

**A HISTORY OF INDIGENOUS LANGUAGE MASS MEDIA EMPOWERMENT
FOR SOCIO-ECONOMIC DEVELOPMENT AMONG THE TURKANA
COMMUNITY OF KENYA, 1963-2022**

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**A Thesis Submitted in Partial Fulfillment of The Requirements for The Conferment
of The Degree of Master of Arts in History of Masinde Muliro University of Science
and Technology**

NOVEMBER, 2023

DECLARATION

CANDIDATES' DECLARATION

This thesis is my original work prepared with no other than the indicated sources and support and has not been presented elsewhere for degree or any other award.

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CERTIFICATION

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DEDICATION

This work is dedicated to my lovely wife Lydia Jepchirchir Rono, who supported me morally during my academic studies, to my children: Blessings Nairutia, Japheth Nairutia and Jasper Nairutia, to my siblings and to finally to my parents; Morris Kipkemei and Mary Emanman.

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ABSTRACT

The Turkana, a pastoralist community inhabiting the arid and marginalized regions of Northern Kenya, have faced numerous challenges including poverty, food insecurity and limited access to basic services. Over the years, mass media has emerged as a powerful tool for disseminating information, promoting awareness and fostering social change. The study delved into the role of mass media in uplifting the Turkana community and facilitating their socio-economic progress. The problem statement that guided this study is; how far would be the Turkana developments if the area was well served by the fourth estate since independence? The general objective was to evaluate indigenous language mass media empowerment for socio-economic development among the Turkana community of Kenya, 1963-2022. The study was guided by three specific objectives: To assess the history of community and indigenous language mass media evolution in Turkana County, to examine the influence of mass media on socio-cultural growth among Turkana community in Turkana county, 1963-2022 and to evaluate the indigenous language mass media empowerment for socio-economic development among the Turkana community of Kenya, 1963-2022. The study was carried out in Turkana south; river Turkwel and Lokichar. It focused on agriculture, social conflicts, culture, education and commerce. The study experienced challenges of extremely hot temperatures, insecurity and logistical given the vast area covered by the county. The study is significant to the people of Turkana community since it provides them with relevant knowledge and information on the importance of mass media empowerment in their socio-economic developments. The study is justified in academic, philosophical and policy wise. Furthermore, the study is built under various literatures. These literatures have been drawn from the study objectives mentioned above. This study employed two theories; the libertarian theory propounded by Lao Tzu in 1972 and the agenda setting theory expounded by Max McCombs and Donald Shaw in 1972. The research adopted the historical research design since it enabled the researcher to collect, verify and synthesize evidences from the past and present. In addition, the study incorporated the descriptive research design. Some of the instruments for data collection included Focus Group Discussions, Oral Interviews and the use of Questionnaires. The study was guided by ethical considerations for an effective research process. For example, informant consent, confidentiality and letters from various research authorities such as from NACOSTI, DPS and from Government administration offices in the area of study. The key findings in order of objectives are as follows: First, Turkana County for a long time has been faced by insufficient information and the proper channels to disseminate the same due to natural constraints and many challenges. Secondly, community media has played a significant role in the processes of community empowerment, social change and development in different parts of the Turkana County since 2008, and thirdly mass media is an accelerating tool to any development of a community. It is one of the most powerful tools that can be made use of by community development practitioners, to further the work that they undertake on a daily basis because of the outreach that is associated with mass media use. The major conclusion is that from 2008-2022, there has been a positive socio-economic development witnessed in Turkana County as a result of the dissemination of a variety of information by indigenous language mass media, which has empowered the local community with relevant knowledge and skills that improves their livelihood when put into practice. The study recommends the following as per the order of specific objectives: First, both the National and County government, through the ministry of ICT should expand the installation of satellites to enhance establishment of more media stations both radio and television in Turkana county. Secondly, the already existing mass media in Turkana should provide more avenues for dichotomous communication, and thirdly more educative and empowering programmes should be developed by the mass media in the community considering specific target groups.

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ABBREVIATIONS/ACRONYMNS

AFRRI:	African Farm Radio Research Initiative
AMI:	African Media Initiative
ASAL:	Arid and Semi-Arid Lands
CARD:	Centre for Advocacy Relief & Development
CBO:	Community Based Organizations
CD:	Compact Disc
CGM:	Consumer-Generated Media
CIDP:	County Integrated Development Plan
CNN:	Cable News Network
COLME'S:	Commonwealth of Learning Media Empowerment Initiative
COVID-19:	Corona Virus Disease of 2019
CPI:	Committee of Public Information
CSOs:	Civil Society Organizations
DVD:	Digital Versatile Disc
FGD:	Focus Group Discussion
FM:	Frequency Modulation
ICC:	International Criminal Court
ICT:	Information and Communication Technology
INGOs:	Inter Non-Governmental Organizations
IOM:	International Organization for Migration
ISAAA:	International Service for the Acquisition of Agri-biotech Application
KBC:	Kenya Broadcasting Corporation
KTN:	Kenya Television Network
MCA:	Member of County Assembly
MOOCs:	Massive Open Online Courses
NGO:	Non-Governmental Organization
NiE:	Newspapers in Education

NMG:	Nation Media Group
NTV:	Nation Television
NYG:	Nayanae - Emeyen Youth Group
RMS:	Royal Media Services
RTLm:	Radio Television Libre de Mille Collines
SDI:	Service Delivery Indicators
SMG:	Standard Media Group
TUBAE:	Turkana Bio Aloe Organization
TUDOF:	Turkana Development Organization Forum
TV:	Television
TWADO:	Turkana Women Advocacy and Development Organization
UNESCO:	United Nations Educational, Scientific and Cultural Organization
VoK:	Voice of Kenya
WW:	World War

OPERATIONALIZATION OF KEY CONCEPTS

Media: This is any channel of communication found in Turkana County. It includes the radio, television, newspaper and social media platforms.

Mass Media: in this study is communication whether written, broadcast, or spoken that reaches a large audience. This includes television, radio, advertising, movies, the Internet, newspapers, magazines, and so forth.

Indigenous mass media:It refers to local established mass media in Turkana County.

Indigenous language mass media: in this study it is technology used for the exchange of information in Turkana County and communication that may take place within family members and in the marketplace in the locality of the county.

Community development: In this study, it refers to Turkana community members who receive assistance from organisations to recognise and address issues that are significant to them.

Community media: Community media is a distinct sector of the media for their independence, base in civil society and provision of a social service as opposed to seeking profits. In this study, it refers to the indigenous language mass media found in Turkana community.

Community organizations: It refers to organization aimed at making desired improvements to a community's social health, well-being, and overall functioning. In this study, it refers to the local organizations found and operating in Turkana community of Turkana County.

Community radio: In this study, it refers to the radio stations that operate by use of vernacular language within the Turkana community in Turkana county and only deals with local issues.

Culture: it is all the ways of life including arts, beliefs and institutions of a population that are passed down from generation to generation. In this study it includes codes of manners, dress, language, religion, rituals, and art that is attached to the Turkana people of Turkana County.

Empowerment: empowerment is a multi-dimensional social process that helps people gain control over their own lives. In this study, it is a process that fosters power in Turkana community for use in their own lives, their society and by acting on issues they define as important.

Fourth Estate: in this study, it refers to the media, especially the press, and its role as a watchdog in society-Turkana County. It signifies the important role that media plays in holding the government (national and county government) and other powerful entities accountable and in informing the public.

Mainstream media: This refers to national television, national radio and print media in Kenya.

Print Media: in this study, it includes the local newspapers, weeklies, magazines, monthlies and other forms of printed journals in Turkana County.

Socio-cultural growth: in this study, it implies analyzing the Turkana individual development and learning in their behaviors, beliefs, achievements, health, and even attitude.

Socio-economic development: It refers to the state of income, kind of education, and the Turkana community live

Traditional institutions: In this study, these are institutions that enhance communication between organizations and the Turkana community in order to strengthen their activities in Turkana County.

CHAPTER ONE

INTRODUCTION

This chapter looks at the background to the study, objectives of the study, research questions, the scope of the study, the limitations of the study, significance of the study and justification of the study. It also addressed literature review, exposing the gaps identified therein, the theoretical framework and the research methodology.

1.1 Background to the Study

Stiglitz contends that the function of the media in a country's development as a whole is crucial. Worldwide, the media is renowned for delivering information about education, entertainment, integration, and social interaction in a nation. It aids in a country's development and provides insight into societal events. The media has been viewed as a change agent in industrialized nations like the United States, Britain, China, France, and Germany, infusing new ideals and habits in society.¹ DeFleur, who argues that the media serves some social purposes described by proponents of libertarian ideologies as the following, supports this viewpoint:

“...public enlightenment, servicing the economic system, servicing the political system, safeguarding good liberties, profit-making and providing entertainment.”²

These media functions are intended to encourage national development. Dominick lists a number of additional roles for the media, including surveillance (the media's role in

¹J.E. Stiglitz, (1993). *Information and Economic Analysis*. Oxford: Oxford University Press, p.52

²M.L. DeFleur,L(2010). *Mass Communication Theories; Explaining Origins, Processes and Effects*. New York: Pearson Education Inc. p.179

providing news and information), interpretation (finding the implications of facts and data), linkage (bringing together various societal components), transmission of values (socialisation through the transmission of values), and entertainment.³

In Africa, Nnaemeka in Nigeria has done a good job of elaborating on the roles that the media play that DeFleur outlined. Nnaemeka describes the roles played by the media and emphasises the responsibilities and demands placed on the mainstream media. According to him;

“...the specific roles which can be delineated for the news media in our particular circumstance are those of decolonization of the mental and behavioural dispositions of our people, as well as the orientations of their institutions and attitude to social processes. The strengthening of the bases of the culture of the people towards world civilization and above all the construction, both in symbolic and in concrete operational terms, of a just, humanitarian and purposeful social reality”.⁴

The public is educated by the media, who also inform the public of expectations. Possessing the appropriate behavioural traits benefits the whole population. The nation's cultural heritage is strengthened via the mass media as well. It passes on such values to the following generation. The mass media also serves as a watchdog, gatekeeper, and agenda-setter. It aids in a nation's democratic government and accountability, promoting national development.

³J.R. Dominick, (2002). *The dynamics of mass communication: Media in digital age*. New York: McGraw-Hill Companies, p. 95

⁴T. Nnaemeka, (1989). *Issues in National Communication Policy .Parameters of theory and practice*. Lagos: Centre for Black and African Arts and Civilization, p.6

According to McQuail, who agrees with Nnaemeka, "the media could be a potent force for public enlightenment" by teaching the public about important topics and concerns.⁵

According to Coase, in East Africa, the media sector, whether it be public or private, is crucial to the health of any economy through influencing public opinion about the leaders of the country. Beyond only disseminating economic information, it gives the populace a voice, thereby promoting a certain growth in a region.⁶ Coase further states that:

The state that controls the media, the businesses who pay to advertise via them, and the people they serve are all essential to their long-term existence. It is challenging to strike a balance among these various interest groups. The media industry's performance will affect economic performance in addition to determining its ability to survive.⁷

Coase, specifically, recognises the role of mass media in the social, cultural, political, and economic advancement of East Africa as well as the broader area. Countries like Rwanda and Ethiopia have had strong economic growth and peace stability as a result of allowing the media to broadcast and publish what is discovered on the ground that can help to the development of the community and the nation from any standpoint. East African mass media has contributed to the eradication of corruption, upholding of human rights, proper delivery of education, including online, fostering of cultural development, and efficient functioning of the political system.

According to James Orao, the media is a significant source of information in Kenya. Among other essential issues that the society needs, the media more likely encourages greater economic performance, strengthens a positive socio-cultural development, and

⁵D. McQuail, (2010). *McQuails Mass Communication Theory*, (6thed). London: SAGE Publishers, p.54

⁶Ibid, p.56

⁷R.H. Coase, (1974). "The Market for Goods and the Market for Ideas". *American Economic Review* Vol. 64, issue 2, pp.384-91

ensures adequate socio-economic growth. Three prerequisites are more likely to be met by its empowerment. These consist of being independent, offering high-quality information, and having a wide audience.⁸ As a result, Orao concurs with the libertarian theorist's assessment of the potential harm that the mass media can cause when it is allowed to operate freely. According to Orao, local media has an advantage over national media in addressing issues inside a community. The rise of Kenya's solid political system, as well as the country's good social, cultural, and economic development, has been reflected in the country's indigenous language media.⁹ The mass media in the regional tongues has been observed educating its audience on how to play a constructive part in ensuring that society is developing for the benefit of its future generations.

In Turkana County, there isn't much that can be said about the efforts of the media to give the locals more authority over the necessities of life. This community has been marginalised since 1963 in the nation's mainstream media. Poor network infrastructure was to blame for the marginalisation.¹⁰ The government had not set up satellites that would have made it easier for media outlets, particularly radio and television, to effectively reach Turkana's citizens. Kenya Broadcasting Corporation made an effort to connect with the Turkana community through its eastern branch, which was established in 1972.¹¹ They were given just one hour every day. This left the people less empowered because it wasn't enough to educate them in their native tongue on societal advancements.

⁸O. James, (2009). The Kenyan indigenous languages and the mass media: Challenges and opportunities, in *Stellenbosch Papers in Linguistics PLUS*, Vol. 38, 2009, pp.77-86 doi: 10.5842/38-0-62

⁹ Ibid., p.79

¹⁰Ibid., p.79

¹¹Ibid., p.80

Since the local waves at the time were quite weak, not every Turkana could receive the broadcasting. This neighbourhood is situated in a topographically challenging area. Due to this marginalisation by the basic mainstream media, this study evaluated the empowerment of the establishment of an indigenous language mass media in Turkana County that has enhanced socio-cultural and socio-economic development of the Turkana community in Turkana County. The study's main goal was to identify how indigenous language media fit into Stiglitz's six major categories of public education, system support, system support for the political system, system support for the economic system, system support for the protection of civil liberties, system support for business, and system support for providing entertainment to the Turkana community in Turkana County.

1.2 Statement of the Problem

The Fourth estate all over the world has been underscored as the best avenue of disseminating knowledge and information that influenced economic, national development and socio-cultural growths of communities.¹² A number of Kenyan communities have greatly benefited from services of the fourth estate. For example, Agikuyu were the first beneficiaries with the establishment of CORO FM, by Royal Media Services. Kalenjins benefitted from KASS FM and Changei FM. Luos have Ramogi FM just to mention a few. However, this has not been the case with the Turkana community. Turkana community has for a long time suffered due to marginalization in terms of economic, political, security, education, agriculture, evangelization to name a

¹²J. R. Dominick, (2002). *The Dynamics Of Mass Communication: Media In Digital Age*. New York: McGraw-Hill Companies, p. 95

few. It is perplexing that in the 21st century, even the 4th estate (media) which is expected to be highlighting¹³ the plight of the suffering communities has contributed to the marginalization of this community. In 1972, the then Voice of Kenya (VoK) established the Eastern service, but the Turkana dialect was not given equal time duration to conduct the broadcasting activities or services. Only one hour was allocated to them compared to what the Rendile, Burji and Borana were allocated.¹⁴ Further, the Royal Media Services, Standard Media Group and Nation Media Group have not endeavoured to open radio stations in this area, this too has accentuated the marginalization phenomenon. It was only through the efforts of Trans-World Radio-Kenya that established Maata Radio in Lodwar 2008. This again did not reach the entire Turkana area. In September 2012, Nayanae-Emeyen Youths from Kakuma decided to establish a community radio station by the name Ata-Nayeche FM, which has tried to serve, sensitize, educate and disseminate ideas to the Turkana community. The question that arises is, how far would the Turkana development be if it was well served by the media since independence? It is on this background that the study endeavored to interrogate the history of mass media in Kenya and its influence on socio-economic development among the Turkana community since independence 1963.

1.3. General Objective

The general objective of the study was to evaluate the history of indigenous language mass medias empowerment for socio-economic development among the Turkana community of Kenya, 1963-2022

¹³T. Nnaemeka, (1989). *Issues In National Communication Policy, Parameters Of Theory And Practice*. Lagos: Centre for Black and African Arts and Civilization, p.6

¹⁴“CAP.221”.www.kenyalaw.org. Retrieved 26 April, 2021.

1.3.1 Specific Objectives

The specific objectives of the study were to:

- i. Examine the history, role and evolution of indigenous language mass media in Turkana County since 1963.
- ii. Establish the influence of indigenous language mass media on socio-cultural growth among Turkana community in Turkana County, 1963-2022.
- iii. Determine the indigenous language mass media empowerment on socio-economic development among the Turkana community, 1963-2022.

1.3.2 Research Questions

The following questions emerge from the research topic:

- i. What is the history, role and evolution of indigenous language mass media in Turkana County since 1963?
- ii. What is the influence of indigenous language mass media on socio-cultural growth of the Turkana community, 1963-2022?
- iii. How has the indigenous language mass media created empowerment towards socio-economic development among the Turkana community, 1963-2022?

1.4 Scope of the Study

The study's time frame was from 1963 until 2022. Since Kenya gained political independence in 1963, the commencement year has special significance. The year 2022 is significant since it was the study's time-frame and a decade following devolution, when Turkana County had a county government that was more responsive to the needs of its

residents. In Turkana County, this study was conducted. It was only present in the southern parts of Turkana, close to the rivers Turkwel, Lodwar, and Lokichar. It concentrated on social conflicts, agriculture, pastoralist practises with livestock, fishing, beekeeping, Turkana culture (Tobong'u Loree), education, and business. Between the months of September and December of the year 2022, this study was carried out.

The decision to use mass media was made since history is designed to educate people on previous events and connect them to current events. This is accomplished through the use of the mass media, which serves to inform the public about historical events, relate them to current events, and offer thoughts and proposals for their improvement. The adage "media never forgets" refers to the way that media stores material on its digital servers (file footage) for future references. On the other hand, history also records information for future use through documentation and archival research, according to periodization. Both enable for analysis, which led the researcher to perform a study in Turkana County—a community in Kenya that has, in comparison to other Kenyan groups, been marginalised by the mainstream fourth estate since the country's independence in 1963.

1.5 Limitations of the Study

Challenges were encountered in this study much like in other ones. The researchers anticipated that it would interact with the difficulty of the tough climatic condition, which is the scorching and very intense sun in the region. This was avoided by only doing the research in the early morning and late at night. Another obstacle that the study faced was insecurity. The Turkana and Pokot communities, who live next to each other in Turkwel, have a long history of boundary disputes. This was avoided by strolling alongside Kenya

Police Reservists (KPR) wherever necessary, particularly at the borders, during the research period.

The researcher found it difficult and exhausting to cover the entire area in the allotted period because to the region's size and ASAL status. The researcher emphasised on regions that would be useful for the study in order to address this difficulty. The investigation was further hampered by the high cost of travel. This is because the research area's inadequate infrastructure contributed to high transportation costs. In order to save money, the researcher chose motorcycles over vehicles for this issue. Finally, it was difficult for the responders to apply their extensive Turkana vocabulary. This was evidenced by the fact that some respondents utilised words in their native Turkana language that the researcher was unable to decipher. This was addressed by the research assistant who was very proficient in the native tongue, as opposed to the researcher who had been impacted by civilization and spent more time in the neighbouring County, where he now resides as a result of his parents' migration.

1.6 Significance of the Study

This study was intended to enlighten the Turkana Community's residents by giving them pertinent knowledge and information about the importance of mass media in enabling both their social and economic growth. It also attempted to provide the society with avenues to grow in socioeconomic development by educating them about the correct knowledge and concepts. By sharing what will be found to be effective in arid and semi-arid lands, sharing the same problems of marginalisation as witnessed among the Turkana community of Turkana County, the study will strengthen and develop the researcher's

ability to speak with authoritative voice on behalf of feeding various communities, both in Kenya and outside Kenya. It was therefore, worth pursuing since it will be of great benefit to all marginalized communities living in ASALs.

1.7 Justification of the Study

The term "research justification" refers to the justification for the research, which includes a description of the research's design and methodology.¹⁵ In light of this, the justification should address the necessity of the aforementioned research.¹⁶ This study, was justified under three key areas which include academic justification, policy justification and philosophical justification.

1.7.1 Academic Justification

In terms of academic justification, several researchers have attempted but not effectively addressed this study. James Orao, for example, has written about Kenyan Indigenous Languages and Mass Media. In his writings, he has focused mostly on the role that indigenous languages play in the dissemination of information to the various communities, many of which prefer to utilise their own native tongues rather than English or Kiswahili, as is the case in the mainstream media. On the basis of this, the study was conducted in Turkana County, the home of the Turkana people. Since independence, the fourth estate, particularly the mainstream media, has relegated them to the periphery. Additionally, there is no separation between the media and history.

¹⁵M.G. Liza, (2008). *The SAGE Encyclopedia of Qualitative Research Methods*, California: SAGE Publishers, p.1205

¹⁶Ibid, p.1205

Videos, newspaper articles, and voices are all ways that mass media informs its audience. This is a tactic that historians also employ. Depending on the topic and item under debate, they provide information through documentaries, the documentation of texts, conducting conferences, or online analysis on television and radio. Because of this, Orao's efforts give this study a broad foundation to understand how the media can be adjusted to see the success of different changes in a specific community. Oladumiye has also researched African symbolism and cultural symbols. He has emphasised in his arguments how the mass media in society acknowledges the existence and value of culture. Therefore, his works lay a foundation on how the local communities, for instance the Turkana community can engage media to ensure the proper and successful social cultural growth in the community.

Schramm Wilbur also published a piece titled "Mass Media and National Development." Wilbur goes into great detail about the role that traditional media plays in a certain state's national development in this statement. His efforts give this study the opportunity to examine the role of indigenous languages and local media in addressing their position on socio-cultural development and socio-economic changes in a society, with a focus on a local community. Therefore, this study was anchored on the works done by the predecessor scholars of mass media in order to elaborate how empowerment on socio-cultural and economic development in the society can be triggered by the both the community and local mass media in a particular community. This, therefore, makes the researcher to get a clear baseline to succeed.

1.7.2 Policy Justification

This study is geared towards the Turkana community's policy implementers and decision-makers in order to justify policies. Consequently, it offers to educate students on the best laws and regulations that are seen to be advantageous to a society in terms of socio-cultural growth and socio-economic development. In this way, the study aims to educate policymakers on the importance of citizen participation in shaping their own lives in order for development to be fair and sustainable. Being informed is necessary for participation. Since they should be allowed to operate freely, mass media should be. This is so that people can change their own behaviour and demand higher social standards from society since a free and independent media provides timely and pertinent information to the public. Additionally, this enables the bourgeoisie to effectively become productive and actively take part in socioeconomic growth.

1.7.3 Philosophical Justification

The research bases its discussions and argument on Social Reconstructionism Philosophy in terms of philosophical justification. The goal of this ideology is to improve society and advance global democracy through solving social issues. The originator, Theodore Brameld (1904–1987), did a good job of applying this idea. In response to the events of World War II, he elaborated on it. Therefore, this ideology allows it a space for addressing the key topic that a given community is in need of. Democracy is necessary for both the mainstream and community mass media to work properly. The most significant finding in this study is that the concept of social reconstruction fosters a

setting in which the populace ought to develop a degree of tolerance and peaceful coexistence.

A society can also achieve social cohesion by accepting a shared national identity that transcends individual, sectarian, and communal divides. It also possesses the tools and the desire to settle conflicts without violence. The political system, good economic growth and development, socio-cultural growth, and good security stability are all highly attainable with the help of using this philosophy in this research, which serves as one of the study's main pillars. It is believed that the Turkana community has been marginalised to some extent by mass media since 1963. Therefore, due to tolerance of the Turkana community, 2008 maybe the turning point to them with the arrival of Trans world Radio that established Maata Radio to broadcast in Turkana community of Turkana County. This study was privileged to assess how the developments that the community media has influenced the socio-cultural growth and socio-economic development of Turkana County.

1.8 Literature Review

The literature was reviewed based on the three specific objectives. Also, it was approached from the global, continental, regional and national. Among the sections reviewed included; evolution and role of indigenous language mass media, mass media in socio-cultural development and mass media empowerment and socio-economic development. Then, at the end, a summary of the identified gaps was given.

1.8.1 Introduction

There are numerous ways that mass media can support the socioeconomic growth environment. The media can provide information to the public on a wide range of topics. They can extend one's perspective and aid in the development of empathy, which is the ability to put oneself in another person's shoes.¹⁷ Politics, new agricultural or cultural practises, cultural practises, educational initiatives, commercial/trade initiatives, or even a new health initiative are just a few examples of the issues on which they can concentrate attention.¹⁸ They have the power to increase dreams and inspire people to want a better life. Only indirectly can the mass media work to alter deeply held beliefs or cherished practises.¹⁹ They might imply respect and status for a person, and they can help develop leadership skills among local political leaders. They can also broaden political discourse and decision-making in local communities.²⁰ This section reviewed literature based on the study's objectives. These objectives include; assessing the history of community and indigenous language mass media evolution in Turkana County; examining the influence of mass media on socio-cultural growth among Turkana community in Turkana County since 1963-2022; and evaluating the mass media's empowerment and socio-economic development among the Turkana community since 1963-2022. It will also address the theoretical framework used and finally give a summary of the gaps identified from the reviewed literature.

¹⁷W. Schramm, W.,(1964). *Mass Media and National Development*, Stanford: Stanford University Press, p.21

¹⁸Ibid, p.22

¹⁹W., James, (1923). *Psychology; Briefer Course*, New York; Holt, p.87

²⁰M. F. MilikanF and Blackner, D.L.M (1961). *The Emerging Nations*, Boston: Little Brown, p.23

1.8.2 Evolution and Role of Indigenous Language Mass Media

According to Ram Pratap Singh, Carey and Marshman of Serampore published the first indigenous newspaper in India, Samachar Darpan, on May 31, 1818, which marked the beginning of the formation of indigenous language mass media in that country.²¹ It started during Lord Hastings' rule. The Vernacular Press Act was not enacted until 1878, when Lord Lytton, the founder of vernacular journalism, did so. Indian society is significantly influenced by the native language media. Community media, for instance, provides a platform for those whose interests and viewpoints are marginalised and disregarded by the mainstream media organisations.²² Local issues are handled by community media in the era of corporate media, which is more urbanised and globalised. It has been noted in the past that corporate-driven media outlets play a very small part in community mobilisation and development but have a significant impact on the growth of regional cultures. The evolution of communities is significantly influenced by local media. They might promote the many points of view and provide people who are marginalised and oppressed a voice.²³ Ram Pratap has not adequately addressed the function of community media in India in this study, despite the fact that it has existed from the early 19th century. However, his work will contribute to our understanding of the development and function of indigenous language mass media within Turkana County's community since Kenya's independence. The study also considered the social, economic, and political advances that indigenous language mass media in Turkana County may have brought about, if any, using Ram Pratap's expertise. In addition to

²¹Ram Pratap Singh,(2022). The Role of Community Media in Social Change and Development in India, In *International Journal of Research Culture Society* ISSN: 2456-6683 Volume - 06, Issue - 05, pp. 72-76

²²Ibid., p.72

²³T. Nnaemeka, (1989). *Op. Cit.*, p.34

Pratap, provides our study with a way to address the significance of local media generally within the Turkana community in Kenya.

When tracing the development of indigenous language media in Nigeria, Nnaemeka notes that the first newspaper to be published was an Iwe Iroyin fun Awon Ara Egba ati Yoruba (Newspaper for the Egba and Yoruba) newspaper. In his writings, he claims that Reverend Henry Townsend, an Anglican Missionary in Abeokuta, published the journal for the first time in 1859. According to Nnaemeka, community media can signify many things to different individuals depending on their practises and format, including audio, video, web, and print.²⁴ He adds that local media can take on a variety of shapes, including print, radio, television, and film. Community media can be summed up as any type of media that is produced, controlled, and managed by individuals from a community or other social group.²⁵ In community media, members of the community create, produce, and deliver their own shows. As performers, producers, and planners, they take on these roles themselves. Alternative, citizen-driven, citizen-led, tactical, radical, and grassroots media are some names for this concept. Developing communities or underprivileged groups are supported by community media.²⁶ Several researchers have discussed the numerous main elements of community media, but two words—"accessibility" and "participation"—are seen as essential components of any kind of community media.²⁷

It is obvious from Nnaemeka's studies that the mass media has a big impact on an ethnic community's ability to survive. For example, it expedites communication with the

²⁴Ibid., p.35

²⁵Ibid., p.35

²⁶Ibid., p.35

²⁷Ibid., p.35

community on issues that are important to them. How adaptable the community media in the local vernacular is in absorbing the material of the citizens who will want to convey their views through the media to the community is unexplained by Nnaemeka. Furthermore, he has not been explicit about the factors that the community should be informed of by the media in order to engage in all facets and channels of mass media to improve communication. He has not made a distinction between the employment of radio, television, newspapers, and other media as conduits of communication, for instance. This study looked forward to filling up these gaps that Nnaemeka did not make an attempt of addressing in his work.

According to James O'rao, Kenya has experienced exceptional growth in the media business since the establishment of multiparty politics in 1992.²⁸ The number of radio stations, notably FM radio stations, has increased dramatically from one national broadcaster in radio and television and three major newspapers up to the mid-1990s. The government's assertions that there are no more frequencies to give to new players are proof of this unchecked growth. When Kenya's first FM station, Capital FM, received its licence in 1996, the floodgates were officially opened. Since then, an increase in FM stations that cater to various age and social groups has occurred. broadcasts in the regional tongues²⁹ has also undergone the same kind of growth, with almost each of the major towns hosting FM stations broadcasting regionally or nationally.

²⁸O. James, (2009). The Kenyan indigenous languages and the mass media: Challenges and opportunities, in *Stellenbosch Papers in Linguistics PLUS*, Vol. 38, 2009, pp.77-86 doi: 10.5842/38-0-62

²⁹ It is important to note that this is not the first time in Kenya's history that there have been indigenouslanguage mass media – cf. Karanja (2000).

The numerous ethnic groups had to deal with KBC, the national government-owned broadcaster, for a very long period because of its limited airtime³⁰ about 4 hours every day, split into two halves, for the roughly 18 regional languages at the time. By 2007, there were several FM radio stations dedicated mainly to broadcasts in the various local languages. Royal Media, a private media company, led in this field with more than six FM radio stations broadcasting in various local languages: Changei FM, Egesa FM, Mulembe FM, Muuga FM, Inooro FM, and Ramogi FM. Other indigenous language FM stations included Kameme FM and Coro FM (Kikuyu), Lake Victoria FM (Dholuo), and Kass FM (Kalenjin). According to the BBC³¹, by 2007 the market share for these local language radio stations was 27% of the radio market, compared to 33% held by the mainstream radio stations.

James Orao's research makes it clear that, until 2007, not even Kenya's private media enterprises, like Royal Media Services, had seen the necessity of starting a local radio station or other kind of media in support of the Turkana community of Turkana County. The Turkana people in Kenya began to feel increasingly marginalised as a result of this division. This is due to the fact that they were excluded from receiving even the most basic information that was supposed to be made available to all Kenyans through the National News. The elderly were abandoned. This study set out to investigate the degree to which this community could have advanced if the media had been able to serve it in the same way that it served other communities, such the Kalenjin, Kikuyu, and Luo, among others, who were fortunate to have media outlets in their own languages.

³⁰KBC's programming for the local languages is divided into Western Service (for the western regions of the country), Eastern Service (for the eastern regions) and Central Service (for the central regions).

³¹BBC World Service Trust 2007

Orao further claims that the indigenous language radio stations are expanding not only their listenership but also their geographic coverage, which has gone from being largely limited to urban areas to, in certain cases, the entire nation. It's important to note that this development is unrelated to government initiatives to encourage the use of regional languages in broadcasting. Most often, these stations are independent, for-profit businesses. As a result, they are focused on the market, and their main objective is commercial. But they have acknowledged that the majority of the communities in the nation have strong indigenous languages that are essential to daily communication. While appreciating this insight, it's equally crucial to understand that whatever cultural promotion that the project's indigenous languages receive is totally unintentional, an unavoidable byproduct. This by-product is the subject of the current research.³² Orao makes it clear that indigenous media may feature some traditional customs of various groups and amuse their audience. Do these media outlets understand the focused cultures that the target community completely practises? Therefore, it is essential to convey to the audience in a clear and concise manner the significance of local media in educating society—and even societies outside of its borders—about the true cultures and traditions of that community. This is so that the local journalists can get to the heart of the neighbourhood and get information directly from the locals. This study aimed to close this gap by discussing the value of local media in informing viewers and listeners about their culture and how important it is to them and to other communities at large.

According to Orao's writings, the introduction of local language FM radios in Kenya has been met with a variety of responses from different facets of Kenyan culture. While the

³²O. James, (2009).*Op. Cit.*, p.77

majority of Kenyans welcomed them with open arms and praised their use of more understandable languages to convey current affairs programmes, other members of the ruling elites criticised them as divisive forces that sought to emphasise ethnicity and so divide Kenya along tribal lines. It is unnecessary to restate here how the mass media affects its target audiences in general. There hasn't been any research to date on whether or whether indigenous language media can have an impact on the indigenous language it uses.³³ It is on this basis that this study evaluated the concrete impact of the mass media empowerment on the socio-economic development among the Turkana community in Kenya.

Orao contends that the target local language communities and, consequently, the indigenous languages spoken in these communities, can benefit from the mainstream media. On the other hand, the mass media's creators can benefit from what the local language communities have to give. Symbiotic constellation is the term for this. In this scenario, it is suggested that the media depend on language communities just as much as language communities have come to depend on the mainstream media.³⁴ Several important topics must be addressed when discussing the mutually beneficial interaction between the mass media and the indigenous languages: What part does the media play in the preservation of indigenous languages? Where might the areas of convergence between the local languages and the rising mass media be? What might the indigenous languages stand to gain or lose? If Orao did address these issues, it was done in a way that was only partially clear. These issues were addressed in this study at what can be

³³Ibid., p.77

³⁴Important in this consideration is the fact English is not only the official language but also the language of instruction in the education system. Kiswahili, on the other hand, enjoys the status of the national language. The two languages thus command more speakers than any other indigenous language in Kenya.

considered the symbiotic relationship's core. Since they frequently overlapped and contradicted one another, this study did not examine them in a systematic way. Instead, it described the symbiotic constellation to offer an idea of the difficulties and possibilities that this evolution presents for the media, indigenous languages, language planners, and the government, as a key participant in language management.

Orao's also concurs that local language communities could benefit from indigenous language media in a number of ways, the most evident of which is socioeconomic gain. However, two specific roles play a significant role in this study, namely the creation of a public sphere within the community that speaks the given language, allowing the community to shape its own news agenda, and secondly, the provision of evidence that the indigenous languages are sufficiently developed to deal with a rapidly changing environment and, therefore, to effectively meet the communicative and social needs of their speakers.

Oladumiye has referred to the latter as the symbolic function of the native language mass media.³⁵ It is also a very good by-product of commercial sensitivity to the language resources of populations who are typically underrepresented and perhaps neglected. In order to better understand the aforementioned functions of indigenous language mass media, Oladumiye's characterization of the symbolic function of the mass media in indigenous languages should be noted. In this capacity, the indigenous language mass media may be able to confer some prestige on the indigenous language.³⁶ This might, if just a little bit, help revive this severely neglected segment of the language community in

³⁵E.B. Oladumiye, (2018). Cultural symbols and African symbolism: The efficacy in product advertisement. *Journal of Fine Arts*, 1(2), 16-23.

³⁶Ibid., p.17

a place like Kenya where the younger generations from numerous language communities are neglecting their own mother tongues. through publicly recognising the dignity of its medium of expression, local/regional popular culture is given significant significance through the usage of the local language and the airing of local language programming. Additionally, most local language populations, which have little to no chances for social or geographic mobility, are under a lot of influence from indigenous language mass media. Therefore, the mass media in indigenous languages influence language pride and language choice significantly and also introduce these populations to diverse socio-economic advances.

They could therefore be viewed as the language innovators who influence target audiences. The usefulness of local languages in a rapidly developing world (with new terms in politics, economics, and every social sphere) and whether they can be effective as means of communication, especially regarding swift global developments and innovations, are some of the questions that come up despite the apparent positive effects of the use of indigenous languages in local radio broadcasts. Another issue that has to be addressed is how the media handle the challenge of communicating information about ideas and concepts that the target language community may not have a common phrase for.³⁷

According to Oladumiye's earlier discussion, local media are required in every Kenyan village. Oladumiye does not seem to have specified the tactics that must be used or addressed how these local media may support the socio-economic advances. In order to

³⁷Ibid., p.80

fill this vacuum, this study developed techniques that local media outlets, like those among the Turkana, might use to foster socioeconomic growth.

According to Gathigi and Brown, indigenous language radio has created fresh pathways and chances for the growth of Kenya's many regional tongues. They contend that one is presented with a wide variety of interactive shows when listening to FM stations in Kenya.³⁸ The programming includes everything from breakfast programmes (with news, political commentary, and live call-ins) to programmes that address a wide range of interesting contemporary social issues in the indigenous languages, which have long been criticised for being unfit for use by the general public. This is an illustration of the new avenues for group participation and the redefining of the tools for self-definition made possible by the mass media. The responses to and criticisms levelled against the indigenous language media's role in the ethnic violence that broke out in Kenya in the early months of 2008 as a result of the general elections in 2007 provide insight into the media's expanded role. They see the mass media as an important tool for the development of the many indigenous language communities in Kenya because they are aware of the intricate relationships between the political, economic, historical, and symbolic orders in that country.

They continue by saying that the mass media has the power to maintain cultural exchange beyond language barriers and can thus link language communities across ethnic boundaries. The above-sketched developments demonstrate that, with the right infrastructure, indigenous languages can also advance to the point where they can be used in social interactions. An promising example is the connection between the media and the

³⁸G.W. Gathigi, & D.H. Brown, (2010). The new public sphere: radio and democracy in Kenya. *Media and Technology in Emerging African Democracies*, 105.

local Kenyan music scene. Locally owned television networks, social media sites, and FM radio stations have been at the forefront of promoting native Kenyan (and East African) music from their debut.³⁹

This study sought to evaluate the position of the Turkana community in the media community on the basis of this. Githigi has also not addressed how the media sector has given local communities the tools they need to promote economic growth by utilising their own language to communicate with their audiences and disseminate information. This study filled this knowledge vacuum by shedding light on how local media influences local communities, particularly the Turkana community, in terms of socioeconomic success.

Githigi and Brown point out that, aside from the discussions about the policy-backed allocation of time for locally produced media content on Kenyan mass media, FM stations themselves recognised both the need for local music due to the KBC's focus on western music and the lucrative venture that existed in collaboration with local musicians and producers. Both the FM stations and the local music industry have developed as a result of a symbiotic relationship thanks to this marketing understanding.⁴⁰ With guidelines developed to solve the concerns identified above by linguists and language researchers, the insights and infrastructure that have fostered local music might likewise promote the many indigenous languages used by the mass media. It is clear to maintain that local media primarily aims at economically exploiting a market and earning a profit after examining the functions that mass media play in promoting and developing the indigenous languages in order to empower socio-economic advancements in the

³⁹Ibid., p.106

⁴⁰Ibid., p.83

community. Their continuous assistance with the native tongues is contingent on a guarantee of financial gain. This business endeavour helps the society experience prosperous economic growth.⁴¹ Many regional languages feel the need to assert themselves in a multi-ethnic country like Kenya where ethnic politics (and thus ethnolinguistic) antagonism are common. What the pair omitted to discuss is how Kenya's media might act as a voice for peace in the country.

Omwanda claims that the indigenous language mass media in Kenya has certainly expanded into new spaces for politics and ethnic self-aggrandizement, particularly in recent years. Through the interaction of the media, politics, and ethnicity, or "ethnic journalism," the mass media offer one extremely significant channel for this self-assertion.⁴² The majority of the "virgin" resources of the indigenous languages are seen as crucial to the mass media's survival, on the other hand. Due to the abundance of FM stations that transmit mostly in *Sheng* and English and are targeted at young people,⁴³ whereby the indigenous language FM radio stations target the rural folk in their own languages, therefore claiming a niche that is likely to ensure their economic survival in the competitive field. Omwanda has not made it evident how the mass media in the indigenous language has affected societal politics or how much it has helped to ease tensions that erupt during election seasons in the nation. With reference to Turkana County, the researcher set out to illustrate how the local media helps to regulate the

⁴¹Ibid., p.84

⁴²L.O., Omwanda, (2000). The mass media and democracy: Understanding the problem of objectivity in multicultural settings. In M. Odero and E. Kamweru (eds). pp. 203-224.

⁴³Originating from the slums of Eastlands in Nairobi, *Sheng* has developed into a sociolect very common in many Kenyan urban centres. In its many varieties, it consists mostly of modifications of combinations from English and Kiswahili. Depending on the locality of the urban centre, it is also laced with borrowings from the surrounding language communities. Thus, standard *Sheng* as such does not exist. In fact, even in Nairobi alone one tends to note differences depending on which part of the city the speaker comes from. See Githioria (2002), Mazrui (1995) and Ogechi (2005).

politics of hatred in the community. It also described how these media outlets have given the younger generation exposure to their native tongue in order to keep them from being absorbed by the unofficial Sheng realm. This in turn enabled the study to elaborate on how the use of local language in various local media stations and platforms has made the economy of the land to grow.

1.8.3 Mass Media in Socio-Cultural Development

In his writing, Abhishek makes the assertion that today's population is living in a world where information is king. This naturally leads to the conclusion that we are living in an information society where the media serves as the primary means of connectedness and communication. The media is very involved in people's social and personal lives in India. Just like anything else, societies rely on and on the mass media.⁴⁴ A programme that has been promoted through the media is crucial, especially for the growth of personal, social, and national brands, but it also incites people to commit crimes. Media, which command, boast the society and social elements, are the most significant weapons for motivating and discouraging people. Media, which command, boast the society and social elements, operate as an effective catalyst for social change.⁴⁵ The public has not been made aware through the works of Abhishek how a local community's cultural advancement and entertainment might be supported as a social change catalyst. This study set out to define the role of media in the transmission of values among the Turkana population through entertainment, namely through the use of traditional/local music and theatre.

⁴⁴K. S. Abhishek, (2022). <https://manavrachna.edu.in/blog/media-as-a-catalyst-for-social-change/>

⁴⁵ Ibid.,

Furthermore, Abhishek says that in the current era of media globalisation, the media serves as the foundation for social development. In a world where everything is based on information, the media is responsible for bringing about a variety of changes and for shaping public opinion. Deep public awareness is raised by it. The media constantly falls behind when social capitals use their rights and influence for good. In order to emphasise the problematic relationship between the Mafia and criminal organisations, the media's involvement is even more crucial. Additionally, the media keeps informing a society that is conscious of its rights and privileges.⁴⁶ The media has been referred to as the fourth pillar of democracy because of its crucial role in society. Media of all kinds, especially in the field of journalism, play a very important role in India, where poverty and illiteracy are rampant and society is by no means balanced. Journalism provides opportunities to educate, inform, and rehabilitate people's minds while also catalysing people to act, react, and interact on the journalistic platform. Because of this, even those who are illiterate can learn about the world of information. Therefore, it is undeniable that media serves as a catalyst for societal development. What Abhishek did not include in his discussion was how the media creates its plans to inform the people on how social and cultural advancement is accomplished via the usage of local media. In order to develop and identify tactics that, if used, will perform better in the local media house, this study set out to achieve just that.

Ojonike asserts that the media plays a significant role in fostering a sense of community throughout Africa, particularly in Nigeria. Broadening the minds of the public is one of

⁴⁶Ibid.,

the functions of mass media.⁴⁷ It is impossible to overstate the value of communication in human life. This is true because a person needs to converse with other people in addition to the practical demands of food and shelter. In our modern civilization, communication is both a primordial urge and a necessity for survival. No community can exist, much less grow and endure, without communication. Communication is an essential and fundamental mechanism for both the life and the organisation of every civilization.⁴⁸ According to the existing circumstances in Nigeria, the media may enhance government by keeping an eye on the conduct of those in charge and warning the populace about fraud and corruption. Lower levels of corruption are a result of a robust, independent, and free media sector. The flow of resources to unproductive activities is facilitated by corruption, which acts as a barrier to economic activity. How the local media can be utilised to combat corruption in the community is not covered by Ojenike and his colleagues. This study will concentrate on how to protect the political system by getting it to stop corrupt practises that are typically connected with the political class.

Ojenike also notes that numerous studies have proved that an independent media that keeps tabs on those in authority and disseminates truthful information to the populace is an effective check on corruption.⁴⁹ A 2004 study of 97 countries and covering the time period from 1995 to 2002 found press freedom to have a significant impact on corruption. The study found that reducing free press restrictions by 1% leads to a 5.1% improvement in the Corruption Perception Index (CPI). In a democracy, the voters punish corrupt politicians by removing them from office by bringing public corruption issues to their

⁴⁷B. Ojenike, J.B. Odugbemi, & J.O, Ojenike, (2016). The Imperatives of Mass Media in Achieving Social Change: The Nigeria Experience, In *Research Journal of Mass Communication and Information Technology Vol. 2 No.1*, pp.106-112

⁴⁸Ibid., p.106

⁴⁹Ibid .,p.106

attention. As a result, elected officials reduce corruption in response to the electorate. A bridge between traditional and modern societies can be built through the mass media. Second, as the media has the power to shape public opinion and boost people's aspirations, it should have the authority to determine precisely what information or criteria will be presented. The mass media serves as a source of information and a supporter of social change.⁵⁰

Additionally, the mainstream media performs a supporting function that necessitates judgement calls regarding the attitudes, convictions, and social conventions of the populace. Third, the media have educational purposes. In this situation, the media can raise public awareness of current concerns that have the power to alter social direction. The mass media gradually ingrains a community into new cultural patterns through this process, starting to shape the cultural mindset and people's behaviour. A developing country is more likely to experience the necessary change when mass media is present to provide these bits of information.⁵¹ Informational access enables citizens to hold their governments responsible. The media gives people who utilise public services easy access to information, empowering them to demand high standards and transparency from their governments. Ojenike makes it unclear how the media should be used to protect civil freedoms in society. His focus has been on the media's role as a conduit for knowledge about corruption and methods for reducing it. Therefore, this study anticipated how corruption in society would be reduced by informing and empowering the populace on how they may completely refrain from indulging in corrupt behaviours and activities.

⁵⁰ Ibid., p.106

⁵¹Ibid., p.107

In their 2004 study for the World Bank, Reinikka and Svensson looked at a Ugandan newspaper's initiative to inform teachers about education grant monies and the effect the initiative had on enhancing the educational system by lowering regulatory capture. The idea was that instructors who were more informed would demand that administrators spend the cash in a responsible manner. The study identified a significant correlation between closeness to a newspaper outlet with lower catches. This link was utilised to measure larger exposure to the campaign (through parents, for example).⁵² The media increases government responsiveness by providing the voiceless a voice. A strong correlation exists between media development and government responsiveness, particularly to the poor, who are a voting bloc in democracies but are frequently disregarded by politicians. An informed public that can more effectively track the acts of incumbent politicians and use this information in their voting decisions can be created by a media industry that reaches and gives voice to the disadvantaged.⁵³ The importance of local media in terms of educating the public about politics and the right methods of voting during election seasons is not adequately addressed in Reinikka and Svensson's thoughts. Additionally, they have not spoken to any local media outlets, which have been used to promote proper political awareness of the leaders the community needs to have in place. In order to assure appropriate servicing of the political system in society and to maintain the major turn of socio-economic development, this study looked forward to elaborating on ways in which local media in the Turkana community will be used.

According to Leeson (2002), there is evidence that the media enhances economic stability and efficiency by giving economic players better information with which to make

⁵²R. Reinikka, & J. Svensson, (2004). *The power of information: Evidence from a newspaper campaign to reduce capture* (Vol. 3239). World Bank Publications.

⁵³Ibid., p.108

decisions. He continues by saying that the media improves political cooperation in the creation of sensible economic policies. By examining the function of the media as a tool that improves coordination in the formation of policy, Leeson further clarifies the role of the media in economic development.⁵⁴ Additionally, the growth of mass media can be easily appreciated and encourages individuals to think practically.⁵⁵ The review above emphasises the importance of the mass media industry as a contemporary institution with the ability to transmit information from a communicator, or source, to communicants, or recipients, of information. The perception of his attitude and actions is affected by the information obtained from the media, which also has an impact on the social and cultural life of a society.

The need for fresh orientation in the community has increased, which has largely contributed to the media's expanding effect on society. Media influence is tied to other factors, such as a communicator's personality, the information provided by the media, and societal reactions. People are frequently influenced by the media, whether consciously or unconsciously. For example, the media may be persuaded to use a specific product or may be indirectly persuaded to support a particular political ideology or political party.⁵⁶ However, it is clear from the aforementioned functions that the mass media serve as a source of knowledge and education, as well as personal identity, entertainment, and—most importantly—integration and social interaction by illuminating others' situations and promoting the growth of social empathy. Therefore, Leeson's studies did not go into

⁵⁴P.L. Leeson,(2008). Media freedom, political knowledge, and participation. *Journal of Economic Perspectives*, 22(2), 155-169.

⁵⁵ Ibid., p.110

⁵⁶ Ibid., p.110

great detail about how these functions' links can support good socio-economic developments in society. This is the gap that this study in Turkana County aimed to fill.

According to Medubi, the media can support the nation's existing educational system.⁵⁷ This can be accomplished by building programmes around school curricula to improve comprehension. These initiatives are known to support the classroom teacher's initiatives. The government's initiatives to promote mass literacy and adult education are also known to profit from the benefits that media outlets like television, radio, and the movie theatre offer. Billboards, campaign units, gazettes, and booklets are additional media elements that can be effective in social and political campaigns. The ability of mass media to provide services is another crucial function. This is a crucial role for the media, which includes using it to alert people to both internal and external threats.

These threats might take the shape of epidemics and wars, unfavourable government policies, and citizen responsibilities. Additionally, media advertisements promoted the available goods and services. However, because they are frequently presented in English, these services can only reach a certain demographic. This study outlined the methods the local media in Turkana County will employ to disseminate the same information as the mainstream media disseminates to its audience in English or Kiswahili.

As Medubi points out, if marginalisation is apparent, the economy is inevitably the direct victim of the media. The first is that the people are not motivated to contribute as much as possible to the development of their motherland because the resources at their disposal

⁵⁷F.B. Medubi, (2004). Media ownership and control in Africa in the age of globalization. *Who owns the media*, pp.119-134.

are extremely inefficient.⁵⁸ A small portion of the country's elite class is thereby diverting the majority of the nation's resources into their own accounts. Second, according to manufacturers, "goods are not achieving the maximum sales" numbers. Because fewer workers are needed to meet the limited customer wants, this has an adverse effect on the industries' production levels and aggravates the labour market. The media's entertainment role is by far the most well-known and well-liked one. In the print media, it is frequently presented in the form of comical columns and cartoons, romance and general interest periodicals, and radio dramas, music and films in the broadcast media.⁵⁹

The fundamental benefit of these entertainment items in the media is that they are believed to have a therapeutic effect on people by reducing their stress and tension. This alleviation results from the aspects that make people chuckle in some of these portions and from the relaxation it offers in others. More importantly, entertainment is meant to inform viewers about regional, societal, and even universal issues. Issues are frequently more easily understood when they are explained through cartoons, amusing articles, movies, and comic strips. Such approaches make it simple to steer thoughts and attitudes on the various themes discussed in the works.⁶⁰ According to Medubi's research, mass media can play a significant role in a society's socioeconomic development. This can be accomplished through trade, agriculture advertising, and societal education. The study addressed how the media may ensure that there is proper profit making through the provision of amusement in the Turkana culture and dialect among its people, thereby filling the vacuum in the literature.

⁵⁸Ibid., p.121

⁵⁹Ibid., p.122

⁶⁰Ibid., p.121

In East Africa, Tesfaye Bezabih in his work asserts that the present role of the mass media in Ethiopia is best anchored on their historical development. The contributions of mass media in Ethiopia can be described as a “mixed blessing”, that is, there are positive and negative contributions.⁶¹ While it is difficult to say if their positive contributions have outweighed their negative ones or the opposite, the country's media has faced numerous internal and foreign issues. The issues include an unfavourable legal environment created by a decree (state of emergency), an unfavourable economic environment, an unfavourable political and social environment, harassments, closures, outright ban laws, assassinations, poor professionalism, a poor compensation system, ownership, manipulation, incompetence, and a lack of adherence to professional and ethical standards.⁶² All of these have made a minor contribution to the Ethiopian mainstream media's essentially aimless existence. The basis of the government-owned mass media, for instance, is that they should not bite the hand that feeds them. This can be translated to suggest that, notwithstanding wrongdoing by the fingers, the docile, amiable, and human dog character has taken the place of the mass media watch dog function. Tesfaye did not make any effort in his writing to include the community media's contribution to the promotion of ethical politics, socioeconomic development, and cultural advancement in society. This phenomenon was necessary to be addressed by this study among the Turkana community who actually borders Ethiopia on one end of the Northern part of Kenya.

⁶¹B. Tesfaye, (2017). Mass Media and Governance: Issues and Challenges in Contemporary Ethiopia, In *New Media and Mass Communication* www.iiste.org ISSN 2224-3267 (Paper) ISSN 2224-3275 (Online) Vol.61, pp. 29-33

⁶²Ibid, p.29

According to Allan Siangu and Florence, the media is crucial to daily activities that create and alter ethnic identity, culture, and views in Kenya.⁶³ Some of the vibrant ethnic media in Kenya include ethnic radio stations like Kass FM, which broadcasts to the Kalenjin ethnic community, Mulembe FM, which broadcasts to the Luhya ethnic community, Ramogi FM, which broadcasts to the Luo ethnic community, and Muuga FM, which broadcasts to the Meru ethnic community. The influence of the media on public opinion and leaders' agendas has been documented in several studies.⁶⁴

In order to grasp what is happening around them and to make wise decisions about their life, Siangu claims that people in the society rely heavily on the media. This is especially true when people see ambiguity in the situation or a crisis of some kind.⁶⁵ Ethnic media teaches immigrants about their new community and its resources, both in times of crisis and normal times, as well as more subtle guidelines on proper behaviour and what the new society values. The media is essential for spreading information, and for the majority of Kenyans, especially in the countryside, radio continues to be the most popular and significant type of media. Radio is a medium that reaches out to the "poor and marginalised" due to its inexpensive production and distribution expenses as well as the benefit of being an oral medium. The two fail to mention how local populations can be empowered in terms of socioeconomic growth by using mass media, particularly radio, which is mostly used by them.

Ethnic media caters to certain ethnic backgrounds by being created by and based in the community. Additionally, it provides locals a voice by enabling the broadcast of their

⁶³S.W. Allan & C.T. Florence, (2014).Ethnic Media and Rural Development in Kenya, In, *International Journal of Humanities and Social Science* Vol. 4 No. 1; pp.246-253

⁶⁴Ibid.,p.247

⁶⁵Ibid., p.247

own problems and demands, thereby overcoming language barriers, illiteracy, and challenges with cultural marginalisation. It "speaks the language and with the accent of the community," as Allan and Florence put it.⁶⁶ In the public representation of uneven social connections and the exercise of significant power, the media occupy an important space and play a vital role. Members of the media audience are, for instance, invited in many ways to develop an understanding of who "we" are in relation to who we are not, whether as "us" and "them," "citizen" and "foreigner," etc. By using such methods, the social interests mobilised throughout society are distinguished from one another, made distinct, and frequently left open to discrimination.⁶⁷ However, ethnic media can also support social and cultural diversity while simultaneously offering vital venues where imposed identities or the interests of others can be resisted, contested, and altered.⁶⁸ Despite other communities being long served by the fourth estate in their native language, Allan and Florence have not yet discovered the problem of a particular community's culture being exposed to the audience by any local media. As a result, this study will use this information to highlight how the local media in Turkana dialect could benefit society by educating people about their culture and how it relates to the cultures of other communities. This will promote healthy social and cultural development.

1.8.4 Mass Media's Empowerment and Socio-economic Development

According to Napoli's writings, the qualities and functions of mass media allow it to be distinguished from other kinds of human communication. According to Napoli, the term "mass media" conjures up thoughts of television, radio, movies, newspapers, comic

⁶⁶Ibid., p.249

⁶⁷Ibid., p.250

⁶⁸Ibid., 251

books, and magazines.⁶⁹ These contemporary communication systems are not only distinguished as mass media by their technical features, but also by their unique operational conditions, chief among which are the characteristics of the audience, the communication environment, and the communicator. The target audience for mass communication is typically one that is anonymous, heterogeneous, and sizeable.⁷⁰ The goal of creating an enlightened society was the biggest concern and task for the people living in the seventeenth century. The press, in particular, has always played a crucial role in these tendencies in human growth thanks to its ability to advertise.⁷¹ As far back as 1880, mass media had shown very deep partnership involvement in human-related development.

In the eighteenth century, public education was made possible by the Prussians. Following the passage of the first education Act in Britain in 1880, attendance at school became required in Great Britain. The French had understood the use of the media for promoting political awareness and mobilising the populace as early as 1789; this realisation led to the transformation of education into a secular phenomenon in 1882.⁷² When discussing the function of the media in society, Napoli is too vague. He concentrates on the major media. The role of local media in inspiring socioeconomic development has not been discussed in detail by him. By using the example of the Turkana community in Kenya, this study sought to fill the gap that Napoli did not try to fill in his writings.

⁶⁹P.M. Napoli,(2008). Toward a model of audience evolution: New technologies and the transformation of media audiences. *Media, culture & society* 32(3) : pp.505-516.

⁷⁰Ibid., p.510

⁷¹Ibdi., p.512

⁷²Ibid., p.513

While the Japanese used the media as a vehicle to mobilise culture and national consciousness, government and citizens in America accepted education's development as an economic investment.⁷³ In order to criticise government actions and policies, several opposition administrations have taken advantage of the power of the media. In Germany, the opposition party used the media to criticise the ruling party. It has been shown that community empowerment and development (CED) and the media interact. Chapman also notes that Graham Jackson, cited in Ava Carmel (1996), reiterates that laws can be passed to encourage positive social attitudes and behaviour changes, and that appropriate media technology can be developed to support these changes in behaviour. Numerous other researches have established the undeniable impact of media on adjustments in human behaviour. Chapman did not clarify what type of education should be given priority by the local media to its citizens.

This is due to the fact that for successful empowerment, the media must establish priorities for its audience in order to grab and hold that audience's attention. Due to this gap, this study set out to determine what the community media within the Turkana community should prioritise in order to provide more educational and informative content available to the Turkana people in Turkana County in order to support a healthy growth of the area.

Chapman claims further that during the past 50 years, researchers have studied how the media affects people's behaviours.⁷⁴ Media now have societal capabilities beyond their original three cardinal purposes of entertainment, education, and information.⁷⁵ The

⁷³J. Chapman, (2005). *Comparative media history: An introduction: 1789 to the present*. Polity. 8(2), pp.135-154.

⁷⁴Ibid., p.136

⁷⁵Ibid., p.137

establishment of the atmosphere for resolving socio-cultural, socio-economic, and socio-political issues is one of the functions of mass media, which has made the discussion of media use fruitful. Some of these issues have traditionally focused on the media's potent ability to affect societal change in addition to being predicated on the idea of creating a balance between various forms and types of communication.

The purpose of this study was to situate the role of local mass media, particularly the Turkana local media's empowerment on influencing the socio-economic development of its land and to the Turkana people as a whole, especially in the contemporary society that is driven by mass media knowledge. This study was motivated by Chapman's proposal that media has advanced to a greater extent.

Bandura (1986) makes an argument in favour of the social learning hypothesis, which contends that mass media may be capable of far more than their conventional functions of raising public awareness and disseminating specific information. No other type of media, he says in support of this assertion, has the power to directly alter a person's behaviour the way television does. "The media set in motion transactional experiences that further shape the course of change when influences tend to lead viewers, in the case of audio visual, to discuss and negotiate matters of importance with others in their lives."⁷⁶ He emphasised that a drama series based on social cognitive theory could be a more effective weapon for societal and personal change than listening media.

According to his point of view, which is based on the idea that people learn better by imitating others and using them as role models than they do by hearing a story, mass media productions inform people and give them access to practical tools and motivational

⁷⁶A. Bandura. (2002). Social cognitive theory in cultural context. *Applied psychology*, 51(2), pp.269-290.

support so they can exert control over their circumstances.⁷⁷ Therefore, based on Bandura's understanding, this research sought to determine the changes that mass media has brought about to the Turkana community since 1963, the year when the community began to have local media that spoke to its audience in its own tongue. This led the researcher to discuss the role that local mass media plays in empowering the neighbourhood in terms of knowledge acquisition that anticipates socioeconomic development in any community in Kenya and beyond, where local media has been strengthened by both the State and the private sector.

Radio has been tried out in a number of community building initiatives. Radio is the most practical medium for community development involvement, claims Tadlock (2007). He contends that compared to other types of communication, radio is less expensive and more widely available.⁷⁸ Radio, compared to most other types of media, has the advantage of being able to communicate with an audience more successfully regardless of barriers like distance, reading level, or language variety. A further advantage that radio has over other media, including TV and the internet, is the development of frequency modulation (FM) transmission technology.⁷⁹ Radio is able to address the socio-economic and socio-cultural needs of its audience with better audience coverage. Radio is now more effective in grassroots development as a result of its distinctive trait.

Therefore, it was necessary to determine whether radio, as a media outlet, had an effect on the growth of the Turkana population. Tadlock further argued that radio has made a far greater contribution to both rural and urban development thanks to its extensive

⁷⁷Ibid., p.270

⁷⁸C.Tadlock., (2007). Copyright Misuses, Fair Use, and Abuse: How Sports and Media Companies and Overreaching Their Copyright Protections. *J. Marshall Rev. Intell. Prop. L.*, 7, pp.621-650

⁷⁹Ibid., p.624

coverage. Radio may have a positive influence on the community by, among other things, assisting in the identification of needs and interests. This aids development professionals in creating effective need assessment plans and developing the best strategy and technique for CED intervention.⁸⁰ Radio has been the most dependable change agent over the years. It has been extremely important in fostering thriving communities and encouraging collective action. Radio has proven to be extremely effective in mobilising and enabling community people to carry out their civic responsibilities thanks to its information and awareness distribution capabilities.

In some circles, radio has been utilised as a tool to provide isolated and marginalised social groups a voice and to call the government's attention to their needs and goals. Community radio has grown to be crucial to national development in many nations. Community radio, for instance, has been a licenced tier of the radio broadcast system in Australia since roughly 1970.⁸¹ Through the broadcasting service act of 1992, it was made a tool for providing broadcast services that encompass six fundamental sectors in Australia: the national broadcasting services, commercial broadcasting services, community broadcasting services, and radio and television services. subscription broadcasting, subscription narrow-casting, and open narrow-casting are all available.⁸² According to the tool, Australian community radio is set up in accordance with rules that will set it different from being nonprofit and allow it to function for community purposes.⁸³ As a result of Tadlock's research, it is imperative to investigate the role of mass media in society, especially those that are easily established, accessible, and readily

⁸⁰Ibid., p.630

⁸¹Ibid., p.631

⁸²Ibid., p.635

⁸³Ibid., p.636

available. This made guaranteed that the Turkana community wouldn't fall behind other communities in terms of learning about socioeconomic empowerment and how to guarantee that all beneficial improvements are made and felt in society.

Nigeria is one of the countries in Africa that has been plagued by poverty the longest. Okunna claims that Nigeria is struggling with a variety of social, political, and economic inabilities; the country's poverty rate recently rose from 46% in 1996 to 71% in 2009.⁸⁴

This extraordinary trend, which is typical of most African nations and is related to the democratisation and pluralism processes, is reflected in severe hunger and armed conflict.

There has been a steadfast yearning for peace, unending opposition to economic centralization, and a helpless fight against marginalisation over the years. Development agencies, non-governmental organisations, and other nonprofit relief organisations have made major contributions to Nigeria's attempts to both develop and fight poverty.

However, because of several operational limitations that have remained less visible to rationalities, the effects of these agencies have not been felt to their full potential.⁸⁵

Meeting the need for food security and the desire for higher living standards are two of the biggest problems development workers in Nigeria face. Over the years, numerous development initiatives intended to enhance healthcare, education, nutrition, and cleanliness have been unsuccessful.

All attempts by development workers to address issues relating to women, youths, and children, to establish income-generating opportunities for employment, and to maintain culture have been rendered useless by this difficulty. This has acted as a major impediment to community development. According to a review of the literature on

⁸⁴C. Okunna, (1995). Small participatory media technology as an agent of social change in Nigeria. Sage , Vol. 17 615-627.

⁸⁵Ibid., p.616

Community Economic Development (CED) in Nigeria, practitioners of CED frequently over-emphasize financial resources and stereotypical conventional approaches while undervaluing other vital elements that are essential to the project's success and sustainability. While it is occasionally true that having money and a strong strategy can result in good results, this is not always the case due to changes in various social and environmental circumstances. According to Okunna, some of these characteristics include sufficient knowledge; a necessary condition for widespread participation; marketability; advocacy; and training, for which an efficient communication system strategy is a significant element.⁸⁶ This is the main focus of the investigation. The importance of the media in educating the people about the issues they should care about in order to succeed in terms of development is not addressed by Okunna. This study set out to examine trends in mass media empowerment practise and assess the efficacy of media use in community development practise in Turkana County based on this foundation. The study included anticipated discussing the various media outlets and how they might be used in the context of the Turkana County issue within the Turkana community.

A cooperative endeavour between UNESCO and the Government of Kenya-Homa Bay Community Radio Station led to the establishment of the country's first community mass media, a radio station, in Homa Bay, Nyanza Province. The idea behind starting the station was to create a low-cost radio that could serve the rural poor, who were thought to lack access to information or be cut off from what was going on at the federal level.⁸⁷ It

⁸⁶Ibid., p.617

⁸⁷M.K., Festus., (2012). The Role of Community Radio in Promoting Economic Empowerment Among Women in Kenya: A Case of Radio Mang'etele in Nthongoni Location, Mtito-Andei Division, Makueni County, Kenya.(Masters Dissertation),University of Nairobi, p.1

was crucial that the community learn information that would help it advance more quickly in terms of socio-cultural development and socio-economic advancement in the Homa Bay community. The then-powerful KANU administration claimed that the station was not promoting the promotion of English and Kiswahili as national languages, and as fate would have it, the station was shut down two years later. The government was also concerned that the station was escalating animosity between the various ethnic groups in Nyanza province in spite of its station's extremely local coverage in both Luo dialect and geographic area. Could this be the reason why the Turkana community in Kenya was denied access to information in their own dialect by the country's major media outlets? Fraser and Estrada have not explained why the community radio helped Homa Bay's socio-cultural and socio-economic development. This study aimed to unravel the riddle behind Turkana County's achievement in terms of socio-cultural expansion and socio-economic development from 1963 to 2022.

1.8.5 Summary of the Gaps identified from Literature Review

The mass media's segregation, both in the public and private sectors, has contributed to the Turkana people's growing sense of marginalisation in Kenya. This is because, even in terms of receiving the fundamental information that was supposed to be made available to all Kenyans through the National News, they were left behind.

The elderly who did not speak Kiswahili or English were left behind. Based on this, the research will examine the degree to which this group might have advanced if the media had been available to it in the same manner that it was for communities like the Kalenjin,

Kikuyu, and Luo, among others, who were fortunate enough to have media outlets broadcasting in their own dialect.

The purpose of this study was to discuss the value of local media in educating viewers and listeners about local culture and how important it is to them and to other communities at large.

It is unnecessary to restate here how the mass media affects its target audiences in general. There hasn't been any research done to far on the subject of whether or not indigenous language mass media can have an impact on the indigenous languages they use. Based on this, this study assessed the specific effects of media empowerment on the socioeconomic advancement of the Turkana population in Turkana County.

Oladumiye did not explicitly explain how these local media strengthen socio-economic advancements in his debate, nor did he specify the tactics that must be used. The goal of this study was to close this gap by developing methodologies that local media outlets, like those in the Turkana community, may use to predict the success of socio-economic advances.

In his essays, Gathigi omits to mention how the media sector has enabled local communities to promote economic growth by using their native tongues to communicate with audiences and disseminate varied information. This study filled the vacuum by shedding light on the mechanisms through which local media, particularly in the Turkana of Turkana County, promotes socioeconomic success in local communities.

The public is not made aware in Abhishek's works how acting as a social change catalyst can foster local cultural growth and entertainment. This study attempted to place the role

of media in the transmission of values among the Turkana population through entertainment, using the traditional/local songs and theatre, on the basis of this.

How the local media can be utilised to combat corruption in the community is not covered by Ojenike and his colleagues. This study concentrated on ways to protect the political system by getting it to stop corrupt practises that are typically connected with the political class.

The importance of local media in terms of educating the public about politics and the right methods of voting during election seasons is not adequately addressed in Reinikka and Svensson's thoughts. Additionally, they have not spoken to any local media outlets, which have been used to promote proper political awareness of the leaders the community needs to have in place. In order to assure appropriate servicing of the political system in society and to maintain the major turn of socio-economic development, this study looked forward to elaborating on ways in which local media in the Turkana community will be used.

According to Medubi's research, mass media can play a significant role in a society's socioeconomic development. This can be accomplished through trade, agriculture advertising, and societal education. This study addressed how the media may certainly assure that there is sufficient profit making through the provision of entertainment in the Turkana culture and dialect among its people, filling this need.

Tesfaye's work makes no attempt to incorporate community media's contributions to the advancement of ethical politics, socioeconomic development, and cultural advancement. This study is important to solve this issue among the Turkana community, which shares a border with Ethiopia on one end of Kenya's northern region.

Napoli's ideas are too all-encompassing to discuss the role of the media in society. His attention is on the major media. He has not discussed the role that local media plays in promoting socioeconomic growth. This study used the example of the Turkana community in Kenya to highlight the gap that Napoli has not made an effort to fill in his writings.

The establishment of the atmosphere for resolving socio-cultural, socio-economic, and socio-political issues is one of the functions of mass media, which has made the discussion of media use fruitful. Some of these issues have traditionally focused on the media's potent ability to affect societal change in addition to being predicated on the idea of creating a balance between various forms and types of communication. This study sought to situate the role of local mass media, particularly the Turkana local media's empowerment on influencing the socio-economic development of its land and to the Turkana people as a whole, especially in the contemporary society that is driven by mass media knowledge. It was based on this proposal made by Chapman on the greater extent that media has gone.

The importance of mass media in informing the people about what they should be concerned about in order to succeed in terms of development is not addressed by Okunna in his works. In light of this, the study's objectives were to examine emerging trends in mass media empowerment practises and assess the efficacy of media use in community development activities in Turkana County. The study included anticipated discussing the various media outlets and how they might be used in the context of the Turkana County issue within the Turkana community.

1.9 Theoretical Framework

The structure that can hold or support a research study's theory is known as the theoretical framework. It presents and discusses the idea that underlies the existence of the research problem under consideration.⁸⁸ As a result, the libertarian theory and the agenda setting theory were both used in this study.

1.9.1 The Libertarian Theory

The majority of libertarian theorists contend that everyone should have the opportunity to voice their opinions. Lao Tzu, a Chinese philosopher, proposed this notion. He said that there should be absolutely no restrictions imposed on the media since doing so would violate their right to information and knowledge. The argument takes into account the premise that knowledge is the result of conflicting viewpoints competing in a "market of ideas."⁸⁹ To address how the opinions of the traders among the people involved in commerce in Turkana County have been conveyed through the available media and their opinions informed to the public, this study looks forward to adopting this theory. In the context of a society that is drastically changing, the vital and confusing issue of freedom, control, and responsibility in the mass media looms ever larger. The core issue is not just one of accountability, which calls for a consideration of methods and aims, but also one of the extent to which media reflect society and are impacted by social change.⁹⁰ In fact, the manner that both domestic and foreign media have been portraying the Turkana community of Turkana County. The majority of the time, the media has a tendency to

⁸⁸H.B., Asher., (1984). *Theory-Building and Data Analysis in the Social Sciences*. Knoxville, TN: University of Tennessee Press, p.34

⁸⁹P., Gibbon., (1998). *Globalization and Its Impacts on Economic and Social Rights in Africa*, Michigan: University of Michigan Press, p.47

⁹⁰C., Steinberg, (1972). *Mass Media and Communication*. New York: Hastings House, p.305

highlight the Turkana people's negative behaviour. It has been quite active in terms of news coverage, portraying images of malnourished expectant mothers and nude kids with distended stomachs as a result of *Kwashiokor*. Additionally, they frequently report on the effects of drought, which are evident in the carcasses that are scattered throughout. Typically, headlines are made over livestock rustling and conflicts with neighbouring communities.

The suitcase non-governmental organisations that have long claimed to be aiding the Turkana have taken advantage of these issues that have been made public by foreign media, but little has changed. As a result, the researcher was able to use this theory to enlighten the Turkana people about how they should effect genuine change on their own and stop depending on NGO's. The Turkana communities have been represented as the people who always have serious social difficulties as a result of the mass media's use of its freedom in this way. Identifying how and to what extent the media reflect the society in which they operate and serve is essential to any discussion of the impact of the media and a key component of the debate over the freedom of the press.⁹¹ This study aims to establish a solid foundation for understanding what the community and indigenous language media can do to empower a community for the achievement of social developments. Furthermore, it is evident that mass communication is impacted by its social environment, which in turn absorbs and defines the aims, tensions, and aspirations of that society.⁹²

This study's underlying idea was of utmost importance. It allowed the researcher to evaluate how the development of community and indigenous language media in Kenya,

⁹¹Ibid., p.307

⁹²Ibid, p.308

with a focus on the Turkana community in Turkana County, has been made possible by the freedom of the mass media. Through this theory, the researcher was able to discuss the political, social, cultural, and political events of the region that are most significantly influencing Turkana's residents in the presence of both domestic and foreign media. Additionally, libertarian theory prompted this study to thoroughly analyse how the Turkana community has been portrayed in the global media.

It will examine, for instance, how the British Broadcasting Corporation (BBC), CNN, and other international media have portrayed this nation. The study sought to determine whether Turkana County's elites—traders, farmers, politicians, and academicians—had used the available media to inform and educate their community about what they should do and what they were required to engage in to improve a positive achievement of social cultural growth and socioeconomic developments in Turkana County, despite the fact that they are a small group. The study also used this theory to determine whether the Turkana people's long-standing conflicts have diminished as a result of the media's efforts to educate its audience on the value of security and peace in the land and how this state provides a calm environment for community development.

The libertarian theory's strength is that it assumes that individuals are intelligent enough to distinguish between good and terrible ideas. According to this, people have rational thinking that help them discern between good and evil things. The philosophy also contends that nothing should be restricted by the press. This is due to the fact that, even in the worst case scenario, bad content may provide knowledge and allow for better decision-making. As a result, this theory will give the long-marginalized Turkana people of Turkana County the chance to express their ideas about the political, cultural, social,

and economic principles that should be followed and put into practise in Turkana County in order to ensure the success of its development.

This hypothesis has significant flaws despite its advantages. The public, and particularly local media, may not always use it properly.⁹³ This is because of the environment and its ethnic-based nature. Since only locals can understand the language used to conduct it, it can easily excite its populace. This will give those who might not always have morals and good intentions a way around the law because of their political influence in the neighbourhood. Additionally, when a local media is so powerful, people are not always able to make logical decisions. This is due to the possibility that community leaders may utilise it to impose their will on the community.

This is especially evident when political ambitions clash with the freedom of many types of people, their ideas, opinions, schools of thought, and group objectives. The local media has the potential to abuse its influence and violate others' rights to privacy and dignity, particularly those who are close by. Since the local media may choose to publish and broadcast information that may propagate problems in the community and its neighbours, this could escalate border conflicts. at reality, this might put the state's security at jeopardy. After weighing the benefits and drawbacks of the libertarian theory, this study successfully applied it to achieve its first objective. The evolution of indigenous language media and its place in society in terms of empowerment and the impact it has on various developments in the neighbourhood will force the researcher to fully explore these issues.

⁹³ Ibid., p.310

1.9.2 Agenda setting theory

This theory discusses how select news stories get the most attention from the public through influencing how the media covers news stories.⁹⁴ Maxwell McCombs and Donald Shaw, two college professors, initially presented it in 1972. When polling North Carolina voters in the run-up to the 1968 presidential election, researchers discovered that what individuals perceived to be the most crucial concerns were those that the media had been most critical of.⁹⁵ Thus, the idea that the mass media sets the agenda for what people should worry about gave birth to the agenda-setting theory. This theory will make it possible for this study to identify themes and, more specifically, topics that a local media outlet should prioritise in its coverage for the benefit of information consumers. This will prompt the researcher to talk about the key concerns that the Turkana community needs to address if it wants to see good sociocultural development and excellent socioeconomic progress in Turkana County.

Based on this, the researcher was further able to use the theory to determine what issues the mainstream media in Kenya has been emphasising in their agenda towards the Turkana that have not been followed by the locals, or the kind of coverage they have been considering them with, if any. In this instance, the theory improved the research by helping to properly engage the elites in helping their community by working with the community and local media to develop methods of having dialogues and agendas that will benefit the society in the order of importance to any society.

⁹⁴M.E. McCombs, & D.L., Shaw.,(1972). The agenda-setting function of mass media. *Public opinion quarterly*, 36(2), pp.176-187.

⁹⁵ Ibid., p.176

The agenda-setting thought is based on two fundamental tenets. The first is that rather than merely relaying stories to the audience, the media filters and modifies what we see. An illustration of this is when a sensational or controversial news appears at the top of a broadcast rather than one that occurred more recently or has a larger audience, such as an impending storm or parliamentary tax reform.⁹⁶ The second presumption is that the public will be more inclined to view a topic as important if the media covers it more extensively. Another way to look at it is that mass media organisations present us with particular tales or situations that people should think more deeply about rather than telling us what to think or how we should feel about them. As a result of adopting mass media as an accelerator of socio-cultural and socio-economic development, these assumptions will lead the researcher to concentrate on issues that are current and advantageous to the Turkana people in Turkana County.

In this instance, the presumptions will help the audience comprehend what can be reasonably expected from the mass media in general and how they should take the information they receive from the media very seriously. This will give individuals the opportunity for in-depth learning and involvement as they analyse the media's discussions of various development agendas from community specialists or from those who are aware of the community's strengths.

The agenda-setting theory also has support from psychology and science. When people are asked to recollect a story, it tends to stand out more in their memories the more the mainstream media has covered it, even if it doesn't directly concern them or stand out as a

⁹⁶Ibid., p.177

significant issue.⁹⁷ Therefore, as the agenda-setting theory is most beneficial in lobbying and when influencing public opinion, the Turkana county's residents should use the media—both traditional mass media and community media—to set the agenda for peace and development. This theory allowed the researcher to address the study's second and third objectives, which were to examine the impact of the media on the sociocultural development of the Turkana community in Turkana County from 1963 to 2022 and to assess the empowerment of the media and socioeconomic growth within the Turkana community from 1963 to 2022.

The local populace could learn about current events and the necessity for them to coexist and live in peace in order to secure the success of the society in terms of social, cultural, and economic advances through the use of this technique. This theory's strength lies in how heavily it emphasises audience engagement with media. It also provides empirical evidence of connections between media exposure, audience motivation to seek information, and audience perception of public concerns.⁹⁸ The theory also incorporates a variety of related concepts, such as tale placement, priming, and vividness. In this idea, it's also critical to keep in mind that repeated exposure to certain news stories increases public awareness of the problem and its solutions. This promotes organised conversation among Turkana County residents. Agenda setting theory offers a clear structure for the discussion of a piece of knowledge, which will benefit from this.⁹⁹

As a result, the previous argument centres this idea at the focus of the investigation. In this instance, the Turkana community of Turkana County will be able to successfully

⁹⁷Ibid., p.178

⁹⁸Ibid., p.179

⁹⁹Ibid., p. 180

promote socio-cultural growth and socio-economic development by exposing its audience to the pertinent information and knowledge. It made it possible for the media to give citizens a platform to publicly express their ideas and opinions, which will even enable decision-makers, politicians, and other administrative leaders to learn what the people want done to them if they face any kind of social issue.

Although this theory is viable and applicable to this investigation, it also has certain drawbacks. The agenda-setting theory has some drawbacks, one of which is that it is challenging to quantify. The theory's research has mostly been unable to prove that media coverage and popular prominence are causally related. Takeshita (2006) asserts that agenda-setting theory has recently been confronted with three pressing issues: issues with process, identity, and environment.¹⁰⁰ These issues are significant because they each have ramifications that could cast doubt on the usefulness of agenda-setting theory. As a result, the focus of this research was mostly on how well it will enable a comprehensive informational acquisition that will support the growth of the Turkana community. In this era of reliance on mass media for robust cosmological development, it established mechanisms for resolving issues of process, identity, and environment in relation to the agenda that will be found essential of adoption by the media. Its goal was to inform and empower the Turkana community of Turkana County.

1.9.3 Relationship between The Libertarian Theory and Agenda Setting theory

The goal of libertarian thought is to increase political freedom and individual liberty in society. In this instance, it should be done so with a view to minimising state intrusion

¹⁰⁰T. Takeshita, (2006). Current critical problems in agenda-setting research. *International Journal of Public Opinion Research*, 18(3), pp. 275-296.

into and breaches of one's civil and political rights, as well as their freedom of association, expression, and choice. Therefore, this theory in this study addressed the reasons why it is crucial to give each and every person the freedom to select what they want to hear, to choose what they want to hear, and to have the opportunity to express their ideas and opinions through community mass media and, more importantly, indigenous language to their leaders and the authorities in their communities at large.

This approach, however, falls short of describing the information that the community's leaders should be privy to because it will only help the study's first objective be addressed. Because of this, the agenda-setting theory will be used to promote its effectiveness in this study. The researcher and audience were able to describe the "ability (of the news media) to influence the importance placed on the topics of the public agenda" thanks to agenda-setting theory, which is crucial. This was successfully accomplished because the agenda-setting study explains how the media tries to influence viewers and create a hierarchy of news prominence. Because of this, the researcher selected this hypothesis to guarantee the accomplishment of the study's second and third goals.

1.11 Research Methodology

Research methodology refers to the exact steps or methods used to find, pick, process, and analyse information about a subject.¹⁰¹ Babbie and Mouton contend that research methodology focuses on the specific duties and techniques carried out and applied during the study.¹⁰² This section discusses topics including research design, study area, target

¹⁰¹P. Leedy. (1997). *Practical Research: Planning and Design*, Englewood: Prentice Hall, ,p.182

¹⁰²E. Babbie and J. Mouton.(2002),*The Practice of Social Research*, Cape Town: Oxford University Press, p.71

population, sampling, sample size, data collection tools, data analysis and ethical considerations. Being a qualitative study, the work required gathering and studying non-numerical data via texts, videos, or audio. This was done in an effort to comprehend the ideas, viewpoints, and experiences of different individuals. It was also employed to uncover intricate details about a topic or come up with fresh concepts for this investigation.

1.11.1 Research design

A research design, according to Strydom, Fouche, and Delpont, is a list of the procedures that will be carried out to test a certain hypothesis under a particular circumstance.¹⁰³ The study employed a historical research design which was descriptive in nature. The goal of a historical research design was to use data to understand and explain the past and the present. This was accomplished by systematic data collection and evaluation in relation to past events in order to identify causes, effects, or trends of those events.¹⁰⁴ The writings in the historical research design are primarily descriptive in nature, start with a narration of events in chronological order, and their analysis addresses the issues of relationship, explanation, and consequences of events. It gave a thorough description of what was reported and seen by participants in response to the research questions which was the main goal of this section.

For a thorough evaluation of the data gathered from the respondents, the study also used a descriptive research design to complement the historical research methodology. This is

¹⁰³H. Strydom, C. Fouche and C.B. Delpont, (2002). *Research at Grassroots Level*, Pretoria: VanSchaik, p.137

¹⁰⁴P. Leedy. (1997). *Practical Research: Planning and Design*, Englewood, Prentice Hall, p.190

due to the fact that its main goal was to provide a thorough description of everything that the study participants had to say in response to the research topic. The word "descriptive," in Leedy's words, "comes from the word de" and the verb "scribere," which means to write.¹⁰⁵ As a result, a thorough account of the study has been published based on the information provided by respondents in the questionnaire that served as the self-reporting tool. Leedy argues that the survey approach is effective for gathering pertinent data during descriptive social research and points out that descriptive surveys are a typical social research methodology.¹⁰⁶

1.11.2. Study population

A population is a collection of individuals that share traits or characteristics that are of interest to the researcher and the population for which the results can be applied generally.¹⁰⁷ Due to Turkana County's vast geographic area, the pastoralists' tendency to move around, and the transportation difficulties that presented themselves when attempting to locate the target individuals for interviewing, it was not able to conduct the study on the complete population of the Turkana community from Turkana County. Farmers, traders, teachers, media personnel, healthcare practitioners and security personnel made up the study population.

1.11.3 Study Area

The Turkana South Sub-County is located in Kenya's semi-arid and dry regions, which are distinguished by average annual temperatures of 30.5°C and ranges from 52 to

¹⁰⁵Ibid., p.191

¹⁰⁶Ibid., p.191

¹⁰⁷Ibid., p.193

480mm of precipitation. The area's water resources are not widely available. The region, which has a land surface area of 18,000 km², is located between the longitudes of 35° and 36° East and the latitudes of 1° and 3° North. In order to meet the water needs of its fast expanding population, livestock requirements, and other development programmes, the study region faces enormous challenges. The coordinates are correctly given, and the picture below depicts its precise location;

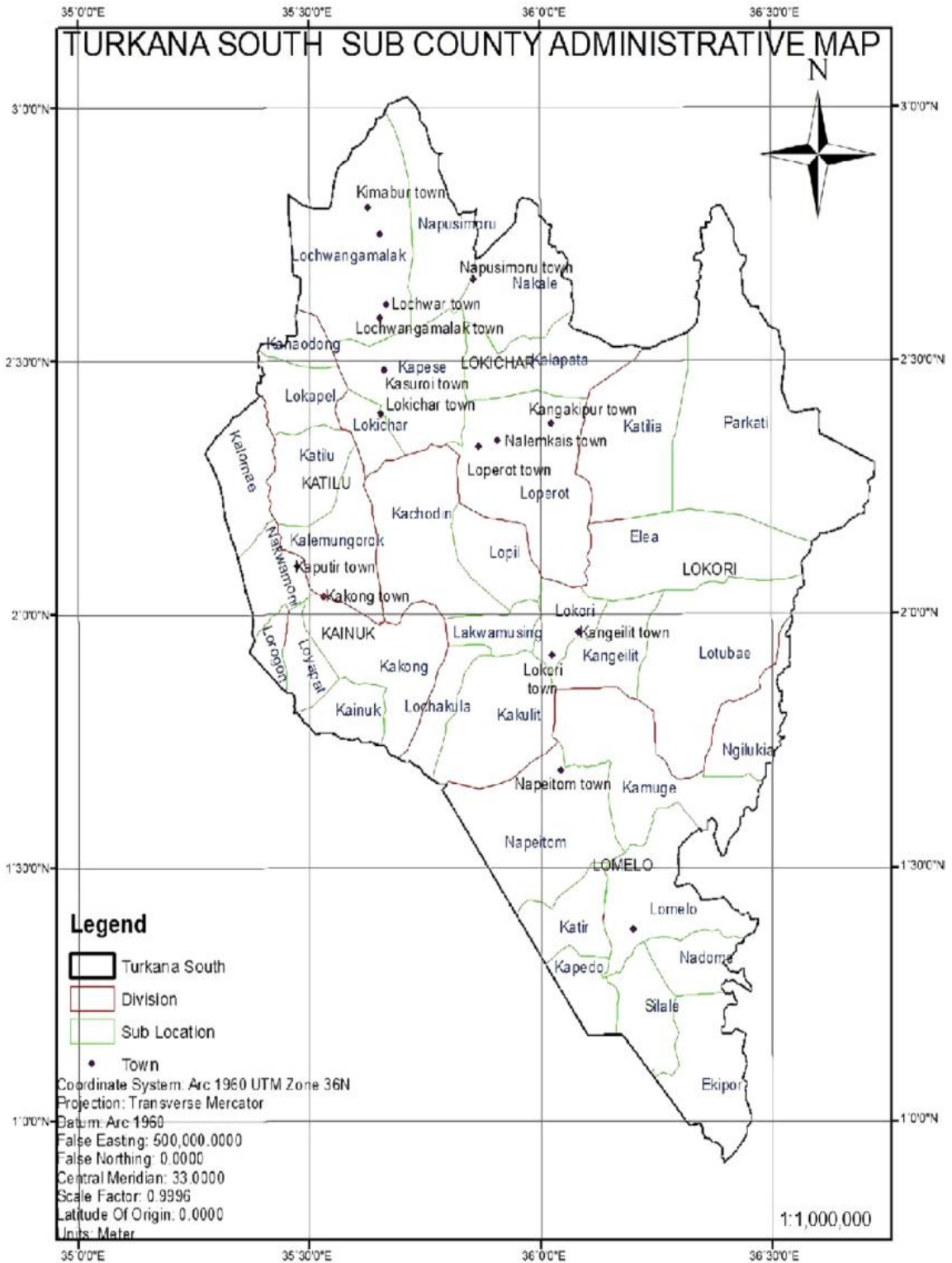


Figure 1: Map of Turkana South
 Source: DOI: [10.4236/gep.2019.711017](https://doi.org/10.4236/gep.2019.711017)

1.11.4 Target Population

Turkana South as per 2019 census has a total population of 153,736.¹⁰⁸ People living in Kainuk, Lokichar, and Katilu in southern Turkana were the study's intended audience. It also covered parts of Lodwar Town and Loima, as well as Turkana Central. The majority of the population's targets were farmers, traders, teachers, media personnel, healthcare practitioners and security personnel. In order to reach the people who depend on mass media for the success of their activities, these respondents were reached using a snowballing and purposive strategy.

1.11.4 Sampling procedure

Choosing a subset of the population to represent the complete population is the process of sampling.¹⁰⁹ The purposive and snowballing sampling method was used in this investigation. This sampling process made it possible for this study to use the primary data sources that were already accessible without the need for any additional steps. Participants had to be gathered using this strategy wherever they could be found, usually in a convenient location. Prior to subject selection in snowballing sampling, no inclusion criteria are established. Therefore, in this instance, all subjects were consistently offered to take part in the study.

¹⁰⁸KNBS, 2019

¹⁰⁹Ibid., p.183

1.11.5 Sample Size

The number of components in the sample is referred to as the sample size.¹¹⁰ There was no set quota for participants in this study that had to be interviewed. This is due to the convenience sampling method being used to ensure the accuracy and authenticity of the data being gathered. In order to relate the data gathered from the interviewees, the snowballing technique was utilised. Furthermore, the low literacy rates of the older members of the community made it difficult to draw a representative sample of the population, which made it difficult to conduct questionnaires. This forced the study to ask questions of the youth and conduct oral interviews with the elderly. For this reason, the study's qualitative approach was thought to be appropriate given the study's geographic setting, topography, respondents' demographics, and general character.

1.11.6 Data collection instruments

Using the following tools, data was gathered from both primary and secondary sources;

1.11.6.1 Primary sources

This study planned to use primary materials such as archives, questionnaires, oral and key informant interviews, focus groups discussion, and observations. Following is a discussion of them:

¹¹⁰P. Leedy.(1997). *Op. Cit.*, p.183

1.11.6.2 Archival Sources

The Kenya National Archives, the Ministry of Information and Communication Technology, Red Cross offices, various non-governmental organisations, and, when appropriate, the Ministry of Agriculture and Livestock, also provided archival sources for this study. This was done to make sure that solid data is gathered to determine, if there has been any paradigm shift in the socioeconomic growth of the Turkana population in Turkana County since 1963. Additionally, it made it possible for the researcher to obtain genuine and original data that informed the study's core data collection from the respondents. This is due to the fact that archives are significant since they offer proof of actions and reveal more about people and institutions.¹¹¹

1.11.6.3 Questionnaire

The questionnaire served as the primary research tool in this study. No matter their standing, all respondents received this questionnaire, which had both closed- and open-ended questions. As a result, a large cross-sectional representation of respondents was used to inform the study. The questionnaire was designed to elicit characteristics and convictions. Salant and Dillman define attitudes and beliefs as what people declare to want or as true.¹¹²

Farmers, teachers, traders, media personnel, healthcare practitioners and security personnel each filled out a questionnaire for the study. It assisted the researcher in examining the history of the media in Kenya and its impact on socioeconomic

¹¹¹R. C. Jimerson,(2003). Archives and memory. OCLC Systems & Services: *International digital library perspectives*, 19(3), 89-95.

¹¹²P. Sallant and Dillman, D.A. (1994), *How to Conduct your Own Survey*, New York: John Willey and son inc, p.78

development among the Turkana community of Turkana County since independence in 1963. The questionnaires had questions corresponding to each objective.

1.11.6.4 Oral and Key Informant Interviews

These tools were developed to help those working and living in the Turkana County who have specialised knowledge on a variety of subjects relating to mass media and its impact on socioeconomic development activities provide the most pertinent information. To support and expand the data gathered from the respondents, the qualitative information gathered from the key informants was employed. The researcher managed to interview six key informants who were experts in farming, trade, education, health, security and media.

1.11.6.5 Focus Group Discussions

In each of the study's clusters, five focus group discussions were held in Lokichar market, Kainuk, Katilu, Lokichar sub county hospital and Lodwar. Inquisitive questions were included in the tools to address each of the key themes related to the variables being studied. Philip asserts that FGDs takes use of group dynamics by enabling a small number of respondents to be directed by a professional moderator (researcher) towards increasing levels of attention and depth on the main concerns of the topic. FGDs ensures that respondents interact with one another in a way that generally stimulates richer responses and allows for the emergence of fresh, insightful ideas. Additionally, during FGDs, the researcher observed the conversation to gain firsthand knowledge of the

respondents' actions, attitudes, and language as well as their body language and emotions.¹¹³

The tool's probing questions addressed each of the major subjects that are related to the variables being investigated and are listed in the objectives. According to Mwanje, FGDs make use of group dynamics and allow a limited number of respondents to be guided by a skilled moderator (researcher) towards a deeper understanding of the key themes in the topic.¹¹⁴ According to Kizito Muchanga, a focus group discussion (FGD) enables respondents to connect with one another in a way that frequently prompts more insightful and fuller comments.¹¹⁵ Similar to FGDs, the researcher observed the argument and gained first-hand knowledge of the participants' behaviours, attitudes, and language, as well as their body language and emotions. Each focus group discussion (FGD) was filmed and done in a manner that was comfortable for the respondents.

The number of participants in the FGDs should be chosen in accordance with the various justifications offered by various scholars. The following opinions have gained ground. That the long-running argument over how many participants should take part in focus groups has not yet been settled.¹¹⁶ Additionally, opinions on the number of FGDs that should be conducted vary. These are the challenges in determining the appropriate sample size for a research study. Higher participation numbers of 8 to 12 or even more have been proposed,¹¹⁷ while some have also argued that having fewer engagements

¹¹³B. Philip(1975), *Social Research: Strategy and Tactics*, New-York: Macmillan, ,p.34

¹¹⁴J. I. Mwanje, (2001). “*Qualitative research process: Social Science Research Methodology Series*, Module 2. Addis Ababa: OSSREA

¹¹⁵K. Muchanga (2022). *Evangelisation Paradigms in the Development of the Catholic Diocese of Kakamega, Kenya Since 1904*, A Doctoral Thesis, Mmust-Kakamega, p.240

¹¹⁶Ibid, p. 240

¹¹⁷Ibid, p. 241

would be sufficient.¹¹⁸ This numerocity issue is impacted by a wide range of factors, including the scope and depth of the study, the applicability of the themes, and the social dynamics of the participants, among others.¹¹⁹

The principle of saturation, however, commands attention in a fundamental way.¹²⁰ It is claimed that a category is saturated when no additional properties can be added because of fresh information. A researcher is pragmatically certain that a category is saturated if they keep finding instances that are similar.¹²¹ In a four-part question series that captured the main worries that are consistent with the study undertaken, Hennink *et. al.* effectively set out to address this conundrum.¹²² ¹²³ The number of focus groups required to reach code saturation, the number of focus groups required to reach meaning saturation, the specific code characteristics within focus group composition that influence saturation, and the parameters that can be used to assess saturation in the focus group research were among them.¹²⁴ Based on this, five focus group discussions (FGDs) were held, each with at least ten participants, in the Turkana County areas of Kainuk, Lokichar, and Katilu.

1.11.6.6 Observation

Additionally, observational methods of data gathering were used in this study. In this case, the researcher was able to gather data without asking direct questions. Philip claims that once observations are used to further a defined study goal and are methodically

¹¹⁸Ibid, p.241

¹¹⁹Ibid, p.241

¹²⁰Ibid, p.241

¹²¹Ibid, p.241

¹²²Ibid, p.241

¹²³M. M., Hennink, Kaiser, B. N., & Weber, M. B. (2019). What Influences Saturation? Estimating Sample Sizes in Focus Group Research. *Qualitative health research*, 29(10), pp.1483–1496. <https://doi.org/10.1177/1049732318821692>

¹²⁴K. Muchanga (2022). *Op. Cit*, p.241

organised and recorded, they are then considered a scientific tool and method of data collecting.¹²⁵ Validity and reliability of this strategy were examined and controlled. The researcher and his assistant physically visited the locations where farming, trade, education, health and media stations are likely to be found over the course of this investigation. The information gathered through observation was used by the researcher to verify and confirm information gathered through questionnaires, interviews, and focused group discussions.

1.11.7 Secondary Data sources

An analysis of historical archives was done on the mass media's empowerment and socioeconomic influence on distinct populations in remote locations. Secondary data was frequently gathered from libraries. Additional information that was utilised to produce the findings of this thesis was also gathered from journals, papers, books, theses that were published or unpublished, and social networks (youtube videos). The platforms used to collect secondary data included the Masinde Muliro University of Science and Technology library, the National library in Kakamega, and online sources.

1.11.8 Validity

To ensure validity in this study, research instruments were validated by supervisors. The researcher and the supervisors went through the items in the tools formulated based on each objective and they were satisfied.

¹²⁵Ibid, p.1485

1.11.9 Data Analysis and Presentation

The triangulation method of data analysis was used in the study. This is due to the fact that it contained two sets of data, one derived from primary data and the other from secondary data. Although both sets of data are necessary and pertinent for the study, there were differences in their processing and presentation. The study's secondary sources included data that had already been provided by other researchers who had conducted research on issues that were comparable or nearly comparable. By identifying the existing trends, patterns, and correlations, this data assisted in generating new and significant knowledge for the study and improved comprehension of the research field. Separately, triangulation were used to analyse primary data obtained from surveys and interviews. According to Bryman (2004), this approach entails the converging of data from diverse sources with the aim of determining the effectiveness and quality of the data gathered.¹²⁶ Qualitative data from questionnaires and interviews was objectively analyzed and presented thematically and through verbatim.

Both textural and structural descriptions were employed to illustrate thematic findings in the results section. Significant statements were utilised to write down what the participants experienced using textural descriptions. Structured descriptions evaluate the environment or situation that affects participants' experiences. Participants' quotes were indented for textural descriptors, and the respondent to whom the quote belonged was typed. The structural descriptions, as understood by the researcher, were presented in plain English for KII collected data from media personnel, teachers, farmers, traders,

¹²⁶A. Bryman, (2004). Triangulation and measurement. Retrieved from Department of Social Sciences, Loughborough University, Loughborough, Leicestershire: [www. Reference world. com/sage/socialscience/triangulation. pdf](http://www.Reference.world.com/sage/socialscience/triangulation.pdf).

healthcare practitioners and security personnel. Thematic analysis was employed as the study's mode of analysis.

1.11.10 Ethical Considerations

In addition to upholding scientific integrity, research ethics also involves defending the rights of the participants and the community where the study is taking place. The system of moral standards that people use to determine whether their behaviours are right or wrong, good or terrible, is known as ethics.¹²⁷ Polit and Beck back up this perspective on ethics as a set of moral principles that is watchful about how closely research processes abide by their commitments to study participants in terms of their professional, legal, and societal obligations. To put it another way, research ethics refers to the application of moral guidelines to scientific inquiry.¹²⁸ Pera and Van Tonder claim that it is a set of standards for proper conduct. All researchers must be aware of and serious about this fundamental truth. These expectations or guidelines are meant to direct the researcher's moral decisions regarding how to behave towards others, particularly with regard to the research participants.¹²⁹ Avoiding harming participants as a result of study activities is the major goal of research ethics. Any research involving people must be designed with ethical concerns at its core in order to attempt and respect the rights and dignity of the research subjects. On the basis of this, a fair study can be carried out. The following ethical considerations were noted throughout this study:

¹²⁷N. Burns and S.K.Grove, *Op.Cit.*,p.181

¹²⁸D. F. Pilot and C.T.Beck.(2004), *Nursing Research: Principles and Methods*, JB Lippincott, Philadelphia,p.219

¹²⁹S. A. Pera and S.VanTonder(2005), *Ethics in Healthcare* ,Lansdowne: South Africa,p.5

1.11.10.1 Informed consent

Neuman argues that it is always wrong to coerce people into taking part in social research. Without any form of coercion or victimization, participation must be voluntary. This guiding principle served as the foundation for explaining to the participants the study's objectives, data collection strategy, and eligibility requirements. Both verbally and in writing, this was done. Wherever feasible, the respondents are requested to sign an individual consent form to demonstrate their awareness of this information.¹³⁰

1.11.10.2 Permission to conduct the study

Particularly when there was a chance of collecting information or data, permissions were requested from formal organisations or offices. In this instance, approval was requested from the National Commission for Science, Technology, and Innovation (NACOSTI) and the MMUST Directorate of Postgraduate Studies (DPS).

1.11.10.3 Confidentiality and avoidance of anonymity

Confidentiality, in the words of Burns and Grove, relates to the researcher's handling of a subject's personal data, which must not be disclosed to third parties without the subject's consent. If even the researcher is unable to connect the informant's identity to their unique responses, then there is anonymity. Accordingly, the respondent has the right to anonymity and the guarantee that the information gathered is kept confidential and utilised solely for research purposes, with conclusions made accessible as and when necessary. No information shared by participants is made public and is only known to a

¹³⁰W. L. Neuman, *Op.Cit.*,p.254

small group of people, such as policymakers or a study team. This is known as confidentiality and is considered to be a secret.¹³¹

Data gathered from various individuals in a historical study, however, should never be kept private. History makes an effort to provide proof as well as the information that supports it. This may help to explain why there is absolutely no sense of anonymity in historical study. As a result, the questionnaire included the names of the respondents and the institutions involved in the study; they were not kept anonymous. This was done to demonstrate that the data was factual, impartial, and accurate. For the purposes of historical research, such as this study, the sources of the data must be related to the data that was gathered in order for it to qualify as historical. This thus helped the researcher and the policy makers to be able to trace and situate the specific sources of data or information, hence ascertaining their accuracy and validity.

1.11.10.4 Beneficence

According to this idea, researchers have a responsibility to make sure that the research has value for both the individual participant and society as a whole. According to Polit and Beck, human research should be done with the goal of bringing benefits to the subjects themselves, as well as to other people or society at large.¹³² By educating them on the cutting-edge farming practises they should use for better and higher yield, the study aimed to help farmers in Turkana County. Additionally, because the region's climate is unbalanced, it hopes to provide them with the information and abilities about the best methods for food storage after it has been produced on the farm.

¹³¹N.Burns and S.K.Grove, *Op.Cit.*,p.201

¹³²D.Polit and C.T.Beck, *Op.Cit.*,p.87

Additionally, it will help them understand their social rights and the demands they should make so as to have modern educational and health facilities as well as adequate personnell in education and health. This study addressed cultural issues. The study also intended to persuade the local population to accept modernisation and embrace a paradigm change in human life. Additionally, traders are among the biggest winners from this study. Their overall trade channels will grow as a result of this investigation. The study's goal was to inform the business community about the necessity of online trading, how to manage their firms online, and how to build a company empire. As a result, the mass media will start to help the Turkana community's way of life.

CHAPTER TWO

EXAMINING THE THE HISTORY, ROLE AND EVOLUTION OF INDIGENOUS LANGUAGE MASS MEDIA IN TURKANA COUNTY

2.0 Introduction

The entirety of a proposal's components were covered in the preceding chapter. The first study goal was covered in this chapter. It has introduced the fundamental concerns to clarify the goal. It has covered a broad overview of the Turkana region and its people, the local civil society organisations (CSOs) and community-based organisations (CBOs), traditional institutions, the mass media in the Turkana community, and howx to make indigenous language media more relevant to people's needs. Additionally, this chapter was clarified under Lao Tzu's guidance of libertarian theory. Additionally, the chapter gives a summary of how Herodotus ideas can be interpreted in this chapter despite him living in the 5th Century BCE before the civilization of mass media. It concludes by summarising the entire chapter.

2.1 General Overview of Turkana

Naspaan states that Turkana County located in the north of Kenya and is mostly populated by the Turkana community, the majority of whom are pastoralists. Recent mineral and oil finds in the area include those in Ngamia One, Lotikipi, and water resources. However, various communities from different regions of Kenya have migrated

to the County to work and even to settle.¹³³ The majority of natural resources, including animals, saltlicks, oil, gas, and precious stones and diamonds, are thought to be present in the county.

With one of the highest rates of extreme poverty, illiteracy, and ongoing drought risk, Turkana County has reportedly been one of Kenya's regions that has endured decades of social, economic, and political marginalisation.¹³⁴ Given that communities are given the chance to voice their concerns and participate in decision-making, devolution and decentralisation of power, as advocated by the Kenyan constitution of 2010, now offer new chances for economic and social reform. Any society needs information to function.

Moses Ekitela stated to this study that "indeed the quality of information is paramount" when questioned about the development of the media in the Turkana community of Turkana County. He provided evidence for his claim by implying that between 1963 and 2008, Turkana County struggled for a considerable amount of time with insufficient information and the appropriate channels for disseminating the same due to natural restrictions and several hurdles.¹³⁵ According to him, as by 2022, there is a paradigm shift due to fast dissemination of information to the community. This is observed by the tenets posited by Libertarian theory which advocates for giving every individual an opportunity to be heard since no idea should go unlisten in the society.¹³⁶ With an increasingly active civil society, as well as professional and student organisations rooted in the local community, public advocacy and general interest in government are gradually emerging

¹³³N. Mirian, (2014). Information and Advocacy in Turkana County: Drylands Learning and Capacity Building Initiative for Improved Policy and Practice in the Horn of Africa (DLCI), p.3

¹³⁴ Ibid., p.4

¹³⁵Moses Ekitela (32 Years), Key Informant Interview, at his home in Lodwar, on 23/11/2022.

¹³⁶P. Gibbon, (1998). *Op. Cit.*, p. 305

in Turkana County. Ekitela asserts that the bulk of the populace is generally reluctant and uninterested in participating in governance issues, despite the vigour that the local media has brought about. As the primary agents of information dissemination to the local people/population in the past, the majority of organisations and the government deployed chiefs who were primarily based in the urban or peri-urban centres.¹³⁷

Wilson Lokiyor agreed with him, stating that people living in remote locations would suffer as a result since they would either not receive the information or would have to travel great distances to access it. Other means of communication included the village elders, who were chosen by the populace to serve as leaders and make crucial choices regarding matters that have a direct impact on the community. The disadvantage of this kind of information sharing was that the chiefs and elders had to concentrate on pressing problems impacting the populace and, in most circumstances, made important choices without necessarily consulting the community.¹³⁸

Furthermore, according to Wilson Lokiyor, Turkana County paid little attention to government policies and development difficulties before to 2013. He asserts that as a result of the current decentralisation process, civil society has increased its advocacy efforts to educate the indigenous Turkana people on a variety of topics, including governance, development, human rights, access to justice, land, and natural resources. This goes along with Pratap's presentations.¹³⁹ Many environmental and human rights organisations have recently been highly active in raising awareness about the effects of

¹³⁷Wilson Lokiyor (34 Years), Key Informant Interview, at his home in Lokichar, on 23/11/2022

¹³⁸Ibid., 23/11/2022

¹³⁹R. P. Singh.(2022). *Op. Cit.*, p.74

oil drilling and how to distribute revenue to help the community.¹⁴⁰ As a result of the two respondents, this study is persuaded that Turkana County has mostly been ignored by mainstream media since independence, with what little attention it has received being centred solely on natural calamities, particularly persistent droughts and instability.

When it comes to Turkana, where newspapers are read a day after others and "unofficially sold at double price due of "remoteness," communication hurdles among individuals and even big media outlets have been blamed for bias reporting and stereotype mentality before 2008.¹⁴¹ The Lao Tzu theory is violated by this. He contends that everyone has a right to unrestricted, immediate access to information, including the community.¹⁴² However, according to Naspaan, when questioned for this study, Joan Lemuya corroborated these claims. According to her, the Turkana community's reputation had been damaged up until 2008 because some individuals and organisations had exploited the recurrent hunger and starvation to raise money, with no clear accountability for the assistance or aid provided. This was in addition to the fact that there had been no practical involvement in the establishment of early warning systems to stop or lessen the cycle of tragedies.¹⁴³

Lemuya further said that numerous radio stations have arisen in Turkana since 2008 as a result of the media's transformation into a crucial platform for information dissemination. Maata FM, Sayare FM, Hosanna radio, Akicha FM, and Radio Jambo are a few of them. Due to the county's extensive radio wave coverage, this has been a trustworthy source of information transmission for the majority of Turkana locals who like listening to radios.

¹⁴⁰Ibid, 23/11/2022

¹⁴¹N. Mirian, (2014). *Op. Cit*, p.5

¹⁴²P. Gibbon, (1998). *Op. Cit.*, p. 306

¹⁴³Joan Lemuya (38 Years), Oral Interview at her home in Lodwar, on 24/11/2022

This was in accordance with the suggestions made by Nnaemeka in his writings.¹⁴⁴ Along with the national media, Turkana also has a number of local newspapers, including The Guardian, Turkana Times, and Turkana Mirror. Unavoidably, they will rise.¹⁴⁵ The libertarian theory effectively alludes to this, arguing that every individual's freedom to information access is fostered by the numerous established indigenous media in the Turkana community, as was seen above. However, these media outlets support methods for teaching the populace and promoting civilization.

2.1.1 History of Indigenous language mass media in Turkana Community

This study's oral interviews revealed that the Turkana community has certainly made great strides in terms of technological mass media. The following history came to light as told by Moses Ekitela, a significant respondent to this study, and Lokichar's comments during a focus group discussion. That:

Since 1972, Kenya's Turkana community has had a lengthy relationship with the media. KBC Eastern Service, a branch of the then-Voice of Kenya, which eventually adopted the name Kenya Broadcasting Corporation (KBC), was created in this year in the Eastern region of the nation. This branch was designed to communicate with the local populations by using their dialects.¹⁴⁶ These communities were primarily made up of people from arid and semi-arid lands (ASAL). Rendile, Burji, and Turkana were among them. Later, additional groups were added, including the Pokots, Samburu, and Somali. In this way, from 1972 to 2017, one hour each day was allotted for the Turkana language.¹⁴⁷ This was

¹⁴⁴T. Nnaemeka, (1989). *Op. Cit.*, p.34

¹⁴⁵Mirian Naspaan, (2014). *Op. Cit*, p.6

¹⁴⁶Moses Ekitela (32 Years), Key Informant Interview, at his home in Lodwar, on 23/11/2022.

¹⁴⁷FGD of Lokichar Community Development Association, held in Lokichar market on 10/11/2022

not allowing the community to access adequate information compared to other communities.

Maata FM, the first native Turkana radio station, was launched in 2008 with the assistance of Trans-world radio-Kenya. Its base of operations was at Lodwar, which at the time seemed to be the only urban area in the entire Turkana region. It performed full-time broadcasting and was formally inaugurated in 2010. The sole urban and most developed town in Turkana County at the time of this study is Lodwar. A number of confrontations amongst the Turkana community's neighbours who spoke the same dialect as them, the Topossa and Dongi'ro from Sudan, and the Karamojong and Jie of Uganda, led to the establishment of Maata, an organisation that promotes peace in the country.

Since they could comprehend one another and hence convey the same message, Maata was to advocate for peace amongst them. The station's original range from Lodwar was 80 km. The enormous Turkana County was inside a fairly small radius.¹⁴⁸

To reach the local Turkana community, the Catholic Church launched Akicha FM in 2009 through the Catholic Diocese of Lodwar. Their primary goal in starting this radio station was to educate the public on issues related to sharing the gospel with them. Additionally, it centred its programme on political, social, economic, and cultural issues that had an impact on the lives of the Turkana people. The Catholic Church aimed to modernise the neighbourhood with this radio in order to make it compatible with the 21st century. From Lodwar to its environs, it encompassed a radius of about 80 KM.¹⁴⁹ The report also notes that the Catholic Church used the Akicha radio to help the people

¹⁴⁸Ibid

¹⁴⁹Moses Ekitela (32 Years), Key Informant Interview, 23/11/2022

approach them and provide them with basic aid as the solutions to the difficulties faced by the community. This is due to the radio station's employment of English and Kiswahili in addition to the Turkana dialect when broadcasting various programmes. Because of this, many Turkana people were inspired to become artists and others learned about religious topics through frequent evangelization campaigns carried out by the Catholic Church through this medium in the Turkana community.

In 2010, a fully indigenous broadcasting radio known as *Ekisil* was born. It was established to assist in bringing about peace and harmony among the refugees and the host community, in the area by International Organization for Migration (IOM). It was stationed in Kakuma.¹⁵⁰ The main reason behind its establishment is that, the IOM observed that the area is frequently witnessing conflicts among the host community and the refugees.¹⁵¹ In its programmes, the radio had set times to broadcast using Turkana dialect, and other was set differently basing on the language groups of the refugees accommodated in the refugee camp. It is still in operation to the time of this study. However it has even expanded its bandwidth to the central part of Turkana community as well as the Northern part.

In 2012, with the expansion of telecommunication technology, Ata Nayeche radio was established in Turkana West by a group of youths called Nayanae-Emeyen Youth Group who had an aim of promoting peace between the Karamojong, Jie, Topossa and Dongi'ro who bordered Turkana West Sub County which is inhabited by Turkana community.¹⁵² Ata Nayeche was only covering a radius of 70 KM which meant that it only covered the

¹⁵⁰Ibid

¹⁵¹Ibid

¹⁵²Ibid

western part of Turkana bordering Uganda and Sudan the genesis is traced to a grandmother Ata Nayeche, who is believed to be the mother of the conflicting communities since they are perceived relatives based on the oral tradition.

In 2014, another radio station-Jambo Turkana was founded. It is home of Turkana most engaging and interactive breakfast show: Ewala Turkan ‘dawn in Turkana’ by Emmanuel Ekuwom and Teresa Kachila. It was established in 2014 by Radio Africa Group through the intervention of Ghanaian Patrick Quarcoo, who happens to be the founder and CEO of radio Africa group. It broadcasts from Lodwar and across the county in Kiswahili and Ng’aturkana making it the most vibrant radio station in the county during the time of its establishment.

The study recorded that, there was a very wide gap that arise from 2014 to 2022 when the next media station was installed. This, according to Moses Ekitela, was culminated by the challenges of telecommunication waves in the County which was by then low unlike now where there are strong telecommunication waves in the region. Also, inadequate professional in the county made the issue of establishing more stations to stall for a while. This is also followed by the general ignorance of the community stakeholders due to the high cost of living in Turkana County.¹⁵³ This is due to the fact that, all the media’s established in Turkana have taken the efforts made by non-governmental organizations and the groups. No single professional has made an effort to establish it as a business enterprise.¹⁵⁴

¹⁵³Ibid

¹⁵⁴Ibid

The most recent native language radio station in Turkana County to be founded is Ejok FM, which broadcasts on 87.9 in 2022. The work of SAPCON, a non-governmental organisation, was instrumental in making this happen. Its base is located in Lodwar, the county seat of Turkana.¹⁵⁵ In contrast to the radio stations described above, it serves the entire Turkana County. In contrast to Ata Nayeche, Maata, and Ekisil radio stations, its aim is not constrained. It has a wider range of programming in that it promotes businesses in Turkana County, instructs farmers and businesspeople, airs dialectical songs to promote culture, promotes political education by regularly interviewing Turkana politicians, and offers a larger selection of youth programmes to care for the next generation. As a result, even though it was still relatively new to the neighbourhood at the time of this study, this radio station is quite well-liked.

As by 2022, during the time of this study, Turkana County had two TV stations namely Turkana TV which was initially known as Chocha TV and Ayok TV had been established. These two televisions played almost a similar role. They empowered the Turkana community by educating them on matters to do with economic, political and social developments. Also, they addressed on matters to do with talent nurturing, air Turkana community challenges to the world, do advertisement and marketing of Turkana scenery to the world. Lastly, they also checked on emerging issues that could make the Turkana community remain updated. According to Moses Ekitela, the painful part is that, both of them were only digital televisions which had no media houses compared to Inooro TV among the Agikuyu, Kass TV among the Kalenjins just to mention a few. However, despite this, it was a milestone in the Television broadcasting among the Turkana

¹⁵⁵Ibid

community.¹⁵⁶ This is because it majored on empowerment programs like business, music and art industry, leadership, farmers both in the farm and pastoralists. It is viewed globally hence selling the Turkana available opportunities to the world. This has acted as an avenue for more organization to visit the region in areas of agriculture, tourism, security and climate change. The diagram in the next page provides a summary on how mass media evolved in Turkana community since 1972 when the then Voice of Kenya established KBC Eastern Service and provided the Turkana language with other ASAL communities such as Burji, Rendile and Somali an opportunity of broadcast in their dialect. This gave the marginalized communities especially the pastoralist group a room to interact among themselves and share ideas, hence establishing their own indigenous language mass media since 2008 as shown below;

¹⁵⁶Ibid

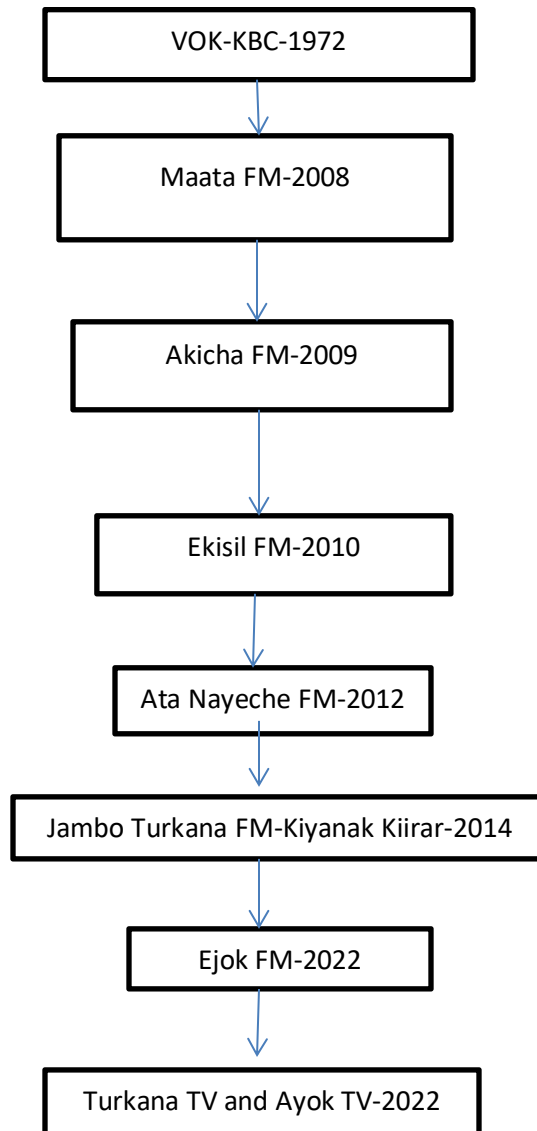


Figure 2: *A diagram showing the history of evolution of indigenous language mass media in Turkana Community of Turkana County*
Source: Author, Field data-2022

From the history of indigenous language mass media in the previous page, this study concludes that, the people of Turkana community understand mass media existence in the demonstration of the diagram below:

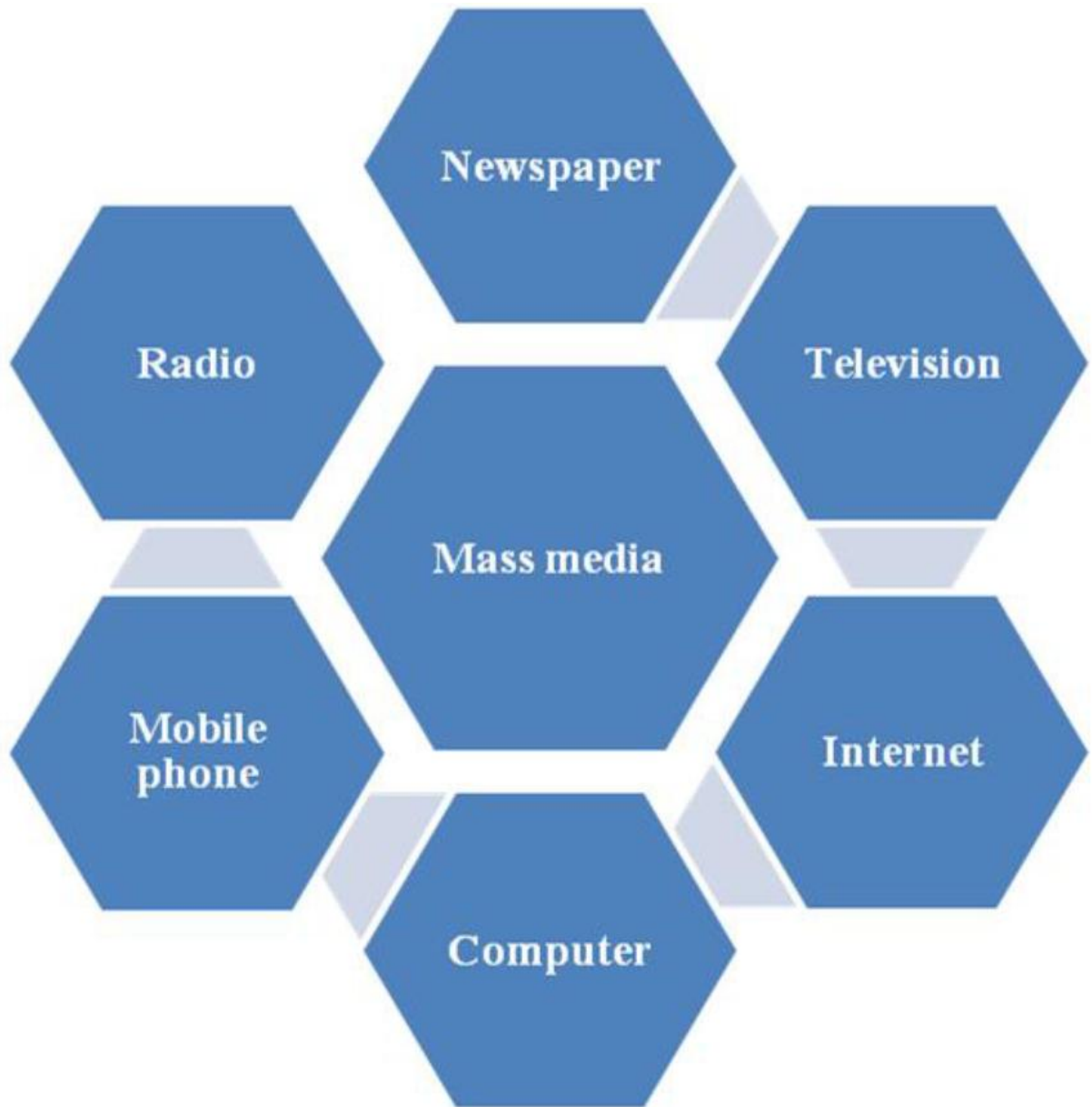


Figure 3: A diagram showing mass media used in Turkana community as by 2022

Source: Author, Field data 2022

Due to the remoteness and marginalization of this community by various sectors in the state, with mass media now being exposed as also marginalizing it, radio according to an FGD in Lokichar have played a significant role since 2008 when their establishments started.¹⁵⁷ They are discussed as below in details:

2.2. Radio channels

This study was interested in getting to know why the community radio is so imperative. This was to confirm the sentiment Moses Ekitela averred that; since 2008, significance of community radio stations in Turkana are widely recognized as the most basic, most connecting and most essential forms of community communication for the development of grassroots communities.¹⁵⁸ He claims that community radio stations are primarily distinguished from commercial and public radio stations by their focus on issues that are of the highest priority and concern to communities and are more in tune with community needs. A media that is free and independent from commercial and state influence, aside from the communities they serve, is also made possible by the fact that community radio stations were founded and are maintained by non-profit organisations.

Furthermore, community radio is the type of local media that can easily serve as a stage for social change.¹⁵⁹ This is especially true given that radio listenership is widespread, affordable, and increasingly prevalent thanks to the proliferation of radio receivers in suburban and rural households, on public transportation, and on mobile devices. Community radio is dedicated to becoming the media that is situated in humankind's

¹⁵⁷FGD of Lokichar Community development association held in Lokichar market, on 10/12/2022

¹⁵⁸Moses Ekitela (32 Years), Key Informant Interview, at his home in Lodwar, on 23/11/2022.

¹⁵⁹Ngugi, Raila in push for vernacular, *daily nation* 2nd Sept 2015

efforts to be free from all forms of want.¹⁶⁰ Therefore, this study found a number of indigenous language mass media, operating in Turkana County. These media channels were very significant to this study as they provided out the roles they play in Turkana community and how they reach them. Some of them are discussed below;

2.2.1 Jambo Turkana- Ongea Usikike ‘Kiyanak Kiirar’

The most interesting and entertaining breakfast programme in Turkana is produced by Emmanuel Ekuwom and Teresa Kachila at Jambo Turkana. It is called Ewala Turkan, or "dawn in Turkana." It was founded in that year. It is the most active radio station in the county and broadcasts in Kiswahili and Ng'aturkana from Lodwar. The entire county of Turkana is covered by it. Frequencies 92.7 Lodwar, 92.1 Lokichogio, 90.1 Kakuma, 94.9 Lokichar, 94.5 Lokitaung, 92.4 Kapedo, 96.7 Kalokol, 90.5 Lokori, and 96.1 Todonyang are among the other numbers.¹⁶¹ Over 800,000 Kenyans live in Turkana County and are served by the station's target audience, which includes both rural and urban areas. Jambo Turkana provides a platform for its listeners to speak up and be heard on concerns in their community. For instance, the programmes on hot/topical problems at 7:40am and 8:15am, Sauti ya Turkana at 8:15am and 8:50am, and Mulika Turkana at 9:40am and 10:00am.¹⁶² These broadcasts typically discuss how it impacts those who don't behave as anticipated and report on development, leadership, and security challenges in various parts of the country. The crew as a whole participates in the analysis and discussion of the day's

¹⁶⁰Ibid

¹⁶¹N. Mirian, (2014). *Op. Cit*, p.6

¹⁶²Ibid., p.6

major news item, welcoming calls, discussions, and opportunities to elaborate. Without any power outages, Jambo Turkana is broadcast nonstop for 24 hours.¹⁶³

2.2.2 Maata FM – Peace is its own reward

It covers Lodwar and the area around it. It operates at 101.9 Lodwar MHz. In June 2008, the station initially started broadcasting. It began airing live programmes in April 2010.¹⁶⁴ It debuted formally in July 2010. It aims to advance peace in the larger Turkana region. Regarding the goal and the area it covers, it is located around 100 kilometres from Lodwar town and mostly covers Turkana Central, Loima Division, and Turkana South. It extends all the way to Kerio (80 km from Lodwar), Loyangayan, the other side of Lake Turkana, Napeililim, Lorugum, and the Turkwel Division. Maata FM's programming aims to unite communities through airing social development programmes. Kiswahili, Turkana, and English are transmitted by three presenters and two volunteers. There are also programming for the young and old, for women and children, and programmes focused particularly on health-related issues.^{165 166}

2.2.3 Radio Akicha- Bringing light to the people

Its frequency 99.5 FM It is a radio station that was launched by the Catholic Diocese of Lodwar in January 2009 through its communications division with the intention of giving "light" to all facets of life in Turkana. A group of professionals and volunteers work together to administer the station. By installing a gearbox kit of 1000 watts, the coverage

¹⁶³Ibid., p.7

¹⁶⁴Ibid., p.7

¹⁶⁵Ibid., p.7

¹⁶⁶Ibid., p.8

is increased. 80 miles around Lodwar, the waves are now clear,¹⁶⁷ travelling as far as Nassiger and Lorugum (50 KM from Lodwar), one of the 19 separate villages that surround the city of Lodwar. The transmission is in Ng'aturkana, Swahili, and English. Akicha Niamshe, which targets the entire community, is broadcast in the morning. Burudani East Africa, which targets youths and supports local artists, is broadcast in the afternoon. Turkana Nayok, which is broadcast in Ng'aturkana, is broadcast in the evening.¹⁶⁸ Informational programmes exist that cover governance and human rights. Local residents have the opportunity to ask direct questions through calls or SMS on programmes like justice and peace, which is broadcast every Wednesday, and daily from 1pm to 8pm during live interviews with stakeholders of various companies and politicians.

2.2.4 Ata Nayeche Radio

The Nayanae-Emeyen Youth Group (NYG) founded the community radio station Ata Nayeche FM with the intention of fostering peace-building initiatives between the refugee population and host communities in Turkana County. Kakuma is where the radio station is situated. It was established in September 2012 with assistance from the International Organisation for Migration (IOM) and financial support from Japan under the TICAD Project. The radio's service area is around 70 km, and it includes all 24 communities in Kakuma, including the refugee camps, which are home to about 120,000 people. The radio bears the name of Ata Nayeche, the venerated ancestor mother of the Turkana people.

¹⁶⁷Ibid., p.8

¹⁶⁸Ibid., p.8

Raising Kakuma's socioeconomic standards, fostering peace in the Turkana West region, which has historically been marred by violence and cattle rustling, fostering good relations between the refugee and host communities through various platforms, and educating the youth on various issues like drug abuse and premarital sex are just a few of the radio station's founding goals. "But the distance does not matter, but who is reached," explains Patrick Donald Oucha, a former News and Information Editor for Ata Nayeche FM. The signal's bandwidth is limited to a 70-kilometer radius. We don't consider the distance because this region is poorly populated; instead, we consider our concentration in Kakuma and our effectiveness. For a diverse group of listeners, including the hosts, the elderly, the young, and refugees, Ata Nayeche FM has created a variety of radio broadcasts that concentrate on a variety of themes. These programmes have some sponsorship from nonprofit organisations.

2.2.5 Sayare FM and Hosanna radio

These stations are well recognised throughout the county for their worship music and daily reading and preaching sessions. Christian radio and television station Sayare FM-Sauti ya Rehema, or "Voice of mercy," is situated in Eldoret. The mature audience in rural and urban areas, who represents the household decision-makers, is the primary target audience. Women and young people, who stand for the dynamic side of the family, are the secondary targets. Radio Hosanna 89.5 Lodwar is a frequency. 93.5 Sayare FM Lodwar: (Southern Sudan and Turkana).¹⁶⁹

¹⁶⁹Ibid., p.9

2.2.6 Radio Ekisil - “the champions of peace”

The International Organisation for Migration (IOM) established this community radio station in Kakuma, a town in North Western Kenya, to help foster peace and harmony between the local host communities and the refugees.¹⁷⁰ In 2010, it was founded. Frequent disputes over resources, particularly food help from humanitarian organisations, pastureland, and water for the animals, led to tensions between the Turkana and other communities as well as between the refugees and the locals. With its messaging intended to prevent the recurrence of communal strife among the refugees and host communities in the area, where a sizable refugee camp is located, Radio *Ekisil*, whose name translates to "the champions of peace" in the local Turkana language, was primarily targeting the local youngsters and the refugees. More than 100,000 refugees from South Sudan, Ethiopia, and Somalia reside in the Kakuma refugee camp.¹⁷¹

In 2010, when IOM was pursuing peace building and conflict prevention measures in the region, a local Turkana youth organisation offered the idea of establishing a radio in the area. The radio was helping to communicate health education, agriculture, and animal rearing as well as entertaining listeners in addition to supporting in the development of a culture of peace and communal coexistence through its interactive broadcasts.¹⁷² The radio will also be used by local humanitarian organisations as a tool. For Kenya's rural people, radio is the most readily available and affordable form of communication. The

¹⁷⁰<https://www.iom.int/news/radio-station-launched-foster-peace-among-refugees-and-host-communities-kenya>

¹⁷¹Ibid

¹⁷²FGD of Medical Practitioners in–Lokichar Sub- County, held at Lokichar sub county hospital, on 5/12/2022

station was powered by a solar energy installation that IOM set up for the neighbourhood. The Japanese government supplied money for the research.¹⁷³

However, on 14th August, 2022, it became a miracle time for the Turkana people in Turkana County as the KBC team visited the governor and held a dialogue for partnering with the indigenous media in terms of radio.¹⁷⁴ As a result of their collaboration, the county had advertising chances to promote its attractions, announce development plans, and increase public awareness of important concerns like the present drought. According to Patrick Githakwa, manager of strategy and special programmes, the collaboration would provide specialised coverage for cultural events taking place in Turkana, such as the Turkana Cultural Festival and the Moru Anayece Memorial Day. He added that the agreement will also guarantee the county's access to the soon-to-be-established County TV and radio stations Radio Taifa and KBC Turkana Service.¹⁷⁵

The county has the greatest potential for development in Kenya, the richest cultural legacy, tourist destinations, and investment prospects, according to Governor Lomorukai and his administration. He also stated:

“We want to change the face of Turkana. The picture of Turkana that is depicted in the media is that of hunger yet we have people suffering from hunger in other counties. Turkana is a rich county with vast natural resources and it is very important that the media changes the public perception of Turkana by showing all these, and the resilience of the Turkana people who are among the brightest in Kenya despite having limited access to opportunities,” the Governor said.¹⁷⁶

¹⁷³Ibid

¹⁷⁴<https://turkana.go.ke/2022/11/14/governor-lomorukai-hosts-team-from-kbc/>

¹⁷⁵Ibid

¹⁷⁶Ibid

He added that the partnership with KBC would help identify and develop talent in sports, music and drama, and contribute to discovering the massive potential in Turkana in the creative arts.

2.3 Print media channels

It is very encouraging to record that Turkana community which was to some extent marginalized by the fourth estate has at least some print media that are well informative to the people and citizens of Turkana community at large. Some of the print media which are written in Turkana language are very instrumental in the airing of the grievances and opinions of the community of Turkana County.¹⁷⁷ This study recorded the following print media in Turkana community of Turkana County:

2.3.1 Turkana Guardian Newspaper- Voices of a new dawn

The government of Turkana County formed it in 2014. It is a growing neighbourhood newspaper with access to print, electronic media, and the internet via its website. Its goal is to effectively represent the Turkana people. It is dedicated to serving the Turkana community as a forum for information exchange in a variety of fields, including ecology, peace and security, and education. Additionally, it advertises on the Centre for Advocacy Relief & Development (CARD) and Turkana Tours and Travel agency websites.

¹⁷⁷L.B. Lihavi, (2020). *The role of radio in peace building: the case of the pokot-turkana conflict* (Doctoral dissertation, University of Nairobi).

2.3.2 Turkana Mirror Newsletter- Making all voices count

Turkana Bio Aloe Organisation (TUBAE) founded it in 2014. The monthly newsletter for Turkana County is called Turkana Mirror. The journal is pursuing the media agenda under the auspices of TUBAE in order to provide citizens with a different source of pertinent and reliable information on numerous facets of development, particularly in light of the decentralised system of government. The Mirror improves information and news exchange and gradually keeps county inhabitants informed of everyday events.¹⁷⁸ The socioeconomic progress of the county is the primary concern. A daily digital highlight of vital and crucial news can be viewed through a global web social network in addition to the monthly publication.¹⁷⁹ The publication focuses on breakthrough and successes in various development spheres, challenges, human interest stories which are unique to the county, service delivery and marketing of local innovation, products & services.

2.3.3 Turkana Times Newspaper- The Arid Voice

It was founded in 2014 by the Turkana County government. It is a weekly newspaper that aims at educating, informing and entertaining. It is the premier county newspaper that seeks to fill the gap left by decades of neglect.¹⁸⁰ Conceived at the dawn of devolution, the newspaper has anchored its content on issue-based journalism to tell the untold Turkana story from the local context and perspective. The content also captures relevant

¹⁷⁸R.W. Ngugi & Oduor, C. (2015). Review of status of public participation, and county information dissemination frameworks: a case study of Isiolo Kisumu Makueni and Turkana Counties, p.22

¹⁷⁹P. Palvia, Baqir, N., & Nemati, H. (2018). ICT for socio-economic development: A citizens' perspective. In *Information & Management*, 55(2), pp.160-176.

¹⁸⁰C.S. Feibel, (2011). A geological history of the Turkana Basin. *Evolutionary Anthropology: Issues, News, and Reviews*, 20(6), pp.206-216.

cross border issues that are of interest to locals and those in the Diaspora. The newspaper is divided into various sections including art & culture, sports, business, education, development, lifestyle, and opinion where a section on your voice where people write articles on pressing issues that needs to be addressed. The news is also available in electronic form through the website. Generally, the media has helped to ease the information barrier in the County and made the public informed of the progress and challenges faced as citizens are actively involved in their own development through the right institutions.¹⁸¹ The publications have opened up for comments and contributions from various stakeholders enhancing information sharing in the county. TUBAE in partnership with Akicha Radio engage the county governments through press conference on quarterly basis where both the Governor and his executives address the county on current status of key county affairs, achievements, challenges encountered, mitigate measures deployed and plans for the next quarter.

2.4 Internet

Since 2014, the study discovered that the youth mainly use social media to form groups, especially Facebook group pages such as Turkana Professionals Association, Turkana County, Turkana County Legislative Assembly among others, as the main channels of information which only benefits the learned/educated and those can access internet phones or computers.¹⁸² Membership is a requirement to get or share information. Overtime, however, these group pages become political as the youth become manipulated

¹⁸¹C. Reuter & Kaufhold, M. A. (2018). Fifteen years of social media in emergencies: a retrospective review and future directions for crisis informatics. *Journal of contingencies and crisis management*, 26(1), 41-57.

¹⁸²Ibid

by the politicians, especially as elections period nears. This was witnessed in 2017 and 2022 Kenya general elections. This limits personal freedom of expression which tends to constrain many members from contributing to status updates.¹⁸³

Most educated people have been forced to stay in urban centres like Lokichar, Kainuk, Lodwar, Kakuma and Lokichogio because information circulates faster within these centres and also job advertisements may only be pinned at these centres making only those who are in other small centres without mobile phones and road networks get difficulties in accessing employment opportunities and vital information.¹⁸⁴

2.5 Traditional Institutions

According to Joseph Ekuru, before 2008, traditionally the institutions did not exist as they were informal associations without clearly set up formal structures.¹⁸⁵ He thinks that with the introduction of civic education, citizen participation and involvement witnessed the country has the emergence of various formal institutions and associations guarded by common interests and clear targets. There are numerous women groups, for example, Nawoitorong women's group- Its broad objective is to improve the welfare of the community and to assist women and children to lead lives of higher quality. Others include Kamugengiro women group, Handicraft women group just to mention a few. Teachers' Sacco include Elimu Sacco and Kapenguria Teachers Sacco.¹⁸⁶

¹⁸³Ibid

¹⁸⁴Ibid

¹⁸⁵Joseph Ekuru (45 Years), Key Informant Interview, at his home in Kainuk, on 24/11/2022

¹⁸⁶N. Mirian, (2014). *Op. Cit*, p.7

2.6 Local Civil Society Organizations (CSOs) and Community Based Organizations (CBOs)

This study was further interested in assessing the place of organizations in disseminating information as a media channel to the community. This study found that, there are some active organizations that have persistently ensured that the locals receive information. These organizations came to place in the year 2000 and are still operating in the year 2022. One of the respondents, Achuka Kone interviewed by the researcher, postulated that; some community based organizations like the Turkana Women Advocacy and Development Organization (TWADO) through partnership with Transparency International have been able to form social audit groups in few centres to follow up initiated projects at the community level in Turkana County, as well as act as a source of information to the community.¹⁸⁷ He added that, for example ‘*Uwajibikaji Pamoja*’ is a platform initiated by Transparency International that aims to improve service delivery to the residents of Turkana County and to facilitate the referral of complaints from one service provider to another. Achuka Kone further alluded that; by giving citizens a voice, key developmental issues are followed up on and information is enhanced at the grassroots level. However, the paradoxical part of it all as per her is that; despite the fact that CBOs are on the rise in Turkana County, it is difficult to pinpoint what most of them have achieved, despite claiming to be working for the community.¹⁸⁸

Joan Lemuya, supported Achuka Kone by informing this study that despite the existence of these organizations,

¹⁸⁷Achuka Kone (62 Years), Oral Interview, at her home in Katilu, on 24/11/2022

¹⁸⁸Ibid

...many of them are not sustainable and do not have the capacity to mobilize resources. Some have been formed with the aim of implementing projects on behalf of INGOs, but die immediately the projects end.¹⁸⁹

Nevertheless, some CBOs are doing a great job, a case in point is the Turkana Bio Aloe Organization currently known as TUBAE African Development Trust which has promoted diversification of livelihoods in its advocacy strategies to address poverty and improve living standards of the Turkana people. It has also done media advocacy and building capacities and supporting vulnerable groups on sustainable exploration and conservation of endangered environment.¹⁹⁰ For instance, existence of networks such as TWADO of CBOs provides legal advice to assist women facing domestic violence, rape, and divorce. It advocates against early marriages, which is common in Turkana community, and women's lack of rights in property inheritance with the aim of reducing these harmful cultural traditions and improving the visibility of women in the society. From the preceding statement respondent Joan Lemuya adds that, in order to foresee socio-economic development, Centre for Advocacy, Relief and Development (CARD) was established as an oversight body aimed to improve social and economic status of Turkana people.¹⁹¹

Furthermore, according to Joan Lemuya, from 1995, there are other organizations advocating on various issues ranging from development such as Turkana Development Organization Forum (TUDOF) while others focus on promoting peace, natural resource management, among others. Generally from Joan Lemuya, Turkana County does not have clear ways of gathering and disseminating information since most of it is done

¹⁸⁹Joan Lemuya (38 Years), Oral Interview, at her home in Lodwar, on 24/11/2022

¹⁹⁰Ibid

¹⁹¹Ibid

through informal social sites like Facebook, local newspapers and radio stations and also through area chiefs who do not reach everybody. Advocacy is also not well established. At the same time, community has reaped little social and economic benefits.¹⁹²

The response of respondent Joan Lemuya is in agreement with Naspaan, who attests in her work that, “hopefully with time, advocacy will hit base as the County is at the point of interest of many developers”.¹⁹³ Furthermore, Naspaan records that; according to Service Delivery Indicators (SDI) programme during data support programme workshop in July 2010 in Lodwar, it was noted that the local authorities are not always willing to provide organizations and also the community with data. A case in point is the CIDP (County Integrated Development Plan) as an example of data the county government has perpetually delayed or turned down.¹⁹⁴ Therefore, these study nodes that, without this data, these organizations would find it difficult to carry out their advocacy mission. Moreover, all the above development issues will not be met if information does not trickle down to the communities and back to the authorities, and if advocacy cannot be the main agenda of individuals and groups in the entire county.

From the above findings, it’s clear that Lao Tzu with his Libertarian theory was correct by alluding that mass media in itself is an affront to the right information and knowledge.¹⁹⁵ This is because, with the establishment of local radio stations, local newspapers and creation of community based social networks in Turkana County; Turkana community was able to have a variety of sources of receiving information that was so helpful in improving their household livelihoods. Furthermore, the study applauds

¹⁹²Ibid

¹⁹³N. Mirian, (2014). *Op. Cit*, p.8

¹⁹⁴ Ibid., p.9

¹⁹⁵C. Steinberg, (1972). *Op. Cit.*, p.306

this theory since it clearly helps in publicizing an idea or observations made to the world. This has seen the media personnel from Turkana County exposing their culture and their unique nature to the world. This has seen the influx of various NGO's to Turkana County who came to address various issues that are caused by natural calamities for instance; flooding, drought and agriculture.

2.7 How to Make Indigenous language mass media more productive

According to Samson Amunyo, indigenous language mass media may very effectively improve and empower the socio-economic development in Turkana County.¹⁹⁶ Considering that Turkana County is divided into thirty wards and six sub-counties, he emphasises the need for connections between each of these regions for effective information sharing. He suggested that thirty community people form a committee at the local level to represent each ward and that a larger committee be established and housed in the county administration building (Lodwar).

The major committee will be in charge of acquiring information from all of the county's key offices and authorities as well as from any particular locations where it may be challenging to gather it. Once the information has been gathered, it may then be transferred to the ward committees for distribution to the communities. He thinks that this might be a highly effective strategy to spread knowledge and strengthen community voice.¹⁹⁷ Furthermore, as this would be the lead committee made up of elites, the main committee will be in charge of choosing an agenda to advocate for. He also told this research that by making sure that the initiatives are properly monitored and evaluated, the

¹⁹⁶Samson Amunyo, a Key Informant Interview, at his house in Kainuk 26/11/2022

¹⁹⁷Ibid

committee can also keep an eye on the actions of the various advocacy groups. Following the establishment of an advocacy agenda, the advocacy campaign will fall under the purview of all committees.¹⁹⁸ This resonates well with the Orao's work which he addresses on the role that media plays as a monitoring tool.¹⁹⁹ This is seen from Lemuya's postings.

On how to improve knowledge dissemination, Susan Awata has some thoughts. She said that, indeed, Turkana County's methods for conveying information should be improved while this study questioned her about how it could be done better.²⁰⁰ She gave out the roadmap in which this can be achieved.²⁰¹ She claims that because notice boards are the most direct routes to the communities, setting them up in the subcounties and hosting forums will help achieve this. Susan Awata also asserts that having information in the community's native tongue will go a long way towards assisting that community in understanding government policies and development challenges. Furthermore, informed people will seek out community comments and follow up on concerns related to uprisings.²⁰²

Does the indigenous language mass media help in conserving the Turkana Indigenous language? This study was also interested to validate this from the respondents, if it would as well answer what Orao had indicated on the benefits of mass media in the society.²⁰³ Gideon Long'or strongly hinted in his response to this question that it had in fact recently contributed significantly to the preservation of the mother tongue. Mass media may aid in

¹⁹⁸Ibid

¹⁹⁹O. James,(2009).*Op. Cit.*, p. 79

²⁰⁰Susan Awata (35 Years), Oral Interview, at her house in Lokichar, on 26/11/2022

²⁰¹Ibid

²⁰²Ibid

²⁰³O. James,(2009).*Op. Cit.*, p. 81

the preservation of our own native tongue and assist expand our vocabulary and terminology to signify a wide range of concepts for which other languages lack words. It is likely that the general populous will eventually utilise these terminologies, which will boost the quality of thinking of the people, even if they are not highly educated, in his view, terminological advancement of a language can enhance the thinking power of the people. This study concludes that the Turkana community's cultural development will continue to flourish thanks to the employment of mother tongue in local mass media. The continuation of the local culture will be successfully maintained. As seen in Orao's work as well, this will anticipate the next generation adhering to the community's expansion and maintenance of its customs, traditions, and taboos at all times.²⁰⁴ More importantly to this study, is the fact that, indigenous language mass media restores dignity. According to Evans Emojong, he avers that indigenous language mass media:

The contrary is true if we use a different language as the medium of debate: it appears more dignified, self-respecting, intellectual, and justified to conduct instruction or arguments in our own mother tongue. Not just for us, but also for our mother tongue, it is disrespectful of ourselves, silly, and unjustifiable.²⁰⁵

This reply backs up his position by claiming that native language mass media makes it simple to understand and retain information. He claims that since we become accustomed to our surroundings, it is simple to memorise language information. This information always stays in our minds for a long time and helps to establish a larger pattern of understanding of the information that has been obtained, according to him.²⁰⁶ From these data, the study draws the conclusion that simple subject mastery and memorization does

²⁰⁴O. James,(2009).*Op. Cit.*, p. 82

²⁰⁵Evans Emojong (28 Years), Oral Interview at his house in Lodwar, on 25/11/2022

²⁰⁶Ibid

in fact lead to personal and individual thinking on the theme areas, as opposed to simply believing and holding whatever is being spoken and memorised to be correct.

When asked if lawmakers take pride in the local media during an interview with Andrew Akoli, a politician and one of the study's primary responders, he posited that they do, in fact, take pride in their discussions when they are conducted in the local language. Furthermore, he added, it is always more important to elaborate on things and make sure that certain topics are emphasised. They also take great pleasure in their heritage and sense of self, and it's crucial to preserve that in their native tongue.²⁰⁷ He claims that this has significantly lessened politicians' use of refrain. The language barrier prevents some politicians with good ideas from participating in discussions, as seen in the Malawian parliament. Kenyan indigenous people are therefore not an exception, particularly with the development of County administrations.²⁰⁸ They may have a point, but because they can explain themselves clearly in another language, they appear to be tongue-tied and avoid disputes during the prolonged downpour. Debating in English is considered to be a colonial evil that needs to be eradicated once and for all. If the legislators had been given the opportunity to speak in their own tongue, their contributions would have been greater.²⁰⁹

The study concludes that the usage of indigenous language mass media in the Turkana community has indeed reduced the distance between the people and the decision-makers. To a gratifying extent, this study shows that when discussions are undertaken in the Turkana community's vernacular medium, the distance between policymakers and the

²⁰⁷ Andrew Akoli (53 Years), Key Informant Interview, at his house in Lodwar, on 10/12/2022

²⁰⁸ Malawi Parliament proceedings – 11th June 2016

²⁰⁹ Ibid

community on the ground usually narrows. This is due to the fact that most county assembly debates in recent years have been streamed live on the local FM, which has coverage in Kenya's most rural and distant regions.

The vernacular is the primary form of communication in rural Kenya, thus if a debate is conducted in that language, it is more likely that the citizens will follow along and the communication gap will be closed. This study makes it abundantly evident that the Turkana community's native residents enjoy linguistic diversity through the use of their own language in the media. They appear to recognise the strength of its linguistic diversity, as demonstrated by South Africa, whose Constitution recognises eleven (11) national languages, including English, Zulu, Northern Sotho, Tsonga, Tswana, and Swazi.²¹⁰ This study bolsters an MCA's argument that discussions at the county level in Kenya, particularly in counties with a preponderance of one community, should be held in the local tongues to help participants experience the diversity. This is due to the fact that the public feels ownership over the discussions held by their politicians in the local tongue. In this instance, people typically comprehend more clearly since the residents have localised and internalised the difficulties highlighted.

As seen by the aforementioned comments, Lao Tzu's libertarian theory validates the value of media to its audience. A patchy development process has been observed in the Turkana Community since 2008. They now have access to information on how to improve farming and animal husbandry, why trade and business in general are important aspects of life, information on political development and understanding their political rights, and information on how to improve the way the Turkana community is portrayed

²¹⁰Star Newspaper for South Africa – 12th Aug 2015

to the general public. Libertarian theory has portrayed the fundamental role media is expected to play in the society and this has been confirmed by the consumption of the Turkana community from the indigenous media since its establishments from 2008 to 2022 when they already had a variety of media platform from radio, newspapers, digital televisions and social network platforms. The preceding argument is supported by the “Father of History” ideas, Herodotus, though he did not talk about the mass media directly. His ideologies are interlinked to this study as discussed below:

Herodotus, often referred to as the "Father of History," was an ancient Greek historian who lived during the 5th century BCE. He is best known for his work "Histories," in which he chronicled the Greco-Persian Wars and explored various cultures and societies of his time.²¹¹ While Herodotus did not specifically address the assessment of the history, role, and evolution of indigenous language mass media, his approach to history and his interest in the cultures of different peoples provided some insights into how he might have viewed this topic.

Herodotus had a deep interest in the customs, traditions, and languages of different cultures. He believed that understanding the cultural diversity of the world was crucial for providing a comprehensive account of history.²¹² In the context of indigenous language mass media, he might have appreciated the role of media in preserving and promoting the languages and cultures of various communities. Also, Herodotus collected oral histories and accounts from people he encountered during his travels. He recognized the importance of oral tradition in transmitting knowledge and stories from one generation to

²¹¹S. G. Bruce., (2019). The Dark Age of Herodotus: Shards of a Fugitive History in Early Medieval Europe. *Speculum*, 94(1), 47-67.

²¹²D. Boedeker. (2002). Epic heritage and mythical patterns in Herodotus. In *Brill's companion to Herodotus* (pp. 95-116). Brill.

the next. Indigenous language mass media, which includes oral forms such as radio broadcasts and storytelling, aligns with this idea of preserving cultural heritage through language.

Herodotus emphasized the importance of documentation and record-keeping to ensure that historical events and knowledge were not lost to time. In this context, he might have viewed indigenous language mass media, such as newspapers or written publications in local languages, as valuable tools for recording and preserving the history and culture of indigenous communities. Furthermore, Herodotus recognized that different cultures had their own perspectives on historical events and that these perspectives could shape the telling of history. Similarly, he might have appreciated the role of indigenous language mass media in presenting events and stories from the perspective of indigenous communities, providing a more comprehensive and diverse historical narrative.

It's important to note that Herodotus lived in a vastly different historical and technological context, and the concept of mass media as we understand it today did not exist in his time. However, his approach to history, which valued cultural diversity, oral tradition, documentation, and different perspectives, suggests that he might have recognized the significance of indigenous language mass media in preserving and conveying the history and culture of indigenous communities.

2.8 Chapter Summary

The study's geographical area has been thoroughly examined in this chapter. The region is in Kenya's north, and the Turkana people, who are primarily pastoralists, live there, it has come to light. Years of social, economic, and political marginalisation have been

experienced in this area. The chapter has also discussed the local, active mass media in Turkana County. The importance of the utilised media has been explained. Radio, television, print, and online sources have all been mentioned. In Turkana County's Turkana Community, the chapter has also donated traditional institutions. As a result, the researcher has been able to describe the various ethnic groups in Turkana and their level of objectivity towards the local population. It was discovered that the organisations in attendance advocate for a range of concerns, including development. Others are discovered to be concentrating on resource management and the promotion of peace.

The study also provided a thorough history of the growth of the media in the Turkana people starting in 1972. The investigation proved that, in fact, as a result of the development of multiple radios and televisions, civilisation had begun to reach the residents of this hamlet. This is due to information that individuals are receiving instruction in politics and socioeconomic progress, similar to other communities in Kenya that have made significant advancements, such as the Agikuyu, Kalenjin, Luo, and likely the Luhya population of Western Kenya.

The chapter has also moved on to address how to increase the effectiveness of native language media. It has been documented that the socioeconomic growth of Turkana County can be greatly enhanced and empowered by the mass media in indigenous languages. It further explains how data is gathered and compiled in the County. The chapter has also discussed the role that indigenous language media has in maintaining the Turkana language. Additionally, it noted that the distance between the community and the decision-makers has shrunk because to the vernacular media. Thus, this shows how the function of the mass media has been attained.

This chapter also mentions how the Turkana community's cultural development would continue to flourish because to the employment of mother tongue in local mass media. The continuation of the local culture will be successfully maintained. This will ensure that the next generation upholds the community's traditions, customs, and taboos at all times as it grows. The fact that indigenous language mass media restores dignity is more significant to this study and to this chapter.

The chapter also made use of the libertarian theory and demonstrated how it contributed to the success of indigenous language media in the Turkana Community. The chapter also demonstrated how the mass media established in the community went on to empower the community by disseminating the viable information, which was well received by the community and improved their standard of living more than before 2008. Finally, the chapter has successfully covered the first goal for a sufficient amount of time. The preceding chapter will discuss the impact of the media on the sociocultural development of the Turkana Community in Turkana County from 1963 to 2022.

CHAPTER THREE

ESTABLISHING THE INFLUENCE OF INDIGENOUS LANGUAGE MASS MEDIA ON SOCIO-CULTURAL GROWTH AMONG TURKANA COMMUNITY IN TURKANA COUNTY, 1963-2022

3.0 Introduction

The previous chapter underscored the first objective of this study; the assessment of the history, role and evolution of indigenous language mass media in Turkana County. This one will focus on the influence of mass media on socio-cultural growth among the Turkana people. It has in length checked on mass media influence in social growth, indigenous social mass media influence on cultural growth in Turkana community and how does media affect culture. Furthermore, the section has addressed the influence of mass media on culture and society, and finally how mass media impacts the socio-cultural life of a people. Additionally, the study gave views of Cheikh Anta Diop on mass media as one of the staunch scholars in history especially in African scope. It has been deeply been guided by agenda setting theory by Maxwell McCombs and Donald Shaw. Also, Libertarian theory Lao Tzu supported where the need arises to supplement agenda setting theory.

3.1 Mass Media and Socio-Cultural Growth

According to Francis Chemer, a member of the Turkana County government, there has been much discussion about the function of communication in the processes of social transformation and development. With the introduction of devolution in 2013, this has

been observed. The Turkana County government prioritised the growth and expansion of the media in 2014 as a result. Achieving social growth in society will be possible, he continued, if Turkana County's wealth and diversity in social activities are properly utilised.²¹³ Numerous eminent media scholars and social science researchers consider that communication, social change and development are closely related with each other.²¹⁴ Scholars generally agree that effective communication is essential for the growth of any thriving community. Such a system becomes extremely important when community members want to address their main problems. This goes hand in hand with the suggestions made by agenda setting theory. The ability of mass media to shape public opinion and the agenda that should be of interest to them.²¹⁵ Thus, socio-cultural development is crucial to the development of the Turkana people because they are marginalised and live in an ASAL region, where it is extremely difficult to survive. Francis Chemer went on to say that when certain community members want to discover and build ties with their community, the requirement for communication tools greatly increases.²¹⁶ Furthermore, a variety of community media outlets, including online platforms, print media, radio, and video, to name a few, give people of the community a solid platform from which to discuss their many developmental problems.

According to the responses of the previous respondents, this study has discovered that local forms of media have a significant impact on how communities are shaped and grow.

Francis Chemer has stated that local forms of media play a significant role in this.²¹⁷

Esther Nyakoki, a different respondent, hinted that indigenous language mass media

²¹³Francis Chemer (43 Years), Oral Interview at his home in Lodwar, on 8/12/2022

²¹⁴D. McQual, (2010). *Op. Cit.*, p.54

²¹⁵ M. E. McCombs & D. L. Shaw., (1972)., *Op. Cit.*, p. 177

²¹⁶Francis Chemer (43 Years), Oral Interview, at his home in Lodwar, on 8/12/2022

²¹⁷Ibid

might support community empowerment, social change, and development by concentrating on a variety of local discourses and grassroots government.²¹⁸ According to Esther Nyakoki, who was speaking on the importance of community media in development, community media contribute to development on two different levels. The first is that community media, as a medium for involvement, gives voice to the voiceless and enables locals to voice their concerns.²¹⁹ At the local level, they are regarded as reliable tools for the practise of democracy. This is consistent with the position taken by Leeson in his work regarding media freedom and how it determines social change.²²⁰ The second is at the symbolic level, community media as a means of empowerment encourages community members to take positive initiative at local levels.²²¹ Such community media outlets encourage social change by allowing people to voice their shared issues. Based on this discussion, it can be concluded that the Turkana community's indigenous language mass media has in fact applied the agenda-setting theory by providing the required information to support the community's cultural development. This study therefore comes to the conclusion that various community media outlets can contribute significantly to the processes of community empowerment, social transformation, and local development.²²² The indigenous language mass media in Turkana community has indeed utilized agenda setting theory by disposing to the community the necessary information that aids in its cultural growth.

Another respondent, Mary Amerukwa, was questioned as part of the study, and she provided information about the importance of community media for rural and female

²¹⁸Esther Nyakoki (50 Years), Oral Interview, at her home in Lokichar, on 26/11/2022

²¹⁹Ibid

²²⁰P.L. Leeson, (2008). *Op. Cit.*, p.158

²²¹Ibid

²²²Ibid, 26/11/2022

empowerment. The launch of Akicha FM radio in 2010 provided evidence of this. The fact that community members are actively participating in community media activities is driving an increase in media literacy in the current environment.²²³ This affirms what Oladumiye has unleashed in his work on the issues of using local language for empowerment purpose in local communities.²²⁴ Furthermore, she made the claim that community radio is one of the more effective types of local media. Accordingly, the survey determined that she somewhat agrees with Esther Nyakoki's viewpoints. Mary Amerukwa went on to say that in her opinion community radio is viewed as a critical tool for social change on a worldwide scale and offers a platform for local voices, narratives, and expression.²²⁵ She also highlighted that various community radio stations, such as Ata Nayeche, Biblia Husema, and Radio Akicha, to name a few, have been essential in empowering women and fostering communal growth. According to this respondent, who verifies this study's findings, these community radio stations educated their female listeners on issues relating to family systems, sanitation, education, and health through a variety of programmes. The indigenous media in Turkana is seen showing programmes that have been seen to help women and go on to empower them, which is in line with the agenda shaping idea.

The preceding findings postulated by Esther Nyakoki and Mary Amerukwa are in tandem with the archival data that was put forward by Eunice Mathu, through her works "*Women in the Media in Kenya*", where she stated that the basic promise was that the media was potentially a power agent of socialization and of social change and that the question, if

²²³Mary Amerukwa (28 Years), Oral Interview 4/12/2022

²²⁴E.B. Oladumiye, (2008). *Op. Cit.*, p.18

²²⁵Ibid

Kenya was to develop rapidly, the potential of mass media had to be recognized.²²⁶ She claimed that the media's impact on how people feel about themselves, how they perceive the world, and how they develop social values in both men and women had both positive and negative effects on development, with negative effects being more pronounced in the case of women.²²⁷ For instance, fundamental inequalities between urban and rural women led to highly different expectations and limits for the two groups, notwithstanding the media's use of advertising, features, news, and other forms of communication. Typical female self-perceptions, roles, and in many cases what appeared to be communal remedies.²²⁸ While the relentless efforts of media women on radio, television, and in the press to ensure a favourable image of women in the media deserved praise, it was also important to acknowledge the different obstacles they had to overcome. The lack of women in media policy-making roles was one of the most glaring examples.²²⁹

Joseph Edoket, a major informant for this study, was questioned on how the indigenous language mass media alters local life. He told this study that various awareness-raising initiatives produced by local radio stations in Turkana County encourage some degree of change in people's daily lives. According to him, Turkana County has experienced a transformation since 2014, which is considered to be the start of the media explosion that would usher in a new era of civilisation. This is evident in the writings of Reinikka & Svensson, who argued that the media does indeed have the power of information to a society that is dynamically changing.²³⁰ Additionally, this type of local media helped women audiences in Turkana County develop their leadership abilities. In various regions

²²⁶KNA/VOK/HTVP/111: Kenya media seminar on women's decade report, RQ/16/33, p.10

²²⁷Ibid., p.11

²²⁸Ibid., p.11

²²⁹Ibid., p.11

²³⁰R. Reinikka, & J. Svensson, (2004). *Op. Cit.*, p. 78

of the country, he made it very obvious that a number of community radio stations were empowering women on the social, political, and economic fronts. Not only did they enlighten the female listeners about their rights and obligations, but they also provided them the self-assurance they needed to move forward in life with a strong resolve. The answer added that numerous community radio stations are currently operating in Turkana County under the umbrella of Turkana Media, where they produce beneficial programmes on various facets of agriculture and rural development for the benefit of farmers and rural residents.²³¹ Needless to mention that community radio may serve as an important source of information during a natural disaster and some other difficult situations.²³²

In Turkana County between 2019 and 2022, it was seen that during the noble coronavirus (COVID-19) pandemic, community radio stations once again proven to be a crucial source of information, according to Joseph Apiro, who informed this study. As shown by Gathigi and Brown in their studies, they have demonstrated that they can play a significant role in extremely challenging circumstances.²³³ During the COVID-19 pandemic, Joseph Apiro, said that:

Because of the large amount of false information and fake news that we saw on social media, many of us sought out accurate local information in our own tongue. It has been noted that throughout the epidemic, a number of community radio stations in various parts of the nation provided timely updates and offered crucial information to local communities regarding the status of lockdowns and the actual situation with the pandemic.²³⁴

²³¹Ibid

²³²Ibid

²³³G.W. Gathigi & D.H. Brown.(2010). *Op. Cit.*, p.18

²³⁴Joseph Apiro (50 Years), Oral Interview, at his home in Lodwar, on 29/11/2022

It would be fair to say that community radio stations served as information tools for spreading awareness about symptoms and testing of COVID-19 and related guidelines.

Samuel Ewoi, a different respondent, hypothesised that since 2008, Turkana County's indigenous language media has sensitised its locals, who are considered to be marginalised by the study, by their regular and helpful messages.²³⁵ This respondent asserts that indigenous language mass media have in fact demonstrated in the past that they may be essential in the development and empowerment of local communities. Additionally, he says that local newspapers give residents a platform from which to discuss their worries and difficulties with regard to their personal development.²³⁶

According to him:

They make the underrepresented local language voices heard in the public sphere. Another type of community media is community videos. It is recognised as a communication tool for development that also has an audio-visual effect. Several NGOs, including Red Cross and World Vision, to name a couple, have taken part in video production activities in various regions of Turkana County.²³⁷

This study discovered that, in fact, these organisations' community video producers had produced a large number of videos on various community issues and had employed those videos as tools for community empowerment. While KBC Eastern Service did it from 1972 until 2008, it did so insufficiently compared to that year, when indigenous language mass media was founded. This claim made by the researcher supports Omwanda's thesis in his work quite well.²³⁸ For the purpose of empowering rural and farming populations that are marginalised, they have produced a large number of videos. Community videos

²³⁵Samuel Ewoi (34 Years), Oral Interview, at his home in Kainuk, on 25/11/2022

²³⁶Ibid

²³⁷Ibid

²³⁸L.O. Omwanda, (2000). *Op. Cit*, p.205

are a powerful tool for social change because they are a participatory form of communication. The community can now interact with these movies whenever it wishes to use them for informational or even recreational purposes because they have an agenda. Abhishek provides evidence for the same comparison. He proved that entertainment cannot be found in any other form except in the media.²³⁹ Clearly, this is well informed by the agenda setting theory on what the people should consume as it has to be provided by mass media.

John Nyakoki, another respondent and a radio host for Akicha radio, hinted that Turkana County currently has a number of internet portals, websites, and digital channels that are devoted to various groups.²⁴⁰ For instance Turkana Digital News is a voice-based platform where several issues related to Turkana community are discussed. This platform is giving voice to the local community and it has helped in resolving many grievances of rural people from different social groups, especially Turkana South and Turkana Central. This fulfilled the recommendations of Libertarian theory by Lao Tzu. It has made the media practitioners and users to post their ideas²⁴¹ and agenda as put forward by Tzu and Maxwell in agenda setting theory consequently.²⁴² This has placed the community in the same plate with other communities in Kenya who have well established platforms in form of digital and media wise in addressing their issues.

Additionally, according to the respondent, the Turkana County Platform, which was launched in 2014, is a website devoted to a number of significant concerns affecting rural Turkana. The topics of farming, landless labourers, and woodcutters are heavily covered

²³⁹K.S. Abhishek, (2022). *Op. Cit.* <https://manavrachna.edu.in/blog/media-as-a-catalyst-for-social-change/>

²⁴⁰John Nyakoki (33 Years), Oral Interview at his home in Lokichar, on 2/12/2022

²⁴¹C. Steinberg, (1972), *Op. Cit.*, p. 307

²⁴²M. E. McCombs, & D.L. Shaw., (1972), *Op. Cit.*, p. 178

on this archive-based website.²⁴³ In addition to that, it addresses a number of issues relating to caste oppression, gender discrimination, livestock, wildlife, climate change, natural disasters, and rural education and healthcare, to name a few. Turkana Newspaper was formerly just a local publication that focused on various rural issues in Turkana Central, but it is now also a digital rural news network that is totally controlled by neighbourhood journalists.²⁴⁴ As by the time of this study, this newspaper expansively works as a multi-media agency and thus it disseminates news through different platforms of Turkana County at large.²⁴⁵

Thus, this study is persuaded that since 2008, community media has significantly contributed to the processes of community empowerment, social change, and development in various areas of Turkana County. In this study, several forms of local media, including local radio stations, local newspapers, local videos, and online platforms, have proven to be crucial tools for grassroots development communication. While community media operate on a smaller scale and focus their programming and contents on the local community as a result of their organisational structure, mainstream news media typically carry a dominating or elite discourse. They give the marginalised residents of Turkana County who lack a voice a voice. However, the best thing about community media is that community participants plan, produce and present their programmes according to their needs.

As can be observed from Ojenike, Odugbemi, and Ojenike, it also becomes clear from this study that numerous studies in the past have demonstrated how various community

²⁴³Ibid

²⁴⁴Ibid

²⁴⁵FGD of Journalists, In Turkana Indigenous language mass media, in Lodwar town, on 7/12/2022

media outlets have empowered underrepresented groups by allowing them to express their issues and concerns in their native tongues.²⁴⁶ They promote and protect regional cultures. One cannot dispute the fact that, in the current environment, community members are actively participating in community media's functions, which is leading to an increase in media literacy. In Kenya, community radio is regarded as one of the most efficient types of local media. In Kenya, this media has demonstrated its value during crisis situations like natural catastrophes and the COVID-19 pandemic. Even while community radio is becoming more and more significant in modern society, it is still rather rare in a large developing nation like Kenya. Community newspapers have historically mobilised residents in the processes of social and behavioural change, according to prior studies. They have talked on problems of literacy, nutrition, sanitation and other developmental issues at village levels. Studies have shown in the past that community videos can play a significant role in community empowerment and social change.

According to an FGD in Katilu, it emerged that several NGOs, such as Red Cross, World Vision and USAID in Kenya, specifically in Turkana County have produced many useful videos for farming and rural marginalized communities for their upliftment.²⁴⁷ As an audio-visual medium, the messages of community videos have deeper impact on target communities. In today's time, 2022, some online portals, websites and digital channels in Turkana County are covering diverse issues and concerns of different communities.²⁴⁸ Various online platforms are publishing many unheard real stories of rural India these

²⁴⁶B.Ojenike, J.B. Odugbemi, & J.O, Ojenike, (2016). *Op. Cit.*, p.108

²⁴⁷Focus Group Discussion of Turkana South Women Association, held at Felistus Lomalia's home, on 13/12/2022

²⁴⁸Ibid

days which is really a wonderful thing.²⁴⁹ The FGD concluded by emphasising that various community media outlets have the power to transform lives of residents through their potent messages. Community media can raise awareness of a variety of issues affecting marginalised groups, such as dowry system, gender discrimination, sexual assault, caste oppression, child marriage, and illiteracy. Different community media platforms can empower numerous communities and alter the sociocultural life of those communities if they are used effectively. The agenda setting theory responds to all of these FGD attitudes, directing local media to concentrate on issues that will improve the community and make it better than it is now.²⁵⁰

3.2 Indigenous Social Mass Media Influence on Cultural Growth

David Emanman, an elder retorted that, “social media has been a major part of our daily lives since 2012”.²⁵¹ It had a profound impact on our culture in both positive and negative ways. Social media has, however, had a hugely positive impact on our culture. Furthermore, David Emanman noted that social media in the Turkana community has strengthened ties among individuals and produced a setting in which you can share your thoughts, images, and a variety of other things.²⁵² Wilson Lokiyor, a different respondent, echoed Emanman's sentiments when he said that since 2010, social media has significantly improved creativity and social awareness for our society by interacting with others and exchanging fresh ideas and opinions, which has improved the Turkana

²⁴⁹Ibid

²⁵⁰M. E. McCombs, & D.L. Shaw., (1972)., *Op. Cit.*, p. 178

²⁵¹David Emanman (56 Years), Oral Interview, at his home in Kainuk, on 1/12/2022

²⁵²Ibid

community's quality of life.²⁵³ In one end, has improved business of the community entrepreneurs, both macro and micro business as by 2022. This is because at some point, you need to use social media in your business in order to do advertisements. This is to the confirmation of Medubi who alluded that, the ownership of media demonstrates how you are going to utilize it for the improvement of your status in the society in various perspectives.²⁵⁴ This study found that, among the Turkana community, social media has developed international business and marketing of their products. Due to its terrain, and location, people from different parts of the world prefer to buy their stuff online.²⁵⁵ In this case further, one of the respondents, Susan Awata who is a social media user said that;

Social media has created an opportunity to widen your world and make new friends from other countries. It is easier to learn about breaking news on social media because it has unlimited access and flexibility.²⁵⁶

On the other hand, Susan Awata also informed this study that; social media has influenced our culture in negative ways.²⁵⁷ This is because, people can share whatever they want to on social media and some of them might be inappropriate images as suggested by Tesfaye and it is confirmed by Susan Awata in her submissions to the study.²⁵⁸ The sentiments of Awata are supported by Libertarian theory, which has provided a room for any individual to post any information in the media for it to be consumed by the audience. This therefore, provides the audience with an opportunity to choose what is pleasant to them and avoid what is negative. People have become more conservative about each other's point of view. People started to argue about each other's

²⁵³Wilson Lokiyor (34 Years), Key Informant Interview, at Lokichar Dispensary, on 23/11/2022

²⁵⁴F.B. Medubi, (2004). *Op. Cit.*, p.121

²⁵⁵FGD of Journalists, In Turkana Indigenous language mass media, in Lodwar town, on 7/12/2022

²⁵⁶Susan Awata(35 Years), Oral Interview , at her home in Lokichar, on 26/11/2022

²⁵⁷Ibid

²⁵⁸B. Tesfaye, (2017). *Op. Cit.*, p.30

perspective related to political view, religion, social rights and culture. Daniel Ekai said that social media has negative effect on youth in Turkana community of Turkana County.²⁵⁹ It has reduced physical activities among the youths since most of them prefer to sit all day in front of computers and chat; this has influenced them in negatively.

From the findings of this study, it also emerged that children might also be affected and manipulated by some sites in which there is inappropriate information. This kills the socio-cultural growth of the society in future. This is because; there is an ugly part of social media that has posted the tons of unnecessary information shared by people, and also bullying and harassment that has been increased in the recent past. People can make brutal and negative comments about anything and anyone. Social media has good, bad and ugly impacts on our culture.

3.3 Mass Media and Turkana Culture

Indigenous language mass media among the Turkana community is so imperative to its cultural development. This took a higher notch in 2014 when *Tobong'u Loree*, an annual cultural event was established. This cultural event became so paramount to the Turkana livelihood since it marketed them internationally courtesy of the indigenous language mass media and social platforms. The community creativity was exposed to the world.²⁶⁰ As Daniel was further interrogated by this study, he retorted that: Learning about other cultures through the media can create some stereotypes which can be negative at times.²⁶¹ This is the fulfillment of agenda setting theory as put forward by McCombs and Maxwell.

²⁵⁹Daniel Ekai (30 Years), Oral Interview, at his residence in Kainuk, on 01/12/2022

²⁶⁰Ibid

²⁶¹Ibid

The existence of variety of information by mass media creates room of choosing what to provide to the audience.²⁶² This is because the media plays an important role in educating the people and making them familiar with some cultures so as to avoid stereotypes. Examples of stereotypes that have been created by the media include portraying Turkana community as people who are always poor, who live in a land that is not productive, a home of illiterates and an area where conflicts are the order of the day.

However, an FGD of journalists further retorted that; by educating the people about different cultures and emphasizing on the positive aspects²⁶³, the media can play an important role in constructing the cultures of different societies across the world and in the process avoiding prejudice and stereotyping.²⁶⁴ According to him, the mass media has got a large audience that gives a lot of power to influence many societal issues in Turkana community. In this case, the media advocates for social concerns and enables communication and exchange of positive cultural values among the Turkana community of Turkana County.²⁶⁵

According to Ann Akoit, knowledge about a particular region of culture is presented to the entire world through the mass media, hence it is crucial that the information be thoroughly researched before being presented.²⁶⁶ This can be witnessed in Leeson who maintained that global sports such as the World Cup and other international sport enjoy a lot of following across the world and the media has the power to influence many cultural

²⁶²M. E. McCombs, & D.L. Shaw., (1972)., *Op. Cit.*, p. 178

²⁶³FGD of Journalists, In Turkana Indigenous language mass media, in Lodwar town, on 7/12/2022

²⁶⁴S.W. Allan & C.T. Florence, (2014). *Op. Cit.*, p.248

²⁶⁵Ibid

²⁶⁶Ann Akoit (47 Years), Oral Interview, at her home in Lokichar, on 11/11/2022

aspects during such tournaments.²⁶⁷ This can be seen in Turkana County, where the media has been instrumental in keeping their culture alive by promoting it and making it available to a global audience. In relation to a particular sporting activity, the media has created several ideas about men and masculinity. Additionally, in television shows and films, the media presents males as courageous and emotionless while portraying women as frightened and sensitive.²⁶⁸ The media forms the idea of a real man in the society as the one who is aggressive and financially stable. Women are portrayed as housekeepers and the children grow up with this information.

The study's other interviewee, Joseph Ekuru, asserted that since 2008, the indigenous language mass media has created a new definition of beauty that has persisted in influencing many women and even young girls in the Turkana community.²⁶⁹ This has been witnessed during cultural events such as *Tobong'u Loree* which is usually held August every year in Lodwar, the headquarters of Turkana County. Since beauty has been associated with having a slim figure, many women and young girls have become very enthusiastic with weight control and have also been influenced to change their diet despite the food shortage that is consistently experienced in Turkana County.²⁷⁰ Schools and parents have failed in educating children about sexuality and in the process leaving the media as the only source of information about sexuality.²⁷¹

John Loupe said in this study that although it is frequently frowned upon in traditional cultures to discuss sexuality with children, this is about to change as more and more

²⁶⁷P. L. Leeson, (2008). *Op. Cit.*, p.158

²⁶⁸Ibid

²⁶⁹Joseph Ekuru (45 Years), Oral Interview, at Katilu health center, on 4/12/2022

²⁷⁰FGD of Journalists, In Turkana Indigenous language mass media, in Lodwar town, on 7/12/2022

²⁷¹Ibid

parents and educators come to the realisation that it is no longer advisable to refrain from doing so.²⁷² The dissemination of societal norms, philosophies, and practises is greatly aided by the media. The media has made socialisation both possible and much simpler. He continued by saying that diverse communities are able to share their languages, traditions, customs, roles, and values through socialisation.²⁷³ In Turkana County, the media has become a significant social force in recent years especially for the young people. They are seen owning various social media networks as explained by Medubi in his works on ownership of media in the global perspective.²⁷⁴

Most young individuals in the Turkana community consider the media as the ideal venue for socialising, in contrast to the elder generations who perceive it as a source of information and pleasure.²⁷⁵ This is potentially seen in agenda setting theory, which offers agenda that suits various consumer categories. Therefore, depending on what they are presenting, the indigenous language mass media is found in Turkana community of Turkana County drawing diverse age groups of audience. This explains the disparity in media tastes between young people and older ones. This study reveals that in the Turkana community in Turkana County, the media emphasises various values and norms as well as the potential repercussions of disobeying societal norms and values. Additionally, society can learn through the media how to act in various situations depending on one's function and status. The media helps in portraying models of behaviour that are supposed to be followed by the society and its members.

²⁷²John Loupe (41 Years), Oral Interview, at his home in Katilu, on 8/12/2022

²⁷³Ibid

²⁷⁴F.B. Medubi, (2004). *Op. Cit.*, p.121

²⁷⁵Ibid

3.4 Mass Media and the Society

Pauline Akiru claims that the media is a key socialisation agent whose operations are quite simple in comparison to those of other agents like schools, families, and religious organisations.²⁷⁶ The way people socialise nowadays has radically changed because to the internet and its various forms of socialisation, like face-book and twitter, of which the Turkana Community is a part. She continues by informing this study that in addition to the internet, other media outlets such as radio, newspapers, magazines, and tabloids are also now essential for socialisation. As Tesfaye postulated, ideas and opinions might be disseminated and traded through various media agents.²⁷⁷ Libertarian theory is backed up by this. Given that it is now accessible to a large number of individuals in the Turkana community of Turkana County, the internet, in her opinion, has become the most potent audio-visual medium. One can influence others over the internet or can be influenced by other people who discuss and trade thoughts there.

The television is a further media agent that has significantly improved socialisation in Turkana County at the moment. According to a comment made by Mary Amerukwa, local television provides a good forum for individuals to express their views on a range of subjects and problems that influence human life.²⁷⁸ Because television is a mass medium with the ability to reach a sizable audience throughout the entire Turkana County, the viewpoints expressed on television are accessible to a vast number of individuals. She went on to say that because media is frequently quick and engaging and is a better socialisation tool for young people who watch television more frequently than senior

²⁷⁶Pauline Akiru (35 Years), Oral Interview, at Lokichar Primary school, on 3/12/2022

²⁷⁷B. Tesfaye, (2017). *Op. Cit.*, p.31

²⁷⁸Mary Amerukwa (28 Years), Oral Interview, at her home in Kainuk, on 4/12/2022

people. Although Siapera's findings support Mary Amerukwa's assertion that young people make up the bulk of the audience, many media outlets are always astute enough to deliver themes and programming that appeal to the younger demographic. For the audience to accept their ideas and messages, media organisations have the power to expertly manipulate their audience.²⁷⁹ The media is able to make some product to look appealing to the general public an example being the status one would acquire if they possessed the latest cell phone in the market.²⁸⁰

On how the indigenous language mass media addresses the issues of children, this study found that: The mass media has become very vital agent in the development of children²⁸¹ and the behaviour of adults in Turkana community of Turkana County since 2008 compared to the dry period of 1972-2008. It was also noted by the study that, although the mass media has some negative influences on the audience, its benefits tend to override the negatives. To affirm the preceding stand, Andrew Akoli, informed this study that indeed, there are some programmes on the television that have useful information like the teachings of English and Kiswahili languages that are essential for social interaction.²⁸² The reason as to why this is very important is that, Turkana County is still experiencing high level of illiteracy. Andrew Akoli, further added that programmes that teach these two languages are very beneficial to both the children and adults hence enhancing national socialization.²⁸³ Other programmes in these local mass media in Turkana community have highly enabled children to be creative and dynamic in

²⁷⁹FGD of Journalists, In Turkana Indigenous language mass media, in Lodwar town, on 7/12/2022

²⁸⁰E. Siapera,(2010). *Cultural Diversity and Global Media: The Mediation of Difference*. New York: John Wiley and Sons

²⁸¹S.W. Allan & C.T. Florence, (2014). *Op. Cit*, p.247

²⁸²Andrew Akoli (53 Years), Oral Interview in Lodwar, at his house, on 10/12/2022

²⁸³Ibid

their thinking. These programmes, which sometimes are aired by use of indigenous language enables both children and adults to be more knowledgeable and affect their way of doing things. From Andrew Akoli, it is therefore very important for parents and guardian to be weary of the type of programmes their children watch because some programmes can end up having a negative influence on them, hence affecting the community's social-cultural growth in future.

The findings of this study from the above respondents are in tandem with Siapera's work. He posted that: programmes with vulgar language and violence should be avoided by children because they can influence them negatively as far as their behavior is concerned. The options of avoiding topics in media that are not good for listening and viewing is well articulated is the agenda setting theory on which agenda is to be provided by the media users and practitioners and also, what to be consumed by the audience should be from what is good for them. Different networks have really affected the sense of reality in our society. Internet networks have continued to depict some issues that are out of touch from the reality.²⁸⁴ From this study, it emerges that, people who get information about certain types of people and cultures without the real experience can end up having a wrong impression about a particular race, culture or region that is contrary to the reality of the situation on the ground. Networks have affected our culture by highlighting some cultures as being primitive and in the process prompting the people to have a cultural shift.²⁸⁵ Joseph Ekuru also gave his views that conquered with Siapera's work that:

Indeed, in Turkana Community, the media is well known
for displaying mostly the negative side of the community

²⁸⁴ E. Siapera, *Op. Cit.*, p.85

²⁸⁵ *Ibid.*, p.86

and what happens in its population. The world has continually viewed this community as a very poor people in terms of poverty, poor infrastructure, illiteracy and even health sector in the community.²⁸⁶

This study therefore found that it is important to note that the media has a very important role in shaping the Turkana culture. It is evident from the interrogated respondents that the media has promoted globalization among the Turkana community and in the end people from different cultures are able to exchange values and ideas that are beneficial to their lives.

This study also found that mass media and the internet have greatly contributed to cultural construction of many societies across the world and therefore making them to become very important agents of socialization as by 2022. The mass media agents such as the television, internet, films and radio have been very instrumental in promoting socialization by providing a perfect platform exchanging ideas and opinions in various issues that affect life in Turkana County.²⁸⁷ It filters the information to be disseminated to the audience in line with the recommendation of agenda setting theory. Some of the issues highlighted films and movies are always fiction but the society tends to practice them in reality which has led to some serious consequences. It is clear that networks and organizations have made the world to become a global village. Therefore, this study concludes that networks and organizations will no doubt continue to influence the culture of many societies since there is so much information being passed across different networks and organizations. The media will continue to influence people's way of life both in the present and in the future.

²⁸⁶Joseph Ekuru, Key Informant Interview , at Katilu healthcare centre, on 4/12/2022

²⁸⁷FGD of Journalists, In Turkana Indigenous language mass media, in Lodwar town, on 7/12/2022

3.5 Mass Media and Socio-Cultural Life

An FGD conducted in Kainuk further gave their views on the impact of mass media on the socio-cultural life of people in Turkana community of Turkana County. It posted that:

The combination of technology, culture, commerce, and politics may be seen in television and other mass media. As a cultural product that employs audio-visual codes, it projects the social reality in which it is made as well as the cultural ideals of its creators. According to some, watching television is a "rather complex process of decoding cultural meanings" rather than just a consumer activity.²⁸⁸

According to FGD, this increased internationalization of media as by 2010 has had an impact on the economic, socio-cultural and political spheres of Turkana society.

The aforementioned statement, however, is supported by this study since, according to Siapera, by the 1990s, a number of globalisation scholars had started to treat consumption and the emergence of transnational consuming groups as major concerns and areas of media study.²⁸⁹ Post-1990s witnessed onslaught of Transnational television also referred to as "international satellite broadcasting", "television without border", "cross border television", "trans-border television", "global television" or "satellite television".²⁹⁰ This resulted in a distinctive communication process where, despite the fact that the majority of audiences were concentrated within the borders of a single nation, the media became global, producing global audiences. Numerous notions, including cultural imperialism, cultural dependency, media imperialism, communication imperialism, electronic

²⁸⁸Focus Group Discussion of Kainuk Cultural Group, held in Kainuk Market, on 12/12/2022

²⁸⁹Siapera, Eugenia(2010), *Op. Cit*, p.88

²⁹⁰ Ibid.,p.90

colonialism, etc., emerged. These ideas were all primarily concerned with how transnational television shows travelled from the West to other regions of the world.²⁹¹

This investigation also found that the viewpoint Siapera presented in her work is highly fundamental. For example, a respondent named David Emanman hinted that the idea of a "global village" had fostered the invasion of foreign culture into local/regional culture through the internationalization of the media.²⁹² He envisions that the concept of the global village was a significant attempt to examine the tremendous effects of the internationalization of cultural practises on many scattered cultures that are exposed to the same signals and messages. His point of view gave rise to the idea of a "global village," a new cultural setting characterised by "sameness" and "uniformity," where cultures and societies would mysteriously shift. In addition, David Emanman claimed that, starting in 2015, technological advancements had sparked a new complexity and diversity of globalisation, not only of a "global culture," which continues to be the main focus of the sociological globalisation debate, but also of political communication. Notions of a global 'public' sphere a new dimension of the globalization process have gained a new awareness since September, 11, 2002.²⁹³ In the public spheres there also arose private and individual spheres. Francis Chemer contends that the Internet has enhanced the dynamics and complexity of the political globalisation process and has ushered in a new era of "network society" or, as he prefers to put it, "Networked Individualism" on a worldwide scale.²⁹⁴ According to him, despite the fact that media has been really globalised and that ideas and programming are shared across the globe, we do

²⁹¹Ibid., p.91

²⁹²David Emanman (56 Years), Oral Interview, at his house in Kainuk, on 1/12/2022

²⁹³Ibid., p.91

²⁹⁴Francis Chemer (43 Years), Oral Interview, at County offices in Lodwar, on 8/12/2022

not live in a global village but rather in specialised cottages that are generated internationally and distributed locally. He went on to say that the "dialectic tension" between cultural homogeneity and variety, which is mostly maintained by the media, is the main issue with globalisation. The 'dialectic tension' of today inevitably impacts the Turkana community's way of life.

Additionally, the idea that culture is being propagated unbalancedly through the media is becoming more and more prevalent in society, giving rise to the term "cultural imperialism." Cultural imperialism, according to Evans Emojong, is the practise of elevating and disseminating the customs and ideals of a foreign culture at the detriment of the original culture.²⁹⁵ According to the theory of cultural imperialism, one culture exports cultural goods, such as mass media and electronic productions, to other societies, particularly the marginalised, with the intention of eradicating native cultural representations and substituting them with "alien" representations. This is meant to cause the culture to change, losing its autonomy and becoming "assimilated" into the global capitalist world-system. This is the reason the study concentrated on the Turkana neighbourhood in Turkana County. It is abundantly obvious from this study that it stems in many ways from the critique of ideology and the media. According to Evans Emojong, the media is a tool used to spread the ideology of the governing classes and to maintain the "false consciousness" of the general public.²⁹⁶ Although some study participants claimed that electronic media pose a threat to indigenous peoples by forcing them to abandon their traditional customs, rituals, and practises in favour of the new technology, weakening the strong "oral" character of indigenous societies, this study came to the

²⁹⁵Evans Emojong (28 Years), Oral Interview, at his home in Lodwar, on 25/11/2022

²⁹⁶Ibid

opposite conclusion and found that television, radio, and other electronic media are enabling indigenous people to reassert themselves on the global stage and make their voices heard.

3.6 Mass media influence on Agriculture

The Kenya archival report on soil samples from Turkana, notes illustrated with maps and photographs, on the grazing areas of Turkana and relevant recommendations, a memorandum on the Turkana frontier affairs, a sociological survey of the people of Turkana covering such subjects on their country and climate, legendary and recent history, political administration, armaments and weapons, social division and their mode of life, geographical notes with photographs on Telekis volcano²⁹⁷, safari reports, notes on the Turkana by D.E Emley, notes on Turkana taken from Herbert Spencer's descriptive sociology of groups of sociological facts 1930, miscellaneous notes, such as on hut tax, payment of blood money, influence of witchdoctors description of population, tribal divisions, relation of Turkana with their neighbors, reports on general description and administrative divisions, origin of the Turkana and subsequent tribal divisions, classification of birth and age, customs and ceremonies, weapons, dress and ornaments, notable characters among others. Notes on North Turkana History by J.D McKean, General report on Turkana District, prosperity of the people and trade, extracts from "through unknown African Countries" by A.D. Smith 1897: History of the Turkana, and political history from 1888.²⁹⁸

²⁹⁷KNA/TURK/59; DC/TURK. 3/1, Nairobi, Turkana Political Records, Miscellaneous 1921-45, sheet no.9

²⁹⁸Ibid

Based on the archival sources from Kenya National archives, various respondents were interviewed by the study so as to find out if mass media in Turkana community has influenced agriculture. The study was considering both the national and local mass media. One of the respondents who is a farmer as well, Achuka Kone, informed this study that, there is a lot that the Turkana community has learned from Television and radio as far as agriculture is concerned.²⁹⁹ But despite this, there is a setback in the land, that lack of higher educational qualification is a striking feature in the community especially to the aged group who are 40 years and above. Few persons in Turkana had access (ownership or outsourcing) to both T.V and radio. When the study interrogated her on their preferred source of information, she alluded that most considered, T.V, radio, newspaper, brochures and posters as more effective and frequently used sources.³⁰⁰ The young generation can explain to the old the content of the newspaper, brochures and posters whenever they come across because, in the recent past, the young generation is fairly educated in Turkana community.

The researcher then asked a Kainuk focus group about their preference for "other media" over TV and radio as of 2022. The preferred sources of agricultural information were found to be the agricultural extension officials, who could be easily contacted and delivered the information to their doorsteps.³⁰¹ This meant that, given the hardships endured in Turkana, the delivery of pamphlets to doorsteps may at least guarantee that the neighbourhood is receiving the most recent information regarding agriculture. These results are consistent with the Khatam study, which discovered that seed and fertiliser

²⁹⁹Achuka Kone (62 Years), Oral Interview, at her home in Katilu, on 24/11/2022

³⁰⁰Ibid

³⁰¹Focus Group Discussion of Kainuk Cultural group held in Kainuk Market, on 12/12/2022

sellers are the best sources of information for farmers.³⁰² Due to the fact that most farmers spend their days working in the fields, Khatam and the team found that most respondents in Pakistan watched television and listened to the radio in the evening. However, a sizeable portion of respondents were found to do so at night.³⁰³

One of the study's more intriguing conclusions is that, as of 2008, the majority of agricultural information was disseminated through media in English, despite the fact that farmers preferred Kiswahili and other respondents preferred regional or local languages (Turkana) as a medium for agricultural information. In 2008, indigenous language mass media were established, which satiated this. In addition, research from archival sources argues that although the Turkana diet traditionally consisted of meat, blood, and milk, there has been a paradigm shift in terms of food dependence in recent years, with a greater emphasis now being placed on farm-produced goods. Additionally, in the dry months when cows yield no milk, poor selling price, the Northern Turkana trades with Merile and Dongiru for millets (*Mtama*).³⁰⁴

However, a sizable portion of respondents demonstrated their acquaintance with KBC and Citizen TV, both national TVs, which were both broadcast between 2008 and the time of this study. The research discovered that most respondents were only dimly aware of the agricultural shows throughout this time period. Despite being relatively new (Ayok TV was founded in the year 2022, for example), local television stations are also doing well at disseminating knowledge in the field of agriculture. Furthermore, it appeared that

³⁰²Amir Khatam et. al (2013). Role of Farmer Field Schools in Enhancing Skills of Farming Community In Khyber Pakhtunkhwa-PAKISTAN. In *Pakistan J. Agric. Res.* Vol. 26 No. 1, pp.59-64

³⁰³Ibid p.59

³⁰⁴KNA/DC/LOK/5/3: An Outline of North Turkana History from Records in Lokitaung, p.9

the media's (TV and radio) breakdown of agricultural information dissemination was mostly covered by news bulletins, which provided an insufficient level of service. According to responses, Shamba Shape-up, which airs on Sundays, is the only broad agricultural programme in Citizen.

As was discussed above, the study finds that interactive communication is essential to determining the effectiveness of agricultural information. Farmers who have questions about the offered information receive rapid responses thanks to the interactive role.³⁰⁵ The targeted community in this instance speaks and understands Turkana dialect, as well as a limited amount of Kiswahili. The agricultural programmes broadcast in this region are primarily in Kiswahili and English with frequent usage of jargons and technical terms in English forcing the farmers to turn to traditional sources of information mostly from the experiences of fellow farmers or peer-groups, indicating a language barrier. Few educated understand English and Kiswahili well. The key issues impacting agricultural output are, however, addressed by television and radio due to their adequate coverage of weather forecasts and plant protection techniques.³⁰⁶ Other significant aspects of agriculture, such as equipment and knowledge of the various crops, are only tangentially handled. In order to improve the agricultural sector of the Turkana community, it is crucial to create a media policy that is specifically targeted at and created to meet the needs of agri-based communities. This can be done by keeping in mind the regional settings and farmer-preferred languages. The agricultural programmes should be broadcast in an interactive, discussion-focused format with "on the spot" programmes to

³⁰⁵P. L. Leeson, (2008). *Op. Cit.*, p.158

³⁰⁶*Ibid.*, p.159

guarantee farmer participation. There will be significant improvements in the country's agricultural production if the local media promotes the usage of Turkana.

3.6.1 Impact of newspaper on Agriculture

Local newspapers were started in 2014 thanks to the efforts of the Turkana County government and the Ministry of ICT. Turkana uses the Turkana Times, Turkana Mirror, and Turkana Guardian newspapers. According to this study's findings, the majority of people still rely on "traditional mass media" including newspapers, radio, and television. Wilson Lokiyor contends that these three media outlets could thus serve as useful platforms for the dissemination of agricultural information.³⁰⁷ Wilson Lokiyor further remarked that by drawing attention to particular concerns, the media can improve knowledge and alter people's behaviours. His views are in line with those of Reinikka, & Svensson, who argued that while radio and television are the mass media formats that are expanding the quickest, newspapers also offer other benefits, like a fixed format, a wealth of information, and authority.³⁰⁸ Newspapers are regular publications that contain informative articles, editorial opinions, analytical articles, advertisements, special reports, pictures and comics.³⁰⁹ Gideon Long'or, another responder, asserted that newspapers can also offer consistent and prominent coverage on particular subjects and that they are crucial in encouraging the people to adopt new behaviours, develop awareness, improve knowledge and skills, and learn about many subjects, including agriculture. His

³⁰⁷Wilson Lokiyor (34 Years), Key Informant Interview, at Lokichar Dispensary, on 23/11/2022

³⁰⁸R. Reinikka, & J. Svensson, (2004). *Op. Cit*, p.67

³⁰⁹Gideon Longor (55 Years), Oral Interview, at Kanamkemer market, on 25/1/2022

arguments are consistent with the debate from Wilson Lokiyor earlier and with Reinikka and Svensson's writings.³¹⁰

This study discovered that newspapers are essential for informing the Turkana population in Turkana County about growth, particularly information about agricultural production. Newspapers are crucial for getting critical information out to the people, not just in the Turkana community but also in other communities across the nation and in their native tongues. The survey discovered that despite this, there are still worries that newspapers continue to give prominence to advertising, political, entertainment, and criminal events while ignoring development themes like agriculture. Newspapers typically don't have much information on agriculture. Agricultural news is typically found in the middle or virtually at the end of the newspaper. Therefore this study finds that one of the reasons that have created a setback in agricultural production and development in Turkana County is inadequate information that the community is supposed to get.

3.6.2 Impact of Radio on Agriculture

This study was interested in the role that radio plays in informing the Turkana community's residents. An FGD in Lokichar reportedly revealed that radio broadcasts were a more effective means of distributing agricultural information to the public, including information about commerce. This was highly improved with the establishment of establishment of *Ekisil* radio in 2010, *Ata Nayeche* in 2012 and *Ejok radio* in 2022. Also, the FGD indicated that many people in Turkana community, in Turkana County

³¹⁰R. Reinikka, & J. Svensson, (2004). *Op. Cit.*, p.22

were interested in farming and business.³¹¹ Despite their interests, they were getting the latest information regarding all aspect of farming and raising their knowledge and skills.³¹² These FGD results concurred with what Chapman noted in his works, where he noted that radio is a vital medium for communication among farmers in Nigeria and that the effectiveness of radio and agricultural activities is evident.³¹³ This study therefore finds that most people in Turkana community like to participate in agricultural programmes, which indicates that most people in this community listen to radio programmes about plants that can do well in a desert area and agronomic products. Furthermore, some people in the community like listening to livestock knowledge since they are pastoralist in nature as well. It is thus evident from this study that broadcasting is a multi-dimensional resource that can provide effective information in remote areas Turkana County being one of them.

Since 2008, local broadcasting programmes have proven to have a positive impact on Turkana, according to Joan Lemuya, a teacher in Turkana County and a Lokichar inhabitant. She told this research this. Undoubtedly, television is not the best way to get the most recent information on agriculture. The best information on crops, soil, and how to manage them through irrigation, in her opinion, may be found on television since Turkana County's rain is not always reliable.³¹⁴ As a teacher, this respondent added that:

Currently, information and communications technology (ICT) is a crucial part of offering contemporary technologies to boost agricultural productivity. ICT

³¹¹Focu Group Discussion of Lokichar Community Development Association held in Lokichar Market, on 10/12/2022

³¹²Ibid

³¹³J. Chapman, (2005). *Op. Cit*, p.137

³¹⁴Joan Lemuya (38 Years), Oral Interview, at her home in Lodwar, in 24/11/2022

communicates with individuals who are utilising cutting-edge machinery, broadcasts through radio, and displays on television, and teaches them how to effectively use these cutting-edge technology in agriculture.³¹⁵

As a result, radio broadcasting is still widely used in rural areas, including Turkana. Radio and newspapers are widely used. These broadcast networks can help rural residents share crucial information and strengthen their abilities in agricultural growth.³¹⁶

From the foregoing explanation, it can be concluded that radios are significant communication tools and have been crucial to the socioeconomic culture and agricultural information of the Turkana population. It can deliver agricultural information and is a highly effective communication tool in outlying areas. Furthermore, it noted that Turkana County frequently experiences a power deficit due to its distant location, and that farmers, pastoralists, and business people frequently rely on radio programming to meet their needs for the most recent reports on health, education, weather forecasting, and agricultural information. The accomplishment of agricultural development plans in rural areas like Turkana depends on the mass media's general growth in terms of involving the public in issues relating to economic, political, and social advancements.

It also became clear that farmers can obtain technical, scientific, and agricultural knowledge from broadcasting. This researcher's claim is consistent with studies conducted in Naples, which have demonstrated that radio broadcasting has altered a number of societal aspects, including the dissemination of agricultural programming and fresh information for farmers.³¹⁷ Numerous farmers in Turkana are given access to contemporary technologies or expertise through broadcasting. Radio is a useful

³¹⁵Ibid

³¹⁶Ibid

³¹⁷P.M. Napoli. (2008). *Op. Cit*, p.507

communication tool that can gather better information about agriculture and other facets of society, especially for ignorant farmers in Turkana who speak their native language (*Ng'aturkan*). Additionally, by the time of this study's completion, agricultural organisations operating in Turkana County had given farmers better training and knowledge on the environment, marketing, weather, diseases, water management, pest monitoring, and assessment in order to increase agricultural productivity in the region. Local radio stations like *Ata Nayeche FM*, *Maata FM*, and *Radio Akicha* in the Turkana community play the majority of the latest news. It is therefore true to say that in Turkana community, broadcasting has played an important role in the agricultural sector, climate and pesticide use, and other relevant knowledge to the Turkana community.

Furthermore, the study interrogated an FGD in Katilu, which is a women association. The study wanted to confirm the preceding discussion made by an FGD from Lokichar and some respondents. The FGD from Katilu asserted that:

It is true that radio is a key communication medium and that it is essential to the advancement of agriculture. The best market and other new technology knowledge is given to farmers, enabling them to use irrigation farming in Turkana. Furthermore, farmers have previously gotten responses to their farming-related queries from experts in the field via radio technology. Similar to this, in Turkana County, the impact of radio technology on social and economic issues as well as the distribution of various essential information is crucial to the development of their standard of living.³¹⁸

Furthermore, populations in rural places like Turkana, where electricity is not always available, frequently rely on modern technologies, notably radios, to meet their needs for the most recent information on health, education, weather, and agricultural news.

³¹⁸Focus Group Discussion of Turkana South Women Association held in Katilu at Felistus Lomalia's home, on 13/12/2022

According to this study, it is evident that in areas with low literacy rates, mass media, particularly electronic media, is crucial for keeping the local people informed about the most recent advancements in the agricultural industry. According to the study's findings, radio transmission of the most recent methods, research findings, novel theories, and scientific evidence benefits farmers in rural areas by enhancing their skills and knowledge. Farmers have also embraced such new technology for development and augmentation of their agricultural output. Additionally, it was found in this study that local media outlets in the Turkana community had produced various programmes and distributed papers, journals, and magazines pertaining to agricultural information in Turkana County. These most recent technologies have announced new strategies for increasing production, including protection against harmful illnesses, the use of herbicides or insecticides, and market awareness of their goods.

3.6.3 Impact of Television on Agriculture

The study was also curious to find out how television encourages agriculture in rural, and more specifically isolated, arid regions like Turkana. Francis Chemer, a county employee who was one among the responders, made the following claim when being questioned: "Since 2008, the development of agriculture in Turkana county has been primarily dependent on the use of ICTs, which can connect people's societies."³¹⁹ Francis asserts that by providing the general public with a variety of agricultural information, television and broadcasting technologies have significantly improved the capacity-building of farmers.[Ibid] Television also disseminates agricultural information among farmers and

³¹⁹Francis Chemer (43 Years), Oral Interview, at Turkana County offices in Lodwar, on 8/12/2022

imparts crucial expertise through interviews with agricultural specialists. Francis Chemers' opinions are consistent with Stiglitz's works, in which he states:

The greatest knowledge regarding the agricultural sector has been widely disseminated in Ethiopia and India via television, which has played a significant role in this process.³²⁰ It has been noted that agricultural growers can easily obtain better information by watching farming-related agendas on television. Television disseminates information and skills to all members of society, and it increases farmers' awareness, skills, and knowledge regarding the use of new technologies in agriculture. It also broadcasts such an agenda that has garnered attention from the crowd. Additionally, many people rely on the media to keep up with the newest developments in education, health, and agriculture.³²¹

The outcomes of this study showed that access to opportunity and television are both necessary for community mobilisation and productive results in agricultural growth. By 2022, KBC, Citizen, KTN, and NTV were still important sources of entertainment for Turkana County residents. This is due to 2022 being the year that Turkana's first TV station was formed. Not an antennae television, but a YouTube television that was streamed. Stiglitz asserts that the media may employ ICTs from developing nations to promote positive change and agricultural growth in remote locations, including Turkana County, the subject of this study. This is supported by agricultural extension specialists, who feel that the media can do just that.³²²

In addition, it became clear from this study that television is an effective means of communication that can quickly spread agricultural information or knowledge among farmers, not only in a community but also across a nation. TV ranks among the most

³²⁰Stiglitz, J.E(1993), *Op. Cit*, p.54

³²¹Ibid, p.55

³²²Ibid, p.56

popular forms of communication after radio in some counties, like Turkana, where farmers and the general populace have low levels of education. The use of various technologies and pesticides can therefore be observed and learned about by farmers as a result in a quick and primary manner. Similar studies carried out in Iran by Coase in 1974 revealed that a higher proportion of farmers believe that TV programming about agriculture are best for farmers. However, it showed that if these programmes will be made in their own language, it can bring greater benefits to farmers and the indigenous community.³²³ Moreover, most of farmers believe that during this period, 6 to 8 pm is the appropriate time to broadcast agricultural programmes. During this period, most farmers are free to watch TV programmes.³²⁴ Because of Coase's earlier justification, it is acceptable for this study to acknowledge that news about agriculture can be disseminated using appropriately based ICTs. In order to use decentralised agricultural knowledge, for instance, television is a transmission activity among well-known farmers. Through periodicals, newspapers, and pamphlets, as well as electronic media like radio, television, and mobile phones, it is possible to share the most recent agricultural news.

Mary Amerukwa claims that many Turkana residents use ICTs in a variety of ways, such as farmers and business people who decide to watch TV in order to receive regular market and weather reports.³²⁵ In addition, farmers employ various modern communication tools to gather information. She went on to explain that electronic media has accelerated changes in any sphere of the community, particularly since farmers

³²³R.H, Coase, (1974). *Op. Cit*, p.66

³²⁴*Ibid.*, p.67

³²⁵Mary Amerukwa (28 Years), Oral Interview, at her home in Kainuk, on 4/11/2022

increasingly rely on modern tools like television and radio for information.³²⁶ Her argument was supported by John Loupe, who is a pastoralist that, the TV offers the latest options for farmers to list and watch several shows about agriculture.³²⁷ Farmers have chosen a better way to get the latest news or information about agriculture. On contrary to the preceding respondents, Ann Akoit, who is a farmer, pointed out that:

While other contemporary skills must be taught to farmers in order for them to learn new information, television is not a particularly good source of agricultural knowledge. Farmers have gotten much better information from this most recent technology and practical understanding about agriculture. New technologies, such as television, allow many stakeholders to exchange the finest information on many concerns.³²⁸

From the stand of this respondent, this study records that indeed, television broadcasts new methods in emerging countries. Various new programmes have been announced on television to raise awareness among farmers in Turkana County. From the perspective of rural and agriculture advancement, TV directors and producers have continually been coming up with ideas for agricultural development by developing new agricultural growth plans that fits the residents of Turkana County in accordance to its geography and nature.

3.6.4 Impact of mobile phone in Agriculture

Mobile phone usage has broadened its horizons in this "New Age of Media." Additionally, the usability of the system and its effects on the Turkana community's residents were major interests in this study. As journalist Samson Amunyo was

³²⁶Ibid

³²⁷John Loupe (41 Years), Oral Interview, at his home in Katilu, on 8/12/2022

³²⁸Ann Akoit(47 Years), Oral Interview, at her home in Kainuk, on 3/12/2022

questioned about the researcher's worry throughout this study, he made the following points:

The enormous gap between farmers and traders in Turkana County has been bridged in part by the use of smartphones, while at the same time, producers are able to contact directly with consumers to negotiate the best price for their agricultural products. Farmers can simply contact with one of the nice consumers who buy products at a great price without going to the market. They have introduced numerous projects for the promotion of rural and agricultural in the remote Turkana population by using cellphones to convey news to non-governmental and governmental organisations. This has improved food production in the Turkana population by utilising a variety of new machinery in agriculture. Smartphones have created a small business facility for small farmers and given them access to knowledge about weather, whether or not there is a market in remote places, and, if there isn't, whether or not they should extend their minds by seeking for it elsewhere.³²⁹

As a result, this study discovered that farmers' usage of cellphones has a highly favourable impact on their output and income because they can travel with customers and sell their goods for more even outside of their local community. These results are in line with those of research done in Ghana by Schramm Wilbur, where farmers in the nation began using smartphones to connect with consumers so they could sell their fruits in advance, converse with clients, and gather feedback.³³⁰

According to a focus group discussion (FGD) of journalists from Turkana Media houses, cellphones easily connect farmers and customers directly, and they receive higher evaluations when dealing with customers and agents directly.³³¹ She stated that cellphones also have another advantage for farmers. Instead of visiting the market, they

³²⁹Samson Amunyo (42 Years), Oral Interview, at his home in Kainuk, on 26/11/2022

³³⁰Schramm, Wilbur (1964). *Op. Cit*, p.23

³³¹FGD of Journalists, In Turkana Indigenous language mass media, in Lodwar town, on 7/12/2022

speak with them personally and inquire about the status of their agricultural products. As opposed to before 2008, the community is educated about social networks, therefore this is done online. However, this goes hand in hand with Medubi's writings, who supports media ownership and the best ways for it to benefit a person when used fairly.³³² Farmers may save money, time, and energy in this way. Smartphones, according to journalist FGD, have allegedly lessened the divide between urban and rural residents. Farmers in Turkana County and market customers in neighbouring counties like Trans-Nzoia, Kakamega, Baringo, and others are connected by mobile phones.³³³ When seeking a market for their farm products, farmers in these areas immediately approach business people to learn the costs of seeds, all other farm inputs, and even the cost of the food. She also implied that because of the country's limited markets, growers now have more access to information and possibilities that will help them understand agriculture better.³³⁴

According to the participants in this study's interviews, mobile phones are most helpful for boosting information volume and yield. The most recent technology is even more beneficial for farmers who live in remote communities around the nation, like the Turkana community. According to Milikan's works, smartphones have given farmers a way to share and receive fresh information about agricultural production, according to reports.³³⁵ In line with his writings, this study reveals that many farmers are currently using smartphones for a variety of tasks, including finding out the market price for agricultural products. However, some of these farmers are openly interacting with customers in order to sell their goods and commodities for high prices. Furthermore, it

³³²F.B. Medubi, (2004). *Op. Cit.*, p.124

³³³Ibid

³³⁴Ibid

³³⁵Milikan, M.F and Blackner, D.L.M. (1961). *Op. Cit.*, p.53

became clear that farmers use their phones to access the most recent market information, while others speak with agricultural cooperation experts to learn more about the application of fertilisers, pesticides, and insecticides on their farmland. This is the most significant use of mobile phones, according to research. For example, growers in Turkwel communicate directly with consumers and obtain new information regarding watermelon, maize and vegetables.³³⁶

Between 1990 and 2010, according to David Emanman, it was difficult for farmers to find fresh knowledge or expertise about agricultural production in the market within a few miles of the community. Rural farmer communities are strengthened by the impact of the media, which also provides access to market information. In addition, farmers reach out to consumers in different metropolitan markets and sell their products wherever they can get a good deal.³³⁷ This study discovered that smartphones and wireless devices were also used in the monitoring system of climate or weather, which has provided numerous benefits to several communities in the form of improving the income, awareness, and adoption level. This finding is based on David Emanman's arguments. This complements the writings of Milikan and Blackner (1961).³³⁸ Additionally, these new services must be familiarised in the agricultural sector so that farmers can benefit from the most up-to-date techniques for agricultural modernization and rural advancement, as in the case of the Turkana community in Turkana County. Additionally, employing ICTs in a stress-free manner, smartphone professionals have delivered the newest, enhanced devices with a variety of capabilities to communicate with one another and address issues with

³³⁶FGD of Journalists, In Turkana Indigenous language mass media, in Lodwar town, on 7/12/2022

³³⁷David Emanman (56 Years), Oral Interview, at his home in Kainuk, on 1/12/2022

³³⁸M.F. Milikan and Blackner, D.L.M. (1961). *Op. Cit*, p.56

agricultural and rural development. Through the newly installed software programmes, they have also upgraded these phones so that they may even help people become better at planting, testing soil, and surveying land.

3.6.5 Impact of internet on Agriculture

The most recent mass media technology, according to Ojenike, B., Odugbemi, J.B., and Ojenike, J.O. (2016), is crucial to the development of emerging countries.³³⁹ In this context, Sri Lanka and India have made significant progress in using mass media in rural areas.³⁴⁰ On the Indian side, proletarian organisations backed by the government and UN agencies have started to collaborate on a bottom-up strategy to boost their plans for progress in rural areas and provide functional virtualization with computers, communication infrastructure, and internet access Knowledge Centre (VKC) growers, including by using the Mike system.³⁴¹ These online VKCs have been essential in enhancing farmers' capacities. However, the internet technology has given the Turkana community tremendous prospects for society. Joseph Edoket, a significant study informant, asserted that farmers have learned fresh information regarding yields from numerous markets in their region and from significant markets across the nation by using the internet system. Additionally, the internet has aided farmers in learning the most recent agricultural techniques that can be improved in places like Turkana.³⁴² He continued by saying that the internet gives farmers the chance to learn new facts about the market. To interact with friends and relatives in different regions of the country,

³³⁹B. Ojenike, Odugbemi, J.B. & Ojenike, J.O. (2016). *Op. Cit.*, p.57

³⁴⁰*Ibid.*, p.59

³⁴¹*Ibid.*, 59

³⁴²Joseph Edoket (48 Years), Key Informant Interview, at Lodwar Police Station, on 28/11/2022

growers primarily use email and the internet. Indian farmers are well-versed in the use of the internet. Growers in Turkana Community, Turkana County, are currently using a number of websites to get crucial information about the proper usage of pesticides in their agricultural lands.³⁴³ For instance, greater information for farmers and fishers has been made possible thanks in large part to the Turkana digital news. Through the use of the internet, farmers have improved their knowledge, acquired new skills, and utilised the most recent technology in agriculture in rural, isolated, and desert locations to ensure that they grow food that will enhance their diet.

Joseph Edoket's arguments were supported by the archival records from the Kenya National Archives, which also noted that a Turkana will desire to enhance his diet during the rainy season with wild spinach, some grasses that have an oddly laxative effect, and specific red berries. Coffee beans, sugar, and tobacco are all prized imports.³⁴⁴ The Ngissiger on the Lake shore have fish; this is tilapia mostly for the great Nile Perch is too coarse for the fastidious fishing community that leaves it to rot.³⁴⁵ However, fresh imports add to the diet as a result of trade, and regrettably, alcohol production has started, if still in modest amounts, with famine relief posho. He does, however, have a reputation for being nearly omnivorous and will eat snake, ostrich, and other game without disdain.³⁴⁶

In a related study, Leeson, P. T. (2008) found that the finest facilities for farmers are found at community internet access centres.³⁴⁷ This strategy can concentrate on the major number of decentralised projects that provide support to farmers in numerous rural

³⁴³FGD of Journalists, In Turkana Indigenous language mass media, in Lodwar town, on 7/12/2022

³⁴⁴KNA/DC/LOK/5/3: An Outline of North Turkana History from Records in Lokitaung, p.9

³⁴⁵Ibid., p.9

³⁴⁶Ibid., p.9

³⁴⁷Leeson, P. T. (2008), *Op. Cit*, p.78

regions, including Turkana. This demonstrates how effective local government initiatives and global expertise may be used as models to extend internet hubs across the nation. There is no denying that the national government, with the help of local governments, has implemented a digital revolution and improved services in rural areas, including new technology and skills that benefit more than just farmers, business owners, and fisherman.³⁴⁸ According to Samuel Ewoi, who provided information for this study, operators access the internet system before responding to farmers having problems with their crops and making an effort to find solutions.³⁴⁹ The usage of pesticides and fertilisers in various agricultural sectors is also disclosed to farmers. In light of this, he believes that the internet is a valuable resource for discovering the most pertinent information about agriculture and other comparable topics.³⁵⁰

According to this study, Samuel Ewoi, a farmer of the twenty-first century, seeking out the most recent information and news about banking online is a crucial aspect of farmers' agribusiness systems. Farmers in the Turkana community utilise the internet to access agricultural information. Additionally, he stated that through the national government, initiatives for farmers' applications, mail servers, and internet servers for farmers in the county have been developed, and the Centre gives farmers the most recent information on agriculture. Satellites in those areas connect network services. Regarding the aforementioned points, this survey discovered that a significant portion of the community is illiterate and ignorant of computer systems. Accordingly, the study discovered that agricultural extension officials' trainers were chosen to train farmers through the county

³⁴⁸FGD of Journalists, In Turkana Indigenous language mass media, in Lodwar town, on 7/12/2022

³⁴⁹P. T., Leeson, (2008), *Op. Cit*, p.79

³⁵⁰Samuel Ewoi (34 Years), Oral Interview, at Kainuk Market, on 25/11/2022

government of Turkana in order to transfer internet knowledge to them. Farmers in this situation would not be hesitant to learn new information about using internet services, learning about pesticides, and learning about markets for their farm products.

Additionally, the results of this study suggest that more media outlets are required to spread agricultural information among farmers and the local populace in isolated places. The county administration must also establish initiatives for agricultural growth and make use of international communications technology to offer instruction and current information. Farmers in rural areas typically have very low levels of education. The county government must thus introduce new tools and educational programmes for farmers and use the media to build up their capacity so that they may also profit from these most recent technology and raise their financial systems and living standards. Additionally, electricity shortages in Turkana's agriculturally productive areas have decreased agricultural output; therefore, it is crucial to develop alternative resources (such as solar systems for agricultural development) to support agricultural production in this community.

3.7 Mass Media and Health Care

In the majority of nations, a variety of organisations take ownership of health care. The same is true for the government, where a variety of communication groups engage in education and informational initiatives. Samson Amunyo made this prediction after interviewing a number of respondents for the study: "Dialogue with leadership groups and the public will most likely be the first major challenge in the mass communication

sector towards informing the society on issues to do with health care."³⁵¹ The researcher's analysis of the data from archival sources, which confirmed this claim, showed that it was important to choose target populations and locales carefully, taking into account both their potential as information sources and their ability to directly affect support for changes.³⁵² In a focus group discussion about the working documents, a health group shared with this study that the meeting felt that mass media should be taken into account to gain support for the meeting's primary health care by both decision-makers and politicians, planners, and policy-makers are becoming more sensitive to an informed and demanding community.³⁵³ If rural communities are stimulated and their voices heard, they will become a source of inspiration and guidance for policy makers and politicians.³⁵⁴

This study confirmed that the method has been used in Kenya since 1963. It was highlighted that this is because the country's Broadcasting Network (The Voice of Kenya) broadcasts a number of health care programmes in many languages.³⁵⁵ The report added that these programmes always include health messages and were born from sponsored programmes. In the General Service, Eastern, National, and Vernacular Services, we offer health programmes. Since 1992, the newspapers have also published weekly stories on health-related topics and new discoveries, particularly those that have gained international acclaim. For the Ministry of Health, we also have a public relations

³⁵¹Samson Amunyo, Key Informant Interview, at his home in Kainuk, on 6/12/2022

³⁵²KNA/VOK/DIR/54/5: Educational media services: Reports by the working group the role of mass media in promoting primary health care, RQ/1/49, p.4

³⁵³FGD of Medical Practitioners in-Lokichar Sub- County, held at Lokichar sub county hospital, on 5/112/2022

³⁵⁴Ibid., p.4

³⁵⁵Ibid., p.4

representative.³⁵⁶ By investing their time, resources, and expertise to highlighting the advantages of better health practises in primary healthcare, the mass media can play a helpful role.³⁵⁷ The media can spread knowledge on prenatal and postnatal care, nutrition, personal hygiene, child spacing, the benefits of prolonged breastfeeding, and other topics. In actuality, every location that is covered by primary healthcare.³⁵⁸

When the results from the archives were taken into account, it became clear that radio is the best mass media distribution option for rural areas. It is an oral tradition-adapting communication technology that serves as the main conduit for communication with metropolitan centres. Newspapers, television, films, oral communication in traditional forms, conventional meeting locations, and audio cassettes are other distribution methods that should be taken into account.³⁵⁹ A National policy is required to make mass media a component in all development plans and to realize its full potential in development process.³⁶⁰

The findings of this study were shaped by the aforementioned sub-themes, which collectively highlight the importance of agenda setting theory application in Turkana indigenous language mass media since their expansion in 2008 to the present. From 2008 to 2022, it has helped the media establish agendas that have resulted in a beneficial change in the neighbourhood. The commerce industry has clearly expanded, and young people are now participating in businesses, no matter how little. The type of information

³⁵⁶Ibid., p.5

³⁵⁷FGD of Medical Practitioners in–Lokichar Sub- County, held at Lokichar sub county hospital, on 5/112/2022

³⁵⁸Ibid., p.5

³⁵⁹FGD of Medical Practitioners in–Lokichar Sub- County, held at Lokichar sub county hospital, on 5/112/2022

³⁶⁰Ibid., p.10

kids receive from the media programmes on different stations around the nation has expedited this.

Additionally, they have benefited from the agricultural information they receive from the Turkana Guardian Newspaper, Turkana Mirror Newsletter, and Turkana Times Newspaper, all of which are published in Turkana County. The agenda setting idea has also been applied when a group of people chooses to select the information that best suits their needs and is edible. They are in a table and are free to chose whatever they find edible. As a result, there is now space to select growing concepts. By having stations that cater to the young and the old depending on the programming they offer, this notion has also led to a disparity in age among Turkana people. This indeed has created a civilization in this community which has been inculcated by the application of agenda setting theory supported by libertarian theory in Turkana community indigenous language mass media. In line with Libertarian theory, the ideas of Cheikh Anta Diop, who was an interdisplinary researcher and a scholar, were well blended to this study as demonstrated in the discussion that follows this sentence:

Cheikh Anta Diop, a prominent Senegalese historian, anthropologist, and physicist, is renowned for his work on African history, culture, and civilization.³⁶¹ While he may not have specifically addressed the influence of mass media on socio-cultural growth among African communities in the same way contemporary media scholars do, his broader views on culture and identity offer insights into how he might have approached the topic.

³⁶¹C. A. Diop & M. Cook., (2012). *The African origin of civilization: Myth or reality*. Chicago: Chicago Review Press, p.43

Diop was a staunch advocate for the recognition and celebration of African cultural heritage. He believed that understanding and embracing African history and culture were vital for the empowerment and growth of African communities. In the context of mass media, he might have stressed the importance of media platforms in disseminating and preserving African cultural values, traditions, and languages.³⁶² Diop was critical of Eurocentric interpretations of African history and culture. He argued for the decolonization of knowledge, emphasizing the need for Africans to tell their own stories and shape their own narratives. In this context, he might have viewed mass media as a means for Africans to counter the dominant Western narratives and present their unique socio-cultural perspectives and achievements.

Diop advocated for the preservation and promotion of African languages. Mass media can play a significant role in this by providing platforms for broadcasting in indigenous languages, thereby preserving linguistic diversity and fostering cultural growth. Diop believed that education and awareness were crucial for the socio-cultural development of African communities.³⁶³ Mass media can serve as an educational tool, disseminating information about history, traditions, and contemporary issues. Diop might have seen mass media as a means to raise awareness about the importance of African culture in the development of African societies. Diop was a proponent of Pan-Africanism and African unity. Mass media, through its ability to reach wide audiences, can facilitate connections and a sense of unity among African communities both within the continent and in the diaspora. He might have seen mass media as a vehicle for fostering solidarity and shared cultural growth.

³⁶²Ibid.,p.44

³⁶³Ibid., p.46

Diop may have been concerned about the accurate representation of African communities in mass media. He might have emphasized the importance of Africans having control over their own narratives and images in the media to counter stereotypes and misrepresentations.³⁶⁴ While Cheikh Anta Diop's specific views on mass media may not be documented, his broader ideas about culture, identity, and empowerment suggest that he would likely have recognized the potential of mass media as a tool for promoting socio-cultural growth among African communities, particularly when it aligns with the preservation and celebration of African heritage.

3.8 Chapter Summary

This chapter has discussed the role of the media on the social development of the Turkana community in Turkana County. The study found that the existence of mass media has greatly aided communication in bringing about social transformation and development in a Turkana village. The chapter goes on to demonstrate that social media has boosted interpersonal relationships and has gone so far as to foster a climate that encourages unrestricted opinion exchange. The growth of Turkana culture has also benefited greatly from the media. It has increased learning about different cultures and diversified perspectives, enhancing community culture in the process. It is also pertinent from the chapter to record that; the issue of culture and society has emanated.

When compared to other socializational agents like schools, families, and religious organisations, the mass media's functions are fairly simple, according to the study. The availability of television in the Turkana community has opened up excellent opportunities

³⁶⁴Ibid., p.48

for people to express their ideas on a variety of subjects. TV has shown to be a powerful communication tool that may quickly spread agricultural information or knowledge among farmers throughout a nation as well as a community. Television is among the most widely used communication technologies in some counties, such as Turkana, where farmers and the general populace have low levels of education.

Farmers can therefore, as a result of this, quickly and principally examine and learn new information about the utilisation of various technologies and pesticides. The effect of mass media on people's sociocultural lives was also covered in this chapter. This chapter makes the observation that the existence of mass media has enhanced media internationalization, which has unquestionably had a significant impact on the economic, sociocultural, and political realms of the Turkana population.

The study also revealed that smartphones have a part. This study discovered that farmers' use of cellphones significantly increases their output and income since they can sell their goods at greater prices even outside of their local communities and travel with customers. Finally, it became evident in this chapter that even though mass media has influenced how culture has developed in the community, it can occasionally become biased because not all cultural content is promoted by the media. Additionally, the chapter has combined the libertarian and agenda-setting theories to demonstrate how the mass media has effectively influenced society by incorporating it into daily routines.

This study found that the indigenous language mass media had effectively applied these theories, creating an environment where the community benefited greatly from their programmes. This is evident from the comments of various respondents, which show how much the community had benefited from these programmes. 2008 will undoubtedly be a

turning point in Turkana County's media culture. Additionally, the conclusions of this chapter have been supported by the academic publications cited in the literature study. This has resulted in it filling in the gaps that the researcher discovered while doing the review. The socioeconomic advancement of the Turkana community between 1963 and 2022 will be unveiled in the next chapter.

CHAPTER FOUR

THE MASS MEDIA'S EMPOWERMENT ON SOCIO-ECONOMIC DEVELOPMENT AMONG THE TURKANA COMMUNITY, 1963-2022

4.0 Introduction

The previous chapter addressed the second objective for this study on mass media influence in social growth among the Turkana community of Turkana County. This chapter unraveled the third objective of the study. It attempted analytically to understand the role of mass media in socio-economic development. This chapter underscored how mass media helps in fund raising, how it has ensured extensive outreach, empowerment through dialogue, effective marketing through the mass media and finally the use of vernacular language in matters development in Turkana County. For its success, the two theories; libertarian theory and agenda setting theory were used. Also, the chapter could not be complete without incorporating the ideas of Walter Rodney, who had a deep concern on the empowerment of the African communities despite the media then not well developed as it is today/during the time of this study. Therefore, this scenarios embraced by this study saw the success in the discussions adopted by this study.

4.1 Understanding the Role of Mass Media Empowerment in Socio-Economic Development among the Turkana Community of Turkana County

The Turkana themselves have been primarily pastoral and nomadic from their era of settlement in the middle of the 19th century. As a result, they do not have a strong sense

of wealth outside of livestock, which are kept instead being killed sensibly.³⁶⁵ An encyclopaedic knowledge of cattle, a profound connection to nature, and numerous names for various types of animals are all features of the Turkana people.³⁶⁶ He can recognize his friends from their own footprints, or from their herds alone. He is without other interests; he calls on his favourite bull's name to inspire him in the extreme against heavy odds.³⁶⁷ Additional money and luxuries can be obtained by changing his diet to include camels, donkeys, sheep, and goats. Therefore, when the survey asked the respondents if they understood what the mass media was all about, the study obtained a variety of responses. According to a FGD in Lokichar, the word "mass media" refers to all the communication channels used to inform a population about everything that is happening in both their immediate and wider settings.³⁶⁸ The most significant objective associated with the use of mass media, according to the FGD, is knowledge diffusion. Therefore, those who do use such technologies do so in an effort to inform the public and to make them aware of all that is going on, both good and bad, in their immediate surroundings.³⁶⁹ This is consistent with libertarian theory, which discusses the role of the media in society. The theory backs the notion that the media educates individuals and serves as a regular tool for raising society's knowledge of a range of hot-button problems. The study's respondents' knowledge of this is consistent with what is stated above. In order to amplify these sentiments, this study compared it to Vinay's writings, who noted that, for example, reading a newspaper or watching a news channel will enable a person

³⁶⁵KNA/DC/LOK/5/3: An Outline of North Turkana History from Records in Lokitaung, p.8

³⁶⁶Ibid., p.8

³⁶⁷Ibid., p.8

³⁶⁸Focus Group Discussion of Lokichar community development association held in Lokichar market, on 10/12/2022

³⁶⁹Ibid

to understand both what is happening in the world around him and what is happening in his immediate community.³⁷⁰

According to the aforementioned studies, radio, social media, and television are all widely used mass media platforms in the Turkana population, just like newspapers and television. People listen to radio stations and log onto social media sites and platforms to learn about what is happening in their society and community, the problems that are present, how these problems are being addressed, and what the government and civil society are doing to ensure that the lives of the citizens of a community are protected in every way from the threat of harm. This is in tandem with the findings of Napoli who posited that mass media should protect the needs of the community and not to create any harm that will influence them negatively.³⁷¹ These findings were supported by one of the respondents, Joseph Edoket, who added to this study that; Social workers in Turkana community have for instance been using mass media quite extensively in order to inform people about donation drives and charity events, to raise money for a cause and to use the money that has been raised to address many of the mistakes and the inadequacies that are found to be present in the society.³⁷²

In conclusion, this study suggests that, in the context of the Turkana community, the empowerment of the mass media is consistent with libertarian ideals in the following ways: The Turkana population is able to express a variety of ideas thanks to mass media empowerment. It gives people the freedom to express their worries, fight for their rights, and add to the conversation about socioeconomic growth. The media gives the public the

³⁷⁰M. Vinay, (2022). The Role of Mass Media in Community Development, in *International Journal of Creative Research Thoughts (IJCRT)* www.ijcrt.org, Vol.10(1), pp.743-748

³⁷¹P.M. Napoli, *Op. Cit*, p. 507

³⁷²Joseph Edoket (48 Years), Key Informant Interview, at Lodwar police station, on 28/11/2022

power to participate in informed discussions and decision-making processes by establishing a pluralistic atmosphere. Informing the Turkana community's socioeconomic growth, the mass media is a vital resource.³⁷³ It gives people access to timely information about government activities, development programmes, and resource availability. This enables community members to make informed choices, actively participate in development programs, and hold public officials accountable for their actions.

The empowerment of the media plays a variety of roles in socioeconomic development in the context of the agenda-setting theory in the Turkana community. Mass media, for instance, can promote awareness of and call attention to socioeconomic problems that the Turkana population is facing. The media has the power to shape public conversation and inspire action by emphasising specific issues and emphasising their importance. This may result in increased focus from decision-makers, resource allocation, and the execution of pertinent development initiatives.³⁷⁴ The requirements of the Turkana community's socioeconomic growth may be promoted via the media. Media channels may rally public support, promote community participation, and promote stakeholder collaboration by publicising the difficulties, possibilities, and success stories.

As a result, the community may be inspired to take an active role in its own growth and may be motivated to effect positive change. Both governmental and non-governmental organisations could use it to influence their own policy goals.³⁷⁵ Media outlets may make socio-economic issues a top priority in discussions of policy by using investigative journalism, in-depth reporting, and data-driven analysis. Policymakers may be persuaded

³⁷³Ibid

³⁷⁴Ibid

³⁷⁵Ibid

by this to give these problems higher priority and to take action in response to them. Therefore, it is appropriate to draw the conclusion that agenda-setting theory and libertarian theory both support the notion that mass media empowerment can be extremely important for the socioeconomic development of the Turkana population in Turkana County. Mass media may empower people and communities to actively participate in their own development and strive towards good change through facilitating access to information, encouraging freedom of expression, forming public opinion, and influencing governmental agendas.

4.1.1 Radio for community development

Early 21st-century community development efforts like the Commonwealth of Learning Media Empowerment Initiative (COLME) show how well information may be disseminated at the rural community level using a low-cost suitcase FM radio.³⁷⁶ According to Joseph Edoket, who provided information for this study based on COLME's reasoning, the main goal of radio-based operations in Turkana County is to target rurally disadvantaged communities and address issues like health, gender, and basic education.³⁷⁷ According to this study, the activities are also a means of promoting rural community radio as a useful tool for achieving the goals of Education for All.³⁷⁸ In addition, this study found that in Turkana County, in addition to teaching technical skills for using and maintaining technology, business skills are also taught. These abilities would help ensure

³⁷⁶C. Latchem, Maru, A., & Alluri, K. (2004). The farmers Project: Report and recommendations to the Commonwealth of Learning on open and distance lifelong learning for smallholder farmers and agricultural communities, p.16

³⁷⁷Joseph Edoket (48 Years), Key Informant Interview, at Lodwar police station, on 28/11/2022

³⁷⁸FGD of Medical Practitioners in–Lokichar Sub- County, held at Lokichar sub county hospital, on 5/11/2022

the long-term viability of the rural FM stations that started broadcasting in the recent past as of 2008. Indeed, local FM stations give governments and investors a way to observe firsthand the efficiency of community radio in a financially viable paradigm. Furthermore, it is a chance for government policymakers to see the possibilities that community radio in Turkana could offer the country as a whole within the context of the cultural, linguistic, and infrastructure problems of rural areas in their countries. The community radio is considered as being effective with the aid of agenda setting theory by putting in place programmes that see useful agenda being aired and information being channelled to the community. As a result, there is now a favourable environment for the audience to receive relevant information that has been filtered by media specialists.

4.1.2 The benefits of building capacity

In addition, the study wanted to confirm the importance of NGOs in 2022 for empowering the Turkana community. The Commonwealth of Learning empowers people via education that promotes economic development, social inclusion, and environmental preservation, it was discovered.³⁷⁹ The Turkana community is in a developing country, and the COL Media Empowerment programme has had a significant impact on people in underdeveloped countries in a number of ways. These arguments made by Pavlova reinforce the idea that the Turkana community as a whole has had access to pertinent and effective information about health issues that could genuinely save their lives.³⁸⁰ Joan Lemuya affirmed to this study that at the NGO level, COL's participation aids organisations in carrying out their job more successfully, which in turn draws outside

³⁷⁹M. Pavlova, (2008). *Technology and vocational education for sustainable development: Empowering individuals for the future* (Vol. 10). Springer Science & Business Media, p.46

³⁸⁰Joan Lemuya (38 Years), Oral Interview, at Lodwar market, on 24/11/2022

fundere (such as the Bill & Melinda Gates Foundation in the case of the NSGA).³⁸¹ Therefore, it emerged to this study as alluded by Lemuya that, most of the household livelihoods are living on the mercies of the existence of NGO' in Turkana county.

Among these NGOs are Red Cross, World Vision, and USAID. Additionally, this study discovered that COL fosters employment, self-esteem, and empowerment at the individual level.³⁸² This has opened up opportunities for the Turkana population, who have, on a personal level, earned knowledge and stable work in the fields of agriculture, music and art, and business, to name a few. The exposure to digital video/audio technology provides trainees with more business prospects. COL is assisting in closing the digital divide by cultivating local media specialists. The study concludes that the existence of COL has led to the emergence of various local media outlets, which have in fact enhanced the standard of living for the Turkana community. The agenda setting theory does a good job of accounting for this issue of an agenda that must be untangled by many people. The data above on the priorities presented by the government, NGOs, and other organisations to Turkana County who come to aid the community in overcoming its issues shows that the theory is thus well applied in Turkana County.

4.2 Mass Media Empowerment and Community Development

Since 1963, Kenya has had a very solid media potential for business. With Mr. Kibaki's implementation of an incentive programme to encourage businesses to turn local raw materials into viable, foreign money and earn exports, the industrialization of the Kenyan

³⁸¹Ibid., p.56

³⁸²FGD of Medical Practitioners in-Lokichar Sub- County, held at Lokichar sub county hospital, on 5/112/2022

economy made a significant stride forward.³⁸³ These efforts have had a great deal of success across a variety of industrial industries and items. Kenya has frequently achieved self-sufficiency and in some cases gone above and beyond to produce an excess for export. This is obviously impossible to achieve if producers only target their local markets. In reality, to do so would result in an internal cycle that turned inward, and instead of extending opportunities, it would become increasingly constrained.³⁸⁴

According to Chapman, mass media is an accelerating tool to any development of a community.³⁸⁵ Joan Lemuya, who participated in the study's interview process, revealed that because of the reach that the media has, community development practitioners in the Turkana community can use it as one of their most effective tools to advance the work that they do on a daily basis.³⁸⁶ Joan Lemuya's sentiments are supported by Vinay, who asserts that social workers, law enforcement officials, teachers, and others can use social media platforms, television, radio, and other media, to name a few, to inform members of the community about the work they are doing, the objectives associated with that work, and what they have so far accomplished in terms of community development.³⁸⁷ Susan Awata also noted that since the advent of social media in the 21st century in Turkana County, practitioners of community development have made extensive use of these platforms, not just to spread awareness of the work they are undertaking.³⁸⁸ It is also used

³⁸³KNA/EPC/Cuttings/01: KNA/11/2: African Media Press Cuttings: East African Standard, Wednesday, May 22, 1978.

³⁸⁴M.K. Festus. (2012). *Op. Cit.*, p.2

³⁸⁵J. Chapman, (2005). *Op. Cit.*, p.137

³⁸⁶Joan , Lemuya (38 Years), Oral Interview, at Lodwar market, on 24/11/2022

³⁸⁷M. Vinay, (2022). *Op. Cit*, p.744

³⁸⁸Susan, Awata(35 Years). Oral interview, at her home, in Lokichar, on 26/11/2022

to solicit support and even funding for that matter, for the various projects that they are engaged in, such as irrigation and construction of schools.³⁸⁹

Therefore, from this discussion, the study finds that with the outreach that is connected to mass media use and the level of support and awareness that community development practitioners in Turkana community are able, to generate through the use of mass media, it can be stated with considerable confidence, and firmness that mass media has an important role to play in enhancing community development work in Turkana County and especially in the area of study.

Daniel Ekai who is a police officer, when was asked by the researcher on how mass media plays a role in boosting the community development work that he undertakes, stated that;

Between 2010 and 2022, he will be able to inform his coworkers in general about the crimes that are occurring in the Turkana community and their neighbourhood, the social ills that are pervasive here, and the specific actions he has taken in the recent and distant past to combat the same(Sic).³⁹⁰

The police officer explained how social media has enabled him to not only publicise the scope of his own community development work but also to receive feedback, including compliments on the work he is doing and recommendations on how to make it even better. He fully put Chapman's understanding of how the media affects people's behaviour to use.³⁹¹ He claims that as a result of his social media involvement, an increasing number of people are becoming aware of the ills and problems that exist in the

³⁸⁹Ibid., p.744

³⁹⁰Daniel Ekai (30 Years), Oral Interview, at Lodwar police station, on 1/12/2022

³⁹¹J. Chapman, (2005). *Op. Cit.*, p.139

community. As a result, he feels that mass media, such as social media, should be heavily utilised when carrying out community development work.

In the county, Francis Chemer, a second respondent, worked as a social worker. She claims in his review that because the NGO he works for has given her responsibility for fund raising, he has been able to use social media sites like Facebook and Instagram to spread awareness and raise as much money as possible to support the work that her NGO is doing.³⁹² She works for an NGO that promotes children's rights, and she claims that by regularly sharing feelers and notifications on Facebook and Instagram, he has been able to raise a lot of money for the causes her NGO is dedicated to, like combating child abuse and child exploitation. She believes that mass media, particularly social media platforms, are very helpful when it comes to assisting and assisting the work that is being done by community development organisations. According to her, social media allows her to communicate with a large number of people at once, which makes it valuable for spreading awareness and soliciting donations that improve the lives of the Turkana population in Turkana County.

Gideon Long'or, another responder who was questioned for the study, worked as a teacher. Since 1995, he has been working with children who are disabled or have other special needs. In an interview, he claims that using social media has allowed him to spread the word about his work to a large number of people.³⁹³ He has gotten a lot of tips on how to do his job better, and using social media has also shown him the kinds of financing sources he can use to increase his pay for the work he does and ensuring that the reach of the instructional work in which he is part is wider.

³⁹²Francis Chemer (43 Years), Oral Interview, at Turkana County headquarters, on 8/12/2022

³⁹³Gideon Longor (55 Years), Oral Interview, at his business shop in Kanamkemer, on 25/11/2022

Since the growth of mass media in 2014, particularly the electronic media, the Turkana community has gone through a variety of transformations. It becomes apparent that there are various channels via which information is distributed in society. Before the irregular spread of the local mass media, respondents to this study were questioned about how they used to get information. Achuka Kone underlined that during those times, word-of-mouth communication developed as the main way that the community of Turkana people relied on.³⁹⁴ Not just social, developmental, or educational difficulties were covered in this content. Without showing any bias, it covered all of these topics. Information from another respondent, Andrew Akoli, also backed up this claim. He told this research, for instance, that nurses may educate patients with health information when they attended the clinic or through home-based health extension services.³⁹⁵ It became apparent that the primary sources for agricultural information would be farmer gatherings or agricultural extension programmes. According to Andrew Akoli, other means of knowledge exchange on agricultural concerns by word of mouth include farmer meetings, farmer exchange visits, and seed displays. These methods were mentioned in the oral interviews.³⁹⁶

Based on the responses from these respondents, this study concluded that one issue that could arise from educational and developmental information being disseminated primarily by word of mouth, particularly in an unorganised manner, is the potential for information to be distorted, exaggerated, or issues to be misrepresented, as noted by Tadlock in his works on misuse of media.³⁹⁷ The information providers may not have

³⁹⁴Achuka Kone (62 Years), Oral Interview, at Katilu home, on 24/11/2022

³⁹⁵Andrew Akoli (53 Years), Key Informant Interview, at his house in Lodwar, on 10/12/2022

³⁹⁶Ibid

³⁹⁷C. Tadlock, (2007). *Op. Cit*, p. 624

intended for this to happen, but it's also possible that they were misinformed about the subject they were reading, listening to, or seeing. The Church, gatherings, homes, and funerals were clearly the sites where the Turkana people obtained the majority of its knowledge by word of mouth before the introduction of digital modes of communication to the region. Furthermore, the material shared in this manner was diverse, including announcements, conversations, demonstrations, and private interactions between individuals in attendance. It seems that the importance placed on information shared orally depended in part on who had spoken it. This study concludes that, this kind of disseminating information was not accurate rather was it so reliable since it was prone to distortion as it largely depended on the memory of the person who had it.

The Tullow Oil Company's empowerment, which it brought to Turkana, particularly Turkana South, in 2012, was another topic of interest to the study. This is due to the outcry from the local population regarding how they would profit from Tullow Oil's oil exploration in the Northern region of Kenya in Ngamia One and Two. The Turkana people, according to Andrew Akoli, demanded to know whether the exploration will benefit them. This was made possible by the media, particularly the Akicha radio. Through the media, the neighbourhood had already been made aware of the advantages that the oil firm could provide.³⁹⁸ Its 2012 discovery in the Lokichar basin-Turkana south region accelerated the community's economic and social development. Turkana County was made aware of the oil thanks to the local media that was accessible at the time, namely the Maata FM.

³⁹⁸C. Okunna, (1995). *Op. Cit.*, p.623

Akoli informed this study that, with the arrival of Tullow oil in 2012, the community was educated on the importance of its drilling by the indigenous language mass media.³⁹⁹ It informed them on the percentage that was to foresee development of the community. They were given 5% and this improved education, health sector and livelihoods.⁴⁰⁰ Schools in the Lokichar area have had renovations and new ones have been built. For instance, Lokichar Primary was Tullow Oil-Ngamia One's major benefit. As the local media served as the community's watchdog, roads were renovated. The corporation was forced to provide employment chances for the Turkana youths through the media. Their lives continued to get better as a result of this. To improve the flow of crude oil to Mombasa, the government decided to finish tarmacking the Kitale-Lodwar route once the roads were built. The importance of utilising the incentives received from the Tullow oil business to better one's living was conveyed to the public through the mass media.⁴⁰¹ By 2018, when the company experienced some financial constraints, most people had benefitted from its operation in the community. According to Martin Mbogo, he posits that:

Due to security reasons, the exploration had to be put on hold in June 2018. This came after the demonstrators obstructed traffic and halted work in the South Lokichar oil fields. In August 2018, the oil fields' operations were resumed. Since then, Tullow Oil has been at the forefront of efforts to guarantee that the project benefits the neighbourhood. The project's two-thirds of employees are locals, according to Martin Mbogo, MD of Tullow Oil, who was speaking during a media breakfast held at Sarova Stanley on August 20, 2018. By the year 2022, the corporation wants to add about 10,000 new employment. Employment prospects in the area will provide the long-marginalized residents more power. It will enable them to

³⁹⁹Andrew Akoli (53 Years), Key Informant Interview, at his house in Lodwar, on 10/12/2022

⁴⁰⁰Ibid

⁴⁰¹Ibid

start businesses and have access to education, healthcare, and other key amenities.⁴⁰²

Others had started their own businesses, others had received scholarships, allowing them to finish their education, and the neighbourhood had benefited from the development of the Lokichar Health Centre and the nearby schools.⁴⁰³ All of this was brought about by Tullow Oil thanks to the control offered by the local media in Turkana County.⁴⁰⁴ As a result, this study comes to the conclusion that indigenous language mass media had a significant role in serving as the watch dog over the local resources (oil). Indeed, the expansion of the mass media in Turkana County has improved the efficient use of local resources and ensured that the community has benefited.

4.3 Empowerment through Fund Raising

During the course of this study's investigation into a focus group discussion in Lokichar, it became clear that the usage of social media, a crucial mass media instrument, is anticipated to improve community development efforts by 2022 since it helps with fund-raising.⁴⁰⁵ It is a fact well known that it is not possible to undertake development work on a large scale without the use of funds. The respondents have revealed that social media has helped greatly in raising funds or donations for charitable causes and social issues that are being worked on by the respondents, and this in turn has contributed to furthering the development work as a whole.⁴⁰⁶ Thus, mass media like social media has seen to

⁴⁰²J., Schilling, Locham, R., & Scheffran, J. (2018). A local to global perspective on oil and wind exploitation, resource governance and conflict in Northern Kenya. *Conflict, Security & Development*, 18(6), pp.571-600.

⁴⁰³FGD of Medical Practitioners in–Lokichar Sub-county, held at Lokichar sub county hospital, on 5/112/2022

⁴⁰⁴Ibid

⁴⁰⁵Focus Group Discussion of Lokichar development association held in Lokihar market, on 23/12/2022

⁴⁰⁶Ibid

boost community development by helping with the raising of funds among the people of Turkana Community through mobilizing for external funding from well-wishers and international organizations such as World Vision, Red-Cross and NGOs. These funds are used to assist in payment of school fees for students from the community, building of schools and hospitals, and drilling boreholes.⁴⁰⁷

This subsection used agenda-setting theory to address how mass media can help in empowerment through fund raising to the Turkana community of Turkana County in the following ways: The Turkana community's demands and challenges, especially their needs for economic and development, are highlighted in the media, which is an important factor in determining the agenda. Media outlets can increase public and potential funders' understanding of the unique requirements of the community by highlighting these challenges. Mass media may raise public awareness and sympathy for the Turkana community through news coverage, documentaries, and feature articles. Mass media may inspire empathy and a sense of urgency in the audience by offering captivating narratives and visual images of the difficulties people confront, inspiring them to take action and support fundraising efforts.

Mass media can act as an advocate for the Turkana community by highlighting the importance of fund raising and the impact it can have on their socio-economic empowerment.⁴⁰⁸ Media platforms can engage in campaigns, interviews, and opinion pieces that call for support and encourage individuals, organizations, and governments to contribute to the cause. Mass media can promote and publicize fund raising events and campaigns targeting the Turkana community. Through advertisements, interviews, and

⁴⁰⁷J., Schilling, Locham, R., & Scheffran, J. (2018).*Op. Cit.*, p.573

⁴⁰⁸Ibid

coverage of these initiatives, media platforms can reach a wider audience and encourage their participation. This can include telethons, benefit concerts, charity drives, or online crowd funding campaigns.

Experts like economists, development specialists, and representatives from NGOs or philanthropic organisations are frequently heard in the mass media. These professionals can offer analyses, perceptions, and knowledge regarding the fund-raising initiatives and their possible influence on the community empowerment of the Turkana. Potential donors may become more confident and trusting as a result of their experience and credibility. Insuring transparency and accountability in fundraising efforts can be greatly aided by the media.⁴⁰⁹ Media platforms hold fundraisers and organisations responsible by tracking the status of campaigns, showcasing the allocation and use of funds, and looking into any potential mismanagement.

Because of the transparency, contributors are more likely to continue to support causes. The influence of fund-raising initiatives on the empowerment of the Turkana community can be highlighted through the mass media, along with success stories. Media channels encourage and compel people to donate by presenting people or initiatives that have benefited from the monies received.⁴¹⁰ Success stories can start a positive feedback loop where more funders are drawn in, increasing empowerment and development benefits. In conclusion, agenda-setting theory acknowledges the importance of mass media on public opinion, priorities, and behaviour. Mass media can empower the Turkana community through money raising by using this influence to raise awareness, mobilise support, and promote transparency and accountability.

⁴⁰⁹Ibid., p.573

⁴¹⁰Ibid., p.573

4.4 Empowerment through extensive Outreach

From John Loupe, from 2008-2022, indeed Community development work is something that is known to get a great boost only if more and more people come to know about the type of development work that is being undertaken within their community.⁴¹¹ As found in Vanay, social media is a form of mass media where knowledge dissemination takes place quite easily and quickly, and it is possible to reach large sections of people quickly and easily through social media use.⁴¹² It has been revealed by the interview respondents that using social media has made it possible for them to let a lot of people know about the type of community development work that they are engaged in, be it teaching, fund raising or law enforcement and the fighting of social ills in Turkana community. This is in support of Bandura's work on the application of social cognitive theory. He advocates for an individual change as far as development is concerned.⁴¹³ Furthermore, this outreach has given their work a boost with lots of people now knowing about their work and providing them with feedback, aid and assistance with regard to the same. These findings are in tandem with agenda setting theory, in that:

By leveraging local language mass media in the Turkana community of Turkana County, agenda-setting theory fosters empowerment through extensive outreach in the following ways: Information is spread to a wider audience within the Turkana community—people who may only be minimally literate in other languages—through local language mass media. Mass media outlets can engage with community members more effectively by

⁴¹¹John Loupe (41 Years), Oral Interview, at his home in Katilu, on 8/12/2022

⁴¹²M. Vinay, (2022). *Op. Cit*, p.745

⁴¹³A. Bandura, (2002). *Op. Cit.*, p.270

speaking their language, ensuring that crucial messages and actions for empowerment are available to and understandable by all.

Information that resonates with the Turkana community can be incorporated into local language mass media by using cultural cues and context-specific details. Mass media can create a stronger bond with their audience by including cultural references, idioms, and narrative techniques.⁴¹⁴ This builds trust and engagement. Increased outreach attempts to promote empowerment are made more effective by this cultural resonance. The Turkana population is constantly exposed to knowledge, problems, and opportunities crucial to their socioeconomic empowerment thanks to local language mass media. Mass media outlets can boost visibility of projects that support community empowerment by routinely providing content on themes relating to education, healthcare, entrepreneurship, agriculture, and other topics of interest.

The Turkana community has a venue for the representation of regional opinions and viewpoints thanks to local language mass media. It gives community members a sense of ownership and agency in the empowering process by enabling them to communicate their experiences, worries, and aspirations. Mass media enhances diversity and community involvement in decision-making and development activities by promoting local views.⁴¹⁵

The Turkana community may use local language mass media as a potent tool for advocacy and mobilisation. Mass media platforms can sway public opinion, spur action, and organise community members to take part in various socioeconomic development activities by focusing on significant issues and programmes that support empowerment.

⁴¹⁴Ibid., p.271

⁴¹⁵Ibid., p.272

This can involve taking part in educational initiatives, charitable endeavours, or business ventures.

Platforms for local language mass media can actively engage the Turkana people in the creation of content. Mass media may make sure that the content generated is pertinent, interesting, and reflects the needs and ambitions of the community by requesting feedback, ideas, and tales from community people. Individuals are empowered to share their knowledge, abilities, and experiences through this participatory approach, which fosters a feeling of group ownership and empowerment.⁴¹⁶ Due to limited access to other information sources, local language mass media can fill in information gaps. Mass media platforms can empower the Turkana community by disseminating crucial information about administration, public services, employment opportunities, and other pertinent topics.⁴¹⁷ This will give them the information and tools they need to make educated decisions and take advantage of opportunities that present themselves.

In summary, the use of agenda-setting theory in conjunction with local language mass media in the Turkana community promotes empowerment by ensuring language accessibility, cultural relevance, increased visibility, local representation, advocacy and mobilization, community-driven content, and bridging information gaps. Through these strategies, mass media can effectively reach and engage the Turkana community, fostering empowerment and contributing to their socio-economic development.

This study concludes that role of mass media in community development is something that is quite positive. This study has revealed that, community development work is

⁴¹⁶Ibid., p.275

⁴¹⁷Ibid., p.276

something that is greatly furthered by the use of mass media tools like social media. Platforms like Facebook and Instagram are being heavily utilized by community development workers, to spread knowledge and awareness of about ills that are taking place in society and to raise funds in order, to be able to take on the work or the actions that are needed in order to combat such ills. The role that is played by mass media in positive community development is something that cannot be denied, and it has been made more than evident in the findings of this study.

4.5 Empowerment through Dialogue

There are a number of encouraging examples that demonstrate how the media could aid in the realisation of national development aspirations. As an illustration, the African Media Initiative (AMI) Forum, held in Tunis in November 2011, confirmed the need to establish communication platforms like talk shows, debates, and structured discussions in order to advance the goals of national development.⁴¹⁸ Some years earlier, c.2008, an FGD informed this study that Turkana people of Turkana County were using an analogous approach.⁴¹⁹ Communication platforms, according to the FGD, should act as a "dialogue" that empowers people and promotes growth rather than serving as a means of informing residents, they claimed. Such platforms for communication, for instance, have been built by the County Government of Turkana through a flexible policy of the Communications Authority of Kenya giving FM station licences in strategic places. These FM stations offer well-liked shows and present a variety of topics for public discourse and deliberation in the local tongue. The county's development agenda is

⁴¹⁸www.turkanatimes.co.ke.

⁴¹⁹Focus group discussion of Kainuk cultural group, held in Kainuk-market, on 12/12/2022

changing as a result, and residents are increasingly knowledgeable and willing to get involved in development-related problems. On the same, this study was informed by the respondents that the agendas of social, economic and political development are discussed in the local mass media in Turkana community of Turkana County.

In relation to what the mass media is doing in Turkana community as per the time of this study-2022, Susan Awata gave a relationship between the effect of media in Turkana and in Mt. Kenya region where community and indigenous language mass media are highly established. She responded that:

One example of how media communication platforms have sparked new development initiatives can be found in the Mt. Kenya region, where women's clubs dedicated to discussion, debate, and feedback on women's issues, such as abortion and inheritance law, chose to broadcast their clubs' development-related discussions over the airwaves. Because of the popularity of the resulting radio programme, which aired on Inooro FM, CORO FM, and Kameme FM, the women who were part were able to raise money and in-kind support for their projects, which helped the community's socioeconomic growth.⁴²⁰

Therefore, based on this discussion, the study concluded that the existence of grassroots radio programmes has been successful in both informing the public and empowering women's clubs to take part in development initiatives that are a part of the country's development strategy. Women have participated actively in the conversation about local and societal development thanks to these media channels. In line with Lao Tzu's libertarian ideology, these findings. This came to light during the study in that the application of libertarian theory encourages empowerment through conversation by utilising local language mass media in the Turkana community of Turkana County,

⁴²⁰Susan Awata (35 Years), Oral Interview, at her home in Lokchar, on 26/11/2022

highlighting the significance of freedom of expression and little government involvement in the media.

Turkana County residents can openly communicate their opinions, issues, and goals without worrying about censorship or limitations by using local language mass media. This encourages lively idea exchange among the group and allows for unrestricted communication.⁴²¹ The Turkana community is able to represent a range of viewpoints thanks to local language media. Mass media promotes inclusivity and conversation by offering a forum for people to express their ideas and experiences. It makes it possible for community members to participate in discussions, debates, and conversations that support personal empowerment and the general growth of the community.

Libertarian theory supports the notion of participatory decision-making, where individuals have the right to be involved in decisions that affect their lives. Local language mass media can facilitate this process by inviting community members to participate in talk shows, panel discussions, and interviews, allowing their voices to be heard.⁴²² This promotes a sense of ownership, empowerment, and active involvement in shaping the development agenda of the Turkana community. Libertarian theory highlights the importance of transparency and accountability in media operations. Local language mass media can play a crucial role in holding public officials, institutions, and organizations accountable by facilitating public discourse and investigation of issues.⁴²³ By promoting transparency and exposing any potential wrongdoing, mass media

⁴²¹Ibid

⁴²²M. Vinay, (2022). *Op. Cit*, p.746

⁴²³Ibid

platforms empower the Turkana community to demand accountability and advocate for their rights.

The Turkana community's mass media in local languages offers a forum for open discussion of socioeconomic issues. It facilitates talks on issues like entrepreneurship, infrastructure, healthcare, and education. Mass media facilitates these discussions, fostering a greater comprehension of the issues and opportunities, encouraging creative solutions, and supporting community-led empowerment programmes. Libertarian theory recognizes the importance of individuals having access to information to make informed decisions.⁴²⁴ Local language mass media ensures that crucial information reaches community members who may have limited proficiency in other languages. It disseminates information on government programs, development initiatives, and available resources, empowering individuals to take advantage of opportunities and make informed choices. Local language mass media encourages community engagement and active participation in socio-economic development processes. It provides a platform for individuals to share their ideas, expertise, and initiatives. Through interviews, profiles, and feature stories, mass media platforms can highlight local entrepreneurs, success stories, and community-driven initiatives, inspiring others to get involved and fostering a sense of empowerment and community cohesion.⁴²⁵

In conclusion, the use of libertarian theory in conjunction with local language mass media in the Turkana community promotes empowerment through dialogue by enabling freedom of expression, representing diverse perspectives, encouraging participatory decision-making, promoting transparency and accountability, facilitating open dialogue

⁴²⁴Ibid

⁴²⁵Ibid

on socio-economic issues, ensuring access to information, and fostering community engagement. These elements contribute to the empowerment of individuals within the Turkana community, facilitating their active involvement in shaping their own development and promoting socio-economic progress.

4.6 Empowerment through Effective Marketing

This study was also motivated by a desire to learn how marketing might be carried out through the use of media to anticipate the success of business in Turkana County since the formation of native language mass media in 2008. The media can enhance the implementation of the community development visions while questioning Joseph Apiro by successfully promoting them throughout the nations in which they operate.⁴²⁶ According to DeJong (2002), one tenet of successful marketing is the use of a variety of media channels to deliver a well-known, understandable, and constant message.⁴²⁷ However, according to Joseph Apiro, marketing strategies in Turkana County are frequently out-of-date and insufficient, and as a result, many Turkana community members do not recognise or comprehend their own community's vision for growth. The Turkana people, who are obsessed with fundamental survival issues and show little interest in these national development ambitions, may have also become poorer as a result of this. For instance, on a local level, many Turkana residents are dissatisfied with the Vision 2030 of their country and have grown sceptical about national aspirations in general. To combat such modern obstacles and advance development, marketing, which is essential to the development process, must be performed properly.

⁴²⁶Joseph Apiro (50 Years), Oral Interview, at his business premises in Lodwar, on 29/11/2022

⁴²⁷G. A. H. DeJong, & Koppelman, S. J. (2002). Transglutaminase catalyzed reactions: impact on food applications. *Journal of food science*, 67(8), pp.2798-2806.

Therefore, this study suggests that, while taking into account the formulation of campaign objectives and strategies as suggested by Napoli in his works, acceptable marketing strategies should only be produced after all pertinent perspectives have been examined.⁴²⁸ Moses Ekitela argued that while television is frequently seen as a requirement for successful marketing campaigns, more widely available platforms, most notably radio, frequently provide a more suitable medium for marketing in areas with low literacy rates and limited access to more modern devices like computers and televisions.⁴²⁹ This study has shown that the current media marketing tactics in Kenya, which have mostly resulted from dramatic changes, are rather media-centric and one-dimensional. According to this study, media owners—public and private—need to actively work to become more idea-centric (i.e., innovative), providing fresh and original marketing and advertising tactics. However, these innovative marketing and advertising tactics for development will raise demand for all stakeholders' participation and empowerment in the implementation of both local and national development plans in Turkana and throughout Kenya.

This subsection used the combination of libertarian theory and agenda-setting theory which helps in empowerment through effective marketing among the Turkana community of Turkana County. Libertarian theory emphasizes individual freedom and limited government intervention. Effective marketing aligned with libertarian principles respects the freedom of the Turkana community to make their own choices. It provides them with a diverse range of options, information, and opportunities, allowing individuals to make informed decisions about products, services, and economic activities that align

⁴²⁸P.M. Napoli, (2008). *Op. Cit.*, p.510

⁴²⁹Moses Ekitela (32 Years), Key Informant Interview, at his home in Lodwar, on 23/11/2022.

with their needs and aspirations.⁴³⁰ The agenda-setting theory acknowledges the power of the media to sway public opinion and determine the importance of issues. Agenda-setting strategies can be used in successful marketing initiatives to spread the word about the economic prospects accessible to the Turkana population. Marketing initiatives can influence how the neighbourhood views what is worthwhile and attractive by emphasising success stories, highlighting the advantages of specific goods or services, and prioritising economic empowerment.

Additionally, libertarian thought is in favour of less government involvement in economic affairs. By emphasising the advantages of beginning and operating a business, successful marketing campaigns can promote entrepreneurship within the Turkana community.⁴³¹ Marketing initiatives can encourage people to pursue their entrepreneurial dreams by presenting prosperous local entrepreneurs, offering resources and information on business development, and promoting entrepreneurship as a route to economic empowerment. Effective marketing initiatives should also make use of regional languages and take into account the Turkana community's cultural environment. Marketing messaging can engage with audiences and develop trust by using language that is relatable to them and referencing cultural norms. This strategy makes marketing initiatives more effective in empowering the community by ensuring that they are pertinent and approachable.

Additionally, efficient marketing can be used by the Turkana community as a vehicle for economic education. Marketing efforts may equip people with the information and abilities to make wise economic decisions by distributing information on financial

⁴³⁰P.M. Napoli, (2008). *Op. Cit.*, p.510

⁴³¹*Ibid.*, p.513

literacy, investment opportunities, and economic development initiatives. By giving the community the skills it needs to face economic obstacles and exploit opportunities, this education may support economic empowerment. A community's involvement in economic activities and projects can be encouraged by effective marketing efforts.⁴³² Marketing initiatives can enable members of the Turkana community to actively participate in economic development by promoting group action, collaboration, and community-led economic enterprises.⁴³³ This can include programmes like cooperative enterprises, locally focused tourism, or neighbourhood markets that aid small businesses.

Finally, successful marketing initiatives can assist Turkana business owners and entrepreneurs in expanding their market reach. Marketing initiatives can increase the community's economic potential by promoting their goods or services to local, national, or even international markets.⁴³⁴ Because of the increased sales, revenue, and growth that can result from this access to bigger markets, the Turkana community's citizens and businesses will be given more authority. In summary, the combination of libertarian theory and agenda-setting theory in effective marketing campaigns helps in the empowerment of the Turkana community by promoting freedom of choice, shaping public opinion, encouraging entrepreneurship, utilizing local language and cultural relevance, providing economic education, encouraging community participation, and facilitating access to markets. These efforts contribute to the economic empowerment of individuals within the Turkana community, enabling them to actively participate in economic activities and achieve their economic aspirations.

⁴³²Ibid., p.514

⁴³³Ibid., p.515

⁴³⁴Ibid., p.518

4.7 Empowerment through Indigenous Languages

Does a vernacular language contribute to community development? This question was posted to various respondents by the study to address the recommendations of Festus on radio in economic empowerment.⁴³⁵ According to one of the respondents, Joseph Ekuru, the media needs to be able to communicate in each local language so that all the stakeholders may understand, take part in, and profit from the community development visions.⁴³⁶ Turkana County has a high percentage of illiteracy and a wide variety of spoken languages, giving the media the advantage of being able to inform people about their own people and their plans for national development through the use of their vernacular services.⁴³⁷ Folktales, which are essentially seen as entertaining by listeners, can be used by the media to communicate information. They can then go on to offer development-oriented programmes in the local tongue. However, the Turkana people have a lot of musical talent, and there is a song for each animal, mountain region, and river.

The best African American spirituals can be compared to the bass antiphonal humming. Despite the fact that there are strict rules and discipline for the dance, huge crowds often become chaotic. It is tiring, and the animal-impersonation dances are surprisingly lifelike.⁴³⁸ The use of a range of languages and, specifically, local languages and dialects intelligible to the common person served as a powerful tool in providing such information.⁴³⁹ In accordance with this study, since 2008, the execution of community

⁴³⁵M.K. Festus, (2012). *Op. Cit.*, p.3

⁴³⁶Joseph Ekuru (39 Years), Oral Interview, at Katilu healthcare center, on 24/11/2022

⁴³⁷Ibid

⁴³⁸KNA/DC/LOK/5/3: An Outline of North Turkana History from Records in Lokitaung, p.9

⁴³⁹Ibid

development in a community has placed a premium on understandable media coverage, offered in several languages. Platforms for communication, marketing tactics, and empowerment programmes, to name a few, won't be of any use if the community and the general public don't understand them. One responder hinted that intelligible media initiatives are essential to future success in the implementation of national development visions, which supports the study's point of view.

The two theories were used in this chapter. The agenda setting theory gives radio stations a way to decide what kinds of programmes to choose and what the audience will be exposed to through radio for community development.⁴⁴⁰ Regarding this, libertarian ideology gives the public the chance to choose what is consumable for them and what supports their socioeconomic development.⁴⁴¹ On top of that, the libertarian ideology has given professionals and the media a space to discuss any notion, which has led to agendas that are meeting community needs. This is one of the advantages of creating capacity. This has also given the Turkana community a way to reach out to non-governmental organisations and request their assistance.

The emergence of community development has been attributed to the libertarian ideology and its application by the media. In addition to other community stakeholders, it speaks to social workers, teachers, and law enforcement.⁴⁴² Thanks to indigenous language mass media, the Turkana people has expanded in terms of developments in various fields since 2008. As a result of the expansion of mass media among Turkana people and how they have assiduously incorporated the two theories, it has been observed that Turkana County

⁴⁴⁰Ibid

⁴⁴¹Ibid

⁴⁴²Ibid

has experienced empowerment in terms of fundraising, extended outreach, conversation, effective marketing, and through the use of indigenous language. These empowerments were made possible by the libertarian principle, which gave the society the right to openly express its thoughts and grievances to the world.

The agenda setting theory has given the media room to create programmes and hire experts to advise the community on the aforementioned issues, which has allowed the community to apply knowledge and skills they learn from mass media to address farming issues, education issues, and insecurity matters.⁴⁴³ In light of the fact that agenda-setting theory emphasises the significance of media representation in influencing public discourse, these theories were therefore applicable to this study. Agenda-setting initiatives can guarantee that the views, viewpoints, and concerns of the Turkana population are correctly represented through using indigenous languages in media output.⁴⁴⁴ This encourages cultural pride, self-determination, and appreciation of the language legacy of the community.

It is also important to note that the indigenous languages of the Turkana community are fundamental to its cultural identity. The need of cultural preservation is acknowledged by both agenda-setting and libertarian ideologies. These theories can aid in the preservation and promotion of the Turkana community's linguistic and cultural heritage by promoting and using indigenous languages in media platforms. As a result, community members feel more a part of themselves, proud of their culture, and empowered. Additionally, the Turkana people may benefit from improved linguistic inclusion and access thanks to the usage of indigenous languages in media. It makes sure that those who might have a

⁴⁴³M.K. Festus, (2012). *Op. Cit.*, p.5

⁴⁴⁴Ibid

limited command of other languages can nevertheless access information, services, and opportunities. Media platforms may empower locals by giving them equitable access to information, education, and socioeconomic opportunities by using indigenous languages.

The libertarian viewpoint places a strong emphasis on personal autonomy and minimal government involvement.⁴⁴⁵ It advocates empowering members of the Turkana community to freely select and speak their native tongue without hindrance or coercion in the context of indigenous languages. Agenda-setting initiatives in line with libertarian ideas encourage linguistic autonomy and provide people the freedom to express themselves in their choice language by making media content available in indigenous languages. Indigenous languages also preserve cultural complexity and context that may be lost in translation. Agenda-setting initiatives can make sure that information and messages are accurately transmitted and have an impact on the Turkana population by using indigenous languages in media.⁴⁴⁶ As a result, media programming is more relevant and effective at empowering people and establishing a closer bond with their culture.

Libertarian and agenda-setting ideas encourage civic engagement and participation in decision-making.⁴⁴⁷ These theories encourage the Turkana community's active participation in developing and generating content by utilising indigenous languages in media platforms. As a result, community members are more empowered to express their insights, experiences, and viewpoints, which strengthens their sense of agency and ownership in the media environment. To advance education and literacy growth within

⁴⁴⁵Ibid

⁴⁴⁶P.M. Napoli, (2008). *Op. Cit.*, p.511

⁴⁴⁷Ibid

the Turkana population, it can use indigenous languages in media.⁴⁴⁸ Media platforms may improve educational opportunities, advance literacy in native languages, and give people the tools they need to participate more effectively in the learning and development processes by offering news, information, and educational content in indigenous languages. Finally, the use of indigenous languages in media platforms in conjunction with agenda-setting theory and libertarian theory addresses empowerment through linguistic representation, cultural preservation, linguistic access, empowering language choice, cultural relevance, community engagement, and education within the Turkana community. These initiatives aid in the promotion of linguistic heritage, the preservation of cultural identity, and the empowerment of individuals among the Turkana people.⁴⁴⁹ The knowledge of Walter Rodney, whom the contemporary African Historians believe had a good will towards African communities as well as them being empowered amidst their 'humiliation' by the colonial master, this study incorporated his ideologies.⁴⁵⁰ It thus emerged that, Walter Rodney, a prominent Guyanese historian, political activist, and author, is best known for his influential works on African history and the impact of colonialism and imperialism on African societies. While Rodney's primary focus was on broader issues related to colonialism, exploitation, and social justice, he did touch upon the role of media in socio-economic development and empowerment in his writings and speeches. Rodney's views on the mass media's empowerment on socio-economic development can be summarized as follows:

⁴⁴⁸Ibid., p.512

⁴⁴⁹Ibid., p.513

⁴⁵⁰T. Adeleke., (2000). Guerilla intellectualism: Walter A. Rodney and the weapon of knowledge in the struggle for Black liberation. *Journal of Thought*, 35(1), 37-59.

Rodney recognized the potential of mass media as a tool for empowerment, particularly in the context of post-colonial African nations.⁴⁵¹ He saw media, including newspapers, radio, and other forms of communication, as critical for disseminating information, raising awareness, and mobilizing communities to address socio-economic challenges. Moreover, Rodney was critical of the ownership and control of media outlets in many post-colonial African countries. He argued that media should be owned and controlled by the people and should serve the interests of the masses rather than the elites.⁴⁵² In his view, media ownership by vested interests could hinder the media's role in promoting socio-economic development.

Rodney emphasized the importance of the media in raising awareness about issues related to exploitation, inequality, and social injustice. He believed that an informed citizenry was essential for driving social and economic change and that media played a crucial role in providing information that could empower individuals and communities to take action. Furthermore, Rodney was acutely aware of the potential for media manipulation by those in power. He cautioned against the use of media to spread propaganda and misinformation that could hinder socio-economic development and perpetuate oppressive systems.

Rodney believed that access to information, including through the media, was a fundamental right. He argued that governments and institutions should ensure that marginalized communities had access to media and information resources to promote their socio-economic well-being. In addition, while Rodney's focus was primarily on

⁴⁵¹Ibid., p.43.

⁴⁵²A. J. S. Tayman., (2012). The Role of public television in social development communication in a post-colonial developing country: a case study of the public television service in the Republic of Ghana (Doctoral dissertation, Bournemouth University).

political awareness, he understood that political and socio-economic issues were interconnected. He believed that media had a role to play in informing citizens about political processes and policies that could impact their economic conditions. Also, Rodney advocated for independent and critical media that could hold those in power accountable and provide diverse perspectives on socio-economic issues. He believed that a free and vibrant media sector was essential for socio-economic development.⁴⁵³

In conclusion, Walter Rodney's views on the mass media's empowerment on socio-economic development were grounded in his broader commitment to social justice, equality, and the liberation of oppressed peoples. While his writings and speeches primarily addressed historical and political issues, his recognition of the media's potential as a tool for empowerment aligned with his broader vision for a just and equitable society in Africa and beyond.

4.8 Chapter Summary

Several concerns that have arisen as a result of the empowerment of the media in the Turkana community have been discussed in depth in this chapter. Understanding the significance of mass media in socioeconomic development led to the realisation that these institutions serve as communication instruments for the people of a nation and a society. Mass media also serves as a tool for advancing community development. Additionally, according to the chapter, media is seen to improve community development efforts because it helps with fundraising. A guarantee of extensive outreach on development-related issues is discovered to be offered by mass media as well. It is also discovered that

⁴⁵³C. Lopes., (2018). *Africa in transformation: Economic development in the age of doubt*. Springer., p.26

the media plays a role in helping countries realise their development goals. It has improved effective media marketing even more, which is meant to predict the success of business and how the usage of local languages has helped communities grow. According to the survey's probed respondents, it is clear that the Turkana community has recently and at the time of this study is increasingly recognised as being capable of undergoing an economic and social revolution. With their extensive capacity to inform and empower residents, the media constitute a powerful tool in favour of such transformation and ought to play a crucial role in the realisation of any community's development objectives, as in the case of the Turkana community. However, more collaborations between various media and their stakeholders are essential for success, as one respondent argued. When faced with the problem of fulfilling development goals, media agencies must work together and share information, namely finding best practises and motivational stories about the development visions of various communities.

The marginalised communities in Kenya must also extend their conversations and form partnerships with other possible stakeholders, mainly foreign collaborations, as they are hindered by a lack of financial resources. As Turkana advances in this new period, capital is a valuable asset for any community, not just Turkana; but, expertise may be just as vital. As in the instance of the Turkana community under investigation, such partnership, if properly carried out in a sincere African spirit, is essential to the realisation of African community development objectives. It is also crucial to remember that the media can use folktales, which are essentially seen as entertaining by listeners, as a means of conveying information. They can even go on to offer development-oriented shows in the local tongue. The employment of a variety of languages, and in particular, regional and local

tongues understandable to the average person, functioned as a potent instrument for disseminating such information. The chapter also noted that while television is frequently seen as a requirement for successful marketing campaigns, more accessible channels, particularly radio, frequently provide a more appropriate medium for marketing in areas with low literacy rates and limited access to more technologically advanced equipment, such as computers and televisions. Since empowerment ultimately lays at the door of civil society, this study's conclusion is that the media can fulfil their traditional function there. The chapter incorporates the two ideas that contributed to releasing the empowerment criteria that indigenous language mass media has emphasised to see the empowerment of the Turkana population. However, this study has incorporated scholarly works from the literature review and other secondary sources that helped with the data collection. The summary, conclusion, and suggestions of this study are covered in the next chapter. Additionally, it will make a suggestion for additional research that academics should consider.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATION

5.0 Introduction

The overall objective of the study was to evaluate the history of mass media's empowerment and socio-economic development among the Turkana community of Kenya, 1963-2022. To achieve this objective, the study was guided by three specific objectives. These objectives were aided by the theories that were adopted by the study. Thereafter, the study unraveled these objectives by reviewing various literatures that made the researcher to identify various *lacunae* that were filled by the research after collecting and analyzing data. This chapter, therefore, presents the summary of key findings of the study, conclusions, and recommendations of the study according to the given specific objectives. Finally, the study has endeavored to give suggestions for further research.

The first chapter in this study is the introduction derived from the research proposal. The proposal has the required ingredients that are necessary in building a research. It has given out the background on which the study is anchored. The statement of the problem that the research dwelt on has been unraveled. Furthermore, chapter one has posited theoretical framework that the study clings in. These theories are; agenda setting theory and libertarian theory. The two theories on this study are very pertinent to the variables of the topic. Therefore, they support each other to enhance the achievement of robust results that was targeted by the researcher. Additionally, literature review has been exploited. On this, gaps have been identified and they have been broadly been addressed by the

researcher on the report in chapter two, three and four simultaneously. The literature review was done according to the specific objectives of the study. This was necessary due to the fact that, each objective could result to the subsequent objective's success. Chapter one also addressed the research methodology that guided the study from the onset. On the end of research methodology, ethical considerations that needed to be followed by the parties of the study are well provided. This was done in order to ensure the validity and reliability of any verbatim that were necessary to the research is recorded and its authenticity demonstrated.

5.1. Summary of Key Findings

In this chapter, the summary of key findings was provided in line with the specific objectives of the study. These objectives are: First, to assess the history of community and indigenous language mass media evolution in Turkana County. Secondly is to examine the influence of mass media on socio-cultural growth among Turkana community in Turkana County, 1963-2022 and lastly to evaluate the mass media's empowerment and socio-economic development among the Turkana community, 1963-2022. These findings are in line with the address of the libertarian theory and agenda setting theory.

5.1.1 Assessing the history of community and indigenous language mass media evolution in Turkana County

Turkana County for a long time has been faced by general lack of information and the proper channels to disseminate the same due to natural constraints and many challenges.

Indeed, this was a disadvantage to those based in the remote areas, who would either not receive the information or have to trek long distances to access it. Other channels of communication dissemination were through the village elders who were selected by the community to provide leadership and make major decisions on issues that affect the community. The downside of this approach of sharing information was that the chiefs and elders had focus on immediate issues affecting the people and, in most cases, made key decisions without necessarily engaging the community.

Development issues and government policies received little attention in Turkana County. Accordingly, the current trend with the current transition to decentralization, civil society has stepped up advocacy campaigns to enlighten indigenous Turkana people on various issues ranging from; governance, development, human rights and access to justice, land and natural resources.

The County has been experiencing communication barriers attributed to biased reporting and stereotype mentality among people and even major media houses when it comes to Turkana where dailies are read a day after others and “unofficially sold at double price because of “remoteness.”

There is rise of mass media in Turkana community as by 2022. There are various community radio channels; Jambo Turkana-Ongea Usikike (Kiyanak Kiirar), Maata FM, Radio Akicha and Ata Nayeche. There is also print media such as Turkana Guardian Newspaper, Turkana Mirror Newsletter, and Turkana Times Newspaper. There are also internet platforms in form of social media that are for Turkana community. For example, there are facebook group pages such as Turkana Professionals Association, Turkana County, Turkana County legislative assembly among others, as the main channels of

information which only benefits the learned/educated and those can access internet phones or computers.

There exist traditional institutions that play a significant role in communication. For example, there exists Nawoitorong women group, Kamugengiro women group, Handicraft women group among other. Their broad objective is to improve the welfare of the community and to assist women and children to lead lives of higher quality.

This study found that, there are some active organizations that have persistently ensured that the locals receive information. Some community based organizations like the Turkana Women Advocacy and Development Organization (TWADO) through partnership with Transparency International have been able to form social audit groups in few centres to follow up initiated projects at the community level in Turkana County, as well as act as a source of information to the community. Others include TUBAE, TWADO and CARD. Each of them has it function.

Lastly, the indigenous language mass media has helped in preserving the Turkana Indigenous language. In the recent past it has helped in preservation of the Mother tongue. Mass media can help in preservation of our own mother tongue, and can develop the more vocabulary and terminology to denote many things that the languages do not have any word for.

5.1.2 Examining the influence of mass media on socio-cultural growth among Turkana community in Turkana County, 1963-2022

According to this study's findings on the role of media in social growth, community media can effectively mobilise residents in a way that will allow them to forge strong communal bonds. The first is at the process level, where community media serve as a medium for engagement and offer voice to the voiceless by allowing locals to voice their concerns. At the local level, they are regarded as reliable democratic instruments. The second is on a symbolic level, whereby community media acts as a catalyst for empowerment by inspiring local residents to take charge of their communities. Such neighbourhood media channels encourage social transformation by allowing people to express their shared issues.

The study is persuaded that since 2008, community media has significantly contributed to the processes of community empowerment, social change, and development in several regions of Turkana County. In this study, several forms of local media, including local radio stations, local newspapers, local videos, and online platforms, have proven to be crucial tools for grassroots development communication.

When it comes to how indigenous social media has influenced cultural development, social media has significantly increased creativity and social awareness for our society by communicating with others and exchanging fresh ideas and perspectives, which has benefited the Turkana community's standard of living. One result has been an improvement in the macro and micro businesses of local entrepreneurs. This is due to the fact that you will eventually need to run adverts for your business via social media. In this

study, it was discovered that social media has helped the Turkana community expand its global trade and product promotion.

Numerous societal concerns in the Turkana people can be greatly influenced by the mass media due to its vast readership. In this instance, the media supports social causes and fosters cultural interchange and dialogue among Turkana residents of Turkana County.

The media emphasises various values and norms as well as the potential repercussions of disobeying societal norms and values in the Turkana community of Turkana County. Additionally, society can learn through the media how to act in various situations based on one's function and status. The media assists in presenting behavioural norms that society and its constituents are expected to aspire to.

When compared to other socializational agents like schools, families, and religious organisations, the media is a fundamental agent whose functions are quite simple. Facebook, Whatsapp, and Twitter are just a few of the social media platforms that have drastically transformed how Turkana County residents interact with one another in recent years.

The internet and the mass media have made significant contributions to the cultural development of several societies all over the world, making them significant socialisation agents. By offering a great forum for discussing thoughts and perspectives on numerous subjects that have an impact on living among the Turkana population in Turkana County, mass media agents like television, the internet, films, and radio have played a significant role in promoting socialisation.

Last but not least, it became clear from research on the sociocultural lives of people that mass media, including television, integrates technology, culture, commerce, and politics. As a cultural product that employs audio-visual codes, it projects the social reality in which it is made as well as the cultural ideals of its creators.

5.1.3 Evaluating the mass media's empowerment and socio-economic development among the Turkana community, 1963-2022

This study found that like the newspapers, and like television, radio and social media are also popular tools of mass media in Turkana community. People tuning into radio channels and logging onto social media sites and platforms in order, to find out about what it is that is going on in their society and community, what are the ills taking place, how such ills are being addressed and what it is that is being done by the state and by civil society to make sure that the lives of the people of a community are safeguarded and that they are protected from the threat of harm in every possible way.

Mass media is an accelerating tool to any development of a community. It is one of the most powerful tools that can be made use of by community development practitioners, to further the work that they undertake on a daily basis because of the outreach that is associated with mass media use.

The use of social media, an important tool of mass media, is something that is seen to enhance community development work in Turkana community as it assists with the fund-raising process. It is a fact well known that it is not possible to undertake development work on a large scale without the use of funds in any community, hence very palatable with the Turkana community and mass media.

Through the use of social media, the Turkana community has been able to inform a large audience about the various community development activities they are involved in, including teaching, pastoral work, farming, fishing, fund-raising, law enforcement, and the eradication of social evils in the Turkana community. Their work has also benefited from this outreach because more people are aware of it and are offering them advice, support, and assistance in relation to it.

The existence of community radio broadcasts has been successful in spreading information as well as enabling women's clubs to take part in projects and programming that are essential to the country's development vision. These women have engaged in both local and national discussions about development thanks to this media channel.

The media can give added value to implementation of the community development visions by effectively marketing them throughout the countries where they operate. Marketing tactics in Turkana County are often obsolete and inadequate, however, and, as a result, many citizens of Turkana community neither know nor understand their own community's vision of development.

Lastly, in regards to the usage of indigenous languages, the media can use folktales, which are essentially seen as entertaining by listeners, as a means of disseminating information. They can also broadcast development-oriented programmes in the local tongue. A potent method for delivering such information was the employment of a variety of languages, particularly regional and local tongues that the average person could understand.

5.2 Conclusions

The study's first objective was to assess the history of community and indigenous language mass media evolution in Turkana County. It emerged that since 1972, when KBC Eastern service was broadcasting using Turkana dialect, specifically one hour, it took a long period of time up to 2008 when the first fully Turkana media house was established, *Ata Nayeche Radio*. This was basically meant to speak to the community on matters to do with peace and the security in general. By the time this study was conducted, it emerged that, mass media had sporadically grown in Turkana community, where by there were about six community radio stations, three print media(newspapers) in the county, two Television channels purely in Turkana dialect among other social media platforms that were in operational in Turkana community of Turkana County.

The study's second objective was on the influence of mass media on socio-cultural growth among Turkana community in Turkana County, 1963-2022. The study concludes that community media has power to mobilize local people in positive direction where they can create an effective community. Among different forms of community media, community radio is regarded as an effective medium. Through several programmes, these community radio stations sensitized the women listeners towards education, health, sanitation, food habits and family systems related issues. Such form of community media also enhanced the leadership skills among women audiences in Turkana County.

The study's third objective was about the mass media's empowerment and socio-economic development among the Turkana community, 1963-2022. The study concludes that the Turkana community has for instance been using mass media quite extensively in order, to inform people about donation drives and charity events, to raise money for a

cause and to use the money that has been raised to address many of the wrongs and the inadequacies that are found to be present in the society. On top of this, the study concluded that, based on gender sensitivity, the presence of grassroots radio programme has succeeded not only in disseminating information but also in empowering the women's clubs to participate in development programmes and projects, which form part of the national development vision. Through this media outlet, these women have become active participants in both the community and national development discourse.

According to Ram Prataph Singh, since Lord Lytton promulgated the Vernacular Press Act in 1878 during the reign of Lord Hastings in India, the indigenous language mass media played a significant role in the society. For example, community media gave a voice to those people whose interests and perspectives were marginalized and ignored by the mainstream media organizations. Therefore, the major conclusion of this study is that; there has been a tangible, robust and positive socio-economic development in Turkana County since 2008 with the establishment of indigenous language community mass media, unlike before 2008 when KBC Eastern service only gave the Turkana community an opportunity of hearing their traditional songs and sending greeting to the loved ones. There has been a paradigm shift since 2008 as far as socio-economic development is concerned with the establishment of indigenous language mass media. For instance, the agricultural sector through irrigation in Turkana south (Turkwel in Katilu area) has blossomed due to education of the mass media. Political progress in form of people knowing their rights has been witnessed and voting in of leaders has been competitive due to dissemination of information about who can champion grievances of the community in the County and national level. The marketing of Turkana scenery, culture

and its traditional attachments has been observed with the presence of social networks hence attracting visitors and even investors to the County. This is in tandem with the ideas of libertarian theory and agenda setting theory. It comes out clear in that since the freedom of mass media is guaranteed, then the agenda that are pertinent to the Turkana community are put in place by the indigenous language mass media which has addressed the local issues to a greater extent hence witness of paradigm shift in socio-economic development by the virtue of local mass media broadcasting in local language/indigenous language.

The nurturing of talents has been a plus to the community. The local musicians and artists have an avenue to display the prowess and later on the world observes it. The mass media has championed for the stoppage of conflicts between the Turkana community and its neighborhood. This has seen an improvement in security issue that has reduced the regular fights that used to be experienced before 2008. Finally, the locals have an open and available avenue through their local mass media to reach their leaders and further air their grievances and appreciations to the government and also to the people of goodwill to the Turkana community. This has been accelerated by the recommendations of libertarian theory which proposes that everybody's opinion counts through use of media and everybody must be listened. This has indeed improved the status of the household livelihoods in the community and has promoted good socio-economic development due to empowerment provided by the indigenous language mass media without discrimination of information from the locals.

5.3 Recommendations

The study recommendations are based on the summary of key findings and the conclusions drawn from the specific objectives of the study. Based on the first objective, the study recommends that, both the National and County government, through the ministry of Information Communication and Technology, should expand the installation of satellites to enhance establishment of more media stations both radio and television in Turkana County. Moreover, the bandwidth should be broadened to allow the entire Turkana community across the County is reached. The reason is, as per the time of this study, it was found that, the community media in Turkana is majorly concentrated in Turkana West, Central and partly south. The Eastern part is not well reached hence some sort of marginality in it.

In the second objective, the study recommends that; the county government through ICT department should expand the already existing mass media in Turkana so as to provide more avenues for dichotomous communication. This will provide a palatable environment that will make the community engage more in the knowledge and skills that is dissipated to it by the mass media in the community. The interaction will be robust in such a way that, there will be sharing and at the same time, inquiry will be on the rise. This will ensure that the society is growing towards the same objective and the culture will definitely develop and become stronger.

In the third objective, the study recommends that, more educative and empowering programmes should be developed by the mass media in the community. The media editors and Turkana County strategic planning team should foresee its implementation. Moreover, when developing these programmes, they need to be made specific for target

groups. For instance, the students, youths, women, men and the society wholesomely should be given independent programmes so as to avoid biasness. This will create an avenue of making a certain targeted group and individual concentrate on what is required of them to succeed in their activities for better growth and development in the community. This because, the study realized that, there is no proper programmes that are meant for specific group apart from that of women through their community organizations and accelerated by the media. Further, if this incident is not properly unraveled, then there will be biasness in addressing the entire community in matters to with the empowerment programmes as it is the case by the time of this study. It is therefore important to note that, a divided society in any manner will not realize or even achieve its vision weather politically, economically, socially and even academically. That is why this study recommends inclusivity of independent programmes to specific groups in the Turkana community.

5.4 Suggestions for Further Research

Basing on this research, it is pertinent to expound more in the areas that are directly touching on the livelihood of marginalized communities in Kenya. Therefore, this study suggests the following areas that call for the attention of the future scholars:

In the first objective, the future researchers should consider conducting a study on the historical context of community mass media as an oversight tool for the county government. This will help in discovering the contributions that can be realized and how community mass media can enhance developments in the society.

In the second objective, the future scholars should anticipate researching on; the historical demerits that has been caused by mass media on national development. This will provide an avenue of getting to know the failures that has been caused by the fourth estate and probably provide a room of overcoming them thereafter.

Lastly, the upcoming scholars should look forward in writing on the historical contributions of mass media in student empowerment on secondary research. This may end up explaining why secondary data is important in aiding on writing scholarly works and later on bring an interlude of primary data on its success in research works.

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KNA/AHC/18/56: Broadcasting Vernacular Programmes

APPENDICES

APPENDIX I: LETTER OF APPROVAL FROM MMUST-DPS



MASINDE MULIRO UNIVERSITY OF SCIENCE AND TECHNOLOGY (MMUST)

Tel: 056-30870
Fax: 056-30153
E-mail: sgs@mmust.ac.ke
Website: www.mmust.ac.ke

P.O Box 190
Kakamega – 50100
Kenya

Directorate of Postgraduate Studies

Ref: MMU/COR: 509099

Date: 21st July, 2022

Kemei Josephat Nairutia,
HIS/G/01-55352/2020
P.O. Box 190-50100
KAKAMEGA

Dear Mr. Kemei,

RE: APPROVAL OF PROPOSAL

I am pleased to inform you that the Directorate of Postgraduate Studies has considered and approved your master's. Proposal entitled: *'Mass Media's Empowerment and socio-Economic Development among the Turkana Community of Kenya, 1963-2022.'* and appointed the following as supervisors:

1. Fr. Dr. Kizito M. Lusambili - Department of Social Sciences- MMUST
2. Prof. P. G. Okoth - Department of Social Sciences- MMUST

You are required to submit through your supervisor(s) progress reports every three months to the Director of Postgraduate Studies. Such reports should be copied to the following: Chairman, School of Education Graduate Studies Committee and Chairman, Department of Social Sciences. Kindly adhere to research ethics consideration in conducting research.

It is the policy and regulations of the University that you observe a deadline of two years from the date of registration to complete your master's thesis. Do not hesitate to consult this office in case of any problem encountered in the course of your work.

We wish you the best in your research and hope the study will make original contribution to knowledge.

Yours Sincerely,


Prof. Stephen O. Odebero, PhD, FIEEP

DIRECTOR, DIRECTORATE OF POSTGRADUATE STUDIES

APPENDIX II: APPROVAL LETTER FROM NACOSTI

 REPUBLIC OF KENYA	 NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
Ref No: 170619	Date of Issue: 20/February/2023
RESEARCH LICENSE	
	
<p>This is to Certify that Mr.. JOSEPHAT NAIRUTIA KEMEI of Masinde Muliro University of Science and Technology, has been licensed to conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in Turkana on the topic: MASS MEDIA EMPOWERMENT AND SOCIO-ECONOMIC DEVELOPMENT AMONG THE TURKANA COMMUNITY OF TURKANA COUNTY for the period ending : 20/February/2024.</p>	
License No: NACOSTI/P/23/23542	
170619 Applicant Identification Number	 Director General NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
	
<p>NOTE: This is a computer generated License. To verify the authenticity of this document, Scan the QR Code using QR scanner application.</p>	

See overleaf for conditions

APPENDIX III: LETTER FROM COUNTY COMMISSIONER



**OFFICE OF THE PRESIDENT
MINISTRY OF INTERIOR AND NATIONAL ADMINISTRATION**

Telegraphic address "DISTRICTER" LODWAR
Telephone: LODWAR
Telex:
Fax:

COUNTY COMMISSIONER
TURKANA COUNTY
P.O BOX 1-30500
LODWAR.

REF: TC.CONF. ED.12/VOL.IV (122)

22nd September, 2023

ALL DEPUTY COUNTY COMMISSIONERS
TURKANA COUNTY

RE: RESEARCH AUTHORIZATION: MR. JOSEPHAT NAIRUTIA KEMEI
LICENCE NO: NACOSTI/P/23/23542

The above mentioned is a student of Masinde Muliro University of Science and Technology, he has been authorized to carry out research on "Mass Media Empowerment and Socio-Economic Development among the Turkana Community of Turkana County, Kenya". The research period ends on 20th February, 2024.

Any assistance accorded to him will be appreciated.


PATRICK IJAKA
FOR: COUNTY COMMISSIONER
TURKANA COUNTY

The stamp is circular with the text "COUNTY COMMISSIONER" at the top, "TURKANA COUNTY" in the center, and "P.O BOX 1-30500 LODWAR" at the bottom. A small star is visible on the right side of the stamp.

Copy to:
The Director of Education
TURKANA COUNTY

MR. JOSEPHAT NAIRUTIA KEMEI

APPENDIX IV: LETTER OF INTRODUCTION

Dear Respondent,

My name is Kemei Josephat Nairutia, a student at Masinde Muliro University of Science and Technology, pursuing Master of Arts in History. I am expected to undertake a research on **“A HISTORY OF INDIGENOUS LANGUAGE MASS MEDIA EMPOWERMENT FOR SOCIO-ECONOMIC DEVELOPMENT AMONG THE TURKANA COMMUNITY OF KENYA, 1963-2022.”** Your cooperation and assistance is required to enable me complete the exercise. This information will be strictly used for the intended academic purpose and will be treated with utmost confidentiality.

Thanking you in advance.

Yours faithfully

APPENDIX V: CONSENT FORM FOR THE RESPONDENTS

Consent form to allow the use photographs and verbatim from the respondents

I am requesting for your permission to us your photos and verbatims in this study.

If Yes

I.....(Respondents name) allow the use of my photographs and verbatim in this research/study on this day(Day and Date).

If No

I.....(Respondents name) do not allow the use of my photographs and verbatim in this research/study on this day(Day and Date).

Signature of the Respondent.....

APPENDIX VI: QUESTIONNAIRES

Institution: Masinde Muliro University of Science and Technology, School of Arts
Social Sciences.

Research Title: A History of Indigenous Language Mass Media Empowerment for
Socio-Economic Developmen among the Turkana Community of
Kenya, 1963-2022

Researcher: Kemei Josephat Nairutia

Occupation

Respondent Name.....

OBJECTIVE 1: ASSESSMENT OF THE HISTORY, ROLE AND EVOLUTION OF INDIGENOUS LANGUAGE MASS MEDIA IN TURKANA COUNTY FROM 1963-2022

1. What do you understand by the term indigenous language mass media?
2. Do you own any electronic gadget that allows the access of media services?
3. Which was the first mass media to be established in Turkana community that was run using Turkana language?
4. How has the indigenous language mass media evolved among the Turkana community since 1963-2022?
5. What challenges has the evolution of mass media been encountering?
6. What benefits has indigenous language mass media brought to the community since its introduction?
7. How has the livelihoods of Turkana community in general been transformed by community media in comparison with the time of mainstream media?
8. Which kind of mass media is often used by the Turkana community? Give reasons why?

9. What major roles have been played by community media that was initially ignored by mainstream media?
10. What is the negative side of indigenous community media that should be discouraged?

OBJECTIVE 2: THE INFLUENCE OF MASS MEDIA ON SOCIO-CULTURAL GROWTH AMONG TURKANA COMMUNITY IN TURKANA COUNTY FROM 1963-2022

11. How has the indigenous language mass media in Turkana community influenced their social growth since its establishment?
12. In which way has the indigenous language mass media changed life of the locality since inception?
13. During the time of natural disasters, do you find the local community media being useful? Why?
14. In which way has the Turkana cultural growth been influenced by the indigenous language mass media?
15. How does mass media affect the Turkana culture?
16. Has the media played a role in building the culture and the society? how?
17. What is the impact of Mass Media on the Socio-Cultural life of the Turkana People?
18. How has the use of vernacular language affected the security of Turkana community?
19. Has peace been fully achieved among the Turkana community and its neighborhood with the presence of local media?

OBJECTIVE 3: THE MASS MEDIA'S EMPOWERMENT ON SOCIO-ECONOMIC DEVELOPMENT AMONG THE TURKANA COMMUNITY FROM 1963-2022

20. What do you understand by the term mass media empowerment?
21. Which role has mass media played in promoting socio-economic development in Turkana community?
22. Which areas has mass media in Turkana greatly invested in empowering the community?
23. Which are the major mass media avenues that are utilized in promoting socio-economic development in Turkana County among the Turkana community? Why?
24. Which are some of the major community development projects that have succeeded as a result of indigenous language mass media availability?
25. How has the indigenous language mass media promoted and supported the raising of funds for supporting the less fortunate persons in Turkana community during the time of crisis?
26. In which ways have the mass media ensured community outreach since its inception in Turkana community?
27. How has the mass media enhanced dialogue in the community? Has diplomacy been achieved?
28. Since the establishment of local media, what is the state of commerce/trade in Turkana?
29. What is the state of agricultural empowerment with the presence of media?
30. What is the benefit of using local language in addressing community issues?

APPENDIX VII: OBSERVATION CHECKLIST

S/NO:	ITEMS	REMARKS	CONCLUSION
1	Farming	Irrigation on the banks of River Turkwell and Katilu. Fishing in River Turkwell. Pastoralism.	
2	Trade	Profitable businesses at market centres.	
3	Education	Renovation and construction of modern schools.	
4	Health	Renovation and construction of modern hospitals.	
5	Media	Use of turkana local dialect in print media.	

APPENDIX VIII: KEY INFORMANT INTERVIEWS AND ORAL INTERVIEWS

S/NO	NAME	GENDER	AGE	OCCUPATION	DATE OF INTERVIEW
1	Moses Ekitela	M	32	Politician	23/11/2022
2	Wilson Lokiyor	M	34	Clinical officer	23/11/2022
3	Joan Lemuya	F	38	Businesswoman	24/11/2022
4	Joseph Ekuru	M	45	Farmer	24/11/2022
5	Achuka Kone	F	62	Teacher	24/11/2022
6	Gideon Long'or	M	55	Businessman	25/11/2022
7	Evans Emojong	M	28	Farmer	25/11/2022
8	Samuel Ewoi	M	34	Journalist	25/11/2022
9	Samson Amunyo	M	42	Farmer	26/11/2022
10	Esther Nyakoki	F	50	Journalist	26/11/2022
11	Susan Awata	F	35	Farmer	26/11/2022

12	Joseph Edoket	M	48	Policeman	28/11/2022
13	Joseph Apiro	M	50	Businessman	29/11/2022
14	David Emanman	M	56	Farmer	1/12/2022
15	Daniel Ekai	M	30	Policeman	1/12/2022
16	John Nyakoki	M	33	Businessman	2/12/2022
17	Ann Akoit	F	47	Farmer	3/12/2022
18	Pauline Akiru	F	35	Teacher	3/12/2022
19	Mary Amerukwa	F	28	Newspaper editor	4/12/2022
20	Joseph Ekuru	M	39	Health worker	4/12/2022
21	John Loupe	M	41	Pastoralist	8/12/2022
22	Francis Chemer	M	43	County Staff	8/12/2022
23	Andrew Akoli	M	53	Politician	10/12/2022

APPENDIX IX: FGD OF LOKICHAR COMMUNITY DEVELOPMENT ASSOCIATION

S/NO	NAME	GENDER	VENUE	OCCUPATION
1	Sharon Amoit	Female	LOKICHAR 10/12/2022	Farmer
2	Daniel Ekai	Male		Journalist
3	John Ekuwam	Male		Farmer
4	Evans Lodepe	Male		Farmer
5	Johnstone Edong'a	Male		Journalist
6	William Longilai	Male		Businessman
7	Wilson Nareto	Male		Businessman
8	Mary Emanman	Female		Farmer
9	Susan Nakorodi	Female		Farmer
10	Job Emuria	Male		Journalist

APPENDIX X: FGD OF KAINUK CULTURAL GROUP

S/NO	NAME	GENDER	VENUE	OCCUPATION
1	Dickson Kooli	Male	KAINUK 12/12/2022	Farmer
2	Nabor Akuja	Male		Farmer
3	Akamai Moses	Male		Journalist
4	Domtila Nakol	Female		Farmer
5	Japheth Ekeno	Male		Police officer
6	Daniel Ekal	Male		Journalist
7	Dorothy Long'or	Female		Police officer
8	Josephat Lowoi	Male		Farmer
9	Joan Lemuya	Female		Teacher
10	Loupe Titus	Male		Businessman

APPENDIX XI: FGD-TURKANA SOUTH WOMEN ASSOCIATION

S/NO	NAME	GENDER	VENUE	OCCUPATION
1	Joan Eregei	Female	KATILU MARKET 13/12/2022	Farmer
2	Mary Loochu	Female		Teacher
3	Esther Nakwai	Female		Business lady
4	Phylis Awoi	Female		Farmer
5	Namodog Joy	Female		Teacher
6	Emojong Gladys	Female		Business lady
7	Daisy Lomuria	Female		Farmer
8	Susan Napeyog	Female		Retired journalist
9	Felistus Lomalia	Female		Farmer
10	Mary Nang'ori	Female		Journalist

**APPENDIX XII: FGD-MEDICAL PRACTITIONERS IN-LOKICHAR
SUBCOUNTY**

S/NO	NAME	GENDER	VENUE	CATEGORY
1	Wilson Lokiyor	Male	FOCUS GROUP DISCUSSION Lokichar Sub-County Hospital 05/12/2022	Clinical Officer
2	Michael Obunga	Male		Clinical officer
3	Pauline Losuru	Female		Nurse
4	Hellen Miriti	Female		Nurse
5	Bengun Ewoi	Male		Lab Technician
6	Mwikali Cynthia	Female		Pharmacists'
7	Linus Kipruto	Male		Lab Technician
8	Ann Louyei	Female		Public health officer
9	Naomi Eregae	Female		Environment health
10	Lawley Ekitela	Male		Health promotion officer

**APPENDIX XIII: FGD OF JOURNALISTS IN TURKANA INDIGENOUS
LANGUAGE MASS MEDIA**

S/N O	NAME	GENDER	VENUE	RADIO STATION
1	Murenzi Augustine	Male	FOCUS GROUP DISCUSSION	Ekisil radio FM
2	Stephen Gicheha	Male		Ata Nayeche radio FM
3	Hannah Gaturu	Female		Akicha radio

			LODWAR TOWN 7/12/2022	FM-director
4	Elim Baasha	Male		Maata radio FM
5	Patrick Donald Oucha	Male		former News and Information Editor for Ata Nayeche FM
6	Emmanuel Ekuwom	Male		Jambo Turkana Radio
7	Teresa Kachila	Female		Jambo Turkana Radio
8	Obadiah Epae	Male		Jambo Turkana Radio

APPENDIX XIV: PLAGIARISM REPORT