Focus Group Discussion Report

Shamba ni Biz Series 2









Insights into Youth Perceptions of the Mini-Drama Series

Survey Data
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1. Introduction

Embedded within Shamba Shape Up, Shamba ni Biz (SNB) is a youth-focused drama series that positions agribusiness as a viable and profitable business opportunity for young people. Through relatable characters and engaging storylines, it explores key challenges facing young people, including access to land, inheritance, finance, business planning, conflict resolution and market opportunities.

Series 1 had ten six-minute episodes following Flo, a young mother who loses her job after maternity leave and turns to agribusiness. Together with her boyfriend, Johnnie, a boda-boda rider (motorbike), and her best friend, Shikx, a social media influencer, Flo explores opportunities in farming. Her journey highlights land access and leasing arrangements, financing, farmer service centers, household decision-making, support networks and online markets for farm produce.

Series 2**,** which aired in July and August 2026, had 12 episodes centered on an inheritance dispute between two families following their father's death. As the families contest ownership of the land, the drama explores inheritance rights, belonging, family conflict and dispute resolution, while demonstrating the potential of managing land and farming as business assets.

Both series reached audiences through television and digital platforms. Series 1 attracted an estimated 2–4 million television viewers per episode and over 120,000 YouTube views, with young people aged 18–34 accounting for 67% of its audience. Series 2 reached an estimated 2–4 million television viewers weekly and garnered over 186,700 YouTube views, with viewers aged 25–34 making up the largest share of its YouTube audience at 47%.

Focus group discussions (FGDs) following Series 1 found that young people viewed the drama as relatable and engaging, offering a fresh, youth-oriented perspective on agriculture. Building on these findings, this report presents insights from FGDs conducted in October 2026 with young people aged 22–29 in Machakos, Siaya, Kajiado and Murang'a counties. The discussions examined participants' perceptions of Series 2, their engagement with its storylines and key messages, and the relevance of the issues addressed to their lives and experiences.

2. Key Takeaways

The FGDs findings indicate that Shamba Ni Biz Series 2 successfully combined entertainment with educational messaging on inheritance, land ownership, family conflict resolution and agribusiness. Participants found the storyline relatable and engaging, drawing parallels between the fictional dispute and experiences within their own families and communities.

Key takeaways

- **Relatable storytelling:** Participants found the family land dispute realistic and engaging, reflecting situations in their own communities
- **Wills and succession planning:** Participants recognized that wills and early family discussions can help prevent inheritance disputes, although these conversations can be difficult.

- **Gender and inheritance:** Traditional beliefs about inheritance remain strong, with differing views on equal rights for sons and daughters.
- **Land ownership and conflict resolution:** Clear documentation, family transparency and open discussions were seen as important for preventing and resolving disputes.
- **Leasing versus selling land:** Participants recognized leasing as a way to generate income while retaining land ownership, provided agreements are clearly documented.
- **Farming as a business:** The series encouraged participants to view land and farming as income-generating assets, particularly for young people.
- **Demand for practical guidance:** Participants wanted more examples of profitable farming, reinvesting income and developing agribusinesses.
- **Format and delivery:** The short episodes suited busy viewers, but some felt more time was needed to develop the storyline and educational messages.

3. Research Approach

Qualitative research was conducted through four focus group discussions (FGDs) to explore young people's perceptions and experiences. Data was collected by Aareton Blue in September 2026 across four counties: Murang'a (Central), Kajiado (Rift Valley), Machakos (Eastern) and Siaya (Nyanza), capturing perspectives from diverse geographical and sociocultural contexts.

32 participants aged between 22 and 29 took part, with each FGD comprising equal numbers of men and women. Participants regularly watched Kenyan local content on television and YouTube and were provided with links to watch Series 2 before the discussions. Selected episodes (1 & 4) were also screened during the FGDs to prompt reflection on specific scenes, characters and story developments.

The FGDs used guided, open-ended discussions that allowed participants to express their views in their preferred language. Discussions explored their reactions to the storyline and characters, recall and understanding of key messages, and the relevance of the themes to their own experiences. Participants also reflected on the series' influence on their attitudes, intentions and behaviour, and suggested areas for improvement in future seasons.

4. Overall Impressions

Participants described Shamba Ni Biz series 2 as educational and relevant to young people, with a storyline that reflected real-life family and land disputes. Relatable characters, engaging performances, and suspense helped maintain interest. Some participants particularly appreciated how the programme combined entertainment with practical lessons about land as an asset and farming as a potential source of income.

A few illustrative comments:

"What made it entertaining is that I would like to know how they are going to solve it. How is it going? How far have they come? That's what I liked about it. You want to know what they are going to do." (Female, Siaya)

"What made me rate it high, their communication skills when you look at what they say and the body movement, it looks realistic." (Female, Siaya)

"It's entertaining, it's educational." (Male, Kajiado)

"Because it's educative. It's good for educating young people." (Male, Machakos)

"There is how they bring out the scenes about the land and you are like, I didn't know that." (Female, Murang'a)

"There are some conflicts which are on the screen but they are also in real life. There is also a lot of conflict over land. So, these things that we were seeing are things that also happen in real life. (Female, Kajiado)

5. Thematic areas

5.1. Land ownership and Documentation

Discussions went beyond who inherits land to how ownership can be proven and protected. Participants recognized that land can be acquired through purchase, inheritance or leasing, and emphasized the importance of written agreements, proof of ownership and involving family members who may have an interest in the property.

"You can't say that this land is yours, but the title deed is not under your name, or you don't proof of it." (Male, Murang'a)

"You must have witnesses. And then also, write in written papers." (Male, Machakos)

Participants also recognized land as an asset worth preserving for future generations. In Kajiado, one participant reflected on the value of retaining family land rather than selling it:

"There is importance in land ownership than selling it. Like, let's say if you have children, they can have somewhere they call home because of the land." (Female, Kajiado)

The discussions also highlighted the importance of transparency within families. Participants felt that family members should be aware of existing assets, other children who may have an interest in the estate, and any agreements involving family land. They viewed secrecy and excluding affected relatives from decisions as potential sources of suspicion and conflict.

5.2. Inheritance, wills and succession planning

Wills and succession planning were among the most consistently recalled messages. Participants understood that a written will can clarify how property should be distributed among family members and reduce the risk of disputes after a death.

Participants emphasized that succession planning should begin early, while parents are still alive, and involve open conversations with children about family assets and their intended distribution.

"Early is best. Think of how the land will be divided. You will solve a lot of things if they happen later." (Male, Siaya)

"In case you die, and you don't have a will, you leave conflict in your family." (Female, Machakos)

"A will is very important because… everyone is covered." (Female, Murang'a)

Some participants worried that asking about a will would be taken to mean they wanted the parent to die or wanted to manipulate the distribution in their own favor. Some feared they would be branded greedy or disrespectful, that the discussion would cause a fight, or that relatives could react aggressively. Young people described being treated as too young to advise elders, and some believed family or community members would not listen because customary views were deeply established.

"There's no way we can go and advise the old people because they will be like, 'I saw you being born the other day, what are you telling me''. (Female, Kajiado)

Participants also mentioned a lack of knowledge or literacy about wills, as well as the process followed when no will exists and how disagreements over inheritance are resolved.

5.3. Gender and children's rights on land inheritance

The program's portrayal of inheritance raised questions about whether daughters and sons should have equal claims to family land, particularly in contexts where customary expectations hold that daughters will marry and access land through their husbands. Participants supported equal inheritance regardless of gender.

"Inheritance is for both genders. According to the law not tradition." (Female, Siaya)

"It shows that people shouldn't have the old mentality, inheritance is for boys." (Female, Kajiado)

However, agreement was not universal. Some participants continued to support traditional arrangements in which daughters were expected to inherit through their husbands or receive a smaller share than sons.

"According to me, I don't think we should all be given equal shares," (Male, Kajiado)

Other participants challenged this position, noting that marriage does not guarantee that a woman will have secure access to land through her husband.

''No. you know you should not depend on the husband,'' (Female, Kajiado)

Regional differences emerged in attitudes towards women's inheritance of family land. In Machakos, women were reported to have traditionally been allowed to inherit and cultivate family land even after marriage. In contrast, inheritance in Murang'a and Kajiado was described as favoring sons over daughters. In Siaya, traditional restrictions on women's inheritance were also noted, although some families accepted unmarried daughters staying on their father's land. These

findings highlight how customary inheritance practices can differ across regions and may conflict with the program's message of equal inheritance rights for sons and daughters.

The series also encouraged discussions about children from different relationships and the problems that can arise when family relationships and property ownership are kept secret. Participants noted that children may only learn about their half-siblings or a parent's property when a funeral takes place or an inheritance dispute arises.

"When the children know each other, it avoids conflict." (Female, Kajiado)

5.4. Leasing, selling and treating land as an asset

Selling land was seen as a way to get money quickly and invest it elsewhere. Some participants felt that selling could reduce family disputes by allowing everyone to receive money and make their own decisions. Others warned that selling could lead to more conflict or only provide short-term benefits if the money was spent quickly. A key concern was that once the land was sold, the family would lose ownership of it.

Leasing land was often seen as a better option because it allowed families to earn money while keeping ownership of the land. Participants discussed leasing land for farming, sharing the income or benefits, and using the money earned to start or grow a business.

"You can do leasing to other people, they use the farm and then pay you… that is the best option rather than… you sell and then you will use that money, then you will fall back." (Male, Siaya)

Participants also highlighted some risks of leasing land. These included disagreements over profits, agreed payments, what happens if the lease ends early, and whether farming practices or chemicals could damage the land. Some participants said they would prefer a written contract clearly stating how long the lease would last and who had the authority to agree to it.

"You shouldn't lease by word of mouth or handshake. You should have a binding contract for a certain period of time." (Male, Murang'a)

5.5. Family conflict and resolution

Participants generally preferred resolving family disputes through discussion and compromise. They described siblings sitting together, listening to each other and agreeing on what would be best for the family and its land. Some also suggested seeking help from a lawyer, government office, chief or village elders.

"One thing that I have learnt there, for you to solve a dispute, you just have to come together, talk and someone has to go down so that you agree." (Male, Siaya)

Some participants had already discussed the programme with friends and family members. In Murang'a, one participant said they asked their father whether they would ever inherit a piece of land after watching the series. In Murang'a, a participant said they asked their father whether they would ever receive a piece of land after watching the programme. In Machakos, another said they spoke with a brother about the risk that leaving no will could create conflict in a family with two wives.

5.6. Agribusiness, youth livelihoods and the "Biz" promise

The series encouraged some participants to see farming as a business rather than just manual labour, a way to feed their families or an option when formal jobs are not available. This helped make farming more appealing to young people and showed how it can provide an income. Participants discussed earning money by farming their land or leasing it to others, selling produce to wholesalers or markets, and using income from leasing land to start a business.

"Shamba Ni Biz… a land is a business. You can lease and get money from it. You can farm, and get money from it." (Male, Machakos)

Participants wanted to see how income from leasing land could be used, including how the five acres mentioned in the programme would be managed to make a profit. They suggested exploring how families could choose between growing crops, keeping livestock or investing in other businesses. Suggested topics included poultry and egg production, dairy farming and milk sales, livestock feeding, irrigation, modern farming methods, making better use of land, marketing produce, and importing and exporting fruits and vegetables.

"I would want them to share the money they got from leasing. And still show the people how they invested that money." (Female, Machakos)

6. Opinions on the storyline, format and Characters

Participants generally liked the storyline in Shamba Ni Biz Series 2, especially the family land dispute, disagreements between relatives and the suspense about how the conflict would be resolved. Many found the story realistic and relatable, as it reflected similar disputes they had seen or experienced in their own families and communities.

"According to me, the way they brought out the story, it was perfect because at first, there was suspense of two wives with one husband who had passed away, where now both of them want the land for themselves but are not willing to share." (Female, Machakos)

Participants had mixed views on the short-episode format. Some liked the seven-minute episodes because they could watch them quickly and return to their daily activities. Others felt the episodes were too short to fully develop the story and explain the key messages.

"For someone who is busy they are okay as you want to watch a short while and do other things. It is okay that way. But maybe if you want to watch it for long and feel like your mind is there. It is short, the 7 minutes." (Female, Machakos)

Participants generally responded positively to the acting, describing the characters' performances as engaging and realistic.

"Because every character brought out their role out so well." (Male, Murang'a)

7. Conclusion

Shamba Ni Biz Series 2 successfully combined entertainment with practical messages about inheritance, land ownership, family conflict resolution and agribusiness. The focus group discussions showed that the storyline was relatable to young people and encouraged reflection on family land, wills and succession planning. Some participants had already started conversations with relatives about these issues, suggesting that the programme can help bring difficult topics into family discussions.

The findings also highlight opportunities to strengthen future series. These include addressing traditional beliefs about inheritance, showing how families can resolve disputes, and providing more practical examples of how land can generate income through farming, leasing and other business activities. Future episodes could benefit from allowing more time to develop the storyline and demonstrate how characters apply the lessons in practice. Overall, the findings suggest that Shamba Ni Biz can continue to use engaging, relatable drama to encourage young people to view land as an asset, explore agribusiness opportunities and make informed decisions about their futures.