ought to teach their children how to value spiritual uprightness as superior to anything else. Parents, “bear witness to this responsibility first by creating a home where tenderness, forgiveness, respect, fidelity and disinterested service are the rule. The home is well suited for education in virtues” (CCC, 2001, p. 2223). It is in the marriage set up where parents are tasked with the

duty of evangelizing their children (CCC, 2001, p. 2225). As children grow up in uprightness as guided by their parents, they contribute in growth in holiness of their parents as well as in their own growth (CCC, 2001, p. 2227).

Parental guidance is envisioned to enable children develop “right use of their reason and freedom” (CCC, 2001, p. 2228) and continue into adult life where parental counsel is still needed in choice of career and spouse (CCC, 2001, p. 2230). This, however, is not meant to translate into parental control. Hornsby- Smith (2006, p. 153) underlines that Christian faith “requires a lifetime commitment to parenting: the raising and education of children ... Hence fornication, cohabitation, adultery and divorce are forbidden in the interests of common good.” Consequently, purity is demanded of Catholic Christians.

1.2 Statement of the Problem

The aforementioned background indicates that African Christian parents in Nairobi are bringing up their teenagers in an environment that experiences multiple FM radio stations. These stations offer a wide variety of morning programs that teenagers can choose from. Some morning programs on these stations are meant to create a loyal audience from teenagers. The content and fare of morning programs on Kiss 100 FM and Classic 105 FM were found to contain repugnant language, and apparent attack on Christian mode of parental guidance.

This study, therefore investigated the influence that these morning programs had on parental guidance in the three churches under study. It also raised questions

such as: Do FM radio programs determine individual moral choices of listeners, especially among teenagers? The study looked at the danger of casually addressing serious theological questions over popular radio broadcast and proposed alternative, positive approaches.

1.3 Purpose of the Study

This study investigated the influence of FM radio morning session programs on parental guidance among teenagers in Nairobi County. It explored how morning programs on selected FM radio stations morning shows impact on African Christians parental guidance. The study also looked at how FM radio morning programs affect moral choices among teenagers.

1.4 Objectives of the Study

The study was set to:

1. Examine the role of Biblical Christian values in parental guidance among African Christians in contemporary society.
2. Discuss the effects of FM radio morning programs on African Christian parental guidance in selected churches in Nairobi.
3. Establish if the content of FM radio morning programs determines moral choices of teenagers in selected churches in Nairobi County.

1.5 Research Questions

1. How do parents in Nairobi County instill Biblical Christian ethical values in their teenage children?
2. How do FM radio morning programs affect parenting among African Christians in selected churches in Nairobi?
3. Have FM radio morning programs determined moral choices of teenagers in selected churches in Nairobi County?

1.6 Research Premises

1. African Christian parents in Nairobi County are finding it difficult to instill Christian ethical values on their teenage children.
2. FM radio morning programs have a dominant influence on teenage children in selected churches in Nairobi County.
3. FM radio morning programs have adversely impacted on ethical beliefs and practices of teenagers in selected churches in Nairobi County.

1.7 Justification and Significance of the Study

Moral formation of children and teenagers is a central aspect for sustainability of society. Traditional African societies have structures and mechanisms that ensure proper transmission of ethical values to the next generation. These structures have experienced contemporary changes and challenges in the form of schools and radio, which play the role of educating teenagers. While schools follow pre-set curriculum,

radio enjoys freedom from such control. It is, therefore, important to assess how modern radio impacts on parental guidance as a key pillar in the society.

This study equips parents and caregivers of teenagers to comprehend the power that radio has over its audience, thus enabling them to be informed radio consumers. The study facilitated parental understanding of their teenage children by appreciating the kind of radio influence their children are exposed to. It also generated information which is helpful to parents in perceiving radio objectively without condemning all radio as either good or bad altogether.

The present study enhanced church ministers' / leaders' appreciation that the world for teenagers is changing irreversibly. As such, teenagers are privy to a variety of sources of information that influence their lives. Thus, there is need to fathom teenage African Christians who are already exposed to FM radio morning programs and address them in a language they can understand. The study enhances interaction between teenagers, church ministers and parents for mutual benefit.

Academic institutions stand to gain from this study in the sense that such institutions play host to teenagers at their formative stage. This would help ease some of the tensions that sometimes build up in such institutions. The study will hopefully add data in the academia on the interconnectedness between radio and changes in

moral choices in the society. This would broaden the academic horizon and provoke debate as well as research on the encounter between radio and religion.

Policy makers would benefit from this study in the formulation of future academic policies by showing the need for radio education in policy making. Therefore, people and institutions such as non-governmental organizations (NGOs), community based organizations (CBOs), and faith based organizations (FBOs) would benefit by getting a chance to understand teenagers from another perspective. This study would help the aforementioned institutions understand the power and influence that FM morning programs have on teenagers. Consequently, the institutions may take advantage of this knowledge as a platform to reach teenagers using the same medium. The institutions can adopt peer influence as a platform to introduce peer counselling with trained teenage counsellors who can reach out to their peers in need. Institutions can organize civic education to sensitize teenagers on the fact that secular media are businesses, driven by commercial interests and not necessarily values.

Theology needs a new contextualization in tandem with changes experienced by Christian youth in the contemporary society. This work suggests that curriculum used for training church ministers ought to be expanded to embrace skills in media and its operations. Such skills would greatly enhance their understanding and interaction with teenagers. This information will be helpful to theologians.

This research endeavour recognized that teenagers are a critical and central part of the population. Kenyan 2010 Constitution (<https://www.kenyaembassy.com/pdfs/the%20constitution%20of%20kenya.pdf> 27/01/16) commits the Government of Kenya (GoK) to guarantee meaningful future for its young people. GoK's Vision 2030 development blueprint recognizes the need to empower young people as a critical part of ensuring sustainable social and economic development (https://www.afidep.org/?wpfb_dl=70 18/01/16). Formation of young people has always, from time immemorial attracted concern of the society. In the wake of waning parental influence on teenagers, and increasing influence of FM radio morning session programs on teenagers, a study on this impact would be incredibly relevant.

Previous studies have underlined the gap between religion and media studies. Specifically, such studies have not explored the influence of FM programs on religion and parental guidance. The present study contributes to current studies on the challenge of effective parenting at a time of advancing changes in ICT as well as other social changes. As such, the study underlines the futility of blame-shifting. It adopts a proactive measure embracing new realities in the form of FM programing to nurture parental guidance.

The present study also postulates that parental guidance of teenagers is always work in progress, requiring corporate efforts of various players in the society. Absence, therefore, of key members of the family and communal network creates a

lacuna. If unchecked, undesirable sources of information such as rogue broadcasting pose a damaging influence filling this information gap. The study is significant to church authorities, educational institutions and parents as it facilitates interaction with teenagers, who form a critical part of society. Failure to understand social needs of teenagers is a recipe for failed molding process of their future.

This research initiative was prompted by the desire to link consumption of morning radio programs and their resultant implication on parental guidance. The study identified intervention measures by incorporating similar methods employed by secular FM morning radio programs as a prompt to tune into church based radio programs that contain positive Christian values.

1.8 Scope of Study

This study is based in three churches in Nairobi County namely PCEA in Ruai, Holy Family Minor Basilica, CITAM in Karen. However, though the study focused on these three churches, results obtained could be representative of the prevalent situation in the county.

The study focused on parental guidance targeting teenagers in the 13-19 year age bracket. It analyzed the influence of morning FM radio morning programs on Classic 105 FM and Kiss 100 FM radio stations on teenagers.

Radio ratings are not a permanent feature. They tend to change depending on certain factors. These include radio station policies, personnel working at radio stations and financial stability of radio stations. It is important to note that this study

was carried out in 2015, relying heavily on quarterly statistical data carried out by Synovate (2014). This data showed at the time that Kiss 100 FM and Classic 105 FM commanded a large following among listeners. Such ratings are bound to have changed by the time this work was completed.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

This study focused on the challenges that parents faced as they strove to mould the religious wellbeing of their teenage children amidst unprecedented FM radio revolution in Nairobi. This revolution was triggered by liberalization of airwaves in Kenya in the late 1990s. The literature review presented below sampled the interplay of radio, religion and culture with focus on African Christian parents. The section thematically reviewed related literature along the set research objectives. The section then adopts Cultivation Theory as a theoretical framework to drive this work.

2.1 Role of Biblical Christian Values in Parental Guidance Among African Christians

The goal of parenting is to bring up new members of the society who are morally responsible. Bansikiza (2001, p. 14) states, “In African traditional families, moral formation aims at bringing up well-behaved persons capable of serving their community in a worthy manner.” Such members are expected to exercise temperance through abstinence, self-restraint, avoidance of alcoholism, violence and promiscuity (Kinoti, 2013, p. 224). These are critical values in African Christianity.

The process of parenting requires long and laborious efforts. Gonsalves (1989, p. 210) states, “no one is born with virtues ... Parents are the ones charged with the responsibility of beginning the training of their children to give them a moral start in life.” This responsibility has roots in the Bible. St. Paul exhorts, “Children, obey your

parents in the Lord, for this is right” (Ephesians 6:1). Elsewhere in Colossians 3:20, Paul urges, “Children, obey your parents in everything, for this is pleasing to the Lord.” In addition to this, Paul puts a premium on marriage underlining in 1 Corinthians 7:10 that, “To the married I give this command (not I, but the Lord): A wife must not separate from her husband.” These Biblical texts underscore the vitality of parental guidance as a value for all Christians.

Bansikiza (2001, p. 30) reasons, “Moral formation is enriched by the teachings of the Old Testament. But, the New Testament completes and fulfills, in believers’ lives, the foundation of moral formation founded in the Old Testament.” Moral formation therefore gradually helps Christians develop right conscience, facilitating sound moral choices and judgment. Nelson and Uecker (2017), caution that parents should not be satisfied merely because their teenagers are attending church service. Instead, they ought to be concerned with integrating faith into the lives of their teenagers.

These New Testament references can be read in line with similar verses from the Old Testament. Examples include Proverbs 23:22, “Listen to your father who begot you; And do not despise your mother when she is old”; Exodus 20:12 “Honor your father and your mother, that your days may be prolonged in the land which the Lord your God gives you”; Exodus 21:17 “He who curses his father or his mother shall surely be put to death”. Leviticus 20:9 reminds that, “If there is anyone who curses his father or his mother, he shall surely be put to death; he has cursed his father or his

mother, his blood guiltiness is upon him.” In Deuteronomy 5:16, we read in part, “Honor your father and your mother, as the Lord your God has commanded you, that your days may be prolonged and that it may go well with you on the land which the Lord your God gives you. In parallel, Kinoti (2013, p. 24) underscores that it is the moral duty of African parents to guide their children in the right way, while it is the responsibility of children to obey their parents and other senior members of the community.

While the Bible admonishes those who negate parental authority, ordinarily, growing up entails some resistance to authority. However, Gonsalves (1989, p. 210) cautions against the error of disengagement from parental and communal authority noting:

Youth has always had to cut the apron strings sometime, to test its newly developed strength ... But to think that such growth can be accomplished with no help from one’s elders, that parents have nothing to tell one, that it is impossible even to communicate with them, is to engage in initial folly that bids fair to wreck young lives.

Parental guidance for Christians is a serious duty. Ayiro (2011, p. 20) contends that Christian teaching has emphasized on marriage with less often emphasis being laid on parenting. He reasons that parenting is critical at teenage because, “during this time, they also tend to respond to peer pressure and so can easily be influenced into wrong activities”. Parents of teenagers, therefore, have an opportunity to positively influence their teenage children as they go through the turbulence of growth.

Christians, therefore, ought to follow the example of Jesus in his call to discipleship by joining the body of Christ, the church in word and deed. Oburji (2005, p. 112) acknowledges that initiates in an African setting are taught the communitarian nature of society. This is a value present and inherent in Christianity as well. The foregoing literature underline the biblical stance that requires parents to play a pivotal role in guiding their children. This intimately ties with our study's core focus. What the literature does not deal with is how the appropriation of these expectations placed on parents can be effected amidst FM radio revolution viewed to be predominantly inimical to the biblical stance. African Christians bring into the church a communitarian aspect adopted from African traditional worldview. How does the view stand vis-à-vis an FM saturated context that is attractive to the youth? FM programming may challenge this worldview. The current study addresses this aspect.

2.2 FM Radio Morning Programs and African Christian Parenting

Parenting never takes place in a vacuum. It is bound to get influenced by realities prevailing in the community. Changes in the society are likely to have ripple effects throughout the community. According to Guilamo-Ramos, Jaccard, and Dittus (2010, p. 125), modalities of parenting change significantly at teenage. He observes:

At this point, monitoring shifts almost entirely into communication about what the teens are doing, when, and with whom. It is during this time that many parents believe, at this point in their child's life, their primary role is to provide physical-tangible resources such as food, shelter, and money. The familial values have already been conveyed and reinforced over numerous occasions and now, by and large, it is the responsibility of teens, not their parents, to keep themselves away from harm. Although most parents would argue that they are

not truly done parenting, many would concede that their roles have diminished greatly.

Role of parents, however, does not end with the growing up of their offspring. Parents assume new duties and new methods of engaging the now young adults. Though parents may strive to bring up their children in a Christian way, they are not the only ones operating in the lives of teenagers. In a changing environment, teenagers' attention tends to be attracted to multiple sources of information, which include radio morning programs. Thus, parents should not hesitate to play their roles (Kinyuru, 2008, p. 167). As Lull (2000, p. 242) notes, "media imagery routinely brings together people who don't know each other. 'Interpretive communities' are relatively anonymous groups of people who interpret particular mediated materials with shared enthusiasm or a common viewpoint." When this is the case, a common program becomes a point of reference for diverse people's viewpoint.

Shorter (1998), blames the media in general and TV in particular for destructive social change. He observes that media outlets can bring negative aspects into the family. He laments, "TV culture and pirate video culture promote violence, pornography and drugs. TV is a victim of the violence that it mirrors ... It also secularizes culture through its liberal preferences and anti-religious bias" (p. 33). Although this is a good observation, Shorter (1998) misses out on the importance and influence of FM radio programs. At the same time, subtly yet profoundly, radio confronts Christian religious values with an apparent onslaught on the very essence

that the Christian faith stands for, including sound parental authority. This seems to be an attempt to present views that are contrary to Christian religious views.

Lando (2013, p. 32) observes that, "... most media houses compete with each other for higher ratings. Consequently, programs that do not follow ethical principles are aired to attract viewership and listenership." With the goal of making profits in mind, negative impact of radio content appears not to be a priority to media houses. As such, a popular program with good rating will stay on air irrespective of its ethical grounding.

Mungai (2010, p. 32) laments that radio call-in shows can have a misleading effect on their audience. He observes that through selective programming, a radio station can isolate its audience from the rest of the society in order to achieve its own ends (p 33). Such programs target teenagers with little or no input from their parents. This observation is important in that the current study focuses on FM radio programs. While Mungai (2010) studied news-call-in programs, his attention was not on the influence of morning programs on teenagers, the focus of this study. Indeed, morning programs are more popular than news programs.

Hekima College GEC (2003), conducted a study on film industry in Nairobi, observing that media could influence masses. It went on to note that importation of culture through the media:

Tend to overwhelm the culture of Africa and to stereotype them on the relatively few occasions that they are mentioned. Indeed culture channeled by films, TV and other forms of media is wholly Western and tend to submerge and displace local forms of cultural expression (p. 47).

True as it may be, the view misses out on important facts since it does not take into account the fact that there is a lot of radio influence from local content that can be equally detrimental. The study noted that, “The globalization of the media and that of the economy go hand in hand. The modern media of social communication offer people a great round table ... and are channels for that very dialogue which they themselves stimulate” (p. 45). This was an acknowledgement that the power of the media in general and radio in particular, could be harnessed for the good of the society. It is important to apply this in the context of FM radio programs and parental guidance among teenagers.

However, Hekima College GEC (2003), underlined that while acknowledging the might of the film industry in influencing the youth, parents had a role to play in the guidance of their children. It noted that negative media influence on the youth is as “a result of parental negligence to deliberately tune the youth towards significant religious teachings that can keep the youth out of violence, improper sexual behaviour, *inter alia*” (p. 53). The observation points at an apparent gap on parental guidance today as it addresses the crucial role that parents must perform in order to mold teenagers into responsible adults. Unfortunately, Hekima College GEC (2003) did not pursue this aspect.

In 2005, MCK published a *Baseline Survey of Media in Kenya*. It resulted from a survey conducted in 18 districts in Kenya and reached 1200 households with both rural and urban representation. The survey had 41.9% of respondents who were in the

15-29 age bracket. The survey observed that majority (90.7%) of respondents in this age group depended on the radio to get information as compared to 39.3% who opted for TV (MCK, 2005a, p. 56). However, the survey did not scrutinize the content of the radio programs the audience was tuned into or the effect such radio programs may have had on the listeners. This would have provided vital clues on what the audiences seek in programs they consume. The current study moves to fill this gap.

MCK (2005a, p. 56) acknowledged that radio is the most popular media outlet. However, research attention to the interaction between radio and its consumers, given that majority of the population were dependent on it, is missing. The gap is wider when the implications these have on parenting are not explored. The present research has addressed this gap.

2.2.1 Religious Beliefs in the Light of FM Radio Morning Programs

Biagi (1999, p. 282) argues that radio programming makes it possible for people to discuss issues that they would otherwise not have discussed. It creates a platform where issues: between men and women, children and adults for instance, can be debated openly - even when such topics are contrary to cultural etiquette. Radio programs, therefore, help break down barriers erected by cultural norms. Consequently, the radio blurs the line between adulthood and childhood. Adults and children end up listening to the same programs. Children who watch TV, for example, find themselves watching scenes from adult topics such as war, sex and seduction since virtually any topic can be portrayed in pictures (Biagi, 1999, p. 282). In the same

breath, radio morning programs reach everyone who is listening regardless of their social setting. Such complex adult topics create confusion that raises numerous questions seeking a way out of the quagmire of this media jungle. As a result, it creates a pursuit for answers. This is an avenue that parents can pursue in order to engage their teenage children on the programs they listen to. Thus, parents would get an opportunity to provide leadership and guidance on key aspects that radio morning programs address.

Mfumbusa (2008, p. 149) suggests, “a call for the return to the African ethical roots epitomized in *Ubuntu* communitarianism, as a call for greater professionalism in the media industry characterized by adoption of codes of ethics and independent media councils...” would help stem negative media influence. This portends adoption of new means of communication such as FM radio and using them to disseminate information that promotes social and Christian values. Nelson and Uecker (2017), contend that parents should be vigilant on religiosity of teenage children.

Mbiti (1969, p. 216) acknowledges:

Without warning and without physical or psychological preparation, Africa has been invaded by a world revolution. Now a new and rapid rhythm is beating from the drums of science and technology, modern communications and mass media, schools and universities, cities and towns. Nothing can halt this rhythm or slow down its rapid tempo. The man of Africa must get up and dance, for better or worse, on the arena of world drama.

This is admissible that change which has visited traditional African societies cannot be simply wished away. Such change includes looking at Christian religious beliefs through the lens of FM radio morning programs as presented by both Classic

105 and Kiss 100. It would be prudent to assess and weigh what would be useful to the respective societies without necessarily dancing to any tune of change that is played. Mbiti (1969, p. 219) observes: “For the individual, the change has come too suddenly, plunging him into a darkness for which he has not been traditionally prepared. It alienates him from both the traditions of his society and his roots.” The desire to tame and control any change that comes into the society is the driving factor that warrants special research attention. Mbiti (1969, p. 216) cautions that it would not be possible to stem the tide of change propelled by mass communication. This, he asserts, is because Western powers effectively used media to exert their influence. He notes that: “European and American control over Africa is mainly economic and ecclesiastical, together with the subtle influence of the mass media (p. 218). This influence creates change that is felt in most if not all the critical aspects of a people’s life to the extent that they are cut off from their ethnic roots. This, “means that traditional life is deeply undermined, so that tribal identity is fading away since other identities are making claims to the individual and the community” (p. 218).

Economic factors are powerful in promoting this stage in that people have to work far away from their ancestral roots. Due to this, they “are severed, cut off, pulled out and separated from corporate morality, customs and traditional solidarity. They have no firm roots any more. They are uprooted and not necessarily transplanted” (p. 218). This, according to Mbiti, is most explicit in African cities. It is apparent that Mbiti felt that Africans were condemned to their fate. He fronts the view that Africans

are helpless victims of change that they could do little about. The current study explores effects of FM radio morning programs on African Christian parental guidance. In so doing, it was important to see how African Christian parents were responding to the reality, whether passively or proactively.

Rossi and Soukoup (1994, p. 234) felt that the media had a large role to play in the process of cultural change. They observe:

The media are unsettling. They have the ability to stir the waters of the mind and the emotions into a hurricane or to unsettle one with a moral windstorm ... The focus of a camera has the power of becoming our eyes to the world. The media can bring the world to our living rooms ... The focus of the media can challenge our thought systems and bend our minds down new avenues of thought.

More often than not, these new avenues of thought lead to cultural change with regard to people's worldview (p. 238). Therefore, ideas introduced by the FM radio morning programs can easily gain currency in the society, by becoming the topic of discussion. As a result, it often creates conflict between new and old ideas. Needless to say, new ideas tend to render old ones obsolete. Lull (2000, p. 243) observes:

The information superhighway travels through contexts of both cultural production and reception as it simultaneously moves in many directions in space and time. Certain genres, images and stories appeal quite universally and move rapidly from one cultural space to another.

As an educator, radio programs introduce new concepts into the society and create an avenue for their interpretation, discussion and even adoption. Apparently, Rossi and Soukoup (1994) focused their attention only on TV programming. However, the unexplored point is that access to TV is more limited than that of FM radio

programs. With a wider audience and morning to boot, FM radio programs may wield a powerful force that might have religious ramifications, an area of interest in our study.

2.3.0 FM Radio Morning Programs and Moral Choices of Teenagers

Moral judgment and decision making are important hallmarks of Christian living. This section explores these concepts in the light of FM radio morning programs. It explores what is expected of Christians in terms of proper moral conduct and how radio programming can influence moral choices.

2.3.1 Role of Christianity in Moral Decision Making

Gonsalves (1989, p. 50) defines morality as “the quality or value human acts have by which we call them right or wrong, good or evil.” For any act to be considered right or wrong, emphasis is given to the level of the individual’s knowledge and intentions. Therefore, each person, “must personally account for his or her deeds as he or she saw them, and will be judged morally good or bad in terms of sincerity in following his or her conscience even if his or her moral judgments turn out to have been objectively incorrect” (Gonsalves, 1989, p. 51).

According to Nancy *et al.*, (1998, p. 102), “thinking about morality occurs when deciding what we ought to do in specific contexts or situations.” As such, situations offer a person a chance to make a decision on the proper course of action to take.

Ojore (2009), observed that radio as part of mass media, exerts an influence on ministerial formation of teenagers. Shorter and Njiru (2001, p. 73) lament that young people are attracted to electronic media such as radio and thus get exposed to demoralization with emphasis on sex and violence. Such influence sways teenagers away from Christian moral values that abhor sexual immorality and violence.

In 1 John 1:7 the evangelist tells his audience, “But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus, His Son cleanses us from all sin.” Thus, Christians ought to use the religious moral knowledge they have acquired in making decisions. Woods (1998, p. 79) adds that Christians should live an upright life that bears witness to the faith and baptism they have received.

Conscience forms the guiding principle of moral decisions. It bears unique markings of one’s moral journey through life. Nancy *et al* (1998, p. 117) asserts, “From the prospective of religious ethics, an informed conscience is always one that is shaped and open to the wisdom that comes through the religious traditions, wisdom that has its source in some divine or transcendental order.” This, perhaps is what Prophet Jeremiah alluded to proclaiming, “this is which I will make with the house of Israel after those days, “declares the Lord," I will put my law within them and on their heart I will write it; and I will be their God, and they shall be My people” (Jeremiah 31:33). In this, he foretold an era in which God would directly guide decisions of his people by placing correct conscience in them. Authors in this section did not link

morality with biblical teachings. The current study labored on this in the context of parents and teenagers.

2.3.2 FM Radio Morning Programs and Moral Choices

Bolin (2015) states, “One component in the generational experience strongly related to media is the intimate and often passionate relation that is developed towards media technologies and content from one’s formative youth period...” This implies that there would be a long term influence of media in the life of an individual through programming. MCK (2014, p. 17) states, “The proliferation of radio stations in Kenya coupled with the fight for a wider audience base and attendant revenue share has promoted the growth of talk shows. This development has engendered ethical challenges, concerns and debate particularly on whether and how it can be regulated.”

Radio broadcasts have an influential potential on their audience. Shorter and Onyancha (1997, p. 83) observed that radio broadcasts seemed to attack the moral fabric of the society noting, “... most reporters are prejudiced in favour of liberal attitudes to moral questions and are not prepared to debate the issues objectively. Their stance is a direct encouragement to moral relativism in the secular society.” Consequently, radio broadcasts give the impression that individuals have the leeway to determine their own moral boundaries. Such a stance would suggest that parents and other elders had neither roles nor stakes in teenagers’ upbringing. The position would also be confusing to teenagers as it encourages them to rebel and defend their own viewpoints (Clip #3, 2015). As Getui (2005, p. 32) stresses, “The mass media is giving our children the wrong image of fathering and mothering ... portray fathers

and mothers as incompetent ... undermining fatherhood and motherhood as cultural ideals.” This observation is important in this study as a call to explore the extent of radio influence on parenting.

Frost (2010), observes that journalists form a benchmark upon which their own listeners make judgments. As such, broadcasters should be of impeccable character with strong moral component in their programming. Alosuutari (1999, p. 71) notes, “The strict moral codes of our society, and the breaking of these rules, are especially identified with media figures ... appear to offer options for dealing with society.” In a way, radio appears to occupy a vantage position that can act as information disseminator to a large audience.

However, while an audience may have faith in a broadcast, they may not know that a journalist’s position may be influenced by other factors. Frost (2010), asserts that journalists’ truth and accuracy may be compromised by their loyalty to actual or potential advertisers. Therefore, radio programs bank on the fact that, “consumers are often willing to be told stories that are amazing, funny, surprising and just plain entertaining, even if they don’t always believe them to be true” (Frost, 2010, p. 32). Consequently, radio programming is geared towards revenue generation, not necessarily factual representation. With this, it is evident that radio broadcast content is not vetted on the moral platform.

Identity formation is part of growth for teenagers. Alusuutari (1999) opines, “Identity formation needs to be understood as a process of meaning making whereby individual identities are formed as a result of social interaction based on or making use of cultural sources of meaning production.” At the moment of choosing what is right or wrong, teenagers are vulnerable to negative influence. It is at this critical moment in their lives that teenagers encounter radio programs that inform them on a variety of topics. Nevertheless, it is not always the intention of radio programs to influence its audience.

Orlik (2001, p. 145) reasons, “Most of the time, electronic media producers do not set out to instruct their audience. Rather, their whole focus is on creating a piece of media content that will be attractive enough to the right audience and the right numbers so that a financial profit will ensue.” Due to this, it becomes imperative for parents to help their teenagers interact well with the media. However, as Claussen (2002, p. 238) remarks, “it is a fact that teenagers spend more time with music, television and movies than they do in formal classroom instruction.” While this ought to worry parents, it has been observed that parents exercise little or no interest in what their teenage children listen to or watch (Claussen, 2002, p. 238). Consequently, there would exist an apparent lacuna between parents and their teenage children that ought to be bridged.

As Shorter and Onyanacha (1997, p. 85) assert, Christianity therefore should engage in “evangelizing the media, regaining control of them in order that they may

themselves become a vehicle of evangelization ...” The current study delves into the possibility of tapping into the enormous resource in form of FM radio. Shaw (2018) suggests that parents should consider mentoring their children into adulthood. This is important as a way of helping teenagers transit in life.

In summary, the literature reviewed above raises important points on parenting among Christians. However, there are some observable gaps left by the various authors. Most of the authors base their work largely in the West, while some of their conclusions may not apply in the African context. There is a lot written on influence arising from consumption of TV programs, with little attention paid to relationship between radio programs and parenting, despite the growing accessibility and influence of radio. It can also be noted that most authors approach media influence from the perspective of its negative influence without regard to harnessing the same power to build parenting and societal values. There is little said about radio-mediated change that may influence teenagers’ mindsets.

Available literature seem to depict parents as helpless bystanders who, according to Mbiti (1969) can only watch as change takes place around them. As such, there is little or no mention of what parents can do to convert radio influence into an asset. The current study pursues the notion that parents, and indeed other significant people in society, can take advantage of radio influence to propagate positive values on teenagers.

2.4 Theoretical Framework

Over the years, some media theories have been employed in a bid to explain the influence created by media consumption in society. Efficacy of media theories remains a subject of open debate given the diverse nature of audiences. Traudt (2005, p. 11) argues, “audience members uniquely engage media messages from a matrix of prior experiences ... these experiences are a unique blend of mass-mediated and socially constructed meanings.” In the current study, focus was on Cultivation Theory. This theory alludes that media content has remarkable influence on its audience.

2.4.1 Cultivation Theory

George Gerbner is the undoubted father of the Cultivation Theory. He first introduced it in 1969 after a series of researches on TV viewing. Gerbner begins developing cultivation as a structural piece for the long-term examination of public messages in media influence and understanding (<http://www.comminit.com/en/node/27072/36>, 01/06/08).

According to Severin and Tankard (2001, p. 268), this theory “was developed to explain the effects of TV viewing on people’s perceptions, attitudes and values.” It was worked out by George Gerbner and his colleagues at the Annenberg School of Communication at the University of Pennsylvania. They argued that the TV had permeated the society so much that it now occupied the position of a prominent member of the family.

Horsfield, Hess and Medrano (2004, p. 15) opine that media plays a vital role in construction and maintenance of religion. Consequently, religion has over the years used media to propagate its mission in the world. Consequently, it is crucial to understand how media works in order to map how it can be used for evangelization. Cultivation Theory has its main components as the categories of TV viewers. It distinguished two types of TV viewers, namely, light and heavy. On average, a light viewer consumes four hours of TV per day while a heavy viewer consumes more than four hours per day. For heavy TV viewers, they argue, TV becomes the main source of information, ideas and consciousness. The end result is that, “this exposure to the same messages produces what these researchers call cultivation or the teaching of a common worldview, common roles, and common values” (p. 268).

This implied that TV created a new “culture” among its audience. What is noteworthy in this is that the said media programs replace parents as the window through which teenagers perceive the world around them and beyond. Media coverage continues to influence various aspects of society. Horsfield, Hess and Medrano (2004, p. 16) remarked, “Religious organizations have themselves been altered by this media coverage, as practitioners’ expectations and meanings are informed by the texts.” As a result, a Cultivation theory is helpful as it facilitates understanding of influence on religion resulting from media exposure.

Though Cultivation Theory concentrated on TV viewing (McQuail, 2000, p. 110) it raises important points that are worth considering in studying radio morning programs consumption. The theory noted that the more people get exposed to TV

programs, the more they are likely to be influenced by the content they get. Porter (2012, p. 74) observed that Cultivation Theory could be used to study the ability of media to construct collective thought through selective programming. Such would be the case with those who constantly listen to FM radio morning programs, as the radio becomes their main storyteller. Such people may develop a common world view which would make them perceive the world through the lenses of the radio programs instead of getting counsel from their parents and other significant people in the society.

Cultivation Theory can be utilized, and has indeed been applied to study other aspects of media effects in relation to other media outlets. Traudt (2005, p. 97) for example, cites use of Cultivation Theory in studying “relationships between newspaper content overemphasizing crime and negative audience perceptions toward certain ‘ethnic minorities.’” He indicated that Cultivation Theory effectively outlined the interconnection between content in the newspapers; and how that content cultivated an attitude towards the subject of the newspaper reportage.

The current study used the Cultivation Theory to find out, if content on Classic 105 FM and Kiss 100 FM radio morning programs had modified the style of parental guidance as well as teenagers’ attitude to parental guidance. Therefore, the theory was featured in analyzing results received on the objectives of study.

In spite of the fact that Cultivation Theory appears to dwell on negative influence of media consumption, this study adopts a middle ground, and explores how radio influence can be utilized to benefit society. As Miller (2005, p. 282)

acknowledges, Cultivation Theory dwells on how an audience develops a particular world view due to exposure to media messages. The study explored how consumers of radio morning programs, mainly teenagers, may have a common cumulative outlook to their relationship with their parents. In a sense, such consumers may appear to have other “parents” from the radio programs they consume. Such a case would negate the religious duty parents have to guide their children. Media outlets have an influence on how people view and relate with religion. In certain cases, radio might be the only avenue to access religion, hence underlining importance of linking religion and media studies.

Horsfield (2015, p. 266) remarks, “... new cultural practices of information management disrupt some of the foundational cultural practices on which Christianity shaped some of its basic structures of institutional life, religious authority, and theological thinking.” Therefore, as modalities of information sharing change, they distort pillars that Christianity use for sustenance. Consequently, any change in media landscape potentially affects religion, thus the need to study religion in line with a media theory emphasizing on effects. Cultivation theory therefore serves this need.

2.5 Conclusion

Every society undergoes change. However, the main concern with FM radio-related change is the rather fast pace that can exhaust members of a community. In this sense, radio takes away the moral power of guidance and authority from parents and leaves the community concerned about the certainty of its future.

Cultivation Theory showed how media could orient people's thinking in such a way that they would ardently follow the radio message. This was enough to cause concern in that every community would like to be involved in what their teenage children have access to.

The theory was developed in the West for a Western audience. However, it has aspects that resonate with the African reality that can be related to FM radio experience in the African context. The researcher pursued modalities of utilizing what was highlighted as applicable in the study and used it to develop an alternative way forward in parents-teenagers relationship in the era of FM radio morning programs.

The current study explored how FM radio morning programs on Classic 105 and Kiss 100 possibly cultivated a culture of dependence on their listeners. The study assessed if listeners actually employed what they heard from the programs into their own personal lives. We sought to understand if listeners attempted to use problem solving skills acquired from these programs in place of consulting their parents. In this sense, the study focuses on how exposure to radio morning programs has brought a challenge to parenting, noting that Christian parents have a religious and moral duty to guide their children as per biblical teachings. Thus, it would appear that radio morning programs present a new set of role models in contrast to parents.

Cultivation Theory suggests that media actually enjoys a lot of following among its audience. This could help to instill new trends in a community. Some of the

trends and values could be detrimental to the community, while others could be harnessed for the benefit of the community, as demonstrated in conceptual model (Diagram 1).

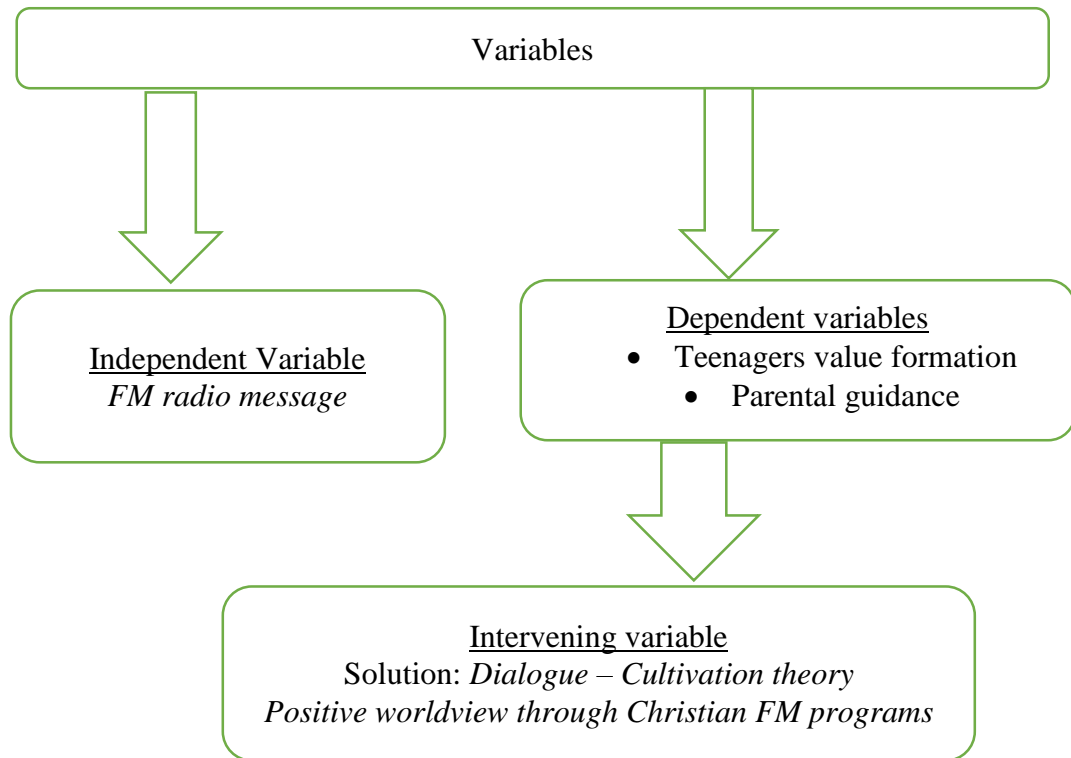


Diagram 1: Conceptual Model

The model demonstrates how radio morning program hosts use music as bait for audience. They introduce topics touching on morality, giving an opportunity for their audience to engage in a call-in debate. These topics and debates are presented and controlled in such a way that promotes the view that teenagers ought not to revere their parents and church leaders as moral authorities since parents and church leaders have flaws as well. Consequently, radio hosts appear to assume the role of authoritative morality guides, yet opposing parents and church leaders.

In order to stem the tide of radio mediated negative change, church sponsored radio stations ought to use entertaining, teenager catchy programing and then address moral topics from Christian theological perspectives. Churches ought to organize seminars for teenagers and parents as well as media education for teenagers.

CHAPTER THREE

3.0 RESEARCH METHODOLOGY

Introduction

This chapter presents the research methods used in the study. It discusses the study locale, sampling procedures, sample size, research instruments and procedures for data collection. This study focused on how FM radio morning programs have affected African Christian parenting in Nairobi County. Specifically, the study was carried out in three churches, namely, CITAM – Karen, Holy Family Minor Basilica (Catholic Cathedral) and PCEA – Ruai. It sought to get data especially on how teenage exposure to FM radio morning programs impacts on parental guidance among Christians in the churches under study.

3.1 Research Design

The study used a mixed research design (Gray, 2009) that incorporated both quantitative and qualitative research methods. This method was useful in filling gaps that emerged in quantitative data collection and vice versa. Combination of both methods brought advantageous dimensions to the research.

This approach was helpful in collecting data from randomly selected respondents. The method was preferred due to its ability to allow generalization within research variables (radio message, teenagers' value formation and parental guidance). It is also economical and accepts statistical data analysis (Marshall and Rossman,

2007). It was descriptive because it collected and analyzed data related to parental guidance at a time of changed FM radio morning programming. It describes the challenges parental guidance encounters on the face of FM radio morning programs on Kiss 100 FM and Classic 105 FM. Data collection was thematic, guided by objectives of study. It was supported by views from qualitative data collection in terms of opinions and remarks as per study themes.

3.2 Study Area

This study focused on Christians in Nairobi County (Cf. Appendix 5). Nairobi is one of 47 counties in Kenya. The county hosts Nairobi, the capital city of Kenya. The county is also the economic, as well as socio-cultural hub of Eastern Africa. Nairobi City was founded in 1899 as a storage facility during the construction of the Kenya – Uganda Railway (www.nairobicity.com, 09/08/2012).

Nairobi was chosen as the area of study due to its cosmopolitan nature. It continues to attract people from diverse walks of life. It hosts both high and low-income earners. Nairobi also hosts the headquarters of various global organizations like International Centre for Research in Agroforestry (ICRAF). The headquarters of the three churches under study are also based in Nairobi City.

Due to the perceived relative political and economic stability experienced in Kenya, some organizations use Nairobi as a spring board of their activities in other places of Africa (<http://edition.cnn.com/2015/02/10/africa/nairobi-africa-intelligent->

city). This is also facilitated by fairly good infrastructure in terms of transport and information and communications technology (ICT).

Nairobi County forms the entry point for new social trends. For instance, Nairobi was the entry point of new FM radio stations (MCK, 2014). It, therefore, has a longer history of FM radio transmission than other places in Kenya. Consequently, it has a high concentration (<http://worldradiomap.com/ke/nairobi>) of FM radio stations that are competing for advertising revenue. This competition has seen the introduction of programs such as the morning shows on Classic 105 FM and Kiss 100 FM that seem to have jolted the broadcasting scene.

Nairobi has people from various places hence it is a dispersal point for new values thus acquired. Some of the acquired habits such as dressing, fashions and mannerisms bear an influence on parenting. As such, the study sought to investigate the extent to which FM radio morning programs have influenced parental guidance. As a result, Nairobi County offered an ideal field for study.

3.3 Target Population

This study targeted 13-19 year olds as well Christian parents of teenage children living in three churches in Nairobi County. Teenage is a critical stage in life that requires concerted efforts to navigate life's challenges. Parents, as well as other people in the society are crucial in supporting growth and development of teenagers.

3.4 Sampling Procedures

Christian parents who were involved in the study were identified as parents with teenage children, using church records in the respective churches. The researcher required parents with teenage children. Kombo and Tromp (2009, p. 82), reckon that purposive sampling is ideal “in selecting information rich cases for in-depth analysis related to the central issues being studied.” As a result, this age bracket was purposefully selected as it was the focus of the study. Mugenda and Mugenda (2012, p. 288) underscore that a researcher should select a population on the basis of relevance to the topic of research.

According to Kerlinger (2007), statistical data ought to be collected from between 10% and 30% of the target population. This would ensure representativeness of data that would be obtained and analyzed. The study ascertained that sampled population met the said criteria.

According to records made available to the researcher in the aforementioned churches, CITAM -Karen had 200, Holy Family Basilica had 220 while PCEA – Ruai had 189. This gave a total of 609 parents from the 3 churches.

The sampled parents had teenage children in the 13-19 age category and accepted to be involved in the study. This was after they were informed of the goals of the research. The researcher made a list of all these parents and assigned a number to each name. Randomizer software (<https://www.randomizer.org>) was commanded to select 20 men and 20 women without replacement from each church to serve as study

respondents. This represented 20% of targeted population of parents (Kerlinger, 2007). These parents were of interest to the researcher because as noted earlier, they were bringing up their teenage children through a critical stage in life within the broad context of FM radio morning programs.

The researcher drew a list of all church leaders who had worked with teenagers in their respective churches for at least 5 years. These totaled 19. With such a small number, a large sample was required to ensure representativeness (Gray, 2009). The researcher assigned a number to each name and then commanded Randomizer software to select 4 men and 4 women, without replacement, from each church to serve as study respondents. This group was critical in the study. Church leaders have the official mandate to shepherd church members according to the doctrines of their respective churches.

The church leaders allowed the researcher to carry out a study on members of their youth groups. They gave the researcher an appointed time when he should report and meet the respondents for purposes of distributing questionnaires. These leaders provided names of all teenagers in the 13-19 age category as requested by the researcher. In total, CITAM had 260, Holy Family Basilica 351 while PCEA Ruai had 268. The researcher made a list of all teenagers in each church and assigned a number to each name. Since a sample of 10-30% is acceptable for representativeness (Kerlinger, 2007), the researcher settled for 40 male respondents and 40 female respondents which represented 14% of targeted population of either gender.

Randomizer software was then commanded to select 40 male teenagers and 40 female teenagers, without replacement, to be study respondents. Each of them received a questionnaire to fill. This was repeated in all the 3 churches under study. This population was important since even as noted by MCK (2014, p. 23), it is the prime target of FM radio morning programs.

Diagram 2: Summary of Respondents

		CITAM-Karen			Holy Family Basilica			PCEA- Ruai			Total
		M	F	T	M	F	T	M	F	T	
Parents	Total no. parents			1978			2100			1850	5928
	Parents with teenagers	100	100	200	110	110	220	94	95	189	609
	Sample size	20	20	40	20	20	40	20	20	40	120
	% of parents of teens	20	20	20	18.2	18.2	18.2	21.3	21.1	21.2	
Teenagers	Total no. of youth			2768			3489			2700	8957
	Teenagers			280			351			268	899
	Sample size	40	40	80	40	40	80	40	40	80	240
	% of sample	14.3	14.3	28.6	11.4	11.4	22.8	14.9	14.9	29.9	
Pastors	Youth pastors	1		1	1		1	1		1	6
	Sample			1			1			1	3
	Church leaders	6	7	13	8	9	17	11	8	19	49
	Sample	4	4	8	4	4	8	4	4	8	24
											14898

3.5 Sample Size

According to the 2009 population census, Nairobi has a population of slightly over 3,000,000 people (www.naibocity.com, 09/08/2012). This study focused on a combined population of 14,898 people who are members of the 3 churches under study. In total, CITAM –Karen had 4,751 members, Holy Family Catholic Basilica 5,595 members while PCEA- Ruai had 4,555 members.

In order to get the correct sample size, Sample Size Calculator (www.surveysystems.com) software was commanded to determine the required numbers. With a confidence level of 95% and a confidence interval of 5, the researcher required a sample of 384. This was the total number of respondents selected for the study. In total, this study had a sampling frame of 1,508 African Christians, amounting to 10% of targeted population.

3.6 Data Collection Tools

3.6.1 Questionnaires

The researcher designed two self-administered questionnaires. One of the questionnaires targeted 19 church leaders as well as 609 parents while the second one targeted the 899 teenage respondents (cf. Diagram 2, p. 49). In order to ensure objectivity, questionnaires were distributed only to respondent's selected using Randomizer software (cf. 3.3 above).

The researcher and field assistants briefly explained to the respondents what was required of them, and provided ball pens to respondents who required them for the exercise. Questionnaires were distributed after youth services in the respective churches in order to minimize loss and time taken in collection. Such an arrangement was important since respondents were gathered in one place. This ensured that the questionnaires were filled and immediately returned to the researcher or field assistants. The arrangement was both cost-effective and time saving.

3.6.2 In-depth Interviews

The researcher used an interview guide (see Appendix 3, p 145) to conduct in-depth interviews (IDIs) among pastors and church leaders, reaching a total of 44 respondents. These respondents were interviewed in order to get their first-hand experience with teenagers. The researcher selected pastors and church elders who had worked in respective stations for a period of not less than 5 years. This gave the researcher an opportunity to get personal experiences with the respondents in a way that would have been normally limiting in quantitative research.

3.6.3 Focus Group Discussions (FGDs)

The researcher conducted 3 FGDs' with teenage respondents. The first FGD had 7 respondents and lasted for 2 hours, while the second FGD had 9 respondents and lasted for 3 hours. The third FGD had 6 respondents and lasted for 2 hours. In the FGDs', the researcher moderated discussions on parental guidance. He also played audio clips (see Appendix 5, p. 147) and gave respondents an opportunity to discuss the same. FGDs' were conducted using a grid (see Appendix 4, p. 146).

3.6.4 Secondary Data

The researcher reviewed further literature available on the subject of media and social change. Focus was especially directed to how radio programs influence parental guidance. Emphasis was placed on the Christians as the subject of study.

The researcher analyzed literature relating to cultural change among African Christians with special focus on parental guidance.

The researcher visited libraries of various institutions including those at Catholic University of Eastern Africa (CUEA), Kenyatta University (KU), Daystar University, Macmillan Library, Hekima College and Tangaza University College. Information gathered from these libraries was important in literature review, and was hence incorporated in the work.

3.6.5 Audio Clips

The researcher purchased Youtube Downloader Software. This software was essential for downloading audio clips. The researcher then downloaded audio clips of morning programs aired by Kiss 100 FM and Classic 105 FM in 2015. From these, randomizer software was used to select 10% of available clips. These clips were used for illustration on the kind of programs aired, as well as their respective content. A complete list of audio clips used in this study is attached as Appendix 5 (p 147), and an audio CD submitted with this thesis.

3.7 Data Analysis and Presentation

Data collected through questionnaires was analyzed using Statistical Package for Social Sciences (SPSS) Version 21 software. At the same time, data collected through qualitative research was analyzed thematically according to objectives of the study. In order to get a clear picture of the research findings, results obtained through both quantitative and qualitative means were integrated.

This helped fill gaps created due to use of a standard questionnaire. Data was presented using tables and illustrations generated by commanding SPSS software. Qualitative data was analyzed thematically and descriptively as per research objectives. Comments, opinions and quotations from respondents were used to clarify and enrich dimensions of research, closing gaps that appeared in quantitative data analysis. This paved way for drawing conclusions and making recommendations based on the results.

3.8 Ethical Considerations

The researcher notified in writing all groups concerned in this study, informing them about the intentions of the study (cf. Appendix 7, p 149). They were informed in detail about the usefulness of the information they provided. Further, they were assured that such information was only to be used for the indicated academic purpose, and that it would not be used against them in any way. The researcher wrote to the three churches seeking permission to conduct research (cf. Appendix 9, p. 152).

These requests were granted and the researcher confined himself to the parameters of the said permission. Further, the researcher strove to secure information received during this study against access by any unauthorized person. This was achieved through storage of all information in the researcher's study, which only the researcher could access. Respondents were assured that their real names would not be used in the report so as to protect their identity. Instead, the researcher used pseudonyms. Consequently, names used in this thesis are not the real names of

respondents. The researcher undertook to provide a copy of the final document to each of the three churches to recognize that they were fully involved in the generation of data critical to this research and that they were well informed of the research outcome. The researcher also applied and obtained a research permit (Cf. Appendix 7, p. 149) from the National Commission for Science, Technology and Innovation (NACOSTI). This gave formal authorization to conduct research in Nairobi County.

CHAPTER FOUR

RESEARCH FINDINGS AND DISCUSSIONS

4.0 Introduction

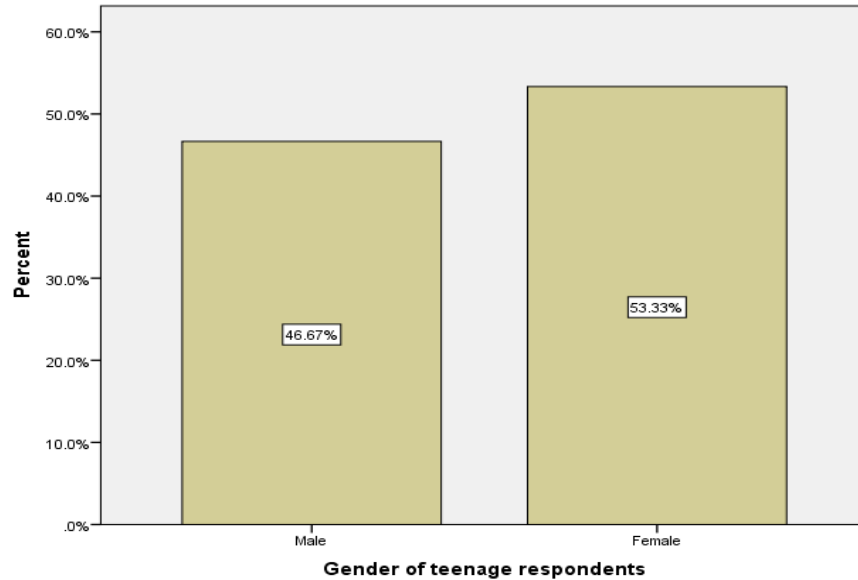
This chapter presents results obtained from the field through administration of questionnaires, focus group discussions (FGDs') and oral interviews. Data from questionnaires was analyzed using SPSS Version 21. The data obtained through interviews and FGDs' was analyzed thematically in line with objectives of the study. All data was integrated.

The chapter is divided into two main parts. The first part presents the broad reality of respondents whose views are included in the study. The second part consists of a thematic presentation of field results in line with study objectives. Specifically, it explores how a Kiss 100 FM's program, TMK, and Classic 105 FM's CBS respectively are viewed by teenager's vis-à-vis Christian parental roles. It further describes how the programs affect parental guidance. Lastly, the part describes the kind of bearing the programs have on teenagers' moral choices. The chapter includes some sample audio clips to illustrate the kind of FM morning programs and the content under study.

Cultivation Theory employed in this study is scrutinized in this chapter as far as it related to results obtained. The chapter concludes with an overview of what was discussed in the entire chapter. It includes a critique on the efficacy of Cultivation Theory in this kind of study.

4.1 Overview of Respondents

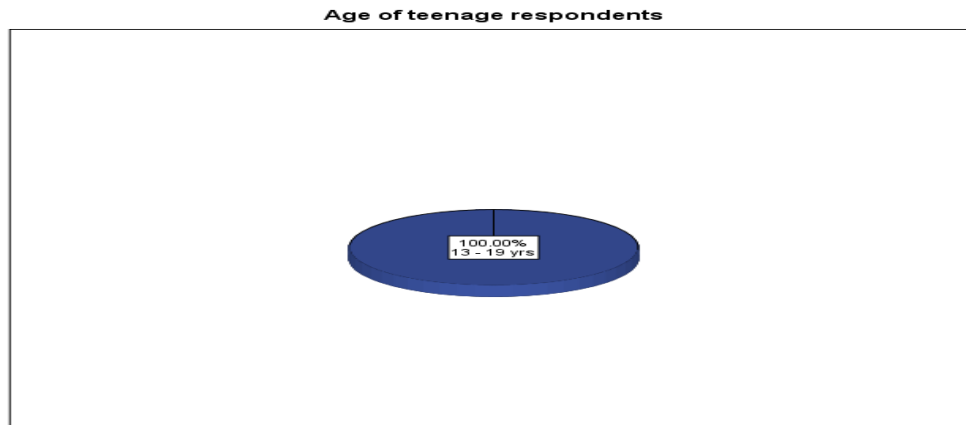
4.1.1 Gender of Teenage Respondents



Graph 1: Gender of teenage respondents

Among teenage respondents, 53.3% were female and 46.7%, male. This presupposes a fairly well balanced gender representation in the results obtained.

4.1.2 Age of Teenage Respondents

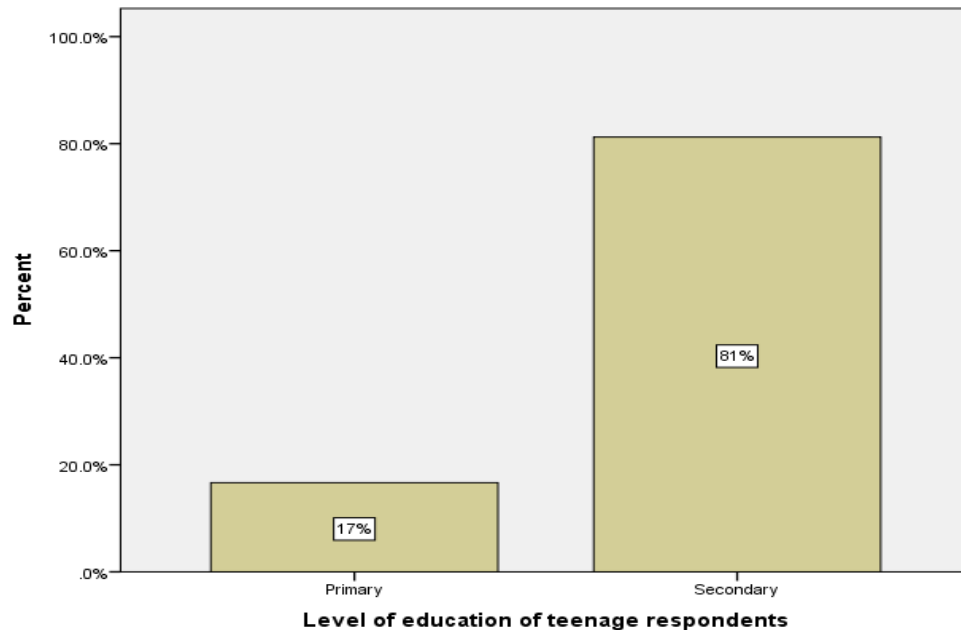


Graph 2: Age of teenage respondents

From Graph 2, it is evident that among the teenage respondents, 100% fell in the 13-19 year age bracket. Therefore, this study was able to meet the required age target of teenagers. FM radio talk shows mainly target people in that age category (Bolin, 2015).

Such teenagers are the prime target for advertisers (MCK, 2014), whose revenue the radio stations count on for sustenance. This age bracket is crucial, comprising teenagers transiting into expected responsible adulthood. France (2007, p. 115) observes that teenagers form the main target for new products. Consequently, proper parental guidance as teenagers engage radio programs is even more critical.

4.1.3 Education level of teenage respondents

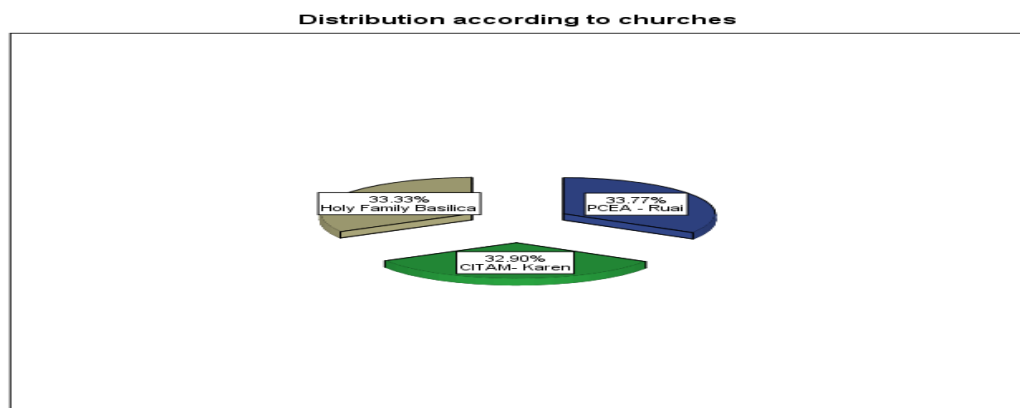


Graph 3: Education level of teenagers

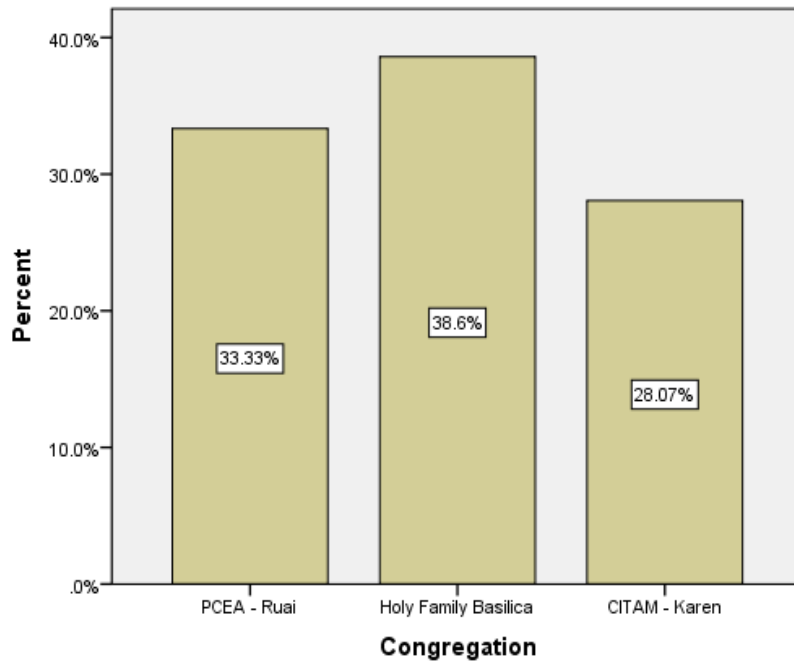
Majority of the teenage respondents (81%) were secondary school students in day schools. This was followed by 17% who had primary level education as shown in Graph 3 above. The level of education in the sample reflects the urban setting where there is an equally high level of appreciation of the importance of education in society. Consequently, respondents were able to read and understand the questions asked and answer appropriately.

As Bainbridge (2009, p. 75) suggests, “Adults make their own decisions, and children have most of their decisions made for them. Teenagers, of course, are stuck somewhere in the middle. As they gradually gain more freedom, they must learn to plan what to do with that freedom.” Thus, school going teenagers need a lot of care and understanding as they encounter the rigors of education. As a result, parents need to be at hand to assist them appreciate the education they receive as a bridge to their career and future as responsible adults.

4.1.3 Distribution of teenage respondents according to locale



Graph 4: Distribution of parent respondents according to congregations



Graph 5: Distribution of teenage respondents according to congregations

The researcher aimed at reaching equal number of respondents in the three churches under study. Consequently, 80 questionnaires were distributed in each of the 3 locations. Therefore, questionnaires analyzed reflected even distribution among the three churches. The final results show that 28.7.9% of respondents came from CITAM-Karen, 38.6% came from Holy Family Basilica while 33.33% came from PCEA-Ruai.

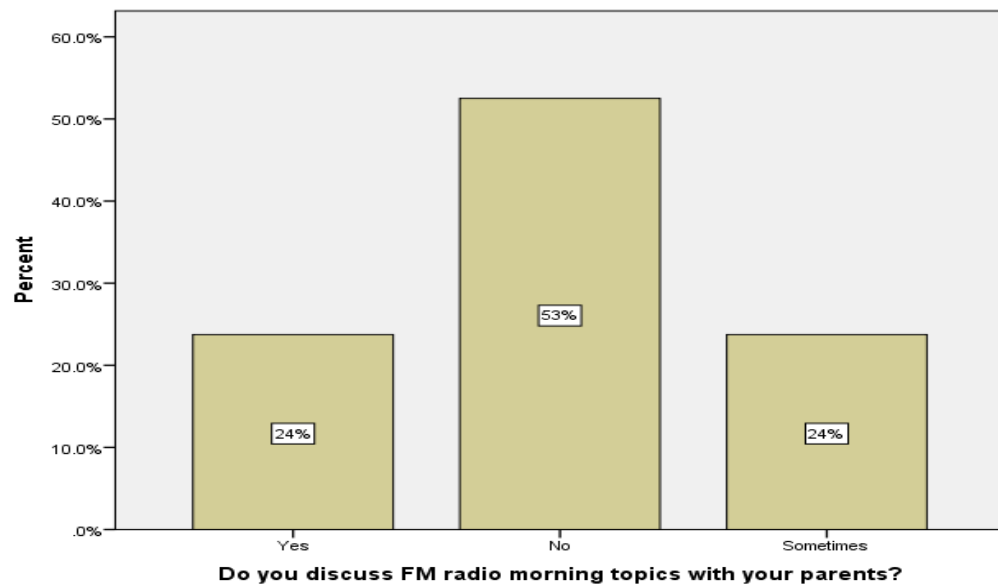
Among parent respondents, 33.77% came from PCEA Ruai, 33.33% from Holy Family Basilica while 32.9% came from CITAM, Karen. Each of the parent-respondents had raised children up to teenage level. This is shown in Table 4 above.

4.2 Thematic Presentation of Data

4.2.1 Parenting for African Christians in contemporary society

In African communities, parents are expected to cater for the general wellbeing of their children. This involves nourishing them with both physical material and spiritual needs. Such a task is always faced with challenges. In this section, we analyze data focusing on African worldview on parenting. Data shows that parents consider it their obligation to cater for the proper upbringing of their teenage children. As they embark on this task today, they face a challenge: FM radio morning programs appear to hold sway more than parents themselves in certain critical areas of these teenage children's lives.

4.2.1.1 Parents as Moral Teachers



Graph 6: Interaction between teenagers and parents

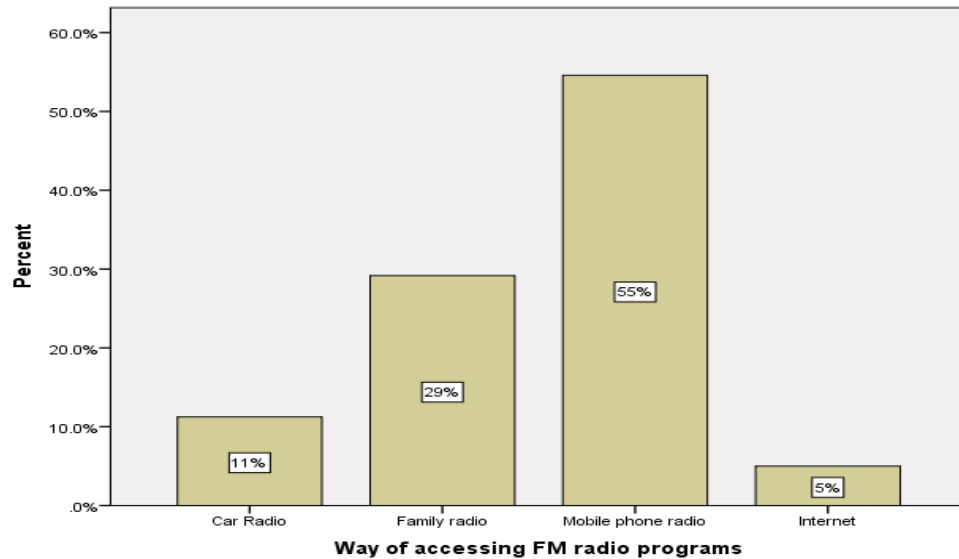
As shown in Graph 6, this study revealed that 53% of teenagers did not discuss topics heard on radio with their parents. This would indicate that teenagers have other significant people they share their life experiences with other than their parents. In the reasoning of Mbiti (1969), children should pay heed to their parents' counsel. The reason given for this is that parents are at a higher level in the moral social order. This requires teenagers to be ready to consult parents on critical matters affecting their lives. Such matters would include new ideas brought to their attention by FM radio morning programs.

This study reveals waning interaction between teenagers and their parents. Parents are pivotal for moral uprightness of teenagers. Msafiri (2010, p. 6) emphasized that this role was continuous in the Chagga community and perhaps in other communities as well. Mbiti (1969, p. 208) emphasizes that morality has a hierarchical nature. He portrays a picture whereby one avoids offending an individual higher than him/her in age and status. Thus, a person may only offend those of higher or of similar rank in the social stratum. Consequently, parents would hardly offend their children either intentionally or unintentionally. In this sense, parents ought to consistently correct their teenage children; they cannot abrogate this responsibility with the pretext that they might harm their feelings. Therefore, parents retain a critical role in teenagers' lives.

4.2.1.2 Parental Roles in Deciding what Teenagers Learn

With the onset of modern communication technology, a lot has changed on the way in which people access information. Teenagers are able to receive enormous information via FM radio stations, accessed through a variety of ways. In this study (Graph 7), it was noted that 55% of teenagers listened to their favourite FM radio programs through their mobile phone radio, equipped with earphones. This give an aura of privacy that allows them to enjoy the programs without reference to or audit from parents.

In this manner, parents, and indeed other people, are shut out of the picture. They are, therefore, not able to know what their teenagers are listening to. Consequently, parents might not have had a chance to add an input on the contents of certain programs as they would in the case of accessing programs through family radio. As illustrated in Graph 7 above, the study observed that only 29% of teenagers accessed FM morning programs through a common family radio set. Parent respondents added that their teenage children were not always with them when FM morning programs were aired owing to different schedules that constituted their lifestyles. During the morning shows, for example, many people would be travelling to school. This limits parents' ability on deciding what ought to arrest the attention of their teenage children.



Graph 7: Mode of accessing FM radio

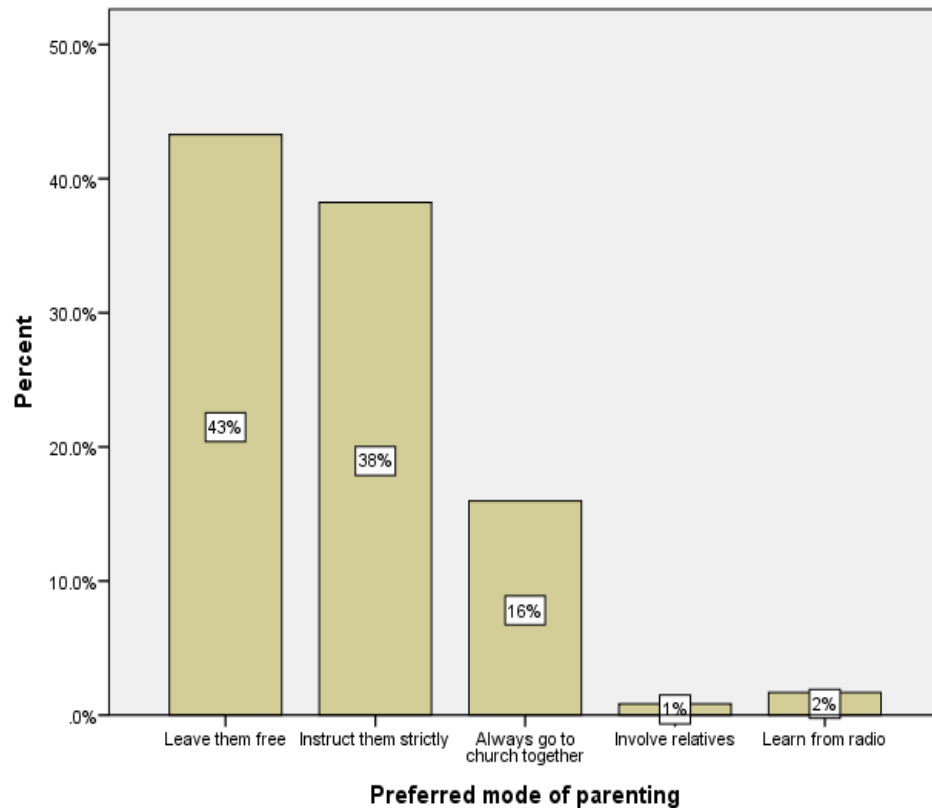
In traditional African communities, parents had explicit control on who educated their teenage children (Mbiti, 1969, p. 109). They would even decide on career paths for their teenage children. Thus, parents wielded direct control over their children's education, career, and by extension, their future. Granted, society was then less dynamic and complicated than today. This worked well since sources of education and information were community based. Kitembo, Magesa and Shorter (1998, p. 144) underlined that in the traditional African setting, education remained tightly regulated corporately by the community. Such ensured that new ideas that came to the community were scrutinized before they could be accessed by teenagers. This method was fundamental in moral guidance of teenagers.

The results of this study indicate that there is need to reassess modalities of parenting. Teenagers seem to stay away from parents while accessing certain FM

programs, thus limiting parental input. It is vital to bridge this gap in a bid to salvage parental roles in teenagers' lives.

4.2.1.3 Primacy of Parenting for Christian Parents

The study observed a balance between teenagers who were liberal, and those who opted for strict parenting. In this, majority (43%) of teenagers indicated that if they became parents, they would allow teenage children free to learn from their peers. A significant number (38%) thought that strict parenting would be better. A smaller group accounting for 16% reported that they would consider enforcing church attendance for their children. As reported in Graph 8, this kind of distribution suggested a state of divergent views perhaps arising from the mode of parenting adopted by parents.



Graph 8: Parenting styles

Some teenagers who were interviewed felt that their parents were needlessly strict and authoritative while FM radio presenters emphasized on freedom. A teenager (OI # 16, 2015) remarked: “Parents should leave us alone. There are many cases reported by radio of our parents misbehaving ... they want us to believe that they are very holy.” Such a comment would resonate with an episode on Classic 105 FM that depicted unfaithfulness in marriage (Clip #1, 2015). This depicts what Kisembo, Magesa and Shorter (1998, p. 146) predicted that teenagers brought up by strict parents were likely to rebel, resent and even disassociate themselves from parents.

In our study, some teenagers were observed to take encouragement in their pursuit from FM morning programs on Classic 105 as well as Kiss 100. They cited, “freedom and independence” as promoted by these stations to be an important aspect of their lives (Clip #2, 2015). In the episode referred to above, TMK had a program lamenting about the tendency of parents controlling their teenage children. Presenters set the tone that such a scenario was not to be accepted. They then invited teenagers to call and air comments. This could create a barrier between parents and their teenage children, limiting the degree of dialogue and consultation present between them.

Consequently, teenagers tend to hold divergent opinions on parenting as noted in Graph 8 where respondents appear split on the best modes of parenting. It is noteworthy that majority of the parents opted for allowing teenagers to be free to determine their own destiny. In the teachings of Catholic, Protestant and Pentecostal theologies, it would seem odd to hold that position. Such freedom is constantly emphasized through morning programs on both Kiss 100 FM and Classic 105 FM. In another episode, TMK presented virginity as weakness, blaming parents for insisting that their daughters should abstain from premarital sex (Clip #3, 2015). Presenters in the program argued that parents should leave teenagers free to do as they pleased. This concept of freedom, however, does not mention the need for responsibility on the part of the media consumer. This was a shortcoming that many in the audience, would probably not realize. In the FGDs’, respondents remarked that although some

presenters used vulgar language, they were justified in that they wanted their listeners to understand easily as they had important points to put across.

Results presented above reflect the Cultivation assertion that media programming can have significant effects on a large number of people (Severin and Tankard, 2001, p. 264). The results showed a near uniform effect of a population subtly embracing change in parenting, a vital cultural pillar. Such change appeared to challenge existing Christian norms that required parents and other significant people in society, to be in firm control of their teenagers as well as their choices. Shaw (2018, p. 52) observes:

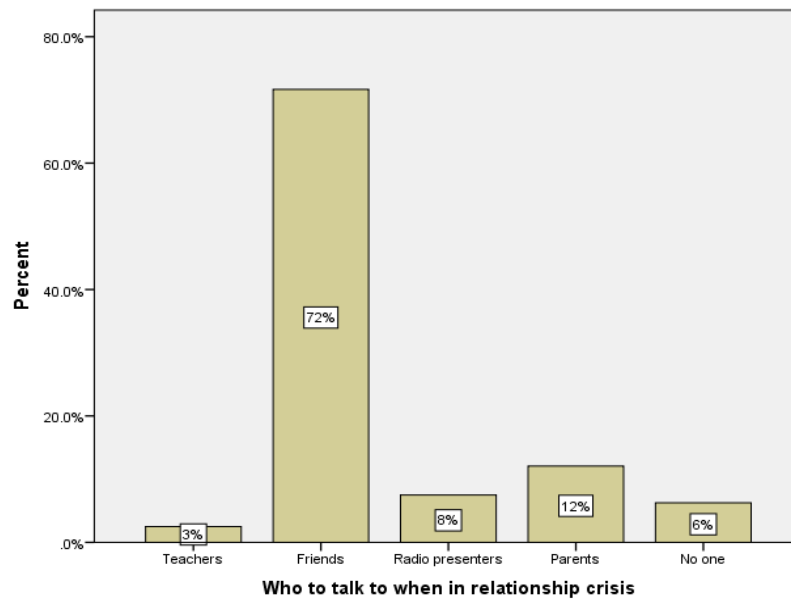
The role of parents in the faith formation of children continues beyond adolescence into adulthood. ... parents who learn how to “bless” their adolescent children into adulthood through becoming adult mentor-friends are more likely to witness their children continuing in strong Christian commitment. Parenting that reflects the character of God entails providing our children with both roots and wings.

African Christian parents desire to impart Christian values on their teenage children. Msafiri (2010, p. 35) notes, “some parents are very concerned about inculcating in their children a deep spirit of prayer, piety, worship and reverence for God.” Therefore, parents would go out of their way to offer a good example to their children, especially those in teenage. This would in turn translate into them carrying on these values to the next generation. Shaw (2018, p. 46) remarks, “The influence of the child-parent relationship on the child’s emerging understanding of God is profound. Effective Christian ministry, therefore, will support and train parents in how

best to reflect God’s character to their children.” Thus, parents ought to model on God as they raise their offspring.

4.2.1.4 Parental Roles in Relationship Issues

In the current era, both Classic 105 FM and Kiss 100 FM have ventured into the arena of relationships between boys and girls. This is done mainly through call-in shows where teenagers are encouraged to call the station and air personal concerns on relationship matters (Clip #4, 2015). Other teenagers were then encouraged to call and offer possible solutions on the subject. Such cases created feelings among teenagers that their own peers would have solutions to challenges that they went through as they related to one another. From Graph, it thus appears, teenagers tended to think that radio “counselling” would be an option to sharing their relationship issues with their parents.



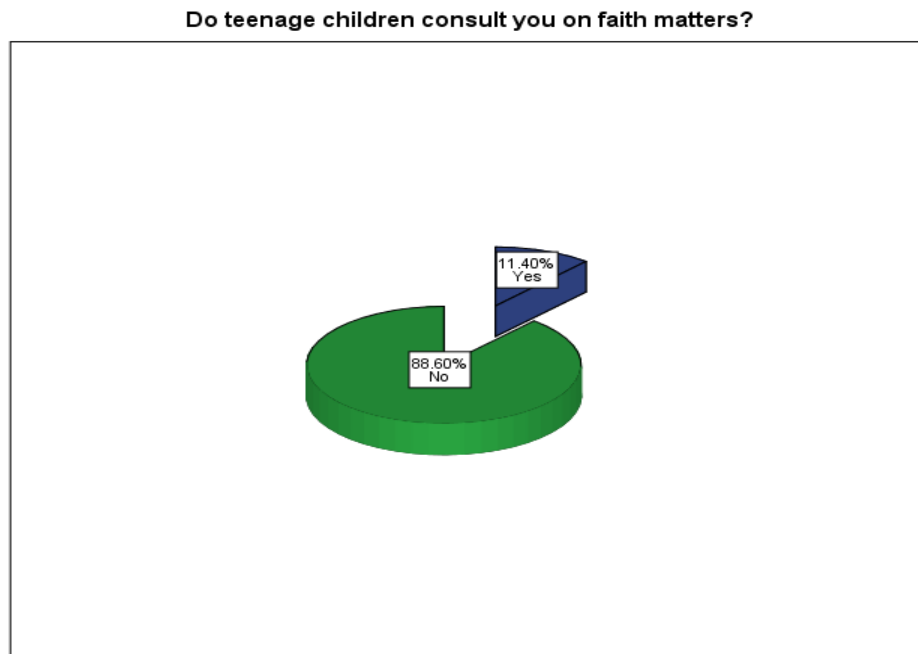
Graph 9: Consultant in times of crisis

Thus, as illustrated in Graph 9, allegiance of teenagers is inclined towards seeking guidance from their peers than parents. Indeed, 72% indicated that they preferred consulting their friends in the event of problems with members of the opposite sex. A teenage respondent remarked: “When I am stressed by my partner, I usually call my friends about it. They have solutions” (OI # 14, 2015). While peer counseling is welcome, it requires to be handled by people who have been trained and prepared for the enormity of the exercise. This cannot be said to be the case in instances of peer counseling encouraged and promoted by both Classic 105 and Kiss 100 FM. Results illustrated on Graph 9 indicate rising confidence of teenagers on one another as opposed to other members of the society. In FGDs, respondents compared sharing with their peers to panel discussions arguing that they were appropriate and provided ready answers. They added that their peers listened to them without making judgments as they could identify with their plight.

Kisembo, Magesa and Shorter (1998, pp. 146-147), narrate that matters touching on how boy-girl relationships were handled in the African traditional setting by senior members of the community, such as grandparents, uncles and aunts. Parents would handle preliminary concerns and then refer teenagers to designated personnel. This was because such people were deemed to have the requisite experience to guide them on the right path. Grandparents were especially viewed to have a closer rapport with the grandchildren to transmit sex education (Richmond and Gesterin, 2011).

4.2.2 Effects of FM Radio Morning Programs on African Christian Parental Guidance in Selected Churches in Nairobi

4.2.2.1 Christian Values in Parental Guidance



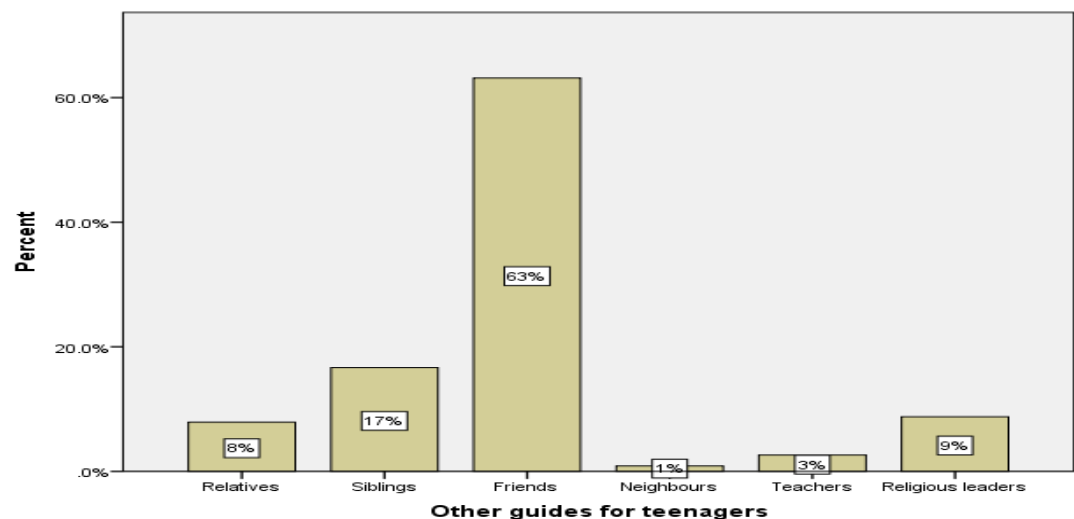
Graph 10: Faith consultations

As shown in Graph 10 above, the study findings reveal that there is a decline in the amount of interaction that takes place between parents and their teenage children on matters of faith. Further, 88.6% of parents reported that their teenage children did not consult them on faith issues such as clarifications on biblical stories and teachings. This suggests that faith training at home may not be effectively taking place. In such a case, parents miss the opportunity to share their faith with their own teenage children.

On the other hand, teenagers miss the chance of gaining from the wealth of experience that their parents have gained in their journey of faith as Christians and parents.

Teenagers are expected to be naturally curious about changes taking place in their bodies and all around them. However, it is at this time that significant people such as parents, uncles, aunts, religious leaders among others wish to get a chance to positively contribute to the lives of teenagers through offering counsel and guidance.

This study revealed that where teenagers did not consult their parents on faith matters, they had a variety of alternatives to turn to. Graph 11 below indicates that majority of teenagers (63%) discussed matters of faith with their friends. This raises concern among parents since teenagers may not get from their friends, the kind of quality assistance that their parents would be in a position to offer (FGD #2).



Graph 11: Alternative guides for teenagers

It should be noted that both Classic 105 FM and Kiss 100 FM encouraged their listeners to turn to their peers when they needed a second opinion (Clip # 2, # 4, 2015). In one incident, for example, callers were asked to air their views on infidelity, stating whether being caught cheating or catching a partner cheating was worse (Clip #5, 2015). The said call was silent on the morality of premarital sex. It also seemed to suggest that infidelity was desirable as long as one was never got caught. MCK (2014, p. 11) opined, “Some talk shows contribute to the resolution of everyday problems.” This suggested that these programs were offering quick solutions to personal issues. Perceived solutions, would verify a tangible cultivation effect brought about by sustained media angling as presented by Cultivation Theory (Gillespie, 2005, p. 209).

As observed through Clip #1 (2015) and Clip #2 (2015), repetitive FM radio programming would influence teenage audience such that they tend to connect with opinions aired on radio. It appeared that teenagers who responded to FM radio prompting to call and offer opinions believed what was aired in the program. This reinforces the view that teenagers have confidence in broadcasts they tune to, and can easily get influenced by the same. Underscoring the vitality of parents guiding teenagers, Holmes (1995, p. 98) states:

Families, parents, schools, and peers should be working to help teenagers become more autonomous. This whole process, this movement to autonomy, has been going on since birth, but it goes into “overdrive” in the teen years, the second decade of life, as the adolescent comes closer and closer to adulthood. Those things we do that do not promote autonomy in our teenagers work against the level of mastery necessary to move into adulthood.

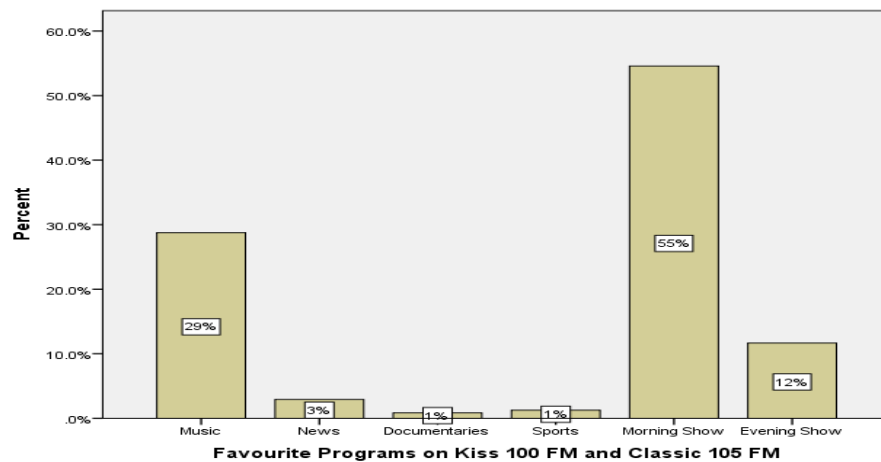
Consequently, future development of teenagers as responsible members of the society is a corporate responsibility of various people. These individuals play their roles with a common objective of nurturing the teenager. Christianity often presents the family as the model church. Thus, it is expected that in the family, the main values of Christianity will be epitomized. This is fortified through constant practice and sharing of Christian values at the family level.

Berchie, Bediako and Asafo (2016, p. 5) observe, “The parent-child bond may be strengthened or weakened by various factors, but the moral training of children, which was traditionally the responsibility of parents and close relatives, is shifted to a greater extent onto other institutions including schools, churches and social clubs”. Thus, parents ought to help teenagers live the faith they profess.

4.2.2.2 Parenting amidst FM Morning Programs in Urban Setup

As teenagers grow up, they naturally desire to understand themselves and get answers to pertinent questions on life matters. Such curiosity is quenched by convincing attention to critical issues that teenagers want addressed. With the absence of the extended family as well as other significant people in the urban set up, radio programs tend to fill the apparent lacuna. Media outlets happen to be a major source of information (Mbiti, 1969, p. 218). This fact has been seized by both Classic 105 FM and Kiss 100FM which have tailored programs attractive to the teenagers.

As MCK (2014, p. 17) indicated, “Sex sells. The prioritization of sex in radio talk shows clearly attest to this fact.” The most popular of these morning programs were Kiss 100FM’s TMK and Classic 105 FM’s BS which runs from 6:00 am-10:00 am with 55% of the polled teenagers reporting tuning into the programs, as illustrated in Graph 12.



Graph 12: Favourite Programs

As shown in Graph 12, the morning show programs on Kiss 100FM and Classic 105 FM are popular. This poses a challenge to parents since it is during these programs that some topics that are discussed cause concern to parents. Such is because presenters in these programs, unlike parents, are candid and open on what teenagers are experiencing. However, openness on such delicate and critical issues must be in the context of appreciating value systems. In another incident, a morning program challenged parents to provide their teenage children with contraceptives (Clip #7, 2015).

These programs are scheduled when teenagers are mainly on the way to school. To attract a faithful audience, these programs invest in topics that arrest the interest of teenagers. Such topics usually touch on catchy topics such as sexuality and marital fidelity, a “sacred” value in traditional Africa, which is handled as an adult topic. Respondents in FGD (# 3) indicated that morning programs were helpful to them as they gave advice their parents were unwilling to handle. In the African setting, such topics would be handled carefully and confidentially by respected members of the community such as elder relatives especially grandparents, uncles, aunts and mentors in initiation ceremonies (Magesa, 2002, p. 94). Berchie, Bediako and Asafo, (2016, p. 3) observe that:

As the world becomes increasingly urbanized, societies tend to become more and more diverse culturally, politically, religiously and economically, and pluralism is becoming the order of the day in all these spheres. Social institutions are particularly impacted, creating situations and conditions that have far reaching consequences for all who live and work in a city.

The urban setting poses challenges for parents who wish to strictly enforce obedience. Shorter (1998: 34) observed that it was difficult to instill traditional values in the urban setting since, “Towns are traditionally multicultural. In town, traditional cultures are modified by mutual contact and the demands of modernization.” This means that parents are confronted with the challenge of parenting teenagers in a rapidly changing environment since towns also serve as the gateways of new ideas (Shorter, 1998, p. 34). Most of these new ideas are mediated by FM radio which has become a constant companion for many people.

As Hekima College GEC (2003, p. 76) observed, media content need to be based on ethics. This would ensure that what radio presents, is aimed at adding value to the human community who they target. Radio programs have the capacity to reach out to people and make positive contribution. A radio program can galvanize an audience towards attainment of a common goal for the good of the community. Such is done through the mobilization power that radio has. This, however, seems not to be the case with FM radio morning programs, whose programs appear inclined primarily to entertain (Louie , Cromer and Berry, 2018).

The apparent disintegration of the traditional nuclear and extended family particularly the aforementioned initial educators (grandparents, uncles, aunts and mentors in rites of passage) has created a gaping lacuna which the FM stations seek to fill. Traditional African educators were audited: were to demonstrate moral integrity before being entrusted with the said responsibilities. In an episode on BS for example, presenters casually discussed infidelity in marriage as permissible for financial gain (Clip #6, 2015).

4.2.2.3 Youth Ministry as Parental Guidance in Churches

All the churches captured in the study sample had embarked on teen mentoring as a form of guidance for the teenage Christians. Hence, it appears that there already was a feeling among church leaders that teenagers ought to be approached in a different way from the rest of the congregation. A youth pastor (OI #12, 2015) noted

that PCEA, Ruai had to initiate teenage service after realizing the challenge parents were encountering in trying to guide their teenagers.

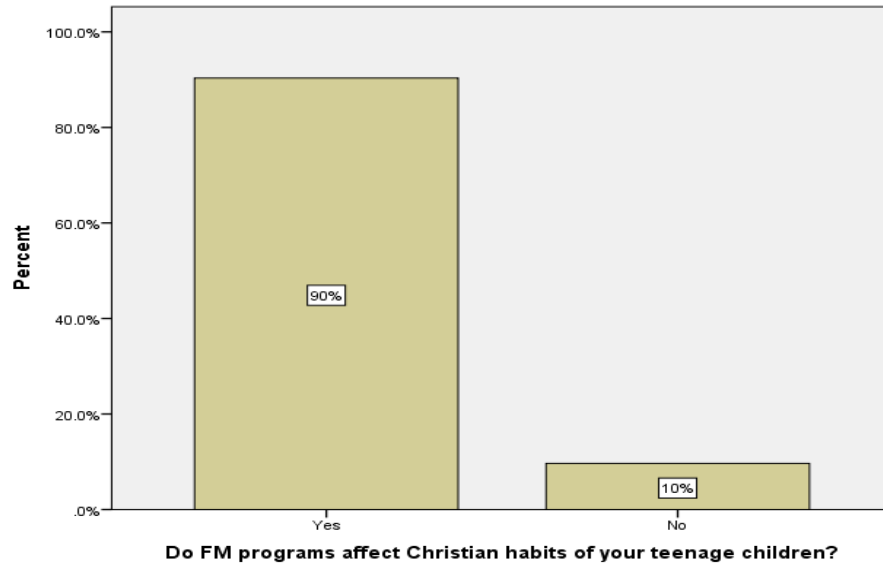
Church leaders noted a reluctance by teenagers to congregate with their parents. This was echoed by another youth pastor (OI #33, 2015) of the Holy Family Basilica who intimated that parents found it difficult handling their teenage children. A youth pastor (OI #35, 2015) from CITAM Karen explained that the church had to bring together mentors for teenagers after realizing that parents were too busy to have quality time with their teenage children, especially during school holidays. Thus, a timetable had to be drawn up so as to keep teenagers fully occupied when they were not in school. This, however, leaves the role of the parent largely unattended. It appears that parents have very little time with their teenage children since most of them remain away from home either attending school or in the church camps organized over the holidays.

In this line, the direct link between parents and their teenagers tends to remain wanting. A respondent (OI # 34, 2015) explained that she involved her church leadership in mediating with her teenage children. She said, “Whenever I face difficulties with my teenage children, I invite my pastor who helps convince them on what I want to be done.” While this seemed laudable, it suggested that she, like many others in her ilk, had lost direct authority and control over their teenage children. Nevertheless, we note that this role was traditionally played by uncles and aunts as

well as other significant members of the extended family. With the absence of these people in the urban setup, church leaders appeared to step in and assist parents. However, church leaders were not the only informants in teenagers' lives; FM radio presenters also played a role. Today, the school teacher, church pastor, artists and radio presenters seem to be assuming the role abdicated by parents.

Parent respondents indicated that morning programs on Classic 105 and Kiss 100 FM had negatively affected their children to an extent that their religious conduct was immensely influenced by these programs. A respondent (OI # 14, 2015) observed, "My teenage children do not attend family morning prayer sessions until the morning FM morning shows are over." Other parents indicated that their children seemed uninterested in church hymns. They showed preference for secular music common in FM radio stations. Such music formed the morning of choice even during church teen worship, as observed at a youth service in CITAM Karen. In this case, teenagers preferred showing off their talents during the worship service by dancing to secular music. Teenagers explained that they had to move with the current times of cool music (OI # 8, 2015).

Graph 13 below shows that 90 % of parents lamented that their teenage children had showed strong mannerisms that could be attributed to the programs they tuned to. These included references to presenters from FM stations as authorities on proper conduct.



Graph 13: Influence of Programs

They were of the opinion that something needed to be done to arrest the situation, but they were not sure on the correct remedy to be employed. This reinforced the view that FM morning programs had adversely impacted on teenage Christians. Consequently, secular lifestyle such as dancehall music and dance seemed to permeate in the lives of teenagers, to an extent of being experienced in worship.

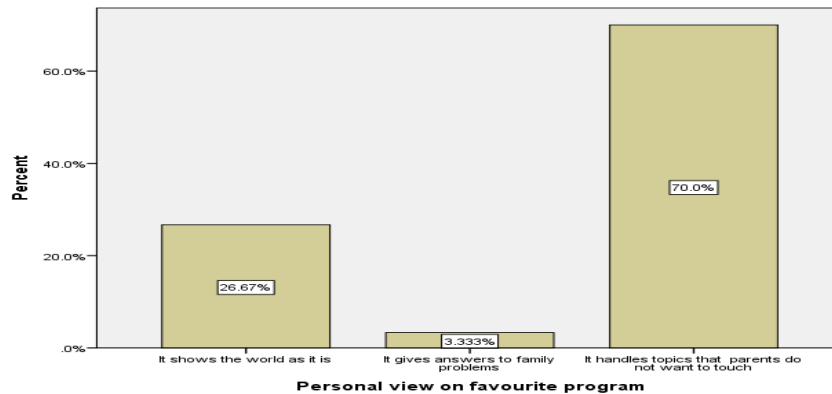
4.2.2.4 FM Morning Programs' Influence on Parenting Methods

Since teenagers in adolescence and early adulthood are looking for answers, perhaps these two stations have embarked on an apparent bid to fill the gap. This is achieved through choosing sensitive topics that parents would in normal circumstances shy away from. Such topics would include dating, faithfulness in relationships and challenges of family life. While parents wait for the “right time” to engage their teenage children on these matters, morning programs, with ease and explicit language,

were handling the same topics casually and even comically (Clip #8, 2015). In the clip referred to, presenters appeared to praise a promiscuous man. When this happens on radio, it might encourage teenagers to do likewise.

Hornsby-Smith (2006, p. 148) says, “In the modern world, good sexual relationships between partners have become more important than legal or contractual obligations. Not surprising, therefore, levels of divorce and cohabitation have increased dramatically.” This is a cause of concern in Catholic, Pentecostal as well as protestant theologies that emphasis sexual purity as a virtue. In our survey, we sought to find out what attracted teenagers to morning programs on Classic 105 FM and Kiss 100FM. As noted in Graph 14 below, majority (70%) indicated that they tuned into the said programs because they handled important topics that their parents were hesitant to dwell on.

This meant that these teenagers were not interested in waiting for what their parents perceived as the “right time” to engage in family life debate. Instead, they were seeking answers while their curiosity lasted. In the same breath, 26.67% of teenage respondents felt that FM morning programs were factual and showed the true face of life. It is sad that most parents are not able to relevantly respond to the core educative needs of their teenage children at the “right time.”



Graph 14: Views on FM Programs

Hekima College GEC (2003, p. 78) lamented, “It is evident that the films shown to the youth, which are full of violence, sexual, conflict, fictitious characters and other undesirable episodes give human values only secondary significance.” Though this observation was made in a study on films, its parallels in FM radio morning programs emerge. Classic 105FM and Kiss 100FM gained a faithful audience of teenagers who were at a tender age (MCK, 2014, p. 17).

4.2.2.5 FM Morning Programs and Parental Guidance

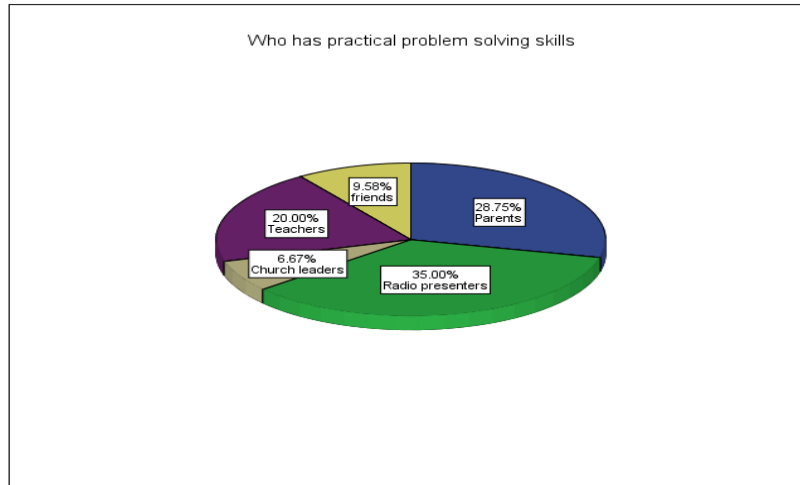
Classic 105 and Kiss 100 FM morning programs depicted parents in negative light. They gave the impression that parents could not be trusted by their teenage children irrespective of the image they portrayed at home. Call-in programs that showed infidelity in marriage carried the theme that parents were not as pure as they wanted their teenage children to imagine. This suggested that parents lived double lives, thus losing the moral authority to guide their teenage children’s ethical behavior. A young female respondent remarked, “I am not willing to discuss personal matters with my parents. They also have their secrets that they hide from us. I have heard on radio of parents with secret love lives” (OI # 18, 2015). She was referring to one of

many episodes that dwelt on unfaithful parents (Clip # 9, 2015). Nevertheless, the respondent's assertion reinforced the view that radio programs had the potential to influence the worldview of their audience.

4.2.2.6 FM Morning Programs' Influence on Choices Made by Young Christians

Naturally, people prefer to follow tested methods of solving problems in order to reduce the margin of error. In this study, we probed into the views of teenagers on who they thought would offer credible problem solving lessons. From Graph 15 below, it is evident that majority (35%) suggested that radio presenters would be the best candidates in this.

A further 28.75% felt that parents offered the most practical problem solving methods. Such a case is quite significant and alarming in that radio presenters are ranked higher than other communal professional and opinion leaders such as teachers (20%) and church leaders (6.7%). It points to the fact that parents, religious leaders and teachers were losing their influence on the lives of teenagers. This is linked to the onset of FM radio morning programs that elevate radio presenters to vital positions in the lives of teenagers.



Graph 15: Who is skilled in solving problems?

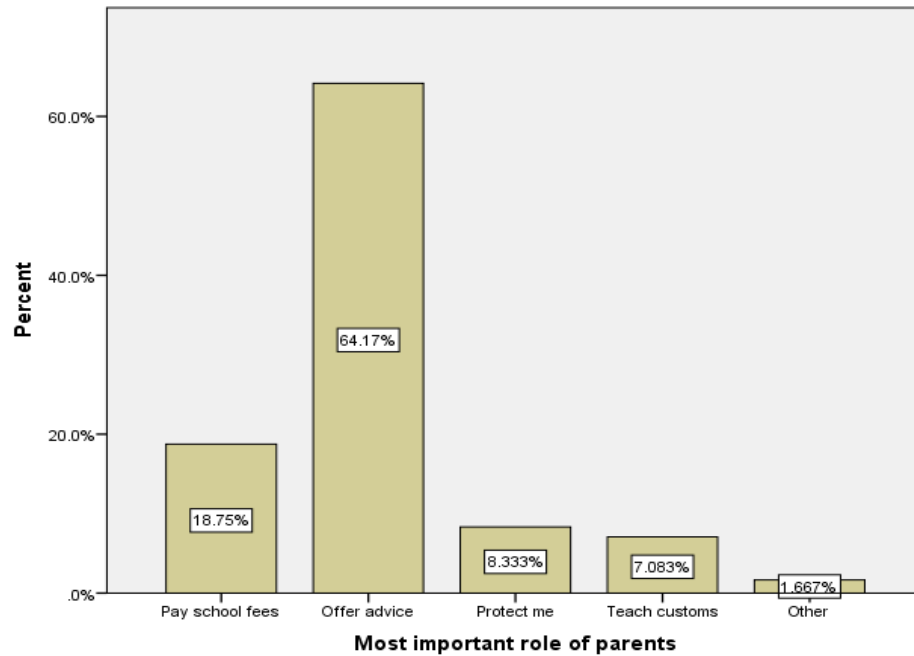
Consequently, popularity gives radio presenters an advantage whereby they could discuss matters that were otherwise not in their jurisdiction. In a media content monitoring exercise, MCK (2014, p. 17) observed, "... discussions focused mainly on parenting and how churches handle teenage issues." Such debates, presented parents and religious leaders as insensitive to the needs of the teenagers.

Traudt (2005, p. 178) observed that Cultivation Theory presents the media as cultural ambassadors among its heaviest consumers. In this sense, it appears that FM morning programs have introduced a new outlook that elevates radio presenters as role models for teenagers. Such a case would provide an opportunity to positively engage teenagers on Christian values through radio presenters. On the other hand, it would be a source of concern if radio presenters presented socially unacceptable trends such as promiscuity through their programs.

4.2.2.7 FM Morning Programs influence on the Concept of Parental Guidance

The greatest asset that parents possess as a tool to guide their teenagers is perhaps their own experience. Thus, couples who have been married for many years would cite their long experience in marriage as a success story. Instead of embracing this as a value, Classic 105 FM morning show would depict this as unreal. Several episodes were aired to show that there was no stability in marriage, and instead, partners were usually unfaithful to one another (Clip #10, 2015). Such a proposition was drawn from Soap Operas on TV stations that glorify promiscuity (Clip #8, 2015) as a show of innovation, excitement, power and success (Clip #12, 2015). Such ideas clearly run against the African traditional view of parental guidance where parents would emphasize on puritanism.

Since these views conflict with the ideas of the parents, teenagers resist the guidance role of their parents and prefer them to play more peripheral roles while showing that following parental advice is backward (Clip #13, 2015). Graph 16 below depicts a case where majority (64.2%) of teenagers preferred parents to offer advice and give room for the teenagers to make personal decisions. From the FGDs⁷ carried out, respondents emphasized that they valued advice of parents but took exception with any parental control.



Graph 16: Parental roles

4.2.3 FM Morning Programs Influence on Morality of Teenage Christians

Shorter (1998, p. 37) states that, “The Church in Africa has had an anti-urban bias. It started in the rural areas before many towns were founded. Towns were seen as, ‘alien’ places identified with non-Christian and hostile administrators.” This perhaps explains why Christian institutions in the urban setting continue to grapple with teething challenges. The current study identified several pertinent Christian religious aspects and explored existent perceptions among teenagers on the same. The next discussion reviews these perceptions.

4.2.3.1 Radio programs influence on perception of what is right or wrong

Silverstone (2007, p. 7), fronts the idea that media can determine what its audience perceive to be right or wrong. He reckons, “... the media provide, with

greater or less degrees of consistency, the frameworks (or frame worlds) for the appearance of the other ... and at the same time invite ... a moral response from us, the audience...” This portrays the media as usurping a religious role of setting benchmarks for ethics in the society. As a result, media would determine what their audience term as moral or immoral. Shorter and Njiru (2001, p. 73) recognize this tendency as an attempt to destroy societal moral fabric.

The current study observed that teenagers who were faithful listeners of morning programs on Classic 105FM and Kiss 100 FM reported ignorance on acceptable Christian morality such as truthfulness and sexual purity. In fact, they showed lack of awareness and interest in the subject. A respondent (OI # 17, 2015) reported, “We are free to make decisions as adults. If I am happy with what I choose to do, no one should judge me.” Such an attitude is attributed to the light manner in which morality was presented in FM radio morning programs. This militated against the communal nature of life as advocated by Mbiti (1969).

In a way, such teenagers appear oblivious to the fact that their decisions directly affected people around them to a very large extent. A parent (OI #35, 2015), hinted at this lamenting, “I am not able to stop my daughter going out at night with her friends, but I keep wondering whether or not she is safe. I cannot be at peace until I see her back safely. It is sad that she does not know the pain I go through.” A situation like this points at the challenges of parenting in moments of transition. A parent finds

himself/herself in a dilemma on whether to stamp one's authority and risk tension at home, or ignore the matter and suffer in silent submission.

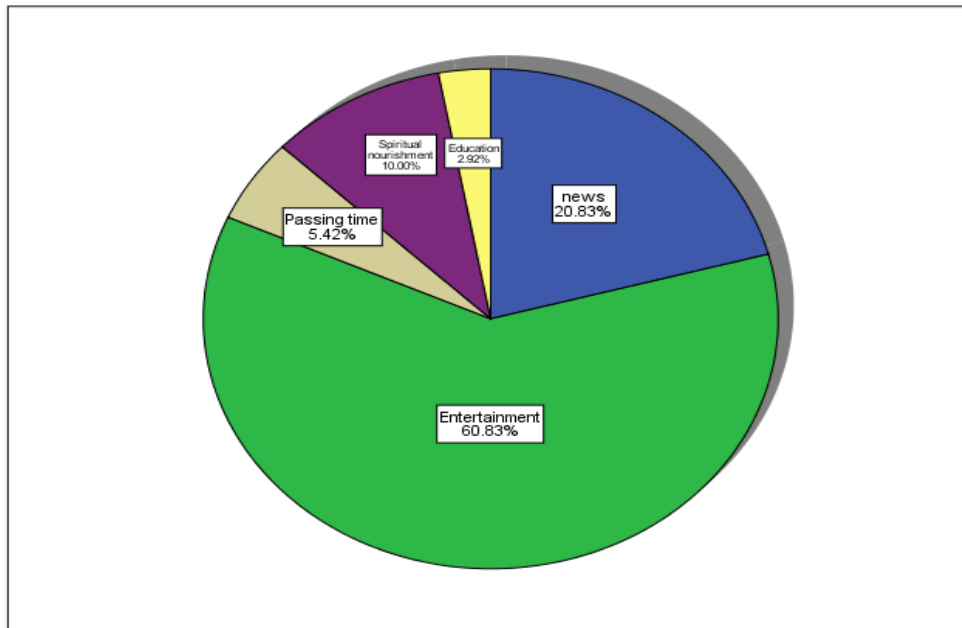
According to Mbiti (1969, p. 213), "There are customs, laws regulations and taboos that govern conduct in society. Any breach of the right conduct amounts to moral evil." Therefore, each person is expected to be of good character, knowing that one's conduct has a direct bearing on the harmony and wellbeing of the entire community. Consequently, each person had a corporate duty to ensure that the community was not sinned against through bad deeds. This concept is completely ignored in morning programs aired by both Classic 105 FM and Kiss 100 FM where emphasis is laid on individual contentment above corporate duty.

In order for society to maintain harmony, parents have a duty to bring up their teenagers as upright members of the society (Kisembo, Magesa and Shorter, 1998, p. 153). These teenagers would in turn transmit positive values to the next generation. In the research findings, the aspect of propagating positive values for posterity was threatened due to FM programs. Teenagers did not feel obliged to ensure that once they became parents, their own children would guard and respect Christian values. Instead, majority of respondents from FGDs' felt that morning programs offered useful advice on parenting. They felt that it was right for the programs to debate programs on parenting as debate that followed would give useful ways to avoid parenting problems. In a sense, this is an indictment on parents showing that teenagers did not appreciate parenting as currently constituted.

4.2.3.2 Needs served by Kiss 100 FM and Classic 105 FM Morning Programs

Majority of the respondents (60.8%) in this study had used FM radio programs for morning purpose. They felt that these programs were part of their daily routine and formed an important component of how they programmed their daily activities.

As shown in Graph 17, Kiss 100 FM and Classic 105 FM morning programs identified a niche that works rather well for them. Riding on the popularity of morning, they packaged their programs with content meant to capture and retain a faithful audience. It should concern parents and religious leaders that only 10% indicated that they used radio programs for spiritual nourishment as shown in Graph 17.

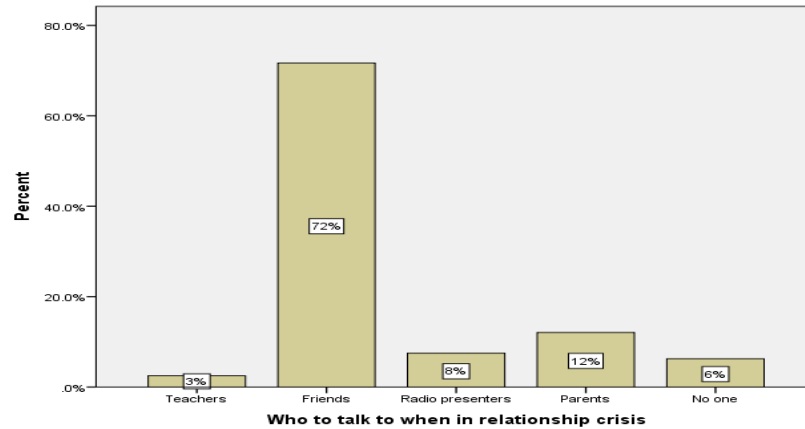


Graph 17: Use of morning programs

As a matter of fact, there was no content on Kiss 100 FM and Classic 105 FM that was meant to offer spiritual fulfillment of the listeners. Nevertheless, there were other FM radio stations such as Radio Waumini FM, Hope FM, Iqra FM and Radio Maria, among many others, with religious programs run by churches and faith based groups. However, due to secularization of society and availability of multiple sources of information, such stations recorded low ratings (Synovate, 2014). Shorter and Onyancha (1997) had raised concern on the fast encroachment of secularization in Africa. Kenya in general and Nairobi in particular is witness to this secularization especially through FM radio stations. Consequently, Classic 105 FM and Kiss 100 FM form part of a wider picture of new societal trends. In a way, both stations appear to represent what the wider audience embrace as “modern” and secularist lifestyle.

McQuail (2000, p. 110) observes that media, “is responsible for a major cultivating and acculturating process according to which people are exposed systematically to a selective view of society on almost every aspect of life, a view that tends to shape their beliefs and values accordingly.” Consequently, media in general and radio in particular, acts as a window through which its audience view the world. Radio morning programs, therefore, would have an influence on the views that their audience holds. Such views might include religious beliefs and convictions, which would be viewed through the “lens” of radio.

4.2.3.3 Ways of Handling Relationship Challenges



Graph 18: Confidant during relationship crisis

With African traditional thinking in mind, this study sought to establish how teenagers handled relationship challenges they encountered with members of the opposite sex. Majority (72%) indicated that they consulted their friends for advice on what to do as shown in Graph 18 above.

This high dependence on peers could be attributed to the fact that both Kiss 100 FM and Classic 105 FM have morning programs addressing relationship issues where they encourage teenagers to call and share their problems. They would then tune in to get advice on air from their friends (Clip #14, 2015). It is important to note that these programs did not encourage parents or other knowledgeable people to participate in the deliberations. Radio mediated counseling would be a welcome move if the callers were trained peer counselors. In FGD #1 (2018), respondents suggested that there should be trained radio counsellors in order to make morning programs issue-based. In the meantime, comments made during morning programs seemed to indicate

otherwise. This definitely created an effect of encouraging teenagers to turn to one another for advice, even when the advice sought promoted violence against parents (Clip #15, 2015).

High dependency on friends when it comes to sensitive matters on relationships was also attributed to unavailability of parents, owing to their busy schedules. Ratcliff (1995, p. 63) warns that teenagers will turn to media outlets if their parents were not there at their time of need. He cautions, "Today the media, peers, and non-related adults exercise far more influence than ever before because parents simply are not present physically, or in any meaningful way with their children." This suggests that media fills the psycho-emotional and social void left by parents. Lando (2013, p. 33) cautions that some journalists admit that they ignore ethical practices in order to gain advantage in work. Thus, it would be unwise to leave teenagers consuming FM morning programs without guidance.

In the study, a respondent (OI # 12, 2015) noted, "I lead a very busy life in order to make ends meet. I do not mind my children listening to whichever radio they prefer as long as they give me peace of mind to work." This definitely holds true in many more cases where parents struggle to meet daily expenses and have little time for their teenage children. In the urban setting, parents usually do not have readily at hand other senior relatives such as grandparents and members of the extended family to mind their teenage children. Thus, such parents end up reluctantly surrendering their

teenage children to the waiting hands of house-helps and FM radio presenters, much to their detriment.

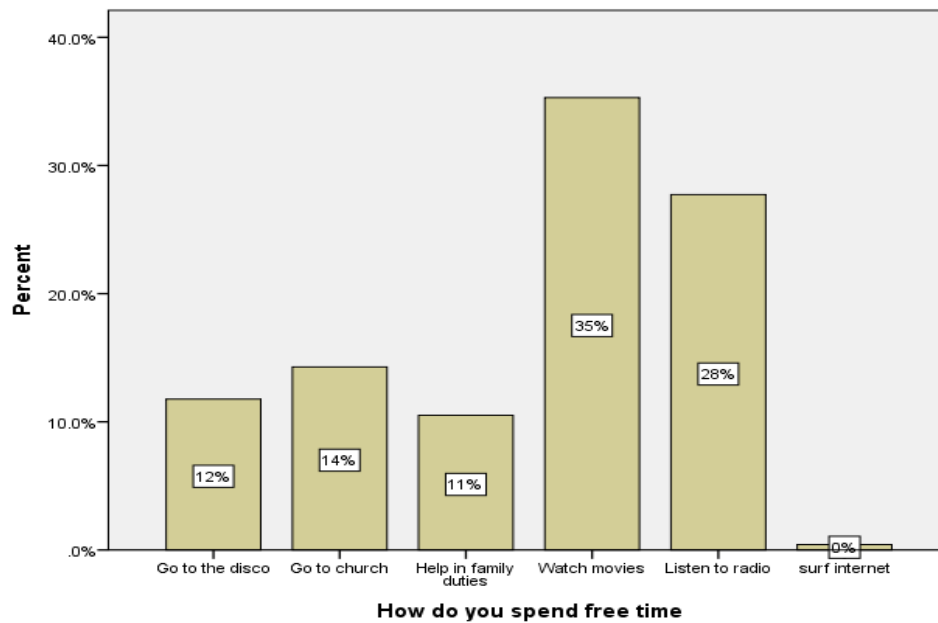
One of the key roles of parenting is helping teenagers address personal challenges such as stress that they may encounter. This helps parents to mold their children's behavior along the expectations of the society. In line with this understanding, this study, as seen in Graph 18, revealed that majority of the respondents confided in their friends when they were faced with personal problems. Parents felt the weight of this change. They concurred that their teenage children did not involve them in personal matters that required their advice.

A parent (OI # 14, 2015) complained that his college-going teenage children seemed to view him as, "a boring, outdated, analogous, nagging nuisance" whenever he attempted to discuss with them on how they ought to conduct themselves. Similar sentiments were expressed by another parent (OI # 20, 2015) who voiced her concern, "My son is better educated than me and he feels that there is nothing meaningful I can tell him about choices in life". The parent was feeling irrelevant in the life of her own child, a feeling shared by some other parents. These parents attributed this to the fact that their children felt independent and more sophisticated than the parents themselves. Indeed, this was highlighted in their favorite FM radio morning programs (FGD #2, 2018). This was likely to obtain, more so, in a trend where teenagers were more "digitally" inclined unlike their "analogue" parents. This intimidated some parents,

preventing them from making an intervention as they were not fully in touch with information available to their teenage children.

Kisembo, Magesa and Shorter (1998, pp. 146-147) underline that in African traditions, relationships with the opposite sex formed part of sex education. This, they add, was a topic covered during initiation rites.

4.2.3.4 Choice of Leisure Activities



Graph 19: Use of leisure time

Use of leisure time is usually indicative of personal interests. This study sought to explore how teenagers spent their leisure time. Some respondents (35%) spent their leisure time watching movies. This was followed by 28% who spent leisure time listening to radio. It is proper to point out here that morning programs on Kiss 100 FM and Classic 105 FM also included a component that updated teenagers on the latest

movies that got released from the film industry. Kiss 100 FM, for example, ran a short trail update called “The Daily Dirt.” Such ought to expose bizarre happenings and scandals involving celebrities from the music and the movie industry.

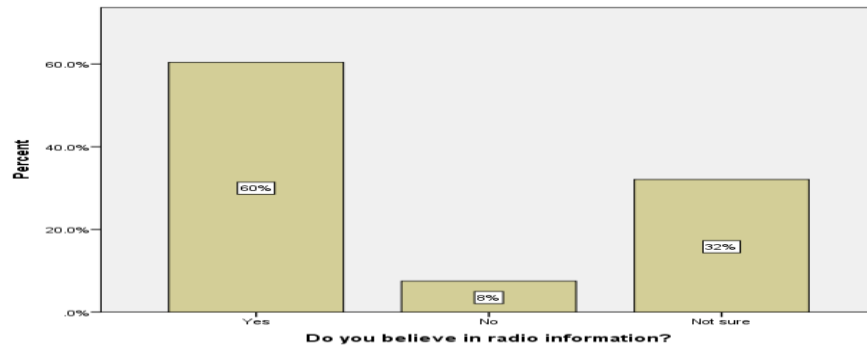
It was noted also that from the same sample, only 14% reported that they went to church while they were free. Thus, left to themselves, only 14% would end up being committed to church activities. In the same breath, 11% reported that they helped in family duties while free. Hence, it would mean that the rest of the teenagers were content with limiting themselves to do only what they could not avoid at the family level.

Graph 19 illustrates that teenagers had a wide variety of options on how to spend their leisure. Intently, they opted for activities that had minimal parental involvement. Such a trend raises concern as it points at an apparent wedge between teenagers and their parents. Granted that a generation gap between parents and teenagers has been there from time immemorial, societies, including African traditional societies attempted to bridge this gap by promoting controlled interaction between the two groups.

In the FGDs, teenagers conceded that they did not consider participating in church activities as a possible way of spending leisure time. Respondents remarked that leisure time ought to be spent having fun and generally relaxing. According to them, leisure time was better spent with their peers and not with parents. From time

immemorial, bonding among youth as peers is common. In this way, they are able to affect each other more profoundly.

4.2.3.5 Do Teenagers Trust Information on Kiss 100 and Classic 105 FM?



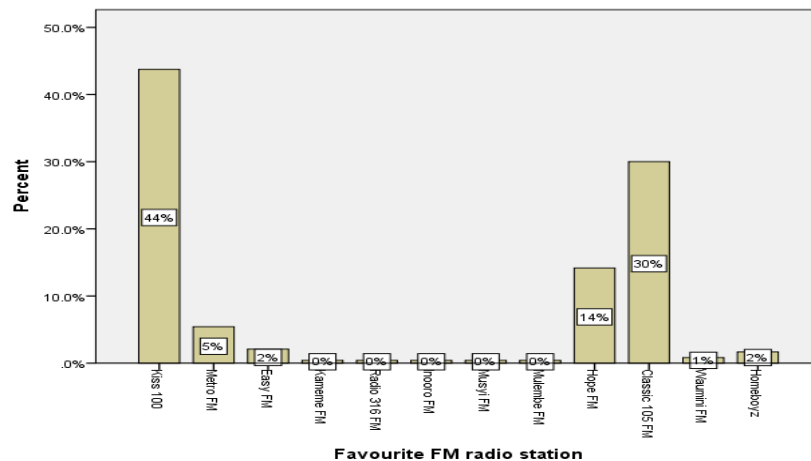
Graph 20: Reliability of information on morning programs

In this study, 60% pointed out that they believed information delivered during Kiss 100 FM as well as Classic 105 FM morning programs was factual. As shown in Graph 20, there was a significant 32% of respondents who were not sure about the truth of radio morning content. Such uncertainty could be attributed to the way in which programs were packaged to attract teenagers. Many of the respondents added that they saw a clear connection with their own lives and wondered how such information that appeared so real could be fictional. One respondent added, “All information on radio is true, otherwise the station would not be allowed to operate if it is lying to people” (OI # 33, 2015). This displayed a measure of ignorance on how radio works, since ethics, though a condition for media houses, is difficult to enforce.

Lando (2013, p. 35) indicates, “... media practitioners engage in unethical practices to meet the objectives set for them by their employers.” This compromises

reliability of content that is aired hence creating a possibility of misleading an unsuspecting, deeply trusting, audience. Therefore, it is important to understand that media is a business, and FM radio stations are business enterprises meant to provide returns to investors at all costs. Failure to meet this goal would lead to closure of the station.

4.2.3.6 Favourite Radio Stations



Graph 21: Preferred FM radio station

MCK (2014, p. 10) opined, “Talk show programs have come a long way in Kenya’s radio history. They are now more audience - oriented, more participatory and more entertaining compared to what was on offer two decades ago.” This study found out that a majority (44%) of respondents, preferred Kiss 100 FM as shown in Graph 21. When combined with Classic 105 FM which had 30% preference, we note that the two stations reached an unassailable 74% of the audience. Church based stations such as Hope FM (18%), and Radio Waumini FM (1%) could only manage a combined total of 19%. These findings mirror the trend reported in Synovate (2014) survey.

These results underscore that majority of the population opted for secular radio stations as opposed to church owned, faith based radio stations. It is important to note that Hope FM, Radio Waumini FM, Radio 316 FM and Truth FM are Christian based radio stations operating in Nairobi. It is critical to note that Hope FM is the highest ranking Christian radio station as it has invested in tailoring its programs in a language that teenagers can identify with. Though its rating is still far below that of Classic 105 FM and Kiss 100 FM, its success may hold a key on how to capture teenage audience.

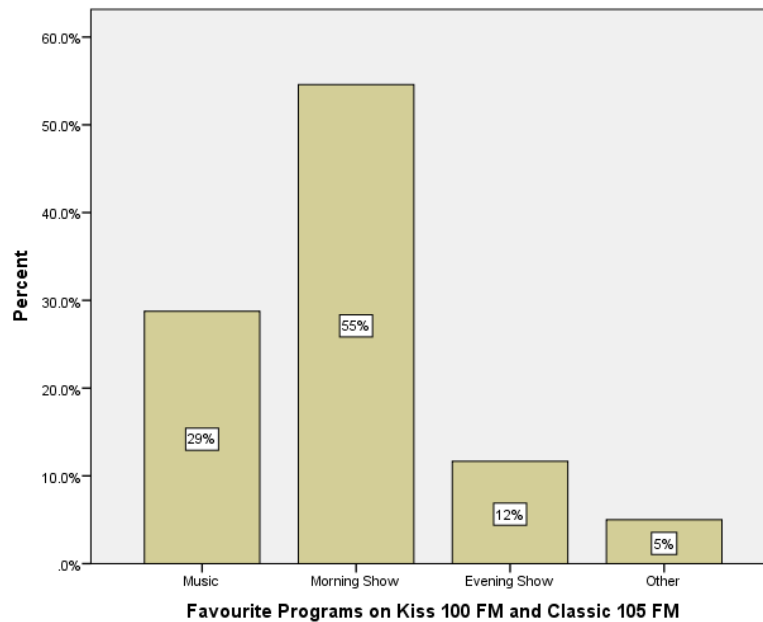
Most of the teenage respondents reported that they felt at home consuming programs on Classic 105 FM and Kiss 100 FM. This was attributed to the relative ease with which the stations presented their programs. MCK (2014, p. 36) indicated, “Relationships, lifestyle and morning seem to be the most interesting topics/themes for Classic 105 FM.” In this, the FM stations appear to steer clear of religious programs that are of little interest to their audience. Thus, teenagers got attracted to morning programs due to their style and branding. Listeners also felt valued and included during call-in shows. The fact that these stations had young presenters gave them an edge over their competitors (FGD # 2, 2018).

4.2.3.6 Favorite Programs on Kiss 100 and Classic 105 FM

In order to handle competition for listeners, many FM radio stations adopted talk-show format of programming. Vivian (2009, p. 190) noted, “Call-in formats were greeted enthusiastically at first because of their potential as forums for discussion of the great public issues.” While these programs are popular, and therefore financially

sustainable, they can have negative effects on the society arising from professional incompetence of their hosts. Guilamo-Ramos, Jaccard and Dittus (2010, p. 125) state that teenagers are vulnerable and require careful handling. Therefore, it is of critical importance to know what teenagers feel attracted to. As noted earlier, what raises eyebrows is the professional incompetence of these presenters in heavy matters that they handle casually and with ease.

In our study, majority (55%) of the respondents, remarked that they were inclined to the Morning Show programs on Kiss 100 FM and Classic 105 FM (see Graph 22). This underlines the interest that these stations have cultivated in their audience.



Graph 22: Favourite Programs on Kiss 100 FM and Classic 105 FM

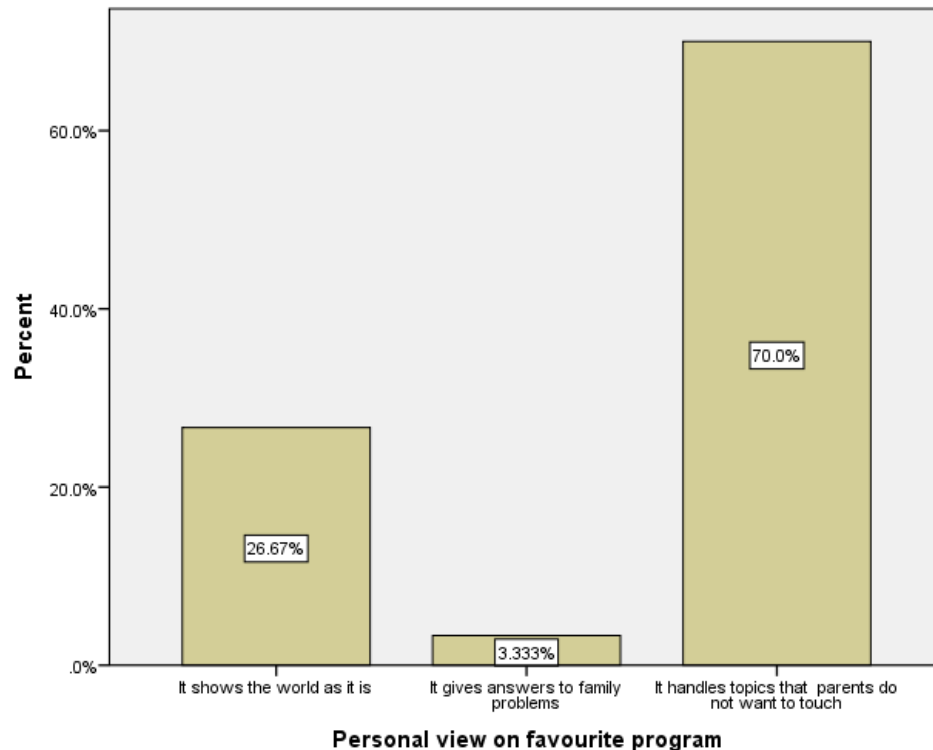
Results presented in Graph 22 indicated that indeed most of the teenagers captured in the study sample preferred tuning in to the Morning Show on Kiss 100 FM and Classic 105 FM. Naturally, teenagers and their parents as well as other senior members of the community maintain a healthy, culturally sanctioned distance between them. However, this does not preclude interaction driven by consultation on matters of parental guidance. Thus, such link ought to be maintained and promoted. On one hand, a healthy distance is good for meaningful respect that can commend parents as role models in the eyes of the teenagers. This would place parents at the level of authoritative (not authoritarian) figures to teenagers. On the other hand, mutual relationship is good for parents and teenagers for the latter would view their parents as mentors and companions, especially as they navigate through the turbulent crises of their lives.

4.2.3.7 Respondents Opinions on their Favourite Stations and Programs

In the present study, we noted that majority of respondents totaling 70% tuned into their favourite programs because the programs addressed topics that their parents were reluctant or ill-prepared to handle (Clip #16, 2015). These were mainly topics touching on sexuality and relationship issues.

Besides, 27% reported that the programs they preferred were a true reflection of how the world was. This meant that teenagers were actively looking for answers to various teething problems in their lives. Unfortunately, these young adults were not able to readily get the said answers from their parents, and other people in the family

network. Therefore, they had to look for alternative guidance in form of FM radio morning programs. The tendency of the FM radio morning programs to provide “one stop shops” for problems affecting teenagers, therefore, served as an incentive to stay tuned. Thus, the stations would appear as both a window to the world and an encyclopedia of answers. Graph 23 illustrates these results.



Graph 23: Opinions on Favourite FM Programs

Porter (2012, p. 73) supports the basic concept of Cultivation Theory that media can create a sense of common worldview on matters affecting the society. Results presented above show a striking resemblance to this as respondents seem to hold the view that FM morning on Classic 105 FM and Kiss 100 FM had the ability to equip them with skills necessary to face life’s challenges. Though Christian FM

stations such as Hope FM and Waumini FM are not the most preferred, there is a likelihood of improving on audience rating through teenage-friendly programming.

Summary

Results analyzed in this chapter indicate that parents were overwhelmed by content in Classic 105 FM and Kiss 100 FM morning programs. These programs seemed to challenge authority associated with parenting in African Christian communities. This was mainly felt in that while traditional African setting ensured that teenagers grew up and interacted with their parents, uncles, aunts, grandparents and other significant people on a regular basis, those in Nairobi appeared different. With the absence of effective extended family structures today, they were inclined to FM radio morning programs in order to get lessons on key matters of their lives.

As evidenced by sampled audio clips from both CBS and TMK shows, FM radio morning programs while providing a platform for debate, presented parents and parenting in negative light. They questioned authority of parents and elder members of the society while “exposing” scandals linked with parent-figures. This raised suspicion on the parents as moral authorities thus eroding parental vantage points. While doing this, culturally sensitive topics dealing with sexuality and married life were presented casually on their airwaves, thus undermining their sanctity and importance. This saw a shift of emphasis from communal morality to individual choice. In a sense, teenagers were encouraged to take whichever decisions that were

personally gratifying. They needed not be concerned about what the rest of the community thought. This self centred-ness is alien to African traditional values.

With parents and key society figures so disarmed, these programs introduced the theme that it would be easier to consult one's peers while addressing life issues. This theme was picked rather well by teenagers effectively replacing parent-figures with their friends as moral as well as social guides.

Cultivation Theory, though useful in this study does not capture the entire reality of the modern teenager in the study area. While it is feasible that continuous exposure to particular themes may lead to predictable outcome in terms of behavior on teenagers, this study observes tailored to teenagers' needs, Christian programs can go a long way in capturing and maintaining an active audience who can be positively influenced through radio programing.

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter presents a summary of findings of the entire research work. It proceeds to make conclusions and recommendations proposed by the researcher.

5.1 Summary of Main Research Findings

The first research objective sought to examine the role of Biblical Christian values on parental guidance. Research results indicate that majority of teenagers did not involve their own parents on a moral platform. As such, parents were they left their parents out of their decision-making processes. These include matters of relationships, especially but exclusively, with peers of the opposite sex. Input from their parents on such matters would, in our view, greatly benefit the teenagers.

Christianity anchors parental guidance on the Bible. The Bible condemns anyone who disobeys parents. It recognizes that parents have a role to play in guiding their children. Various Biblical texts as well as theological writings emphasize on the need to respect parents and elders for personal, material and spiritual well-being.

Various literature exhibited emphasis of parental guidance among Christians. Parental guidance for Christians was rooted in the Bible. The study concluded that parents in Nairobi faced myriad of challenges in caring for their teenage offspring.

The second research objective explored effects of FM radio morning programs on African Christian parental guidance in selected churches in Nairobi. As observed earlier in the study, radio morning programs had a damaging impact on the society but remained popular among teenagers. The study concluded that some teenagers distrusted their parents based on the content they received from radio morning programs. Largely, such programs cast parents in negative light. This was traced to negative remarks made by respondents about parents. These included underlining that parents were entrenched in extra-marital affairs hence lacked moral authority to speak to teenagers. Some call-in programs were found to contain material that ultimately specifically aimed at discrediting parents. This was by asking teenagers instead to discuss matters on parenting with the program leaders (Clip #2, 2015).

Consequently, parents appeared intimidated by techno-savvy teenagers to an extent of abdicating their duties of guiding them. Therefore, there was little parent-teenage interaction with regard to parental guidance. Our analysis concluded that teenagers had other alternatives to turn to in the absence of their parents. These alternative guides included their peers and even FM radio station presenters.

The third research objective sought to find out if the content of FM radio morning programs determined moral choices of teenagers in selected churches in Nairobi County. This was necessary given that the study was carried out among church members. Programs such as Moral Dilemma assumed the role of guidance on ethical matters. However, they were conducted by non-professionals hence the risk of

misleading listeners. In these programs, depiction of promiscuity as “normal” tended to lessen guilt feeling on teenagers centrally to the Christian concept of promiscuity as sinful. Also, lying to parents was presented as acceptable to avoid being judged. This ignored Christian teaching that lying is sinful. Honesty is a Christian virtue, put to question in such programs.

The current study revealed that morning programs on Kiss 100 FM and Classic 105 FM had a powerful following, with a majority (64%) of young respondents faithfully tuning into the morning programs. In their capacity, morning programs held in disrepute moral issues that Christian teaching emphasized. Consequently, majority of sampled teenagers intimated that right or wrong was relative, depending on individual choices, not church or communal teaching.

Kiss 100 FM and Classic 105 FM emphasized on the need for privacy and freedom in personal decisions. This was replicated in 32.5% of teenage respondents who indicated that as parents, they would leave their teenage children to freely learn from their peers instead of taking up parental responsibilities. Therefore, teenagers did not to appreciate parental roles.

5.1.1 Theoretical Framework

Cultivation Theory was critical in understanding how long term media exposure could significantly affect an audience. It was concluded that heavy consumers of FM radio content had similar outlook and views on some aspects of their lives. This included a felt need for peer counselling.

In the course of the study, Cultivation Theory was adapted to fit into the needs of creating faithful teenage audience. This was because media and religion are intertwined to the extent that changes in media affect religion. Religion has constantly used media outlets to promote evangelism. It is helpful in its view of subtly influencing an audience through sustained radio programming and campaign as experienced in different areas of study. This study has demonstrated the application of this theory in understanding Christian parental guidance in the context of FM radio morning programs.

The conceptual framework for the study looked at FM radio message as an independent variable. Teenagers' value formation, parental guidance and teenagers' moral choices were dependent variables. The study adopted an intervening variable whereby programming creates dialogue that leads to positive worldview through modelling on Cultivation Theory.

5.2 Conclusion

The current study concluded that media has a tendency of breaking down barriers of communication, thus enabling people to discuss what would otherwise have been avoided. Our study concluded that FM morning programs discussed topics in a way that waded into Christian religious beliefs. There was a tendency of demystifying premarital sex as well as promiscuity in a way that gave the impression that there was nothing wrong with such behavior. While Christian beliefs regard promiscuity as sinful, FM morning programs treated the same as acceptable aspect of relationship

among teenagers. Demystifying sex education is definitely positive, but only if it is within a value system. Media outlets tend to define moral boundaries of their audience. Thus, radio morning programs ought to handle the subject carefully.

The current study concluded that Kiss 100 FM and Classic 105 FM morning programs introduced an individual – centered dimension. This meant that each individual determined what was right or wrong. This lessened the guilt conscience of the teenagers on what Christianity regarded as immoral behavior; the programs implied that personal moral choices were independent of societal and Christian moral obligations. Therefore, FM programs encouraged disregard of morality as held in Christian teaching. Such a position is against Christian teaching and would be detrimental to Christian morals in the long run.

5.3 Recommendations

This study makes the following recommendations:

5.3.1 Recommendation to parents

- a. Parents should encourage teenagers to tune into Christian FM stations that have programs meant for teaching teenagers on Biblical values by emphasizing on their moral values.
- b. Parents ought to take interest in their teenage children's interests such as leisure, career, relationships, goals and aspirations. In particular, they should familiarize themselves with the radio content that their teenage children consume.

- c. Parents ought to initiate debate on media content with their teenage children. This would give their teenage children confidence in asking questions and seeking clarification on the content they receive from media outlets.
- d. Parents should emphasize to their teenage children that maintaining good moral standards is a vital obligation for every individual.

5.3.2 Recommendation to Churches

- a. Churches ought to train their pastors in media studies such as programming and media criticism. Consequently, media training ought to be an integral part of curriculum for student pastors.
- b. Church leaders ought to train teenage peer counsellors who would journey with their fellow teenagers in their journey of faith, from a more informed or professional standpoint.
- c. Church leaders ought to accommodate teenagers in debating adolescent related issues selected by teenagers and addressed by FM radio morning programs.
- d. Church based radio stations ought to host debates moderated by teen counsellors and focusing on Christian moral teaching in a way that attracts teenagers.
- e. Church authorities should organize quarterly parenting workshops that bring together teenagers and their parents sharing on Christian life while reviewing audio clips from radio programs.

- f. Churches should organize seminars where teenagers would be educated on vitality of respect and obedience to parents as a Christian virtue.
- g. Through existing church groups like Catholic Men Association, Catholic Women Association and Women Guild, churches ought to mentor young parents on parenting methods by holding quarterly seminars on the subject.

5.3.3 Recommendations for Policy and Practice

- a. Communication Authority of Kenya (CA) as the body responsible for media regulation in Kenya ought to ensure adherence of watershed schedule established in 2016 (<http://www.standardmedia.co.ke/article/2000187819/kenyan-broadcasters-have-till-june-to-comply-with-law-on-local-content-law>). This would regulate presence of adult topics in broadcasting content. This would ensure that there is a separation that considers removing potentially offensive content from being broadcast at a time when children were likely to be part of the audience.
- b. CA ought to make it a requirement that media houses hire broadcast personnel who are trained journalists accredited by MCK.
- c. The Ministry of Education, Science and Technology ought to introduce media studies at all levels of learning starting from primary schools. This would help learners grow with the knowledge on how media works, hence avert possible negative influence from media.

5.3.4 Recommendations to Educational Institutions

- a. Educational institutions ought to engage students in media debates between schools. Students would be helped to analyze media content from different media outlets.
- b. Educational institutions ought to organize media visits whereby students visit media houses and interact with journalists. This would enable them realize that journalists are ordinary people not to be taken as authorities on everything they say.

5.3.5 Suggestions for Further Study

- a. There should be further study on the influence of other media outlets such as internet, mobile phones, and social media on other aspects of the society such as language proficiency, dress code and hate speech. Such a study should cover the whole of Kenya.
- b. A study ought to be carried out to establish how media outlets such as social media and mobile phones would promote Christianity as well as culture as relevant aspects of integral human growth and development.

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APPENDICES

APPENDIX 1: QUESTIONNAIRE 1

KENYATTA UNIVERSITY

Questionnaire for interviewing adults

Dear Friend,

I thank you for accepting to take part in our research. I aim at finding out the influence that FM radio morning programs have had on Christian religious parental guidance among Christian parents living in Nairobi County.

This study is carried out purely for academic purposes. There is no right or wrong answer; your opinion is what matters, so your answers should come easily to mind in most cases. Everything you say is confidential. What you tell me will help successfully carry out this research. Thank you in advance.

1. Where do you live? (specify) _____
2. How old are your children? (years)

Below 12	13-19	20-25
Boys		
Girls		

3. Do your children listen to FM radio morning programs on Kiss 100 and Classic 105?

Yes	No

4. In your estimation, how many hours on average do your children spend listening to FM radio morning programs on Kiss 100 and Classic 105 on weekdays?

Hours	0-3	3-6	7-10

Other (specify) _____

5. How many hours on average do your children spend listening to FM radio morning programs on Kiss 100 and Classic 105 on weekends?

Hours	0-3	3-6	7-10

Other (specify) _____

6. Which three radio stations do your children like listening to most? (number 1,2,3 only as per preference)

Radio Station	Number as appropriate
Kiss	
Kameme	
Coro	
Inooro	
Ramogi	
Classic 105	
Easy	
Waumini	
Hope	
Biblia	
Musyi	
Mulembe	
Muga	
KBC English	
KBC Swahili	
Family	
Metro	
BBC	

Other _____

a. Which programs do they prefer? Please list 3

i. _____ ii. _____ iii. _____

b. Why do you think they prefer these programs?

7. a) Who do your children prefer listening to the radio with? (Number 1, 2, 3 in order of preference).

Family	Friends	Neighbours	Teachers	Religious leaders	Alone

Other (specify) _____

b) Explain why they prefer this

8. a) Do you listen to FM radio morning programs with your children?

Yes	No

b) Explain _____

9. a) Does listening to FM radio morning programs affect your children in any way?

Yes	No

b) Explain your answer above:

10. a) Do your children seek your guidance on faith matters?

Yes	No	Sometimes

b) Explain your answer

11. a) Who else do they seek Christian religious guidance from? (Number 1, 2, 3 in order of preference.)

Relatives	Siblings	Friends	Neighbours	Teachers	Religious leaders	Other

b) Explain _____

12. a) Do your children show interest in Christian religious matters e.g. praying at home?

Yes	No	Sometimes

b) Explain your answer

13. a) Do your children accompany you to church?

Yes	No	Sometimes

b) Explain your answer

14. a) Should parents control what their children listen to on radio?

Yes	No

b) Explain

15. According to you, what role do teenagers think their parents should play in their lives?
(Choose one)

Control them	Protect them	Pay fees	Advice them	Provide pocket money

Other (specify) _____

16. a) Do you think your children will guide their own children properly in the future?

Yes	No

b) Explain. _____

17. a) Do you think peer pressure affects how your children choose their preferred radio programs?

Yes	No

b) Why _____

18. a) Do you think radio morning programs affect Christian religious habits of your children?

Yes	No

b) Explain _____

APPENDIX 2: QUESTIONNAIRE 2

KENYATTA UNIVERSITY

Questionnaire for the youth

Dear Friend,

I thank you for accepting to take part in our research. I aim at finding out how Christian young people view FM radio morning in Nairobi County. It is aimed at young people aged 15-25yrs.

This study is carried out purely for academic purposes. There is no right or wrong answers; your opinion is what matters, so your answers should come easily to mind in most cases. Everything you say is confidential. Please don't write your name. What you tell me will help successfully carry out this research. Thank you in advance.

Section one:

1. Age: (Please tick as appropriate)

13-19 years	Other
<input type="checkbox"/>	<input type="checkbox"/>

2. Gender: Male Female

3. Level of education (**Please tick**)

Primary	Secondary	College	University	Post-graduate
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

4. Place of residence: (specify) -----

5. Do you have access to radio? (tick in where applicable)

Yes No

6. How do you access FM radio programs? (Please tick where applicable)

- a) Car radio
- b) Family radio
- c) Mobile Phone radio
- d) Internet
- e) Other (specify) _____

7. a) Please *identify* the three FM radio stations you like most (*Number them in order of preference and write the number e.g. 1, 2 3 next to the name*)

Metro FM
Kiss 100 FM
Easy FM
East FM
KBC Swahili
Iqra FM
Kameme FM
Radio 316 FM
Inooro FM
Musyi FM
Mulembe FM
Coro FM
Hope FM
Biblia FM
Ramogi FM
Classic 105 FM
Waumini FM
KBC English

Other _____ (specify)

b) Why do you prefer your No. 1?

8. a) Which radio programs on Kiss 100 and Classic 105 do you like listening to?
(Number 1, 2, 3 according to preference)

- Music
- News
- Documentaries
- Sports
- Morning show
- Evening show

Other(specify) _____

b) Why?

9. Why do you listen to Kiss 100 FM and Classic 105 radio morning programs?

(Number 1, 2 3 according to preference)

- To look for answers to family problems
- To look for ways to keep fit and beautiful
- To look for models to inspire my life
- To feel relaxed
- To be informed on what is happening

Other (specify) _____

10. a. What do you think about your favorite program? (Please tick one).

- It shows the world as it is
- It gives answers to family problems
- It handles topics parents do not want to touch

b. Explain your answer above.

11. a. Do you discuss FM radio morning topics with your parents? (Please tick one).

- Yes
- No
- Sometimes

b. Explain _____

12. How many hours on average do you spend per week listening to Kiss 100 FM and Classic 105 radio programs? (Tick where applicable)

Hours	3-6	7-10	11-13	Above 13
Radio				

Other (specify) _____

Section two:

13. I use the radio for: (*Number 1-6 in order of priority and write the number in the box*)

- News
- Morning

- Passing time
- Spiritual nourishment
- Education
- Other (specify) _____

14. a. Do you believe in information received from radio? (Please tick).

- Yes
- No
- Not sure

b. Explain _____

15. As you use the radio, what do you think of the programs you like? (tick one)

- They show how life actually is.
- They are just morning programs
- They advise us on how we should live
- They offer alternatives on how to solve problems.
- Other (specify) _____

16. I enjoy FM radio morning programs with (Tick only one)

- Boyfriend
- Girlfriend
- Family
- Alone

Others (specify)

17. a. Who are the people you admire in your life? (Number 1, 2, 3... as per preference)

- Parents
- Teachers
- Friends
- Radio presenters

- TV actors/actresses
- Pastors
- Nuns
- Elders
- Other _____ (specify)

b. Explain your answer:

18. How do you see your traditional values? (Tick one)

- They are good
- They need to be changed
- They are out-dated
- They belong to the old people
- Other _____

19. What is the most important role of parents in your life? (Number 1, 2, 3 as preferred)

- Pay school fees
- Provide pocket money
- Offer advice
- Protect me
- Teach customs
- Control my life

Other (specify) _____

20. Who do you think provides practical ways of handling personal problems? (Tick one).

- Parents
- Radio presenters
- Church leaders
- Teachers
- Other(specify) -----

21. a. If you had a problem in your relationship with a member of the opposite sex, who would you talk to? (Tick one)

- Teachers

- friends
- a radio presenter
- parents

b. Explain your answer.

Section three:

22. a. When you have a personal problem, who do you first go to? (**tick one**)

- Teachers
- Parents
- Employers
- Friends
- Pastors
- Call a radio counselor
- Other (specify) _____

b. Why do you prefer this person? _____

23. How do you spend your free time? (Please tick one as appropriate).

- Go to the disco
- Go to church
- Help with family duties
- Watch movies
- Listen to radio
- Other (specify) _____
-

24. a. If you were a parent, how would you bring up your children? (Please tick one)

- Allow them to be free to learn from peers
- Instruct them strictly on traditional values of my community
- Ensure they always go to church with me.

- Involve relatives
- Let them listen to radio to know about the world
- Other (specify) _____

b. Explain your answer above.

APPENDIX 3: INTERVIEW GUIDE FOR PARENTS

1. Mention radio morning programs that your teenage children listen to.
2. Which topics do your children prefer on radio morning programs?
3. Explain your experience of listening to FM radio morning programs with your teenage children.
4. What are effects noted on your children while listening to radio morning programs?
5. What do your children say about Christian values?
6. Explain how you interact with your children regarding their choices, future.
7. Explain how you handle matters touching on relationships and sexuality with your teenage children.
8. Discuss your experience handling topics such as sexual abuse, drugs or crime with your children.

APPENDIX 4 FOCUS GROUP DISCUSSION

Topic: Parenting youth and FM morning programs

1. Do you listen to Kiss 100 FM morning programs?

2. Do you listen to Classic 105 FM morning program?

3. What do you think about the topics discussed during these shows?

4. What is the role of parents in the life of a teenager?

Play an audio clip (Kiss 100 FM -Strict parents)

5. Comments on the clip.
 - Do you agree with

 - Presenters' views? Explain.

 - Callers' sentiments? Explain

6. Are programs helpful to teenagers?

**APPENDIX 5 LIST OF SAMPLED FM PROGRAMS ON KISS 100 FM AND
CLASSIC 105 FM**

Audio Clips:

1. Why men cheat with house helps (Classic 105 FM, March 24, 2015).
2. Strict parents (TMK, March 1, 2015).
3. Are there any virgins left in Kenya? (TMK, August 15, 2015).
4. Is it wrong to date another person while on temporary relationship break? (TMK, October 22, 2015).
5. What would be worse, catching partner cheating or getting caught? (TMK, November 5, 2015).
6. My husband can sleep with the boss for a pay hike, wife says (Classic Breakfast, March 4, 2015).
7. Is it right for parents to introduce contraceptives to teenagers? (TMK, May 15, 2015).
8. Man juggles 17 women without their knowledge (Classic Breakfast, April 10, 2015).
9. Why married men cheat with their house helps (Classic Breakfast, March 24, 2015).
10. Every married woman has an exit plan (Classic Breakfast, April 16, 2015).
11. Ladies, would you reveal your actual body count? (Classic Breakfast, July 1, 2015).
12. Exposing your parent's infidelity (Classic Breakfast, February 26, 2015)
13. Taking after your parents (Classic Breakfast, May 19, 2015).
14. Is it advisable to keep your partner a secret from your parents? (TMK, November 5, 2015).
15. Would you break your mother's arm for 5 million shillings? (TMK, September 29, 2015).
16. Can a man stay too long without sex after tasting the fruit? (Classic Breakfast, May 7, 2015).

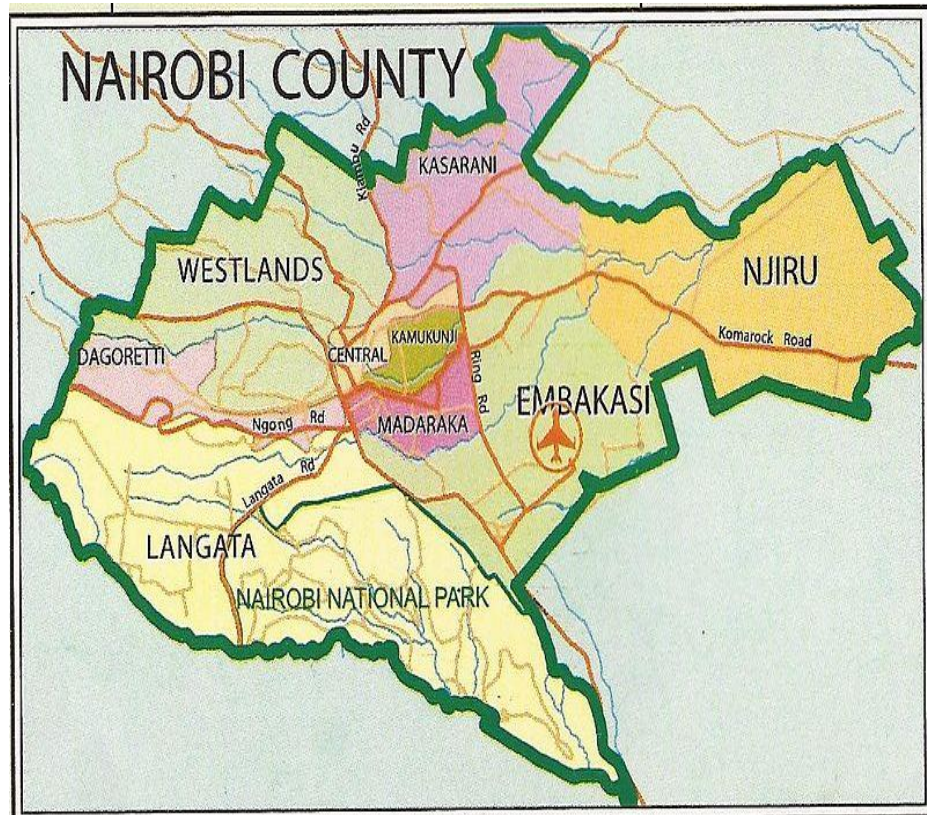
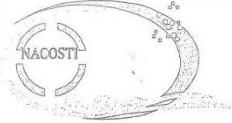
APPENDIX 6: MAP OF NAIROBI COUNTY

Figure 1: Map of Nairobi County

Source: https://commons.wikimedia.org/wiki/File:Nairobi_County.jpg

APPENDIX 7: RESEARCH PERMIT

**NATIONAL COMMISSION FOR SCIENCE,
TECHNOLOGY AND INNOVATION**

Telephone: +254-20-2213471,
2241349,310571,2219420
Fax: +25420-318245,318249
Email: secretary@nacosti.go.ke
Website: www.nacosti.go.ke
When replying please quote

9th Floor, Utalii House
Uhuru Highway
P.O. Box 30623-00100
NAIROBI KENYA

Ref: No.

Date:
23rd February, 2015

NACOSTI/P/15/5712/4573

Kinyuru Joseph Mwangi
Kenyatta University
P.O. Box 43844-00100
NAIROBI.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on "*FM Radio entertainment programs and parental guidance among youth in selected churches in Nairobi County in Kenya*" I am pleased to inform you that you have been authorized to undertake research in Nairobi County for a period ending 30th June, 2015.

You are advised to report to the **County Commissioner and the County Director of Education, Nairobi County** before embarking on the research project.

On completion of the research, you are required to submit **two hard copies and one soft copy in pdf** of the research report/thesis to our office.


DR. S. K. LANGAT, OGW
FOR: DIRECTOR GENERAL/CEO

Copy to:

The County Commissioner
Nairobi County.

The County Director of Education
Nairobi County.

**APPENDIX 8: SAMPLE OF NOTIFICATION TO CHURCH
GROUPS**

KENYATTA UNIVERSITY

Joseph Mwongi
P.O. Box 1406
Kiambu 00900
11th February 2015

To Whom it may Concern

Re: Notification on impending academic study

Greetings.

I am happy to notify you that your church authorities have allowed me to conduct an academic study among your group members. This forms part of my field work leading to the award of PhD in Religious Studies of Kenyatta University, where I am a registered doctoral student.

In this research, we will sample some members of your group and request them to fill questionnaires, an exercise that will take about ten minutes.

All information obtained in this study will be handled with confidentiality. The names of respondents will not be availed to anyone else except the researcher.

At the end of my study, I will avail a hardcopy of the work to your church in recognition of your involvement in the study.

Sincerely,



Joseph Mwongi
Tel 0721 583 804

**APPENDIX 9: SAMPLE OF RESEARCH REQUEST TO
CHURCHES**

KENYATTA UNIVERSITY

Joseph Mwongi
P.O. Box 1406
Kiambu 00900
11/2/2015

Fr. Benard Kabiu,
Youth Chaplain
Holy Family Basilica
P.O. Box 40891 – 00100 Nairobi

Re: Request for permission to undertake academic research

Greetings.

I am writing to request your permission to carry out an academic study of teenagers and their parents in your church. This forms part of field work leading to the award of PhD in Religious Studies of Kenyatta University, where I am a registered doctoral student.

All information obtained in this study will be handled with confidentiality. The names of respondents will not be availed to anyone else except the researcher.

At the end of my study, I will avail a hardcopy of the work to your church in recognition of your involvement in the study.

Sincerely,



Joseph Mwongi
Tel 0721 583 804