VERNACULAR FM RADIO AS A TOOL FOR COMMUNICATING CULTURAL VALUES: A CASE OF MURANG'A COUNTY, KENYA

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DECLARATION

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

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CERTIFICATION

The undersigned certify that they have read and hereby recommend for acceptance of Masinde Muliro University of Science and Technology a thesis entitled '**Vernacular FM Radio Programmes as a Tool for Communicating Cultural Values: A Case of Murang'a County, Kenya.'**

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DEDICATION

I dedicate this project to Gikuyu Council of Elders (KCE), Murang'a, Kenya whose insight and rich information on the Gikuyu cultural values made me have interesting this topic of study.

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ABSTRACT

Currently, numerous FM stations have mushroomed in Kenya, many of them using vernacular languages in their broadcast. The radio programmes cover a variety of topics including politics, business, relationships, lifestyle, family, education, environment and health. However, very few of these programmes specifically tackle issues related to culture. Limited research has been carried out regarding the place of radio programmes in transmitting cultural values. Westernization and aping of western ways of life has resulted in the distortion of cultural values, family breakups, crime, rape within the family, discord, ethnic animosity and cultural imperialism. In addition, the vernacular FM radio stations are experiencing scarcity in terms of rich local content because of lack of recognition and support from the community and the government as a result of modernity. This study consequently sought to examine FM vernacular radio as a tool for communicating cultural values to residents of Murang'a County, Kenya. The specific objectives of this study included; firstly, establishing factors that determine the choice of vernacular FM radio programmes by residents of Murang'a County, to examine the perceptions of audiences to presenters of vernacular FM radio programmes on cultural values, and lastly, determine the efficacy of vernacular FM radio programmes in disseminating cultural values to audiences. The study employed two theories and a conceptual framework namely; Uses and Gratification Theory and the Framing Theory. The research made use of a mixed methods research design. Primary data was obtained using questionnaires, which were administered to a sample of 250 residents of Murang'a County and in-depth interviews which were conducted among three (3) radio presenters of vernacular FM radio programmes selected through purposive sampling. Data collected was analyzed both quantitatively and qualitatively. Quantitative data was analyzed using descriptive and inferential statistics and results presented in tables, pie charts, graphs and percentages followed by discussions. Qualitative data on the other hand, was transcribed, translated and presented thematically. The study found out that vernacular FM radio programmes are an effective tool for conveying, maintaining and preserving cultural values in Murang'a County. This is because the results show that most of the respondents listen to vernacular FM radio programmes. The study recommends that owners of vernacular FM radio stations should ensure that programmes aired have cultural values as part of the content. In addition, presenters of vernacular FM radio programmes should be knowledgeable in cultural matters of given communities in order to present them effectively.

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ABBREVIATIONS AND ACRONYMS

FM   :   Frequency Modulation

KASF :   Kenya Audience Research Foundation

KBC   :   Kenya Broadcasting Corporation

MCK   :   Media Council of Kenya

MMUST :   Masinde Muliro University of Science and Technology

MoICT :   Ministry of Information, Communications and Technology

SPSS   :   Statistical Program for Social Scientists

TV   :   Television

U&GT :   Uses and Gratifications Theory

UNESCO :   United Nations Educational, Scientific and Cultural Organization

VRP   :   Vernacular Radio Programs

CHAPTER ONE

1.0 Introduction

This chapter focused on the background to the study, statement of the problem, research objectives, research questions, justification, scope, delimitations and limitations of the study.

1.1 Background to the study

Communication plays an important function in the human interaction process. The term communication is derived from the Latin word *"Commico"* which according to Baran (2004), means to share. Such sharing of information includes cultural values in forms of ideas, thoughts or feelings which is essential for development of a society. (Mayonzo, (2017) contends that communication and culture shape and influence how a community maintains its cultural values. Central to this communication, is the use of mass media especially radio to transmit cultural values. According to Danaher and Rossiter, (2011), media plays an important role of decision-making, a behavioral change and opinion formation. Danaher and Rossiter stress that a person closely monitoring the media consumption is not immune to media effects. The result is the behavioral, attitudinal, cognitive, emotional, and psychological effects to audiences. Some of these effects of communication are immediate as opposed to long-term, beneficial as opposed to detrimental, or intentional as opposed to accidental.

Showkat (2017) asserts that, media such as radio have given new meaning to cultural sharing and communication, enabling them to be a powerful presence in people's lives.

Verdugo & Fierro (2014) also support the role of media in cultural transmission. According to them, media plays a cardinal role in disseminating daily cultural practices which reflect cultural norms and values. Such transmission has widened choices of communities' cultural expression and flow of information. On the same note, cultural values also shape mass media messages when producers of media content have vested interests in particular social goals (ibid).

It is therefore evident that there is a close relationship between mass media and the culture of a people. Thus, different mass media channels are interlinked with the culture of a place such as Murangá County, the focus of the current study. Dakroury, (2014) further asserts that media content is created within different contexts that are intertwined with cultural perceptions and practices of producers and consumers. In the context of this study, the cultural programmes aired on vernacular FM Radio stations in Murangá County can be crafted to portray and disseminate Gikuyu cultural values.

Dhal, (2000) contends that culture is a human medium that translates and governs man's actions and gives meaning to what he does or consciously refrains from. It has roots in a Latin word 'colere', which means 'to build on, to cultivate, and to foster.' He explains that 'culture' is somehow opposite to 'nature' as 'culture' is built and cultivated while 'nature' has an intrinsic value. Based on the current study, programmes aired on the vernacular FM radio stations in Muran'gá County such as Inooro, Coro and Radio Maria can be used to foster the Gikuyu cultural values and practices.

However, due to Westernization and other aspects of technological advancement, many communities across the World such as the Gikuyu of Murang'a County are forgetting their culture. In this era of globalization, there is growing fear that cultures around the world will become more uniform, leading to a decrease in cultural diversity (Prompayuka, S & Chairattananon, 2016). Programmes broadcasted by vernacular FM radio stations can be used to protect the threatened Gikuyu culture. To safeguard the world's more ephemeral cultural forms and to maintain the diversity of the world's culture, UNESCO has put forward its Convention for the Safeguarding of the Intangible Cultural Heritage (2003). Preservation of culture, whether the cultural heritage preservation or the natural heritage conservation, is of particular importance, (ibid).

Cultural heritage protection is important for cultural memory, maintaining history, transferring values, knowledge and skills of ancestors, supporting interaction among the people and creating identities for local people. The United Nations Educational, Scientific, and Cultural Organization (UNESCO) has declared that cultural heritage can be tangible, such as buildings and surrounding, or intangible, such as local customs and way of life. According to Keitumetse (2006), an effort to preserve cultural heritage should aim to conserve not only physical objects, such as buildings and their surroundings, but also intangible things such as arts, languages, and customs. Similarly, the Government of Kenya supports the preservation and propagation of culture. Article 11, 3(a) of Kenya's new 2010 Constitution gives communities authority to promulgate their cultural heritage and has set up statutes to ensure that communities receive

compensation or royalties for the use of their cultures and cultural heritage (Constitution of Kenya, 2010).

The Constitution of Kenya (2010), created 47 regional governments with the formerly larger Murang'a district as a County. Murang'a County is one of the 47 Counties in Kenya located in the former Central Province. It is inhabited mainly by the Gikuyu who are the largest community in Kenya with a population of 1,056,640 (2019 census). Currently, Kenya comprises of over 60 languages and cultures (Githiora, 2002). Gikuyu is one these languages and cultures which this study proposes be propagated through vernacular FM radio programmes.

According to Githiora (2002), although Swahili is the most widely used language, its use in radio cannot serve all audiences' needs adequately. Therefore, there has always been a need for wide media coverage using local languages that could address diverse local dynamics of the rural Kenyan population. A host of stations employ other local African languages targeting a population that speaks that language. These are referred to as vernacular radio stations. Vernacular radio stations broadcast chiefly using a local language to a target audience that understands the language of broadcast. Vernacular stations tend to broadcast to a community that is also defined by a common culture. The content such news and different types of programs is mainly in the vernacular language. The degrees to which the stations use the language vary from station to station. For some stations such as Inooro FM, a Gikuyu station, the broadcasts are in the Gikuyu language.

The presentation, news and informational programmes, and all the music played on Inooro FM are in the Gikuyu language.

According to the Media Council Monitoring Report (2011), radio is the most popular and accessible medium in Kenya with 95% of all Kenyans listening regularly to the radio. The report reveals that the number of vernacular FM radio stations has risen considerably since the first station, Kameme, was set up in 2000. Presently, there is a large variety of commercial, state-run and community based local language stations on air. The Communications Commission of Kenya (CCK) asserts that there are 30 stations broadcasting in languages other than English and Kiswahili. Eleven of them are run by Royal Media Services (RMS); KBC runs five vernacular stations and seven vernacular regional services. Coro, Inooro and Radio Maria Vernacular FM radio stations broadcast in Gikuyu within Muran'ga County. Local language programmes play an essential role for the development and participation of rural communities, in which a significant number of people do not communicate in Kiswahili or English (ibid).

Traditionally, the Gikuyu mythology had been transmitted from one generation to the other through folklore. Narratives, rituals, traditional dances and music were part of folklore that was passed by elders from one age set to the other, collectively known as *riika* (Field data, 2018). The traditional oral forms of communication played a central role in maintaining socio- political order that ensured continuity while reinforcing values and norms. In this era of globalization, cultural values and traditions can only be effectively transmitted to the Gikuyu community in Muranga County through FM radio

programmes broadcasted in indigenous languages. The vernacular FM radio programmes have wider listenership by residents of Muranga who speak and understand Gikuyu language. It is against this background that this study investigated VernacularFM radio as a tool for communicating cultural values in Murang'a County, Kenya.

1.2 Statement of the Problem

There has been mushrooming of FM radio stations broadcasting in vernacular languages such as Gikuyu. Some of the popular FM radio stations broadcasting in Gikuyu language are Innoro, Coro and Radio Maria. Topics covered in these FM radio stations range from politics, business, relationships, lifestyle, family, education, environment and health with little focus on cultural values. Yet, research has shown that culture is a human medium that translates and governs a community's actions and gives meaning to what it does or consciously refrains from. While the discussion of these other topics is useful, the lack of focus on cultural programmes has resulted in distortion of cultural values. This has promoted social decadence such as family breakups, rape, discord, ethnic animosity, corruption and cultural imperialism. On the same note, there is limited research on the role of Vernacular FM Radio stations as tools for communicating cultural values among the Gikuyu of Murangá County which makes this study timely. Further, the study is in line with the Constitution of Kenya (2010) Chapter 2 Sec. 7 (3) which emphasizes that the Nation shall develop, protect and promote Kenya's language diversity while enhancing the usage and development of local languages. The focus on vernacular FM radio stations which broadcast in Gikuyu language is an avenue for promoting cultural values.

1.3 Research Objectives

The research aimed at achieving the following objectives:

i)   To establish factors that determine the choice of vernacular FM radio programmes among residents of Murang'a County, Kenya.

ii) To examine the perceptions of presenters of vernacular FM radio programmes regarding disseminating of cultural values to listeners**.**

iii) To determine the efficacy of vernacular FM radio programs in disseminating cultural values to listeners.

1.4 Research Questions

In order for the study to fulfill the research objectives, the study focused on the following research questions:

i)   Which factors determine the choice of FM vernacular radio programmes among residents of Murang'a County Kenya?

ii) What are the perceptions of presenters of vernacular FM radio programmes regarding disseminating of cultural values to listeners?

iii) How effective are vernacular FMradio programmes in disseminating cultural values to listeners?

1.5 Significance of the Study

Communication of cultural values is pertinent for the survival of any community (Githiora, 2002). There is a rich cultural heritage and knowledge base that should be recognized, recorded and shared through communication via vernacularFM radio for the

benefit and future of society. Tragically, much of this content remains inaccessible to the local population. This content if transmitted in vernacular languages is of importance to the audience. This is because, it is typically in their respective languages and is relevant to the community. Hence, this research was very significant because it will benefit residents of Murangá County and beyond in the revitalization of their threatened cultural values through Westernization.

Radio is arguably the most important source of information for the majority of Kenya's population and for many rural dwellers, the only one available (Media Council Report, 2011). The development of the radio industry in Kenya has the potential to provide the rural population with the benefits of the medium. Broadcasting in local languages offers distinct benefits. In Kenya, vernacular radio stations provide added opportunities to the rural population because they are more proficient in their first language (mother tongue) than Swahili and English (Githigi, 2009).

In addition, stakeholders such as media audience, presenters and media owners will have a deeper understanding of the importance of cultural values broadcasted through vernacular FM radio stations. This will also serve as an authentic source of information in Kenya and other countries where vernacular radio stations have mushroomed and are used to communicate cultural values.

The study will equally be beneficial to policy makers in the area of cultural communication and media. Thus, the findings of the study will inform media practice for

media practitioners, media users, media owners, and government. This will also meet the requirements of the Constitution of Kenya (2010) Chapter 2 Sec. 7 (3) which emphasizes that the nation shall develop, protect and promote Kenya's language diversity while enhancing the usage and development of local languages. The focus on vernacular FM radio stations which broadcast in Gikuyu language is an avenue for promoting cultural values.

To the students of communication and media studies, this research is justifiable because it offers a platform of research effort on other issues within the confines of communication through vernacular radio programmes. The emergence of vernacular broadcasting as a central component of radio broadcasting is an outcome of the liberalized market that has shifted broadcasters' attention to the rural audiences making it imperative for media studies to develop a body of knowledge on how this broadcasting situation is affecting the rural audiences.

1.6 Scope of the Study

The study focused on programmes aired by Venacular FM radio stations in Murang'a County, Kenya. Mythology considers Murang'a as the cradle of Kikuyu community, whose members comprise of the majority of the County population. According to Media Council Report (2011), radio is the most popular and accessible medium in Kenya where 95% of all Kenyans listen regularly to the radio. Coro, Inooro and radio Maria vernacular FM radio stations were purposively sampled for the study.The three Vernacular FM radio stations which mainly broadcast in Gikuyu, targets Kikuyus in the rural area.

Participants included presenters and managers of vernacular FM radio stations drawn from Inooro, Coro and Radio Maria Vernacular FM radio stations. Presenters are in charge of airing programmes and managers control content. Studying cultural values of the Gikuyu community will provide a conventional way to help communities understand the relationship between culture, media and society. Instruments of communication (mass media) are considered by Willis & Willis, (2007) as a means of education through which a peoples' culture is preserved.

1.7 Limitations of the Study

The researcher faced a number of challenges in the course of the study. First, it was difficult to access the sampled respondents due to their tight working schedules. This problem interfered with the researchers work plan which extended beyond the anticipated timeframe. This constraint was addressed through booking appointments and rescheduling time to suit the presenters' availability.

Another constraint was that some data required related to people's feelings, attitudes or opinions, which are not easily measurable. This was addressed by triangulating the research instruments to have a mix of both qualitative and quantitative methods of data collection and analysis. The final challenge faced by the researcher was financially-related. This problem was resolved when the researcher sought government sponsorship.

1.8 Chapter Summary

The chapter has discussed the background to the study, statement to the problem, research objectives and questions, justification, scope and delimitation and the limitations of the study. The next chapter focuses on literature review and theoretical framework.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter reviews related literature to the study and the theoretical framework which underpins the study.

2.1 Literature Review

The study reviewed literature on history of radio; communication and culture; mass media, globalization and culture; radio and cultural perceptions and the Gikuyu audience, cultural values and audience tastes, based on the study objectives.

2.1.1 History of Radio

Githaiga, (2016) contends that radio broadcasting in Kenya started in 1928 with a single channel targeting European settlers and providing news mainly from their countries of origin and other parts of the world. In 1953, the first radio broadcast service (African Broadcasting Services) was created for Africans, with programmes in Kiswahili, Dholuo, Kikuyu, Kinandi, Kiluhya, Kikamba and Arabic. Thirty-six (36) regional radio stations were set up in Mombasa (Sauti ya Mvita), Nyeri (Mount Kenya Station) and Kisumu (Lake Station). In 1959 the Kenya Broadcasting Corporation was established by the British colonial administration with the objective of providing both radio and television broadcasting (ibid).

The Corporation was nationalized in June 1964 and renamed Voice of Kenya (VoK) which became a department under the Ministry of Information, Broadcasting and Tourism (later renamed the Ministry of Information and Broadcasting). Its new role was to provide information, education and entertainment. Githaiga (2016) further reports that in 1989, the VoK was renamed the Kenya Broadcasting Corporation through the KBC Act, and accorded semi-autonomous status founded on the premise that it would adopt a more commercially oriented stance. Although the Corporation unveiled grandiose plans to expand news coverage and improve local programming content, it was unable to chart an independent editorial position, and it is still widely seen as part of the government propaganda machinery (ibid).

In addition, Atieno-Odhiambo (2002) asserts that in 1995, Capital FM became the first private radio station to be licensed by the government. In 1996 the KBC established Metro FM, an entertainment station operating on a commercial basis. The KBC also operates a national radio network on AM Medium Wave. From the mid-1990's, the government fully liberalized the airwaves by issuing broadcasting permits and licenses to many private entities. It also authorized foreign radio stations to operate in the country. According to Githigi (2009), liberalization of the airwaves has resulted in the transformation of broadcasting, with numerous stations now serving as platforms for information and public discussion. They allow ordinary citizens to debate issues they find important, including those of governance. Kenyans also have a wider choice of entertainment and information.

The liberation of the airwaves in 1990 led to the establishments of several radio stations which have risen to a current total of 158. Of these, 54 are FM radio stations dedicated mainly to broadcasting in 19 local languages. The five major ethnic groups whose population make more than 70 per cent of Kenya take a major share 7 of these stations with each having between 3 (Luhya) and 8 (Luo) radio stations. Royal Media, a private media company, leads in this field with twelve FM radio stations broadcasting in various local languages: Inooro (Kikuyu), Ramogi (Dholuo), Mulembe (Luhya), Musyi (Kamba), Muuga (Meru), Chamgei (Kalenjin), Egesa (Kisii), Wimwaro (Embu) Vuuka (Maragoli), Sulwe FM (Bukusu), and Maa FM (Maasai) (Media Council of Kenya, 2014).

Other vernacular FM stations include Kass FM, Kitwek FM (Kalenjin) Coro FM,Timau Radio and Kameme FM (Kikuyu), Radio Nam Lolwe, Radio Lake Victoria, Mayienga FM and Kewi Radio (Luo), Star FM (Kisii), West FM (Luhya) and (Kikuyu) Mbaitu FM (Kamba), Kaya FM (Agiriyama), Minto, Kitwek (Kipsigis), and Anguo FM (Taita). The Media Council of Kenya estimates that these vernacular stations now command 42 per cent of the total radio market share (Media Council Annual Report 2014). This is a growth from what the BBC (BBC World Service Trust 2007), in 2007 had estimated at 27 per cent of the radio market. Moreover, the vernacular radio stations keep increasing not only their number of listeners, but also their reach in the country, which has expanded from being concentrated in the areas dominated by speakers of their languages of broadcast to national and international scales using the internet (ibid).

In 1998, the first vernacular language FM station, Kameme FM, which broadcast in the Kikuyu language, was established. In the same year, KBC, sensing increased competition, established a second Kikuyu station, Coro FM. Since then, different vernacular FM stations have emerged leading to a more diversified radio industry that serves and appeals to a wide range of audiences (Githigi 2009). Vernacular stations have also increased the variety of content available.

Okoth (2015) traces the emergence of vernacular radio in the gradually evolving Kenyan media scene to listeners who have been linguistically excluded from information via the mainstream radio. Using as a case study of one vernacular radio station called Ramogi FM which broadcasts in the Dholuo language, he traces how the radio channel has grown from a regional to an international channel. The current study on the other hand, focuses on Coro, Inooro and Radio Maria Vernacular FM radio stations as tools for communicating cultural values in Murang'a County, Kenya.

2.1.2 Communication and Culture

No country or nation is culture-free. It is one of the basic ingredients of a society. Culture is used to refer to all the activities of life whether these are social, physical, external or internal. Culture is a human medium that translates and governs man's actions and give meanings to what he does or consciously refrains from it. It has roots in a Latin word 'colere', which means 'to build on, to cultivate, and to foster' (Dhal, 2000). The meanings of the Latin word apparently indicate that 'culture' is somehow opposite to 'nature' as 'culture' is built and cultivated while 'nature' has an intrinsic value. In other

words, 'culture' is constructed while 'nature' is innate, and a society is the mix of 'culture' and 'nature'.

Its material components include buildings, furniture, clothing, musical instruments and other tangible stuff. It is the sum total of all the tangible and intangible things including art and craft, customs and traditions, ideas, values, social and political norms and habits etc. Technology and development are also components of a culture (Khan, F.R. et al, 2012). These two concepts simultaneously affect each other and play a vital role in the transformation of culture from tradition-oriented society to a modern one. This transformation happens due to the cultural industries such as mass media (Oriare et al 2010). Kenyans desire a free, independent, assertive, vibrant and responsible media that would effectively advance democracy, human rights, good governance and socio-economic transformation. Such media would provide platforms for campaigning against the culture of impunity that is a key challenge to Kenya's political and socio-economic transformation (ibid).

According to Koren (1996), in Kenya, radio has been used to address social, political, economic, and cultural needs of different populations through increased information access and participation. This is in tandem with the United Nations declaration on the right to information as a human right (Universal Declaration of Human Rights). People need information to make informed decisions, to increase their knowledge and to get direction to essential services. Recognizing the power of information, communication-based strategies have been used to stimulate social change since the 1960s. Most of these

efforts were and continue to be implemented in the developing world in Africa, Asia, and Latin America (Melkote & Steves, 2002). Due to its universal nature, (Pease & Dennis, 1993), radio has proved to be an effective medium for social change programming and has been used to address issues related to education, health, population, economic empowerment, peace-building, environment, and human rights, among others. Kenyan audiences, especially those living in the rural areas continue to utilize radio for these purposes as the most accessible medium of communication.

Vernacular radio stations broadcast chiefly using a local language to a target audience that understands the language of broadcast. Vernacular stations tend to broadcast to a community that is also defined by a common culture. The content such as news and different types of programs is mainly in the vernacular language. The degrees to which the stations use the language vary from station to station. For some stations such as Inooro, Coro and Radio Maria, Kikuyu stations, the broadcasts are in the Gikuyu language. The presentation, news and informational programs, and all the music played on these stations are in the Kikuyu language (Gathigi 2009).

2.1.3 Mass Media, Globalization and Culture

Waters (1995: 3) defines globalization as a 'social process in which the constraints of geography on social and cultural arrangements recede and in which people become increasingly aware that they are receding'. Some quarters regard globalization as a synonym to 'Americanization' or 'Westernization', in other words, 'imposition of adoption of Western culture, values and life style eroding the indigenous one' (Dahal,

2005: 57). Globalization is an antonym to 'cultural diversity' and 'cultural sensitivity', which aims at homogenization of understanding of social, political, economic and cultural issues. Waters (1995) refers to globalization as the disappearance of distinct cultural identities and receding individualism.

Nonetheless, globalization process may get inverted to another extreme having 'culture-philiac' effects. These effects may generate nationalism and ethnocentrism which is capable of isolating a society from being part of the mainstream technological development process. Indigenous Knowledge Communication Systems (IKCS) can be used to counter such negative nationalism and ethnocentrisms. According to Manyozo, (2017), IKCS are particularly relevant in the context of community radio in India because they have the potential to offer horizontal forms of listening and dissemination of ideas, despite and sometimes within the pervasive influence of development and modernization discourse.The information and technology revolution has positively affected media in Kenya. Technological convergence has provided multiple information platforms that have increased the diversity of information sources for audiences (Oriare 2010).

Communication technologies are in a constant state of change and the 20th Century has witnessed a leap in advancement of technology bringing us to information age. In the information age, new technological platforms including satellite radio and television, mobile telephony, and Internet have affected the way people access and consume information. However, the extent of deployment of these technologies in the developing world lags behind the developed nations, creating a digital divide. Within developing

countries, there are also wide access disparities between urban and rural populations (Wilson, 2000) in Githiora (2002).

In many developing countries such as Kenya, the majority of the population live in rural areas. An estimated 80% of the total Kenyan population lives in rural areas where literacy levels and vital services such as health, education, and social services are scarce compared to urban settings (Gathigi (2009). Gathigi further asserts that today, local cultures are threatened by globalization but the rural population remains as main custodian. This study's focus was on the FM radio stations that target such rural populations.

2.1.4 Radio, Cultural Perceptions and the Gikuyu Audience

The Kenyan population is divided into 42 ethnic groups. The five largest ethnic groups are Kikuyu, Luhya, Luo, Kalenjin and Kamba which represent 72% of the total population while the rest make up 28%. The African languages spoken in Kenya have been categorized into four broad linguistic groups: Bantu language, the para-Nilotic languages, the Nilotic languages and the Cushitic languages (Githiora, 2002). The Bantu comprises of the largest language group and are spoken by approximately 65% of the population (Githiora, 2002; Michieka, 2005). Bantu languages belong to the Niger-Congo family and include languages such as Kikuyu.

In addition, use of multiple languages in broadcasting has increased the proportion of local materials carried by radio channels as multiple outlets allow for wide distribution of

local content. Kenya's media consumers use radio the most, followed by television and newspapers (Oriare 2010). Vernacular stations carry more local materials as opposed to foreign content that dominates English stations.

These include content such as music, drama, current affairs, and local news. Readily available outlets for local material in turn spur more production due to increased popularity through exposure (Gathigi 2009). According to Wa Thiong'o, (1986), language should help people understand themselves. Wa Thiong'o views English as a 'cultural bomb' that contributes to the process of wiping away memories of pre-colonial cultures and history.

Vernacular stations in Kenya have started gaining the highest listenership in areas where their languages of broadcasts are widely spoken. Majority of Kikuyu audience is found in Central Kenya region. According to Steadman reports (2008), Inooro FM is the most listened to station in Central Kenya ahead of two other Kikuyu stations, Kameme FM and Coro FM.

2.1.5 Cultural Values and Audience Tastes

Culture is defined variously as a sum of learned behavior patterns, attitudes, and material things. It is also the customs and beliefs, art, way of life and social organizations of a particular group (Azikwe, 2015). According to Gorp, (2007), culture is an organized set of frames, norms, stereotypes, codes, beliefs, myths and values in the collective memory of a society or a group. Culture is said to be the total of the inherited ideas, beliefs, values

and knowledge, which constitute the shared bases of social action. Cultural values are entrenched in the past and happened to be very cohesive, unified and stable for success. In any society, people seem to depend on their religion, relationships, status and a surplus of other information, in assigning meaning to certain events.

Spitulnik (2004) has argued that transmission of African material such as folklore through new media can contribute to cultural and linguistic preservation and revival as well as functioning as a tool for national integration and education. Such new media includes FM radio. The growth of ethnic language radio stations, with their appeal particularly at the grassroots continues to generate debate. Questions on the place of ethnic language radio stations, which some see as potential platforms for promoting ethnic nationalism at the expense of national cohesion, abound. On the other hand, vigorous defense is mounted for ethnic language radio stations that they have and continue to play a functional role in empowering marginalized and excluded voices -- particularly at the grassroots (Oriare et al, 2010).

Vernacular FM radio stations attract a large portion of the population in rural settings. This has called for narrowcasting instead of broadcasting to the masses. A narrowcast is sending a message that stirs passion in a small number of people and is suitable for populations such as those targeted by vernacular FM radio stations (Mendelson & Nadeau 1996; Sustein 2001, 2007, 2009; Metzger, 2014).

According to Okoth (2000), the level of listener's satisfaction index on the radio content of KBC and Coro FM scored 65 percent. This shows that vernacular FM radio plays an active role in promoting local cultures. Royal Media's commercial station Inooro FM, also broadcasting in Gikuyu language has a wide reach in central Kenya, (Githaiga, G., 2011). Similarly, Radio Maria FM, a religious/community broadcasting station owned by the Murang'a Catholic Diocese targets audiences in Murang'a and Kirinyaga Counties. The mentioned vernacular FM radio stations broadcast to inform, educate and at the same time entertain listeners. The growth of FM vernacular radio stations has made broadcast messages accessible and has empowered the audience in the process. Any station, that ignores the audience, is not likely to remain relevant for long. In this study, the niche audience in respect to the cultural values programmes is an audience that shares a common language, Gikuyu.

2.1.6 Communication, Media and Culture

Media and cultural studies have emerged as one of the most significant academic disciplines over the past quarter of a century. Media and culture are interconnected and various cultures influence media content. Similarly, media platforms and content impact cultural and day-to-day practices (Dakroury, 2014). Culture, as most communication scholars agree, forms the baseline from where researchers must begin their analysis, if they want to understand the impact(s) of mass media on masses and their culture. Media articulate the dominant values of a social system, the prevailing political ideologies and social changes taking place to construct the views about the world and human behaviour.

Succinctly, the cultural studies provide set of approaches to study the relationship between culture, media and society.

Contemporarily, instruments of communication (mass media) are considered as revolutionary weapons – as means of education, a commercial product; and can serve ends of drilling human into uniformity (Willis & Willis, 2007). They are not merely the sources of information, education, or entertainment, rather are regarded, like the old premise by Lenin, as the 'collective organizers' (Moragas Spa, 1983) that contribute to reduce the cultural differences to make the system appear in a universal colour. Most of the research studies conducted in the recent past attempted to describe the relationship between communication and culture using the theoretical frameworks of cultural studies (Khan, F.R. et al, 2012).

According to Dhal (2000), one of the main functions of mass media is to transfer the cultural heritage to future generations. Mass media transfer the cultural norms and values of old generations through their contents. Almost all forms of mass communication perform this function to enlighten the masses about the successes and failures of the past, and compare and contrast it with what was there in the past with what exists at present. This form of transmission of cultural values, knowledge and patterns is known as historical cultural transmission. The cultural transmission process does not end here; rather mass media inform their audience about other cultures, communities and nations.

Such sharing of cultural traditions and systems among various cultural groups increases the chances of cultural change. This process is regarded as the contemporary cultural transmission. The phenomenon of cultural transmission has been researched at length generating interesting debates and theories. One such theory is 'diffusion of innovations' that explains how alien cultural values or ideas are adopted in a system. This theory has many dimensions to explain the diffusion of a new idea or cultural trait into a system ranging from attributes of the idea which is being introduced through mass media to the grouping of people who adapt to the change on a time scale. From this theory and its critique one thing is quite obvious; that is, mass media are instrumental in the socio cultural change process (ibid). Such change processes include indigenous knowledge communication. Manyozo (2012) notes that Indigenous Knowledge Communication Systems (IKCS) emerged as a valuable way of conveying issues that are rooted in local and indigenous epistemology, prior to being co-opted by external organizations and institutions. Such indigenous knowledge has always had educational elements that catalyze communities to adopt knowledge and practice that could strengthen communities. In addition to sharing local knowledge, there is an important cultural dimension to IKCS as it represents a repository of a community's history, culture and identity (Shukla, 2014).

Media, as a powerful social system, plays an important role in creating a person's sense of reality (Gergen, 1999). It proved to be influential on the belief that in its wider cultural sense, the media largely reinforced those values and norms which had already achieved a wide consensual foundation (ibid). Mass media has a political and a persuasive power

over us. Radio, TV, the 'press' etc. can manipulate whole societies. Political propaganda, advertising and the so called 'mind-bending' power of the media are long-standing causes of debate and concern. Media has a great effect on our social behaviour which is a part of our culture. Media content influences political thoughts, shapes or reshapes cultural traits, affects the social order, and alters the relationship between social institutions (Mayonzo, 2017).

2.2 Theoretical and Conceptual Framework

The study utilized a theoretical as well as a conceptual framework.

2.2.1 Theoretical Framework

Two communication theories, namely Uses and Gratification Theory (UG&T) and Framing Theory informed this research.

2.2.1.1 Uses and Gratification Theory (UG&T)

The Uses and Gratification Theory(UG&T) by Katz, et.al, (1974) first came into the limelight of communication research as an alternative World War II era of "hypodermic needle" also known as 'Magic Bullet' propaganda theory, which postulated that ideas and influences could be injected by the mass media into the public. The Magic Bullet theory implied that the media had direct, powerful effects- just like a bullet. According to the theory, people who watched violent movies, for example, would become violent and those who read "immoral" comic books would become immoral.

On the contrary, the basic tenet of UG&T is that the audiences are active and use media to fulfill their various needs and when fulfilled, they get gratifications. According this theory, the audience makes media choices according to their needs. This theory looks at users who are goal oriented and active. The assumption of the theory is that certain kind of gratifications will hold the attention of a given media user, driving them towards certain kinds of media. Conversely, audiences do have the biggest responsibility towards choosing the media they want in accordance with the needs they wish to satisfy. Uses and gratification approaches proposes that the listeners actually have a choice in what media they use, how to use it and with what effect.

Media researchers Harold and Lasswell (1972) identified three basic uses of mass media, which they identified as, surveillance of the environment, correlation of events, and transmission of social change. Winner and Dominick (1994) proposed that uses and gratifications studies began in the 1940s when researchers became interested in why audiences engaged in various forms of media behavior such as reading the newspaper or listening to the radio(Ruggiero,2000). Katz (1959) suggested, unlike the rest of the theories on media effects that mainly focused on the impacts of media on individuals, the U&GT theory focuses on what individuals use media for. This is applicable even to the present scenario and can provide insight into why people listen to vernacular FM radio programmes.

The theory considers consumers as decision makers who choose- sometimes consciously and sometimes unconsciously- which media to use and when to use them. Uses and gratification theory proposes that the consuming public actually have a choice in what media they use, how they use it and with what effect (Papacharissi, 2009).

In 1974 researchers reviewed the volume and state of uses and gratifications studies and concluded that the theoretical foundation of the approach rested upon the following: (1) social and psychological origins of, (2) needs, which generate, (3) expectations of, (4) the mass media or other sources, which lead to (5) differential patterns of media exposure (or engagement in other activities) resulting in (6) need gratifications, and (7) other consequences, perhaps mostly unintended ones (Katz, Blumler, & Gurevitch ,1974 as cited by Papacharissi, 2000).

According to Pappacharissi (2000), origins of uses and gratification studies is traced to Laswell's (1948) model of who uses which media, how, and with what effect. Laswell had identified three primary functions of mass media: surveillance of the environment, correlation of events, and transmission of social heritage, which served as basis for formulating media needs and expectations within the uses and gratifications model. Accordingly, Palmgreen (1984) summarized uses and gratifications research in six main areas that specifically relate to the scope of uses and gratifications approach: (1) gratifications and media consumption, (2) social and psychological origins of gratifications, (3) gratifications and media effects, (4) gratifications sought and obtained, (5) expectancy-value approaches to use and gratifications, and (6) audience activity.

Winner and Dominick (1994) proposed that uses and gratifications began in 1940s when researchers became interested in why audiences engaged in various forms of media behavior such as listening to the radio or reading the newspapers (Ruggiero T.E.2000). Uses and gratifications approach has been employed to understand various media uses and consequences covering soap opera, news programmes, using the VCR, listening to talk radio, watching cable TV, Channel surfing, magazine reading, tabloid reading, the internet, reality TV and religious television (Papacharissi,2007).

Another category of media use is integration and para-social interaction, (Bryant and Zillman, 1994 as cited by Valkenberg, P.M. Peter, J. & Walther, J.B.2016). The scholars posit that members of the audience are capable of seeing the lifestyle and state of affairs of other people and identify with those people and thus a gain of belonging. The audience may look at the media character to gain insight into themselves. The focus of this theory is primarily on what people do with media as opposed to what media do to the audience. Media also play the role of providing substitutes for real life companionship. For example, the radio becomes a companion for the audience when accomplishing household chores, pastime or for the lonely individual. (Ruggiero, 2000) noted that this line of thought came about as various types of content and media would fill specific needs in a person's life.

At the heart of uses and gratifications theory, is the concept of an active audience. In communication theory, this implies that audiences are not passive receivers of messages, but active participants who make conscious decisions based on different social and

psychological reasons about what media they consume and how they consume these (McQuail, 2005).The theory looks at the reasons for individuals to apply particular media outlet and has three basic assumptions that include, media use is active, and goal driven, secondly, a person must identify his or her needs and make a media choice, and thirdly, media outlets compete with other available means of satisfying personal needs.

As the radio evolves and matures, and radio audiences and tastes change, uses and gratifications also change. Current studies indicate that individuals do use the radio because there is a number of listening options to choose from. For example, listening to radio assists in, passing time, audiences obtain increased control over listening experience, assists in relaxing, providing entertainment and music at convenient periods, assists them in forgetting their everyday chores, it allows them reach information and news, gives a variety of entertainment options, assists in occupying time and giving the best value for the money, (Albarran, et, al., 2007).

In the 1970's, the U&G studies focused on gratifications sought, eliminating outcomes or obtained gratifications (Rayburn, 1996). Gratifications attained describe the gratifications, which members of the audience actually encounter by using a certain medium. Gratifications sought allude to gratifications that members of the audience anticipate to get from a certain medium before coming to contact with it. Research shows that the obtained gratifications happen to be a good media usage predictor as compared to gratification sought and that in case a certain medium satisfies or surpasses the

gratifications sought by a consumer, recurrent usage is going to happen (Palmgreen, 1979).

Ruggeiro, (2000) further expounded and suggested that possible uses and gratifications of media usage comprise of learning opportunities, relational maintenance, companionship, information seeking, intimacy, arousal, expression, relaxation, entertainment, reinforcement, surveillance, excitement, convenience, fantasy, diversion, status, routine and immediate access. Other scholars such as Papacharissi and Rubin (2001) argue in favour of utility, passing time, convenience and entertainment.

Stafford & Schkade, (2004), gave a significant meta-categorization of factors of gratification factors where they recognized three gratification types that consumers search. They include social, process and content gratifications. Social gratifications apply where consumers consume a certain medium to satisfy their social interaction needs (for instance, interpersonal communication, friendship as well as keeping in touch). Process gratifications applies where consumers utilize a certain medium since they like the process of consuming that medium (for instance control over viewing, web surfing). Finally, content gratifications apply where users consume a certain medium because of the content they are provided with (for instance, entertainment information).

Later studies have shown that the audience goes into the communication process with certain social and psychological needs which determine where and how he/she gratifies those needs with respect to the media and context, (Saleeman, et, al. 2015).The use of

media in a society for learning is important as it deals with the interpretation and transmission of information and creation of knowledge and these in all influence the learning experience. U&GT concerns itself with the individual user's motivation to continue the use of the medium. Further U&GT is based on the notion that media cannot affect an individual unless that person has some use for that media or its messages (Rubin, 2002).

These gratifications have been assigned five typologies that comprise of cognitive wants (for knowledge, information and comprehension of the surrounding), affective needs (for pleasure, emotional and experiences), personal integrative needs (for personal status, stability, confidence and credibility), social integrative needs (for contact friends and the world and escapist needs (for tension release, diversion and escape) (Mbugguss et al., 2014). Uses and gratifications studies appears to share a common frame of analysis that focus on motives, social and psychological antecedents, and cognitive, attitudes and or behavioral outcomes. Scholars usually examine motives as a combination of relevant social and psychological experiences. Motives present general disposition that influence peoples action taken for fulfillment of a need or want and behavior, motives in uses and gratifications studies helps in understanding media consumption. Researchers have investigated motive or watching soap media consumption and motives. From the studies it appeared that people with high internal locus of control perceive that they are steering their own life course, while those with high external locus of control perceive that factors outside themselves steer their life.

Affinity with certain media has also been linked to many motives, such as arousal, habit, pastime, escape, entertainment, companionship, and information seeking (F.M. Rubin 1981 ass cited by Palgreen 2000). Studies of the psychological and social origins of media consumption confirms that individuals typically employ the mass media as a functional alternative that is to complement or substitute for aspects of their environment they are not satisfied with (A.M Rubin & Windahl, 1986), This pattern is evident also in outcomes generated within uses and gratifications model.

Another outcome of these studies on uses and gratifications is the ritualized use of media which found that media is usually diversionary in nature, involves habitual use of a medium to pass the time, and relates to greater use and affinity with the medium to pass the time. Instrumental use in utilitarian and selective in nature, and connects to purposive and information uses of the medium. Instrumental use suggests a greater involvement and intentionality (A. M. Rubin 1994). Another particular outcome of medium use that has received considerable attention by uses and gratification scholars is media dependency. Media dependency refers to tendency to rely heavily on a particular communication medium for the fulfillment of needs or wants. Dependency on a medium implies the functional absence of functional alternatives. Dependency is affected by social and psychological attributes, because it is these attributes that influence the availability of communication alternatives. The presence of functional alternatives demonstrates the multitude and diversity of communication channels. Individuals may use media to fulfill certain needs and lessen dependency effects. The strength of uses and gratifications lies in its ability to describe, explain and expect media uses and consequences.

Though the theory is held in high esteem in communication research, the research of the approach receives criticisms both on its theory and methodology represented. It has been commented that the approach has not provided much successful prediction or explanation of media choice and use. The approach seems to work best in examining specific types of media where motivations might be presented. It becomes difficult to explain or predict beyond the audience studied or consideration of media to the society. Other scholars have criticized the theory arguing that the theory is highly individualistic taking into account only the individual psychological gratifications derived from individual media use (McQuail, 1979), thus making it difficult to link personal media use to societal structures.

Other scholars looked into the assumptions of uses and gratifications research and had the view that the exact relationship between gratifications sought and actual gratifications obtained remained undefined. There exists lack of clarification among central concepts such as social and psychological backgrounds, needs, motives, behavior and consequences. This is seen as contributing to fuzzy thinking and inquiry. Lastly, the notion of an active audience and the validity of self-report data to determine motives are assumed by the researchers and that assumption may be "a little simplistic or naïve" Severin & Tankard 1997).

Scholars have the view that the social context of the media use tends to be ignored. Some of the media may not to do with gratifications. It may be forced on the audience if they lack any alternative media. Other scholars of the theory have singled the little attention paid to the media content, stating that researchers only dwell on addressing to why people

use the media but less to what meanings they actually get out of their media use.To address some of these criticisms U&GT scholars developed the Gratifications Sought and Obtained (GS-GO) approach as a way of applying the expectancy value theory to media gratifications. For example, Lichtenstein and Rosenfeld (1983) undertook research that investigated the link between media choices and gratifications or functions expected finding that gratifications are not medium specific. The issue was espoused through the development of the Uses and Dependency Model.

The model place media use and consequences within larger context of individual's everyday social habits and routines, which suggest ways in which motivations and traits lead to consumption of the media over other avenues. This model therefore clarifies that people who possess a wide variety of communication channels and all willing to use them, should be less dependent on a particular channel. This further show there is a relationship between personal and mediated communication, as these channels overlap, complement, and substitute each other for the fulfillment of individuals need and wants. There is need to have a continued emphasis or theory building particularly by scholars who will attempt to develop theories that explain and predict media consumption of the public based on sociological , psychological and structural variables. Researchers opine that U&GT has been scarcely used to examine the pattern of media use among ethnic groups, noting that theories of Mass Communications should be incorporated into research on interdisciplinary concepts of which ethnicity is one (Saleeman, Budiman &Ahmad, 2015).

Uses and gratifications continue to be exceedingly useful in explaining audience activity when individuals are most active in consciously making use of media for the intended purposes. Earlier studies in uses and gratifications showed how consumers use media to satisfy specific needs or desires. Many people were shown to use internet to seek out entertainment, to find information, to communicate with like-minded individuals or to pursue self-expression. Each of these gratified a particular need and the needs determine the way in which media is used. Through the same process of examining factors of different groups media choices researchers can determine the motivations behind media use (Papacharissi 2009).

The emerging technologies – digital radio- provide users with a wide range of source selection and channels of information, individuals and selecting a media repertoire in those areas of most interest. For example (Regan, 1996 as cited by Ruggiero 2000) argues that each individual is now able rely on easy to use media for low interest topics in more complex repertoires for higher interest topics. Ruggiero postulates that one of the major strengths of the uses and gratifications theory has been its capacity to develop over time into a more theoretical model. The focus of inquiry has shifted from mechanistic perspectives interest in direct effects of media on receivers to psychological perspectives that stress individual choices.

U&GT researches have moved from a micro perspective towards microanalysis, interpretation of the individual's response by the researchers that has shifted to the receiver, from the media to the audience. The primary unit of data collection of U&GT

continues to be the individual, but that individual's activity is now analyzed in plethora of psychological and social context including media dependency, ritualization, instrumental, communication facilitation, affiliation or avoidance, social learning, and role reinforcement. Uses and gratifications studies continues to analyze motivation for media use in terms of diversion (for example as escape from routines or emotional release), social utility (to acquire information for conversations), personal identity (reinforce attitudes, beliefs, and values), and surveillance (to learn about one's community events and political affairs) (Palgreen, 2000).

Through the uses and gratifications studies on how and why individuals use media, this offers clues to our understanding about exactly what needs are, where they originate, and how they are gratified(Weiyan, 2015). Human needs are influenced by culture, not only in their formation but also in also how they are gratified. The uses and gratification theories research is relevant to this study in that the numerous needs of diverse segregation of audiences on FM vernacular radio stations must be met in order for the audience to have a satisfactory experience with them. To know the importance of cultural values as disseminated by FM vernacular radio, then we need to know 'who listen to what, why, when, how and for how long.'

From the discussions, it can be assumed that the theory focuses on the consumers of media messages rather than the message itself. Broadcast audiences are largely responsible for choosing the media to meet specified needs they have (Rubin, 1994). It therefore becomes the responsibility of the media to ensure that such messages exist,

design its programming with gratifying specific needs of targeted audiences in consideration. U&GT has practical relevance in media development and mostly in developing countries in this age of globalization. There is need to grasp more fully why people are making use of certain media for content use occasioned by the new communication technologies. Scholars should continue to develop communication theories that predict and explain media consumption of the public on sociological, psychological and cultural perspectives.

The inference that the theory simply aims at explaining the way in which media audiences use communication to satisfy their goals, the theory further offers highly instructive lessons for media managers and inform policy makers. As the audience is considered active, communication designers, and specifically the presenters and the media owners have to strive to give the audience what will be of benefit to media audiences. This confirms (Mbugguss, et, al., 2014) assertion that "there is a dynamic process that goes in the construction of meanings in the media which involves the media producers, the media content and the media audiences".

Earlier studies on media effects formulated a list of functions served either by some specific content or by the medium itself: "to match one's wits against others, to get information and advice for daily living, to provide a framework for one's day, and to prepare oneself culturally for the demands of upward mobility, or to be reassured about the dignity and usefulness of one's role", (Katz, et.al,. 1974).They discuss gratifications of broadcast media and examine the theory, the method and value of this type of research.

The authors point out that the audience gratifications can be derived from at least three distinct sources namely: media content, exposure to the media, and the social context that typifies the situation of exposure to different media.

Uses and gratifications research is grounded in the following five assumptions: Communication behavior, including media selection and use is goal oriented, purposive and motivated; people take the initiative in selecting and using communication vehicles to satisfy felt needs or desires; a host of social and psychological factors mediates people's communication behavior; media compete with other forms of communication for selection, attention, and use to gratify our needs or wants and people are typically more influential than the media in relationship, but not always (Rubin, 1994).

Accordingly, Palmgreen (1984) summarized uses and gratifications research in six main areas that specifically relate to the scope of uses and gratifications research: gratifications and media consumption; social and psychological origins of gratifications; gratifications and media effects; gratifications sought and obtained; expectancy-value approaches to use and gratifications, and audience activity. The focus of this theory is primarily on what people do with media as opposed to what media do to the audience. (Ruggiero, 2000) noted that this line of thought came about as various types of content and media would fill specific needs in a person's life.

Gratification theory is effective in comprehending the behaviors of consumers and what motivates them in terms of traditional media like the TV and the radio, (Katz and

Blumler, 1973). The core of the UG&T is to understand how, and the purpose of using media in daily lives of people, (Weiyan, 2015). As radio matures, evolves, and radio audiences and tastes change, as has happened in Kenya through the mushrooming of FM vernacular radio, uses and gratifications changes as well. The uses and gratification approach seeks to find out what types of programmes attract and hold audiences to the kind of media and what types of content satisfy their social and psychological needs. In analyzing why and what audiences use media as opposed to effects, the media has on audience, this theory was appropriate for the study as it guided the researcher into finding out why people listened to the vernacular FM radio programmes.

2.2.1.2 Framing Theory

The second theory that informed this study was the Framing Theory by Erving Goffman (1974). The theory has been further improved by Sádaba-Garraza, 2001).Framing theory has experienced a rapid development since the mid-1960s, when it emerged in the field of sociology. Framing has become a multidisciplinary paradigm that allows the holistic study of media effects on individuals and audiences. Far from being exclusively located in the sender of information, framing is located in four elements of the communication process, namely, the sender, the receiver, the (informative) message and culture (Ardèvol-Abreu (2015).

This theory's foundation is that, media gives attention to particular occurrences, and later positions them in a field of meaning. The theory is related to Agenda Setting theory but expands the research as it focuses on the essence of issues as presented rather than on a

particular topic. According to Ardèvol-Abreu (ibid), agenda setting looks on story selection as a determinant of public perceptions of issue importance and, indirectly through *priming*, evaluations of political leaders. Framing focuses not on which topics or issues are selected for coverage by the news media, but instead on the particular ways those issues are presented".

Framing research focuses on how media appeals to the audience's eye to specific topics setting agenda and then takes a step further to produce a frame through which the audience will understand such information. Nonetheless, analysis of framing goes beyond agenda setting on what individuals think or talk about, the way they talk and think concerning issues in news. Framing alludes to the typical manner in which journalists shape the content of their news in a familiar frame of reference, (McQuail, 2005).When we hold a subject's frame, it means choosing a particular definition and leaving the other. When sharing frames (the framing process), we manage meaning since we affirm that the interpretations, we are supposed to hold be perceived real as compared to other probable interpretations. Framing refers to the process by which people develop a particular conceptualization of an issue or reconcile their thinking about an issue (Chong & Druckman, 2007).

Framing certain issues implies that they are highlighted while disregarding others. Media is considered to change the audience's process of thinking. When it outlines particular concerns, framing tells individuals things to think about rather than telling them what they should think. The assumption of this approach is that when an issue or an event is

presented to the audience sometimes this produces change of opinion. Frames set limits where natives debate public events (Semetko &Valkenburg, 2014).Frames in communication matter a lot as they affect the attitudes and behavior of the audiences. Frames sometimes mimic those used by politicians or citizens, and this assists the media audiences to adopt frames they learn in discussions with other citizens. For framing to occur, a given consideration needs to be stored in one's memory for retrieval and use.

This theory posits that people's information processing and interpretation are influenced by preexisting meaning structures. Framing is the practice of thinking about news items and story content within familiar context. Framing is further described by Carter M.J (2013) as the ability to shape the meaning of a subject, to judge its character and significance. Communication scholars generally use the term frame on two ways: first, a frame in communication or media frame refers to the words, images, phrases, and presentation styles that a speaker (i.e. radio presenter) uses when relaying information about an issue or event to an audience. The chosen frame reveals what the speaker sees as pertinent to the topic at hand. Secondly, a frame in thought or an individual framework refers to an individual's cognitive understanding of a given situation. Frames of thought refer to what an audience member believes to be the most salient aspect of an issue. An audience frame then is defined as a schema of interpretations that enables individuals to perceive, organize, and make sense of incoming information (Pan & Kosicki, 1993 as cited by Carter M.J 2013).

Framing is an important activity in the creation of social reality because it helps shape the perceptions through which people see the world. When someone chooses one particular meaning of a subject over the other, this can be described as to hold a frame. When we share our frames with others (the process of framing), we manage meaning because we assert our interpretations should be taken as real over other possible interpretations. On the other hand, when we share frames, it implies we tend to take that our interpretations should be taken as real as opposed to the other person's interpretation. Framing has been used as a model for understanding and investigating communication and related behavior in a wide range of disciplines (Rendahl, 1995). These include organizational decision-making, economics, health communication, media studies and political communication among others. Though used differently according to the relevant disciplines on framing one commonality is the casting of framing as both a cognitive device and a communicative activity defined by selection, emphasis, interpretation, and exclusion.

Framing can therefore be defined as a process in which some aspects of reality are selected and given emphasis or importance, so that the problem is defined, its causes are diagnosed, moral judgements are suggested and appropriate solutions are proposed (Entman, 1993 as cited by A. Ardenol- Abreu, 2015). Framing involves a communication source presenting and defining an issue. In this study framing is considered a process that includes production, context and media use perspectives. Framing effects refers to communication effects that are not due to differences in what is communicated but rather in how a given piece of information is being presented (or framed) in public discourse.

People interpret information depending on how that information is contextualized or framed.

Framing addresses how people make sense of information they have received. Research foundations of framing theory are expressions of strong belief in research potential of framing concept. Frame analysis then refers to the examination of frames in terms of organization of experience. Framing refers to the topical manner in which journalists shape news content within a familiar frame of reference and according to some latent structure of meaning and on the other hand, to the audience who adopts these frames and sees the world in a similar way as journalists do. According to Ardenol- Abreu (2015), framing is the communication process located in four elements of communication namely: the sender, the receiver, the content and the culture. Culture refers to an organized set of beliefs, codes myths, stereotypes, values, norms and so forth that are shared in the collective memory of a group or society. Individuals then make use of the cultural phenomena as the journalists apply and magnify them in media content and present them to the audiences.

In framing, the listener connects the framing devices in a news story with cultural phenomena because they are already familiar with them. Frames sometimes seem so normal and can remain invisible. Frames therefore depend on several factors, such as receiver's degree of attention, beliefs, experiences, desires and attitudes. In that respect a frame is an invitation or an incentive to read news story in particular way. Framing of media "frames" what the audience is to think about. The basis of framing theory is that

the media focuses attention on certain events and the places them within a field of meaning (Chong & Druckman, 2007).

Media messages need to be tailored to a specific medium and audience, using carefully researched metaphors and examples that trigger a new way of thinking about the personal relevance of communicating the cultural values. Frames are an explanatory narrative that set an explicit train of thought in motion, communicating why an issue might be a problem, who or what might be accountable for it, and what should be done to correct the issue. In framing narrative structures are required to organize any communicative text whether it is informative or persuasive. News stories appear to be systematized based on narrative conventions that differ on explanations about who is doing what, and with what purpose. As a result, some aspects of reality perceived through the news will be more prominent than others. In this respect, news for example is described as a window whose frame limits the perception of reality, by limiting the perception of different realities and focusing on a specific piece of it. This result in some aspects of the reality perceived through the news becoming more prominent than others.

Journalists who have to tell an understandable and attractive story and are conditioned by news making routines and time and space limitations, start-framing reality by deciding what will and what will not become news. Owing to limited time journalists have to frame or structure their representation of events to make them accessible to a large audience. They use frames to simplify and give meaning to events, and to maintain audience interest.

The effects of framing are determined by the ability to generate interpretive schemas that can be applied to many different situations. Thus, a frame is built through selection, emphasis, and exclusion (Carter, 2013). A particular frame makes people to focus their attention on some messages and to ignore some other messages.

The frame therefore facilitates the understanding of the messages it contains, by reminding the audience that the message placed inside of it are relevant and are communicated in some way and that those messages that are outside of it must be ignored. A frame is an invitation and incentive to read a story in a certain way. The relative strength of a frame depends on factors such as frequency, accessibility and relevance. Frequency is the number of times and numbers of media outlets in which a frame is repeated, the greater the force. Repetition, different location of information in the texts, and the association with certain social and cultural symbols are some of the strategies used by the media to give greater or lesser emphasis to an aspect of reality. According to Chong & Druckman 2007), when an individual has already been exposed to a frame and have understood it beforehand then we can say that frame is accessible to individuals. Accessibility of a message is further reinforced by repetition. The relevance of a frame further improves its strength as a frame that speak of peripheral issues (ibid).

Through this process, frames determine the social environment by influencing the thoughts, ideas, and attitudes of individuals and the public (Ardenol- Abreu, 2015). The first element of the communication process is the presenter or producer of the program. The presenter can assume the roles of senders and receivers of media messages. The

senders, for example, may use verbal or non-verbal symbols and accordingly the receiver interprets the messages that have been transmitted. This way the source makes the active decision to communicate and determine what the purpose of the messages will be. The source of the information is where the communication originates, and the message is encoded.

This encoding is influenced by attitudes, knowledge and the social or cultural system where the presenter belongs. The sender of the message converts the message to a signal which will be suitable for the channel to be used. Accordingly, four conditions which might affect encoding of the message are identified. These are knowledge, attitudes, skill and social-cultural system, (Kotzee, 2012). At the same time, communicators have different personalities, and some are more authoritative than others. A trustworthy respected person such as an elder who is the custodian of the traditional cultural heritage has the potential to change the attitude of the receiver of the communication as he/she identifies with him/ her. Furthermore, the agent who communicates the message, or the presenter, may have certain motives for communicating to the specific audience and the relationship between the person sending and the one receiving the message might influence the message.

Vernacular radio presenters must also be aware of how to produce messages that will have the intended effect on the audience of the message in order to achieve the planned goals. Communicators that can interpret the situation, and that have the ability to produce a message that may have the intended effect, will most probably be more successful than

other communicators who do not possess these skills. To increase the likelihood that the communication will be successful, the source must aim to encode the message in such a way that it is interpreted and understood by the listener. The best messages are those that evoke experiences from the receivers' past, creating resonance. When a message strikes a responsive chord and people recognize the content of the message that matches their thoughts and feelings, they are more likely to accept the message (Kotzee, ibid).

The context is also important in the ethical consideration of messages. This includes the political, social and cultural climate. Furthermore, it includes the social context, which is the relationship that may exist between the participants. This will influence how messages are formed, shared and interpreted. It will influence the understanding of the current communication encounter. The cultural context, as well as values, attitudes, and traits of the members of the communication process, will influence the communication as well.

Culture plays a central role in the processes of framing, acting as reservoir of frames and simultaneously setting limits on what is socially acceptable or not. The moral values frames give prominence to the religious or moral implications of an issue or indicate how a group or an individual should behave. Frames help the audiences to locate perceive identity and label the flow of information that surrounds them. When cultural themes constitute the central framing idea, there is probably stronger basis for resonance between the media text and the schema of the receivers (Chong & Druckman, 2007).

The application of frames is subject to negotiations, as journalists and the audience contest frames, new ones are selected, and others may disappear without frames themselves undergoing any change. The essence of framing is in social interaction. Media makers interact with their sources in the public arena, and the audience interacts with media content and with each other in the community. Frames in media content are manifested through framing devices such as word choice, metaphors, exemplars and visual images.

Chong & Druckman (2007) says, "Deliberations, discussion, and exposure to information and alternative arguments can raise the quality of public opinion by reducing ambivalence and uncertainty. People who are better informed about an issue are more likely to have established a frame of reference for their opinions and less likely to be swayed by how other people frame the issue for them". The same is likely to happen if people get the correct information about their cultural values through FM vernacular radio.

Research into media frames in this study investigated the prevalence of specific frames in the programmes and how certain issues are framed. Framing analysis is related to the agenda setting theory however, it "expands beyond agenda setting into what people talk or think about, how they think and talk about issues in the news". Studies into audience frames investigate how and to what extent specific media frames impact on audience's perceptions of certain issues. In this research, it is assumed that the media producers or

presenters of vernacular programs in the area of study lay emphasis on communicating cultural values.

In general, framing literature conveys the impression that frames are encountered in several locations in the communication process, in the minds of media makers and the audience, in media content, and in culture. Frames impact the insight of information to the audience, and this as a form of agenda setting tells audience what to think about and how to deliberate about it. The concept of framing is related to agenda setting tradition but expands the research by focusing on the essence of the issue and the issue here in this study is the perceptions of vernacular radio FM presenters on cultural values.

People draw their opinions from the set of available beliefs stored in memory. Only some beliefs become accessible at a given time. Framing can work on all three levels namely, making new beliefs available about an issue; making certain available beliefs accessible, and making beliefs applicable or strong in people's evaluations. This means that if vernacular radio stations focus on airing programmes on cultural values, Muranga peoples' cultural beliefs will re-ignited and their interest in their values and norms heightened through the stations' framing of those issues. The researcher found this theory appropriate for this study since the vernacular FM radio stations, broadcasting in Gikuyu language can frame crucial information about cultural issues and convey the same to their audiences in Murangá County in a language they understand. According to Gnevko, 2020, the practice of influencing people, naturally or with intent, has been employed to shape people's beliefs and modify their motivations.

2.2.2 Conceptual Framework

The study variables of U&G theory pursue on a number of values. The absolute values include gratifications, effects and usefulness. It is key to remember that analysis units are going to bring about unique features. All variables allow a researcher general understanding of two basic phenomena: relationships and differences. The independent variable is part of the gratification effect of the communication of cultural values through vernacular radio in relation to the dependent variable. Intervening variables measure if the media brings about change on the independent variable, which in turn, results to a change on the dependent variables.

In framing analysis, the dependent variables are the work of a number of factors to influence the formation or adjustments of frames by radio presenters. This took into consideration for example the knowledge levels of cultural values by the presenters and content presentation skills. The conceptual framework for the research is presented diagrammatically as shown in Figure 1 below:

Independent Variables	Intervening Variable	Dependent Variable
FM Vernacular Radio programmes	Timing e.g. just before or after news	Successful communication of information about cultural Values
	Listener's characteristics: age sex, occupation, education	
	Programme design: Music, news content, advertisements, and signature tune	
	Right Content and presenters' knowledge	

Figure 2. 1: Conceptual Framework

The above figure explains the relationship between the independent variable, vernacular FM radio stations and the dependent variable, communication of cultural values. The study examined whether the intervening variables contributed to the uptake of information on cultural values. The study examined whether intervening variables such as timing, listeners characteristics, programme design, content and presenters knowledge of cultural values contributed to successful communication of information about cultural values.

2.3 Chapter Summary

This chapter has reviewed related literature to the study and the theoretical framework which underpins the study. The following chapter presents the research design, area of study, target population, sampling techniques, methods of data collection, data analysis and presentation, and ethical issues in research.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

The chapter presents the research design, area of study, target population, sampling techniques, methods of data collection, data analysis and presentation, and ethical issues in research.

3.2 Research Design

Kumar Ranjit, (2011) expounds research design as a procedural plan that is adopted by the researcher to answer questions, validly, objectively, accurately and economically. According to Creswell (2013), research design is a systematic and organized effort to investigate a specific problem to provide a solution.

The study adopted a mixed method research design which made use of qualitative and quantitative methods of data collection and analysis. The quantitative method entailed a survey of 200 respondents who were listeners of the vernacular radio programmes in Murang'a County was undertaken. In addition, qualitative methods focusing on in-depth interviews and Focused Group Discussions (FGDs) were carried out.

Mixed methods design involves combining or integration of qualitative and quantitative research and data in a research study. Qualitative study tends to be open ended without predetermined responses while quantitative data include closed ended responses. Original thoughts about mixed methods resided in the idea that all methods had bias and weakness

and the collection of both quantitative and qualitative data neutralized the weaknesses of each form of data. This gave birth to triangulation of data as a means of seeking convergence across qualitative and quantitative methods. This enabled integration of qualitative and quantitative data as one data base and could assist to check accuracy (Cresswell 2013).

The survey enabled the researcher to obtain pertinent and precise information concerning vernacular FM radio stations as a tool for the airing of programmes on cultural values. It provided numeric trends, attitudes and opinions of the residents of Murang'a County. Descriptive survey technique is a means of exploring social phenomena for instance media behavior (Webster, et al., 2006).

This design allowed the collection of large amounts of data from a sizeable population in a highly economical way for the purpose of generalization from the sample. The method allowed inference be made about some characteristics, attitudes, or behavior of the population. The advantages of the survey design was that it was economical and the rapid turnaround of data collection. The survey design involved self-completion of questionnaires.

3.3 Study Area

The study was conducted in Murang'a County which is the custodian of Gikuyu cultural values. Murang'a County covers an area of 2558.8 square Kilometers and lies 85 Kilometers North of Nairobi. The County is bordered to the North by Nyeri County,

South by Kiambu, West by Nyandarua and East by Kirinyaga, Embu and Machakos. Murang'a County, lies between latitude 0^034' South and 1^07' South and Longitudes 36^0 East and 37^027' East. The county has a population of 936,228 comprising 451,751 males and 484,477 females (KNBS 2019). Mythology considers Murang'a as the cradle of Kikuyu community comprising the majority of the County population. Murang'a County has five administrative areas namely Gatanga, Thika East, Kandara, Kigumo and Muranga North. The research gathered data from residents of Murang'a County and the content of the study included the vernacular radio programmes as aired by Inooro, Coro and Radio Maria vernacular FM radio stations.

3.4 Target Population

Population is described as the whole group of objects, events or individuals that have common features. All items that are under consideration in a field of inquiry constitute a "universe" or "population" (Kothari 2004). Population is a collective term used to describe the total quantity of things of the type, which are the subject of the study. The population has the following characteristics: homogeneous, stratified, proportional stratified, grouped by type and grouped by location. When the researcher conducts a study on the audiences of media, they mostly focus on the whole world or the whole population (Webster et al, 2006).

The target population for the current study comprised of respondents of Murang'a County. This included listeners of vernacular radio programmes aired on Inooro, Coro

and Radio Maria FM stations. The County has a population of 942,581 comprising 457,860 males and 484,721 females (KNBS 2019).

3.5 Sample Size and Sampling Techniques

Sampling refers to the process through which a small figure of events, objects, individuals are selected and their analysis done for finding out certain issues concerning the whole population from where it is selected. A sample is a set of data chosen from a population or subset of the population being studied. According to Kothari (2004) a sample should be a true representation of the population characteristics so that it may result in valid and reliable conclusions.

The study adopted two (2) sampling techniques; purposive and stratified random sampling. Purposive sampling technique was used to sample Murang'a County, three (3) vernacular FM radio stations namely, Inooro, Coro and radio Maria. Three presenters from each of the targeted vernacular FM radio stations were also purposively selected. Murang'a County as the cradle of Kikuyu community comprises of the majority of the County population. Gikuyu language is used extensively in day-to-day communication within the County. According to the Media Council report of 2015, Inooro and Coro are among the most listened to vernacular FM radio stations while radio Maria is a community vernacular FM radio station. Three presenters each from these selected vernacular FM radio stations were sampled because of the programmes they host.

Stratified random sampling was used to sample four administrative areas in Murang'a County namely; Muranga North, Muranga South, Thika East and Gatanga. The population was stratified into strata based on simple random sampling. The four strata are represented in Table 1 below:

Table 3. 1: Sampling Frame

	Males	Female	Total	Households	% Households	20% Sample respondents
Murang'a North	166,521	179,762	346,283	97,701	38.2	76
Murang'a South	210,352	222,349	432,701	114,578	44.8	90
Thika East	25,190	25,313	50,503	13,206	5.1	10
Gatanga	55,797	55,297	11,3094	30,211	11.8	24
Total	**457,860**	**484,721**	**942,581**	**255,696**	**100**	**200**

A good and cost-effective way to have a representative sample is to have at least 20% of the sample. Gay (1992) observes that a target of 20% is considered minimum for smaller populations. The formula was applied to calculate the number of respondents reached in all administrative areas that is Murang'a South, Murang'a North, Thika East and Gatanga. These administrative areas made up the four strata that were subjected to stratified random proportionate sampling. This resulted into a representative sample of 250 respondents from the four administrative areas in Murang'a County as indicated in Table 2 below:

Table 3. 2: Distribution of the Target Population

Administrative Area	Population	Percentage(%) of the total population	20% Sample Respondents
Murang'a North	346,283	36.4	91
Murang'a South	432,701	46.0	115
Thika East	50,503	5.6	14
Gatanga	113,094	12.0	30
Total	**942,581**	**100**	**250**

3.6 Data Collection

Two methods of data collection were employed namely, questionnaire and in depth interviews. The questionnaire was used to elicit quantitative data while the in depth interview schedule was used to draw qualitative data. The questionnaire was administered to 250 listeners of the vernacular FM radio programmes. The interview schedule was administered to three (3) radio presenters who were heads of programming at Inooro, Coro and Radio Maria FM stations respectively.

3.6.1 Questionnaires

According to Kombo & Trump (2006), a questionnaire consists of a number of questions printed or typed in a definite order or set of forms. Questionnaires are suitable for eliciting. The questionnaire was constructed based on the objectives of the study. Information in this study was collected on demographics, opinions, values, attitudes, lifestyles, and the usage patterns of media. The questionnaire comprised of closed-ended and open-ended questions. Inclosed-ended questionnaires, guidance is provided to the

respondents. Respondents are required to answer either "Yes" or "No" or check out an item from the list of the responses given. Closed-ended questions are quick to answer, easy to code and require no special writing skills from the respondents. On the other hand, inopen-ended questions there are numerous possible answers, some of which are unknown to respondent such as opinions or justifications.

The questionnaires were administered among respondents who were listeners to the targeted vernacular FM radio stations in public places such as markets and shopping centers. Table 3 below summarizes the justification of using a questionnaire for data collection for objectives one and two of the study:

Table 3. 3:Justification for the use of Questionnaire

Objectives	Explanations on data collection methods
1. To establish factors that determines the choice of vernacular radio programmes among residents of Murang'a County Kenya.	Structured open and closed questionnaires. Suitable, fast to administer and easy to analyze. Very flexible tool and had advantage of having a structured format easy, and convenient for respondents, and is cheap and quick to administer to a large number of cases covering large geographical areas.
2: To examine the perceptions of FM vernacular radio programmes audiences to presenters cultural values programmes.	Structured open and closed questionnaires. Suitable, fast to administer and easy to analyze. Very flexible tool and had advantage of having a structured format easy and convenient for respondents, and is cheap and quick to administer to a large number of cases covering large geographical areas.

3.6.2 In-depth Interview Schedule

The interview schedule is a commonly used tool of data collection. According to Kumar (2011), interview is a face to face verbal exchange used to extract information, beliefs or opinions from another person. Interview schedules are useful in qualitative data collection since they adequately enable content to be entered, digressions and expansions to be made, new avenues to be included, and further probing to be undertaken. Silverman (1993) posits that interviews in qualitative research are useful for gathering facts,

accessing beliefs about facts, identifying feelings and motives, commenting on the standards of action, exploring present or previous behavior, eliciting reasons and explanations.

This study employed structured interviews which involved the asking of a predetermined set of questions using the same wording and order of questions. Using this method, the researcher obtained the interviewees perceptions and attitudes about the role of vernacular FM radio stations in conveying cultural values among the Gikuyu community. Three (3) radio presenters who were heads of programming at Inooro, Coro and Radio Maria FM stations were interviewed. Table 4 below gives the justification for the use of in depth interview schedules in the study base on objective 3 of the study:

Table 3. 4: Justification for use of Interview schedule

Objective 3	Explanations on data collection methods
To determine the efficacy of FM vernacular radio in disseminating cultural values	Structured interviews. Give room for probing and detailed information.

3.7 Data Collection Procedure

Table 5 below shows the data collection procedures used in this study according to the study objectives:

Table 3. 5: Data Collection Procedure

Objectives	Tools for data collection	Method of analysis
1.To establish factors that determines the choice of vernacular radio programmes among residents of Murang'a County Kenya.	• Questionnaire • In-depth interview Schedule	• *Quantitative* (frequencies, percentages, mean, standard deviation, correlations and regression) • *Qualitative* (Thematic analysis)
2.To examine the perceptions of FM vernacular radio programmes audiences to presenters cultural values programmes.	• In-depth interview Schedule • Questionnaire	• *Quantitative* (frequencies, percentages, mean, standard deviation, correlations and regression) • *Qualitative* (Thematic analysis)
3.To determine the efficacy of FM vernacular radio in disseminating cultural values**.**	In depth interview schedule Questionnaire	• *Quantitative* (frequencies, percentages, mean, standard deviation, correlations and regression) • *Qualitative* (thematic analysis)

3.8 Validity and Reliability of Research Instruments

Validity is the level to which the results obtained from the analysis of data represent the phenomenon under study, (Wimmer & Dominick, 2011). Hammersly (1992) avers that validity is achieved when the description of the observed phenomenon accurately depicts what was observed. Validity should ensure that there is a logical link between questions, objectives and findings of the study.

Reliability on the other hand enables readers to determine how much confidence is placed in the results of the study and whether they can believe the researcher's conclusion. A study is reliable if a tool used in the study is consistent and stable hence predictable and accurate. The greater the degree of consistency and stability in an instrument, the greater the reliability (Kumar, 2011). Reliability does not mean that the data collected is free of errors, but that any existing error is not significant enough to merit any reservation or misgivings of findings, conclusions and recommendation based on it. A research instrument is considered reliable when data collected is complete, accurate and consistent (Cohen, 2007).

In order to ascertain the validity of the research instruments a pilot study was conducted two months prior to the main study in Nyeri County. The questionnaire was subjected to ten (10) listeners of Kameme vernacular FM radio station. In addition, the in-depth interview schedule was subjected to the programme manager of Kameme vernacular FM radio station. The Steps were under taken to address the shortcomings noticed in the questionnaires and in depth interview schedules. Some of the limitations included ambiguous questions, repetition and incomplete sentences. These results were used to improve the content and structure of the questionnaire and in-depth interview schedule. The respondents used in the pilot study did not form part of the actual study. Moreover, triangulation of research instruments enhanced the credibility of results the study and the training of research assistants.

3.9 Ethical Considerations

This particular study focused on the subject of cultural values and norms among the Gikuyo community. Matters of culture sometimes can be sensitive and subject to socio-cultural sanctions, stigma and discriminations. Hence, this required careful approach in dealing with all parties concerned. Respondents' consent was sought before administering questionnaire and carrying out in depth interviews. The respondents were explained to that their participation in the research was voluntary, confidential and the results would only be used for academic and research purpose.

A research permit was obtained from the National Commission for Science, Technology and Innovation (NACOSTI). A part from the permit, permission was sought from Murang'a County government to collect data among the residents. Similarly, permission was sought from Inooro, Coro and radio Maria vernacular FM radio stations.

3.10 Data Analysis and Presentation

Data analysis refers to examining what has been collected in the survey and making deductions and inferences (Kombo & Tromp 2006). In analyzing the data this may involve different approaches including: description and summarization of the data, identification of relationships between variables, comparison of variables, and identification of differences between variables.

This study as mixed method research involved triangulation of the findings both from quantitative and qualitative findings. This is a process of using more than one source to

confirm information and data from different sources and different methods of data collection. Triangulation has the advantage of giving the study higher validity, accuracy and reliability and affirms the credibility of data. Triangulation is not an end by itself; it is an imaginative way of maximizing the amount of data collected (Creswell, 2013).

Bhattachejee (2012) notes that qualitative analysis as data analysis (for instance data from transcripts of the interview) depends heavily on personal knowledge, integrative skills and analytic skills of the researcher on the social context from where collection of data is done. On the other hand, quantitative analysis refers to statistics which do not depend on the researcher.

In the current study, data was analysed and presented according to the objectives of the study. Data analysis from the Survey was analysed using descriptive statistics which comprised of frequencies, Percentages, pie charts, graphs and Means. Data Analysis for in depth interviews was transcribed, translated and presented thematically followed by discussions.

The unit of analysis consisted three (3) vernacular radio programme presenters, 250 residents of Murang'a County drawn from (four) 4 administrative areas. The researcher considered this sample as a representative key sub group of the population. Quantitative analysis involved numerical data generated from questionnaires. The correctly coded questionnaires were keyed in the computer software using Statistical Package for Social Sciences (SPSS) Version 20. Experienced data entry clerics keyed the data in the

computer for data entry and analysis. Descriptive and inferential statistics for the questionnaire's items were developed and summarized in text in form, tables, figures, means, percentages and the calculation of standard deviation. In this manner, the researcher was capable of interpreting and attaching meaning to data.

Qualitative data analysis involved data cleaning, coding of data, transcribing, translating, analyzing, themizing, verifying, and writing the report. Qualitative analysis of data included working with, organizing and breaking data into units that are manageable, easy to code, synthesize and seek patterns. The analysis examined categories such as events, descriptions, comments and behavior encountered during the study. Recurring patterns from the data and themes were noted to pick out consistencies, differences and patterns. This involved analysis of interview transcript and observation notes. Table 5 below gives a summary of the data analysis process.

Table 3. 6: Data Analysis Process

Objectives	Intervening Variables	Data Analysis
1.To establish factors that determine the choice of vernacular radio programs by residents of Murang'a County. Kenya	Gender, age, level of education, income and home language.	Quantitative - Descriptive statistics for the questionnaires administered and presented in tabular forms.
2.To examine the perceptions of FM vernacular radio programmes audiences to cultural values programmes.	Knowledge on cultural values of the presenters/managers of cultural values programmes.	Qualitative and quantitative analysis from interviews with the respondents. Thematic analysis and presented in text form. Frequency analysis to identify valid responses.
3. To determine the efficacy of	Listening habits,	Quantitative and Qualitative

| vernacular FM radio programs in disseminating cultural values. | understandability, frequency of listening. | methods. Descriptive statistics for the questionnaires administered and structured interviews to the presenters/managers. |

3.11 Chapter Summary

The chapter has presented the research design, area of study, target population, sampling techniques, methods of data collection, data analysis and presentation, and ethical issues in research. The next chapter discusses the study findings based on the objectives. Results are presented and discussed on the role of vernacular FM radio stations in dissemination cultural values to listeners in Murangá County.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.1 Introduction

This chapter discusses the study findings based on the objectives. Results are presented and discussed on the role of vernacular FM radio stations in dissemination cultural values to listeners in Murangá County. Specifically, the study sought to establish factors that determine the choice of vernacular radio programmes among residents of Murang'a County; to examine the perceptions of presenters of vernacular radio programmes regarding dissemination of cultural valuesand finally to determine the efficacy of vernacular FM radio programs in disseminating cultural values to listeners.

The chapter comprises of data collection details from the programme managers of Inooro, Coro and radio Maria vernacular FM stations and radio listeners within Murangá County. Data was elicited using questionnaires, in depth interviews and secondary sources of data. Data has been summarized and presented in the form of tables, charts, and narratives. Analysis of data and corresponding discussions are included. Feedback from interviews was analyzed using content analysis and is therefore presented in narrative form. The theories that guided the analysis and presentation of data in this chapter included the Uses and Gratification Theory and the Framing Theory. This chapter is organized in the following order: the response rate, demographic information of the respondents and the findings of the study as they relate to the objectives of the study.

A study sample of the questionnaires were analyzed as part of the study, the response rate was 78.8 percent (N=197) of the 250 respondents earmarked for the study. Descriptive statistics were calculated and presented using frequency distribution tables, pie charts graphs, narration, for the quantitative data and discussion for the qualitative information and summarized according to thematic areas. The study made use of inferential and descriptive statistics in explaining the manifestations of the variables under the study. Mean scores have been used to show the extent of the manifestations of the variables that were studied. To determine whether the variation of the levels of manifestation of the variables were statistically significant, one sample t-test at test value 3 (the mid-point of the Likert scale that was used for ranking responses) and at 95 percent level of confidence are used.

4.2 Response Rate

From the 250 administered questionnaires, 197 were returned and analyzed. This mirrored a rate of response of 78.8 percent (n=197). This means that 21.2% of the respondents did not respond to the survey. Table 4.1 summarized the response rate by administrative areas.

Table 4. 1: Response Rate

Administrative area	Frequency	Percent	Cumulative Percent
Murang'a South	88	44.7	44.7
Murang'a North	67	34.0	78.7
Gatanga	33	16.8	95.4
Thika East	9	4.6	100.0

		197	100.0
Total		**197**	**100.0**

Source: Field Data (2019)

The response rate from the findings in Table 4.1 above is as follows: Murang'a South 44.7% (n=88), Murang'a North 67% (n=67), Gatanga 16.8% (n=33) and Thika East 4.6 % (n=9). This response rate was appropriate for the study.

4.3 Demographic Characteristics of Respondents

The study analyzed the demographic information of the respondents. The analysis was based on the gender, marital status, age, education and occupation.

4.2.1 Age Distribution of the Respondents

Table 4.2:Age distribution of the respondents

Table 4. 2: Age Distribution of Respondents

Variable	Category	Frequency	Percent
Age	Between 18 – 25	18	9.1
	Between 26 – 35	39	19.8
	Between 36 – 45	64	32.5
	Between 46 – 55	48	24.4
	Over 55	28	14.2
	Total	**197**	**100**

Source*: Field Data (2019)*

The findings in Table 4.2 indicate the age distribution of the participants. Those in the

69

age between 36-45 years constituted the majority at 32.5% (n=64), followed by 46-55 years at 24.4% (n=48); 26-35 years at 19.8% (n=39), while those between the age of 18-25 years comprised of the minority at 9.1% (n=18). Theseresults reveal that 75% of the respondents were within the middle age bracket of 26 - 55 years. Research has shown that a majority of people within this age bracket listen to FM vernacular radio programmes the most. This is in tandem with Mwangi, (2011) who posits that middle-aged people are keen listeners of vernacular radio programmes. Media Council of Kenya (2011) says that vernacular radio is popular in rural areas with a majority of listeners being older than 30 years old. This is the segment that is more likely to be culturally sensitive. This lowest response from the age bracket of 18 - 25 years constituted youths. This can be attributed to the fact that the youth are not necessarily interested in matters of culture due to the influence of Westernization.

4.2.2 Gender Characteristics of the Respondents

Another demographic feature of respondents analyzed was gender. Figure 4.1summarises the findings of the respondents' gender who participated in the survey.
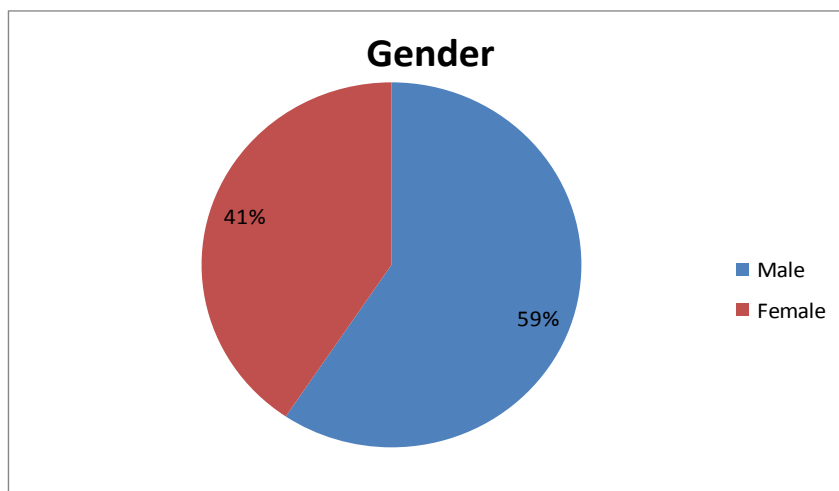
Figure 4. 1: Gender Characteristics of the Respondents

Field Data 2019

A number of respondents happened to be male at 59.4 percent (n=117) while females stood at 40.6 percent (n=80). This could be as a result of the socially assigned gender roles which allocate women more unpaid care work, living them with little time to listen to Vernacular FM radio programmes. This observation is in agreement with ILO (2018) that women still carry out a greater share of unpaid care work (76%) responsibilities which is 3 times more than their male counterparts.

4.2.3 Marital Status of the Respondents

The study sought to establish the marital status distribution of the respondents. Figure 4.2 summarizes the findings.
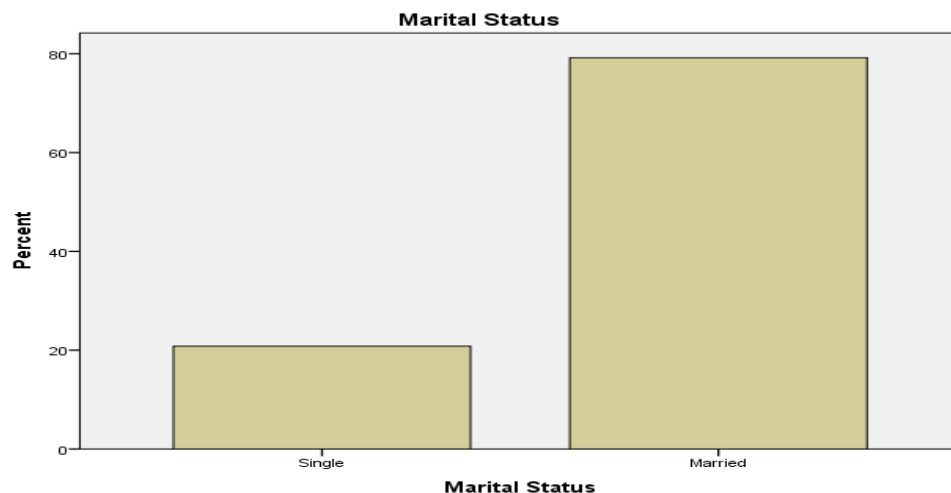
Figure 4. 2: Marital Status of the Respondents

Source: Field Data (2019)

Results in Figure 4.2 indicate that married respondents constituted 79.2% (n=156)

whereas single respondents comprised 20.8 percent (n=41). It assumed that married respondents are mature and would like to get acquainted with their culture.

4.2.4 Education Levels of the Respondents

The study also required the respondents to indicate their level of education. Figure 4.3 summarized the findings.
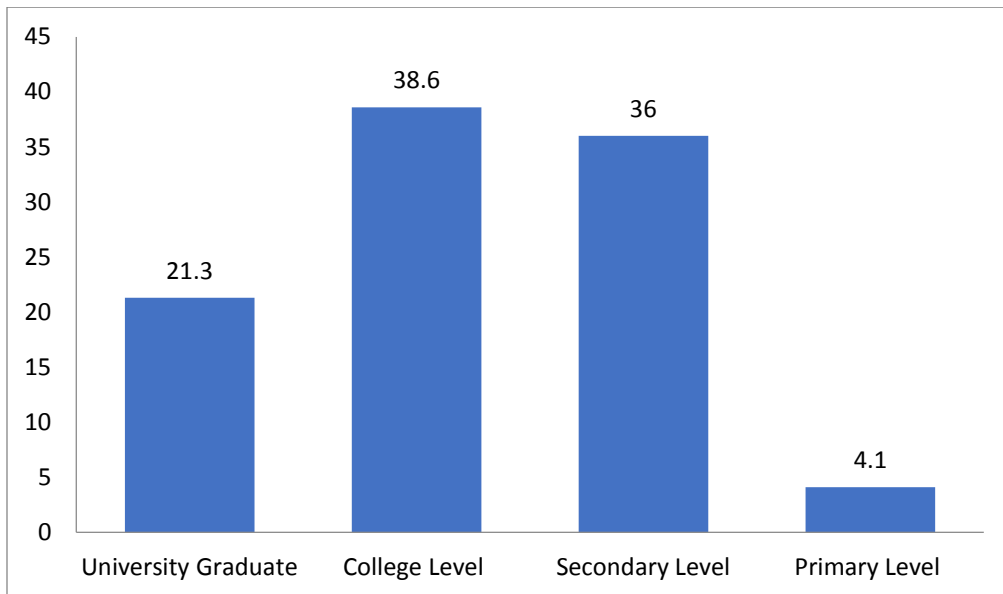
Figure 4. 3: Educational Levels of Respondents

Source: Field Data (2019)

Results in Figure 4.3 indicate that the educational levels of the respondents with college level of education constituted the majority at 38.6% (n=76) followed by secondary level at 36% (n=71), university level at 21.3% (n=42) while primary level had the lowest at 4.1% (n=8). This shows that there is a relationship between education level and listenership to vernacular FM radio programmes. The results reveal that all listeners of Vernacular FM programmes do not have high levels of

education.

4.2.5 Economic Occupation of the Respondents

An analysis of data on the economic occupation of the respondents wassummarized in table 4.4 below:

Table 4. 3: Economic Occupation of the Respondents

Variable	Category	Frequency	Percent
Economic	Fulltime Employment	68	34.5
Occupation	Farmer	34	17.3
	Business	78	39.6
	Students	17	8.6
	Total	**197**	**100.0**

Source: Field Data (2018)

The table 4.4 above on the economic occupation indicate that the bulk of participants who listened to vernacular FM radio programmes were business people at 39.6% (n=78), closely followed by full time employees at 34.5% (n=68), farming at 17.3% (n=34) while students constituted 8.6% (n=17) of the listeners of FM vernacular radio programmes. Business people are likely to have more time to listen to Vernacular FM radio programmes while they are at their business premises. This is not the same for farmers and students.

4.4Factors Determining the Choice of Vernacular FM Radio Programs

This section presents results for objective 1 of the study with a focus on the factors that determine the choice of vernacular FM radio programmes among residents of Murang'a County.

4.4.1 Radio usage among the Respondents

The respondents were required to indicate the level of their radio usage. The table below indicates the percentage of the respondents' level of radio usage.

Table 4. 4: Radio use among the Respondents

Responses	Frequency	Percent	Cumulative Percent
Yes	169	85.8	85.8
No	28	14.2	14.2
Total	197	100	100

Sour

ce: Field Data, 2018

Table 4.6 reveals that majority of respondents at 85.2% (n=169) listen to vernacular FM radio programmes while 14.8% (n=28) do not. This corroborates with the media council of Kenya (2011) assertion that radio is the most popular and accessible medium in Kenya, with 95% of listenership compared to the other mediums.

4.4.2: Level of Importance of Radio for Information Source

Respondents were to give an indication of the level of importance for information sources. A variety of information sources were included based on sources such as books, newspapers, television and radio. The outcomes are as indicated in the table below.

Table 4. 5: Level of Importance for Information Source

		Book information	Radio information	Television information	Newspapers information
N	Valid	197	197	197	197
	Missing	0	0	0	0
Mean		3.43	4.55	3.54	3.34
Std. Deviation		.663	.717	.642	.815

The standard deviation of the rankings of mean scores in Table 4.7 indicate that many of the participants agreed on the importance of sources of information with slight differences in their responses as follows: Radio- (Mean=4.55, Insignificant SD = .717); television had a score of (Mean=3.54, Insignificant SD =.642). On the other hand, books had a score of (Mean=3.43, Insignificant SD=.663) which indicates that many of the respondents attend to the other sources of information more than they attend to books. The newspaper, as a source of information, had a score of (Mean=3.34, Insignificant SD = .815) which means that newspapers are not an important source of information compared to radio. The radio remained the main source of information. As aforementioned in section 4.4.1, radio is the most popular and accessible medium in Kenya, with 95% of listenership.

4.4.3 Favorite Language of the Respondents for Radio Listening

The respondents in the study were required to indicate their favorite language for listening to FM vernacular radio programmes. The results are as indicated in Figure 4.7.

Figure 4. 4: Favorite language for radio listening

Favorite language for radio listening
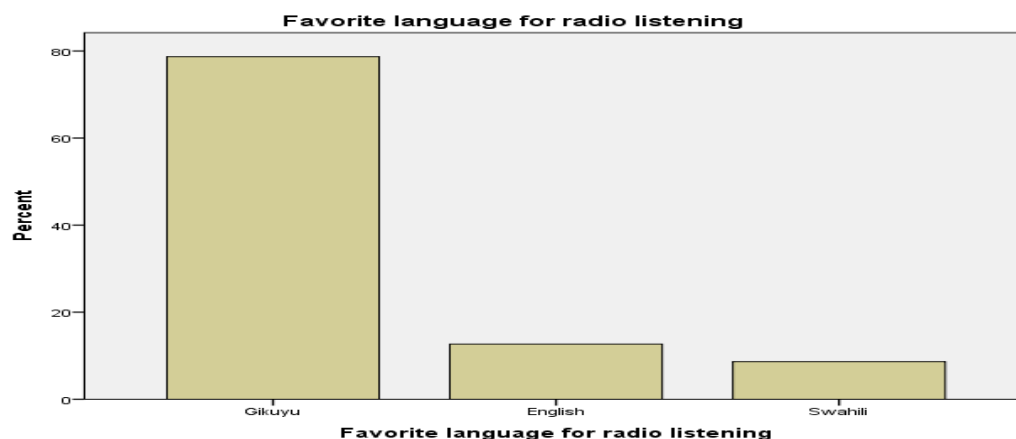
Source: Field Data (2019)

Results indicate that Gikuyu is the favorite language for radio listening for respondents in the study area at 78.7% (n=155). This was followed by English language at 12.7% (n=25) and Kiswahili at 8.6 % (n=17) respectively. This showed that though English and Swahili are the official languages, Gikuyu remained the language of communication in the area of study.

4.4.4 Frequency of Listening to Radio Programmes on Cultural Values

The issue of frequency of listening to FM vernacular radio programmes based on cultural values was examined. Table 4.8 shows the summarized details of the findings.

Table 4. 6: Frequency of Listening to Vernacular Radio Programmes

Item	Frequency	Percent	Cumulative Percent
Never	19	9.6	9.6
1 or 2 times a week	9	4.6	14.2
2 or 4 times a week	32	16.2	30.5
Nearly everyday	137	69.5	100.0

Total	197	100.0

As outlined in the table above, a significant number of participants, 69.5% (n=137) listened to vernacular FM radio programmes nearly every day while 16.2% (n=32) listened to radio 2 or 4 times a week, and 4.6% (n=9) listened to vernacular radio programmes 1 or 2 times per week. However, an insignificant 9.6% (n=19) indicated that they never listened to vernacular radio programs. These results reveal that vernacular FM radio programmes are still the most popular in terms of listenership.

4.4.5 Time Respondents Mostly Listened to Vernacular FM Radio Programmes

The participants were requested to give indication of the time of the day they mostly listened vernacular radio programmes. Table 4.9 summarized the findings.

Table 4. 7: Time Respondents Mostly Listened to Vernacular FM Radio

Item	Frequency	Percent
6.00 am – 10.00 am	42	21.3
10.00 am – 3.00 pm	15	7.6
3.00 pm – 7.00 pm	18	9.1
7.00 pm - 12.00am	107	54.3
12.00am- 6. 00am	15	7.6
Total	197	100.0

Table 4.9 shows that most respondents listened to FM vernacular radio programmes between 7.00 pm to 12.00 a.m. at 54.3% (n=107) followed by 21.3% (n=42) between

6.00am -10.00am. On the other hand, 9.1% (n=18) listened to vernacular radio between 3.00pm and 7.00pm and 7.6% (n=15) between 12.00 midnight to 6.00am and 10.00am-3.00pm concurrently. A majority of respondents listened to vernacular radio programs during their free time or relaxing in the evenings (54.3%) and in the mornings (21.3%). One of the programme managers (P1) admitted during the in depth interviews that the programmes on cultural values were aired in the evenings when most people were in their houses relaxing in order to catch their attention.

4.4.6 Reason for Listening to Vernacular FM Radio Programmes

The study sought the respondents to indicate why they listened to Vernacular Radio Programmes (VRP) on cultural values on a five Likert Scale (where: 1=Strongly Disagree; 2=Disagree;3 =Neitheragreenordisagree;4=Agree 5=Strongly agree. Table 4.10 summarizes the findings.

Table 4. 8: Importance of Listening to VRP on Cultural Values

Item	N	Mean	Std. Deviation
Education	197	4.66	.827
Entertainment	197	4.58	.764
Passing Time	197	4.10	1.193
Knowledge	197	4.64	.753
Identify with People	197	4.21	.992
Belonging	197	4.23	.993
Reinforce Dominant Values	197	4.38	.985
Provide Companion	197	4.32	1.038
Develop Norms	197	4.38	.959

|			
Leisure	197	4.38	.954
Valid N (listwise)	197		

Source: Field Data (2019)

The standard deviation rankings of mean scores in Table 4.10 indicate that many respondents agree with slight differences in their response at (Mean=4.66, Insignificant SD = .827) that they listened to vernacular radio programmes for the purpose of education. The second importance why respondents listened to vernacular radio programmes on cultural values was for knowledge and this had a score of (Mean=4.64, Insignificant SD = .753). Listening to vernacular radio programmes for the purpose of developing norms had .959, and for leisure the score was (Mean=4.38, Insignificant SD =.954). Therefore, it is evident that a significant number of respondents listen to Vernacular FM radio programmes for the purpose of developing cultural norms.

4.4.7 Respondents' Favorite Radio Stations

Respondents were asked to indicate their favourite vernacular FM radio station. The results are indicated in the Table 4.5 below:

Figure 4. 5: Respondents' Favorite Radio Stations
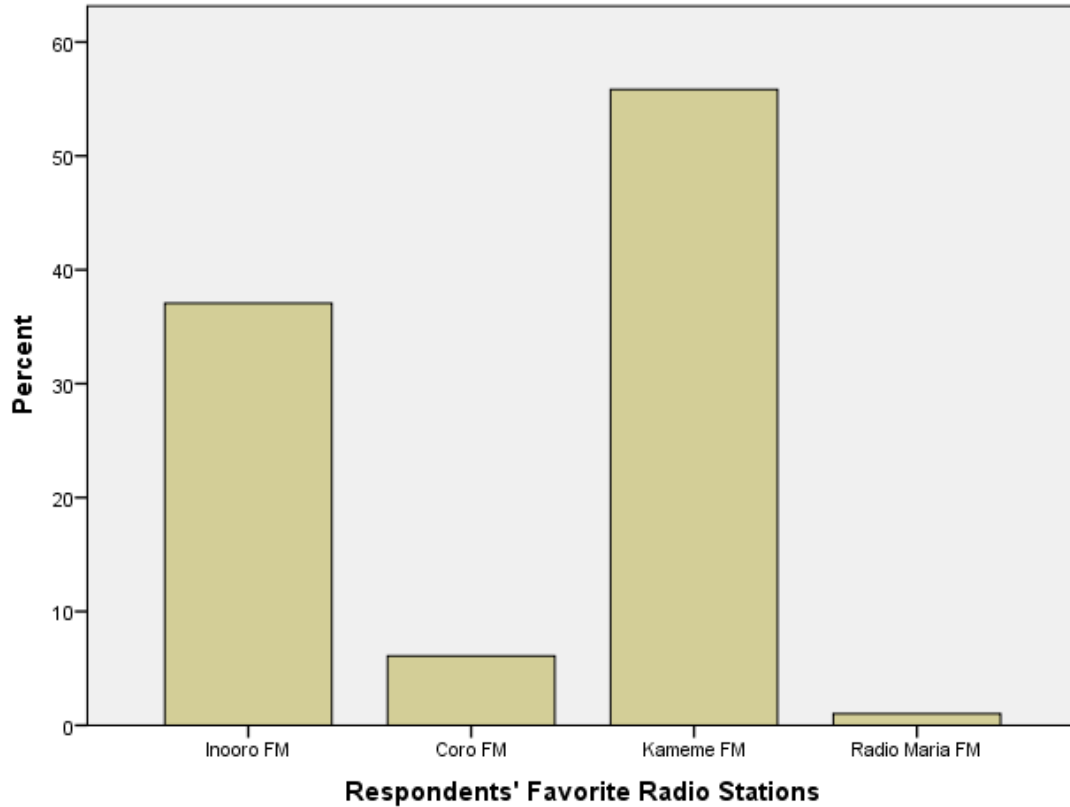
Source: Field Data (2018)

Findings in Figure 4.5 show that the majority of the audience indicated that they listened to *Kameme FM* at 55% (n= 108),*Inooro FM at* 38% (n=75), Coro FM at4% (n=8) and *Radio Maria* at 3% (n=6) respectively. Inooro FM has a wider listenership (38%) since it was one of the first stations to be established after liberalization of the airwaves in the 2000s

4.5 The Perception of Audiences towards Programmes on Cultural Values (Objective 2)

This section presents results of the audience's perception towards programmes on cultural values.

4.5.1 Presenters Characteristics According to the Respondents

This study also sought to know from the respondents about their perceptions of presenter's knowledge of cultural values, influence of programme presenters, whether vernacular programmes are understandable and whether communication of these

programmes provided interaction between the producers and audience. The results are outlined in table 4.11 below:

Table 4. 9: Presenters Knowledge of Cultural Values

Item	Response	Frequency	Percent	Cumulative Percent
Presenters Knowledge of Traditional Cultural Values	Yes	186	94.4	94.4
	No	11	5.6	100.0
	Total	197	100.0	
Influence by program Presenter	Yes	176	89.3	89.3
	No	21	10.7	100.0
	Total	197	100.0	
Messages of Vernacular Radio Programs Understandable	Yes	182	92.4	92.4
	No	15	7.6	100.0
	Total	197	100.0	
	No	13	6.6	100.0
	Total	197	100.0	

Source: Field Data (2019)

Results in Table 4.11 reveal that 94.4% (n=186) of the respondents indicated that the presenters were knowledgeable about the Gikuyu cultural values, while 5.6% (n=11) indicated that they are not. This is an indication that most of the audiences have an interest in programmes on cultural aired on vernacular FM radio stations. On whether the respondents were influenced by the presenters, 89.3% (n=176) of the respondents confirmed while 10.7% (n=21) disagreed. This shows that radio presenters have a strong influence on the audience's listenership to cultural programmes aired on vernacular FM radio stations. Lastly, on whether the messages of the programmes were understandable 92.4% (n=182) of the respondents agreed that they understood the programmes as opposed to 7.6 % (n=15) who disagreed.

4.5.2 Respondents' Motives for Listening to Vernacular FM Radio Stations

Respondents were also required to indicate their motives for listening to vernacular programmes on cultural values. Results are indicated in Table 4.12 below:

Table 4. 10: Motives for Listening to Vernacular Radio Stations on Cultural Values

Item	Responses	
	N	Percent
Companionship	107	7.3%
Daily Routine	96	6.6%
Altering Moods	91	6.2%
Reliving Boredom	97	6.6%
Providing News and Information	166	11.4%
Active Participation in Events	114	7.8%
Overcome Social Isolation	108	7.4%
Transmission of Social Heritage	128	8.8%
Communication of Values	123	8.4%
Communication of Norms	107	7.3%
Diversion	99	6.8%
Personal Identity	116	7.9%
Surveillance	109	7.5%
Total		100.0%

Source: Field Data (2019)

Based on the results above and ranking of the response percentage for thirteen items, the results in table 4.12 show that providing news and information scored 11.4 %(n=166) as the main motive why respondents listened to vernacular radio programmes on cultural values. The second motive was transmission of social heritage at 8.8% (n=128). Communication of values was third in ranking of motives for listening of cultural value programmes at 8.4% (n=123). Further, personal identity scored 7.9% (n=116), Active participation at 7.8% (n=114), surveillance at 7.5%(n=109), to overcome social isolation at 7.4% (n=108), for companionship at 7.3% (n=107), communication of norms at 7.3% (n=107), for diversion 6.8% (n=98), relieving boredom at 6.6% (n=97), as a routine at 6.6% (n=96) andthe motive of altering moods scored 6.2% (n=91). It emerged from the results that the main motive for listening to vernacular FM radio programmes on cultural values is to access news and information. According to Walters et al (2011), local voices

promote local issues, which enhance the creation of community dialogue. Such dialogue

is a conduit of dissemination of cultural values to radio listeners such as those of

Murangá County.

4.6 The Relationship between Variables and the Choice of Vernacular Radio programmes

This section presents the relationship between the variables and the choice of vernacular

radio programmes. These included: Demographic characteristics, presenter

characteristics, time allocation and right content. Bivariate regression analysis was

applied in establishing the influence of independent variables on the dependent variable.

4.6.1 Demographic Characteristics and Choice of Vernacular Radio Programmes

The study examined the relationship between the demographic characteristics of age,

gender, marital status, academic standing and occupation on the choice of vernacular

radio programmes. The findings are as summarized in the table 4.13 below:

Table 4. 11: Demographic Characteristics

Correlations

		Age	Gender	Marital Status	Academic Standing	Occupation	Motive mean
Age	Pearson Correlation	1	-.193**	-.516**	.071	-.255**	.105
	Sig. (2-tailed)		.006	.000	.324	.000	.144
	N	197	197	197	197	197	197
Gender	Pearson Correlation	-.193**	1	.213**	.159*	.062	.220**
	Sig. (2-tailed)	.006		.003	.026	.385	.002
	N	197	197	197	197	197	197

		Age	Gender	Marital Status	Academic Standing	Occupation	Motive mean
Marital Status	Pearson Correlation	-.516**	.213**	1	-.111	.231**	-.290**
	Sig. (2-tailed)	.000	.003		.119	.001	.000
	N	197	197	197	197	197	197
Academic Standing	Pearson Correlation	.071	.159*	-.111	1	.235**	.395**
	Sig. (2-tailed)	.324	.026	.119		.001	.000
	N	197	197	197	197	197	197
Occupation	Pearson Correlation	-.255**	.062	.231**	.235**	1	.219**
	Sig. (2-tailed)	.000	.385	.001	.001		.002
	N	197	197	197	197	197	197
Motive mean	Pearson Correlation	.105	.220**	-.290**	.395**	.219**	1
	Sig. (2-tailed)	.144	.002	.000	.000	.002	
	N	197	197	197	197	197	197

**. Correlation is significant at the 0.01 level (2-tailed).
*. Correlation is significant at the 0.05 level (2-tailed).

Source: Field Data (2019)

Table4.13 gives results for the correlation coefficient indices for gender, marital status, academic standing and occupation at 0.002, 0.000, 0.000 and 0.002 respectively. These were below 0.05. The p-value was less than 0.05 hence significant in the choice of vernacular radio station on cultural values. The correlation coefficient index between age and the choice of vernacular radio programs was 0.144 which is above 0.05 (p > 0.05) which means that the relationship is not significant.

4.6.2 Presenters' Characteristics and Choice of Vernacular FM Radio

Programmes

The study examined the relationships between presenters' characteristics and the choice of vernacular FM radio programmes in terms of knowledge and influence of the audiences. The findings on the relationship on these factors are as shown in Table

4.14 below:

Table 4. 12: Presenters' Characteristics and Choice of Vernacular Programmes

Correlations		Presenters Knowledgeability of Traditional Cultural Values	Influence by program Presenter	Motive mean
Presenters Knowledge of Traditional Cultural Heritage	Pearson Correlation	1	.131	-.269[**]
	Sig. (2-tailed)		.067	.000
	N	197	197	197
Influence by program Presenter	Pearson Correlation	.131	1	-.260[**]
	Sig. (2-tailed)	.067		.000
	N	197	197	197
Motivemean	Pearson Correlation	-.269[**]	-.260[**]	1
	Sig. (2-tailed)	.000	.000	
	N	197	197	197
**. Correlation is significant at the 0.01 level (2-tailed).				

Source: Field Data (2019)

The findings above reveal that the correlation coefficient indices for presenters'
knowledge on cultural values and influence by the presenter were less than 0.05. This
means that the p-value was less than 0.05 hence significant in the choice of
vernacular radio program on cultural values. This meant that the relationships were
significant and therefore, presenters' knowledge on traditional cultural values and
influence by the presenter contributed to the choice of radio programmes by the
respondents.

4.6.3 Frequency and Time of Listening to Vernacular FM Radio Programmes

To ascertain the efficacy of vernacular FM radio programmes, the study examined the
relationships between frequency and time of listening to vernacular FM radio
programmes. The findings on the relationship on these factors are shown in table
4.15:

Table 4. 13: Frequency and Time of Listening VRP on Cultural Values

Correlations

		Motive mean	Frequency of listening Vernacular Radio program on cultural values	Time of Listening the Vernacular Radio Programs
Motive mean	Pearson Correlation	1	.260**	.267**
	Sig. (2-tailed)		.000	.000
	N	197	197	197
Frequency of listening Vernacular Radio program on cultural values	Pearson Correlation	.260**	1	-.082
	Sig. (2-tailed)	.000		.253
	N	197	197	197
Time of Listening to the Vernacular Radio Programmes	Pearson Correlation	.267**	-.082	1
	Sig. (2-tailed)	.000	.253	
	N	197	197	197

**. Correlation is significant at the 0.01 level (2-tailed).

Source: Field Data (2019)

Table 4.15, shows that the correlation coefficient index on the frequency of listening to vernacular FM radio programmes and the choice of vernacular radio station was less than 0.05 hence, the relationships were significant. Consequently, the frequency of listening to vernacular radio programmes contributed to the choice of radio programs on cultural values. On the other hand, the correlation coefficient index on time of listening to vernacular FM radio programmes and the choice of vernacular radio station on cultural values was less than 0.267 which was above 0.05 ($p > 0.05$). Hence, the relationships were not significant.

4.7 The Efficacy of Vernacular FM Radio Programmes in Disseminating Cultural Values to Listeners (Objective 3)

This section presents results of the efficacy of vernacular FM radio programmes in disseminating cultural values to listeners. To achieve this objective, the findings for this objective were analyzed and presented both quantitatively and qualitatively.

4.7.1Clarity of the Message and Choice of Vernacular FM Radio Programmes

This section examined the relationships between the clarity of the message and the choice of vernacular FM radio programmes. The findings are indicated in Table 4.16 below:

Table 4.14: Clarity of the Message and the Choice of Vernacular FM Radio Programmes

Correlations				
		Motive mean	Programs Message Understandability	
Motivemean	Pearson Correlation	1	-.125	
	Sig. (2-tailed)		.080	
	N	197	197	
Clarity of the Message	Pearson Correlation	-.125	1	
	Sig. (2-tailed)	.080		
	N	197	197	

Source: Field Data (2019)

Findings in Table 4.16show that the correlation coefficient index of the programmes message clarity and the choice of vernacular radio programmes on cultural values as 0.08 which is above 0.05 (p > 0.05) hence the relationship was not significant. Therefore, the clarity of the messages aired in vernacular radio programmes on cultural values had no significant contribution to the choice of radio programmes. This means that the efficacy of vernacular FM radio programmes relies on presenters' knowledge of traditional cultural values and the personality of the presenter.

To achieve objective three, the researcher also conducted in depth interviews with the radio presenters/manager. Three programme managers were interviewed from the three vernacular FM radio stations that broadcast within the area of the study. The purposively selected stations were *Coro FM* of Kenya Broadcasting Corporation, *Inooro FM* of Citizen Limited and *Radio Maria FM* of Catholic Diocese of Murang'a. Findings from the interview schedule are presented below:

4.7.2 Role of programme managers in ensuring efficacy of programmes on cultural   values

The results revealed that programme managers play an important role regarding the efficacy of the programmes. One of the respondents admitted that he was in charge of content development and ensuring balancing of the content. He further disclosed that he ensures the programmes are fully researched on before they are aired. In his supervisory role, he said that he ensures that programmes adhere to the core values of journalism when communicating in vernacular Gikuyu language. The respondent also indicated that his other role was to ensure the use of appropriate vernacular language and words. He said the FM station was commercially established and tailored to meet the day to day way of life of the audiences by focusing on subjects of interest such as health, agriculture, economy and education among others. Respondent P1 further pointed out that the programmes on cultural values were aired in the evenings when most people were in their houses relaxing.

Another respondent from the in depth interview (P2) asserted that the programmes aired had to be good enough in order to attract revenues. The respondent indicated that he was the head of the Gikuyu vernacular station, which was set up on commercially oriented basis to raise revenue from advertisements from sponsors. As a result, the station strives to attract as many audiences as possible. The same manager oversees production of all programmes and other administrative duties. The respondent added that he initiated programme ideas and conducted the necessary research for all live and prerecorded programmes.

The third key informant (P3) said that useful and effective programmes were those that focused on topics that affect audiences and society. He also said that his programmes are based on the cultural values of the Kikuyu community but with religious overtures. This makes them ideal for conveying information about cultural values to the audiences in the study area.

According to Malik et al (2011), effective management and leadership are critical in ensuring the performance of every organization, particularly those involving radio stations. Leadership is a key factor for mobilizing resources, directing programme activities and evaluation of programme impact. This observation is in line with the roles programme managers for Inooro, Coro and Radio Maria play in disseminating cultural information in Murangá County.

4.7.3 Cultural Themes covered by Vernacular Radio Programmes

On the cultural themes addressed by vernacular FM radio programmes, presenters responded as follows:

P1 *"We emphasize on cultural and family values. We educate our listeners on cultural aspects in our programmes; that had been forgotten by the community in the maze of modernity, especially those that can enrich our lives. We strive to educate our listeners on the importance of respect to the elders, political and religious leaders, morality and fear of God".*

These tie in with the sentiments of Mayonzo (2017) and Gibson (2000) who contend that community radio audiences actively engage in the construction of meaning as well as the construction communities. According to Mayonzo, viewing community radio as a process of articulating community through the linking of separate entities enables one to consider the complex role that stations play within their communities, particularly in a development context, and the role that listeners play in contributing to this process.

Gikuyu community puts a lot of value on political leadership. Leaders in various capacities are highly respected. The head of such institutions beginning with family, the clan, and paramount rulers are treated with a lot of reverence. There is a belief that disloyalty to a leader is disloyalty to God. Political values are inextricably linked with religious, social norms and moral values. Owing to the declining prominence of traditional values teaching institutions, the media is therefore performing a compensatory function to meet the needs and desires of people through communication of these values.

P2. *"The station programmes on cultural values focuses on Gikuyu traditional culture and customs, morality, respect to all including family members and the neighborhood. The programmes encourage hard work for all, respect and recognition of the Supreme Being as the owner of the universe. The culture of the Gikuyu people has been affected a lot by westernization and the educated have neglected the rich culture opting to the Whiteman's culture. This has caused a lot of corrosion of our culture and we have to think how to correct the situation."*

Manyozo (2012:19) confirms that Indigenous Knowledge Communication System (IKCS) have 'always had educational elements that catalyze communities to adopt knowledge and practice that could strengthen communities' Employing the social aspects of IKCS provides a way of understanding how community radio facilitates what Howley (2009:64) describes as 'an ongoing process of community building and maintenance.' The presenter stress reverence for the elderly as an aspect of cultural values, communal living and respect to all.

P3. *"The programmes on cultural values focuses on the traditional social life that has been affected negatively by the Western culture, including issues to do with immorality, premarital sex, homosexuality, incest and drug abuse mostly among the youths and adolescents. These are the negative aspects of the white man. Other issues addressed include hard work to earn a living and avoid corruption and shortcuts to earn money. We also stress on respect to the elders, who are considered as the intermediary between man and God is stressed. We offer counselling and guidance".*

In addition to sharing local knowledge, Vernacular FM radio programmes represent a repository of a community's history, culture and identity (Shukla, 2014). IKCS are particularly relevant in the context of vernacular FM radio in Murang'a County because they have the potential to offer horizontal forms of listening and dissemination of ideas. According to the information from the presenters, Gikuyu culture is embedded in strong moral considerations. There is a system of various

beliefs which every individual is expected to adhere to in order to live longer and avoid bringing curses to the community. For example, adultery, stealing and other forms of immoral behavior are strongly discouraged and loathed. The vernacular FM radio stations therefore, play the role of protecting the community from negative influences of western culture and encourage the community members to uphold their culture. Thus, culture is considered as the basic important guide to the day-to-day living and maintenance of order.

4.7.4 The Communication of Gikuyu Cultural Values

Regarding the communication of Gikuyu cultural values, programme managers (P1, P2 and P3) who were interviewed had the following to say:

P1 *"We ensure programmes on cultural values have content on issues to do with respect to all, hard work, wealth search and prayers to God. The audience usually guides us on what to discuss in our programmes though questions or requests for elaboration on issues discussed in earlier programmes. The content in these programmes targets adolescents as it has necessary information for their social education. The programmes create awareness and highlight duties and responsibilities of adolescents that guardians have failed to impart on them caused by live pressure such as education and employment in distance areas".*

This argument is in line with Mayonzo's (2012) assertion that indigenous knowledge has always had educational elements that catalyze communities to adopt knowledge and practice that could strengthen communities. Hard work is therefore an important issue that the youths are inducted into through the programmes. In the Gikuyu tradition, "the poor" are considered as lazy and ridiculed. The programmes aim at building up awareness of social issues and address other issues affecting the society such as child marriages, incest and adultery.

P2. *"The programmes aired by our station ensure that the community's values such as hard work and morality are respected. The fear of God and respecting family boundaries, kinship, friendship and leadership are some of the values aired by our station. The programmes target youthful members of the society who have been brought up in urban areas where communal life and interaction is minimal. These programmes focus on protecting the local community issues and culture.*

According to Shukla (2014), there is an important cultural dimension to sharing local knowledge as it represents a repository of a community's history, culture and identity. The respondents understood cultural values as beliefs held about what is right and wrong and what is important in life. Through these programmes, people are able to develop ethnic identity as a form of social construction that results from the dynamic process played out through the media.

P3. *"The programmes ensure that there is maintenance of morality, respect and absence of incest to all. There is need to live and stick together, fulfill common interest and support each other in case of common danger. All are urged assist the less privileged in the society. Members of the community are educated to assist one another during calamities"*

This implies that respect is a recurring theme as a cultural value, which was stressed throughout the programmes. The young are initiated through the programmes to learn how to earn a living, provide for their families and keep something for a "rainy day." Khan et al (2012) support these views when he asserts that vernacular FM radio reflects the culture, ideology and thoughts, norms and values of a particular community. According to them, community radio is the media of citizens of a

particular community has become popular and a new opportunity for both the media practitioner and grassroots people.

Linked to this cultural theme is the issue of language. Robinson (1996) has provided a broad examination of languages in rural development. He decries the neglect of local languages in communication for development-oriented programs in Africa, which he argues, is partly because planners have failed to recognize that language is at the heart of development processes. Language is particular to cultural contexts and it brings distinctiveness, it is a symbol of belonging and a distinguishing feature with respect to different groups.

4.7.5 Information Sources of Gikuyu Cultural Values

Programme manager were interviewed about their information sources for Gikuyu cultural values. These were their responses:

P1. *"We rely on resource persons who are knowledgeable on issues to do with culture. We also refer to archival materials on past programmes. Other sources are the recorded materials in form of literature by knowledgeable authors on the Gikuyu traditions such as Ngugi Wa Thiong'o. The elders as custodians of Gikuyu traditions have a lot of information and this can be effectively communicated verbally through FM radio stations. The radio is user friendly and is acceptable to most of the listeners."*

From the above interview, it can be concluded that vernacular FM radio plays the noble functions of educating, entertaining, informing and propagandizing certain ideas and values as well as persuading the audiences (Mbugguss et al 2014).According to Khan et al (2017), radio can help in addressing social, economic, cultural, educational, health, water and sanitation and disaster related issues more

effectively and strategically.

P2. *"We depend on opinion leaders in society for source of reliable and accurate information. In addition, we depend on archives for information on cultural values. We usually invite re-known resource persons to do presentations. People who have the information and knowledge on cultural values of the community volunteer to talk during the programmes. Other presenters are recommended to us by the listeners who have interacted with them and feel that the information and knowledge they have should also be communicated to other members of the community".*

These findings reveal that community participation is a valuable source of content for many of the programmes aired on vernacular FM radio stations. According to Khan et al (2017), the most important issue of a community radio is the community participation by which the community really owns and controls the station. The involvement of the community members in these programmes in many different ways reflects the interest of the community.

P3.*" We depend on elders who are the custodians of the traditional Gikuyu culture. They have the knowledge of the Gikuyu culture in the indigenous language to communicate the same. They have a lot of wisdom and knowledge on use of terminologies and their inherent meanings. We also carry out research on the recorded materials from books. This information should be protected, preserved and passed on from one generation to the other through communication. These materials should be held as intellectual and spiritual properties as they have positive attributes to the community".*

The contribution of elders promotes ownership and relevance of programmes to the people. Listeners identify themselves with the programmes which is an indicator of radio reception. This finding finds support with the assertion of Sterling et al (2007) that community Radio provides listeners with the voice with which to respond to programming and to create programming content. Malik et al (2011) on the other hand contend that community radio provides a mechanism for facilitating individuals,

groups, and communities to tell their own diverse stories, to share experiences, and in a media rich world to become active creators and contributors of media. Consequently, the (presenters) depend on knowledgeable people and resource persons who live within the community to pass cultural value through communication to their audiences.

4.7.6 Influence of Vernacular Radio Programmes on Audiences

Media consumption occurs within a particular environment and listening habits are shaped by a myriad of factors, both internal and external to the group. In order to understand the influence of vernacular FM radio programmes on audiences, programme managers were asked to comment on the impact of their programmes on their listeners. Their comments were as follows:

P1. *"Vernacular FM radio programmes influence audiences very muchas this has made people to respect their culture and revert to the positive aspects of the traditions. Members of the community had aped the western culture blindly but now they appreciate the positive things in Gikuyu culture. We get feedback from our listeners and prepare subsequent programmes as per their request. Some of the audience request for a repeat or elaboration. The programmes provide a good forum for role mentoring, modelling and counselling for the youths and adolescents. People should revert to the old days and avoid individualistic ways of life. It was not unusual to see a neighbor, friend or relative correcting an erring child whose parents he knew as this was caring for the benefit of the community and not the immediate parents alone. This is no longer there and we should revert to such communal correctional practices".*

P2 *"Our radio station ensures that information reaches many people, as we are able to gather from our listeners. We are glad to play this role to the very best of our ability. We are proud to facilitate the transmission of learning from one generation to the other".*

P3.*" People are passionate about the good culture of yesteryears and are yearning for it. The evidence is in the interest they show through interaction and invitations to our presenters to preside over and serve as master of ceremony during social gatherings such as rites of passage, traditional weddings, dowry negotiations and payments ceremonies. The guest presenters are invited for the talk shows on cultural values as they have the knowledge that they impart to participants. Traditional cultural values should not be referred in the past but in the present, as they are very relevant and applicable to our lives today. Cultural values have been reinstated and appreciation shown by word of mouth. In the Gikuyu culture there was no rape, incest, homosexuality, and killing. The killing of women and children meant the death of an entire generation. Communicating these cultural values through vernacular programs helps in the transformation of moral conduct."*

The above discussions showed the importance of these vernacular cultural value programmes to audiences. Media frames assist in setting terms of discussion amongst listeners. The package of these programmes gain influence because they resonate with the popular culture of the audience. These cultural value programmes facilitate local communication to the listeners and enable them share their own understanding of social issues affecting them. The vernacular radio creates awareness among listeners on social issues apart from entertaining them. The frames of these programmes refer to things, events and occurrences listeners in the surrounding culture identify with. The audience applies the information and meanings with which the culture has imbued in the frames.

These findings go beyond Mano's (2004) study which shows how public radio in Zimbabwe adapts material from the past and uses them as illustrated in a talk program that was modeled after the Shona tradition of *dare*. In the radio program, the *dare* tradition is re-invented on a national scale for the purpose of reviving and upholding the tradition. The program illustrates how electronic media re-arrange social forums,

allowing people to get into contact with one another in new ways.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

The chapter summarizes the findings of the research according to the study objectives and makes recommendations which resulted from the research. The summary of the findings is from analyzed data gathered in the mixed method research. The quantitative audience data analyzed provided information concerning numerical data generated from questionnaires. The qualitative data provided information on the effectiveness of the vernacular programmes in addressing the study problem.

5.1 Factors Determining the Choice of Vernacular FM Radio Programs

This section presented results on radio usage among respondents, level of importance of Radio as a source of information, favourite language for radio listening, frequency of listening to radio programmes on cultural values, time respondents listen to vernacular Fm radio programs, reason for listening to vernacular FM radio programmes and respondents favourite radio stations. It emerged that radio was the most popular and accessible medium in terms of listenership in Murang'a County. Further, radio remains the main source of information compared to other forms of media. Results further indicated that Gikuyu was the favourite language for radio listening and Vernacular radio programmes are still the most popular among listeners. A majority of respondents listen to vernacular radio programmes especially when relaxing in the evening during their free time. Additionally it can be noted that, a substantial number of respondents listened to vernacular radio in the mornings before they engage in the day's chores.

The results also revealed that a significant number of respondents listen to vernacular radio programmes for the purpose of developing cultural norms. Findings indicate that a majority of the population listens Inooro FM. A big number of respondents indicated that they listened to the vernacular radio programmes on cultural values for education purposes. This underscores the role of the radio of education, information, and communication and facilitates cultural transmission between generations. These results show how radio meets the respondents' needs and gratifications. The results add to the previous knowledge that people listened to radio for education seeking, knowledge, entertainment, reinforcement of dominant values, develop norms and for leisure. Radio, then can be concluded that create awareness in the form of education and enlightenment among other effects to the listeners on social issues that affect them apart from entertainment. The study showed that a big number of respondents gave an indication that they listened to one of the listed radio station Inooro. This is one of the oldest FM stations established after the liberalization of airwaves in Kenya in the 1990s. However, it is noticeable that other FM vernacular radio have picked up and have a sizeable share of listeners in the area of study.

This study concurs with previous studies that showed radio has remained the most prominent and quite significant media form for many Kenyans mostly in rural areas (Wekesa & Tsuma 2014). The researcher concluded that in respect to the Uses and Gratification Theory audience members use media forms which provide them with individual gratifications they sought (Katz, Blummer and Gurevitch, 1973).The audience

depended on radio for media usage and had opportunities for learning, relational mainetenance and information seeking among other usage. The radio is affordable to most Kenyans as a source of information. From the data analyzed; it shows that most of respondents are literate at and participated in the study. A conclusion can be arrived that literacy does not hinder respondents from listening the FM vernacular radio programmes with an aim of getting gratifications and other needs such as information and entertainment.

5.2 The Perception of Audiences towards Programmes on Cultural Values

Using correlations, this objective sought to find out presenters' characteristics, respondents' motives for listening to Vernacular FM radio stations, the relationship between demographic variables and the choice of vernacular programmes, presenters' characteristics and choice of vernacular FM radio programmes and the frequency and time of listening to these programmes. The results were as follows: Most (94.4%) presenters were knowledgeable about the Gikuyu cultural values; radio presenters have a strong influence on the audiences listenership to cultural programmes; most of the respondents say that they understood the messages aired on the programmes; the three main motives for listening include provision of news and information on cultural values, transmission of cultural heritage and communication of values. Correlation coefficient indices for gender, marital status, academic standing, age and occupation were significant (P-value less than 0.05) in the choice of vernacular radio station on cultural values. Another finding from the coefficient indices indicated that the presenters' knowledge on traditional cultural values and influence by the presenter contributed to the choice of

radio programmes by the respondents. Similarly, the frequency of listening to vernacular radio programmes contributed to the choice of radio programmes on cultural values.

From the study, the researcher observed that the respondents placed a lot of importance to the vernacular radio programmes on cultural values. On the demographic statistics analysis it showed that a majority of respondents of this study belong to the middle age. This may be as a result of the reality that mostly, a big number of FM vernacular radio programmes listeners are in the middle age and thereby family people. The young and singles have also migrated to other areas in search of better livelihoods.

From the analysis, the respondents indicated that the four items that is books, radio, television and newspapers are important sources of information. The radio traditionally has been viewed as a major source of information for the audiences. This study reaffirmed these earlier studies. The TV, newspapers and books are also sources of information for the respondents. This was attributed to the fact that the research was conducted in urban centers where communication infrastructure has improved lately, and affordability and accessibility of the various media for sources of news and information.

The percentage that indicated they do not use the FM radio could be using other media that are available in the area of study or could be listening the radio through other means such as the mobile. However, this information shows that radio is a common medium of communication in Murang'a County and which attracts a wide listenership. This may be as a result of the reality that a big number of Kenyan households own radio and which

agrees with Myers (2007) assertion that radio in developing countries is the most widespread medium which dessiminate .news, education,and discussion to the local people in their local language.

The respondents indicated that they used Gikuyu language, to listen to programmes aired by the vernacular radio in the area of study. This way the FM radio allowed members of the same community to communicate among themselves to share common information on cultural values and their day-to-day nourishment in terms of new and entertainment. The study found that a big number of respondents frequently listened to programs on cultural values nearly every day. There are a number of vernacular FM radio, which broadcast in the area of the study. From the statistics analyzed it could be concluded that majority of the respondents listened to FM vernacular radio as an active engagement. The respondents depended on vernacular radio for vital information that help them understand what happened around them and make informed decisions about their lives. The frequency on listenership shows that FM vernacular radio meets information needs for the community for them to tune regularly.

5.3 The Efficacy of Vernacular FM Radio Programmes in Disseminating Cultural Values to Listeners'

Regarding clarity of the message and choice of vernacular FM radio programmes, the findings revealed that there was no significant contribution of the clarity of the messages aired to the choice of radio programmes. This means that the efficacy of vernacular FM radio programmes relies on presenters' knowledge of traditional cultural values and the personality of the presenter.

Results further revealed that programme managers played an important role regarding the efficacy of the programmes. Such roles included development of content, balancing of the content, research, supervisory roles, choice of appropriate language and words, overseeing the production of all programmes and other administrative duties as well as initiating programme ideas. This corroborates with Malik et al (2011) assertion that effective management and leadership are critical in ensuring the performance of every organization, particularly those involving radio stations.

Findings on cultural themes covered by vernacular radio programmes showed that vernacular FM radio stations emphasized on cultural and family values, political and religious matters, morality, Gikuyu traditional culture and customs, hard work, respect, traditional social life and drug abuse. This ties in with the sentiments of Mayonzo (2017) who contends that community radio audiences actively engage in the construction of meaning as well as the construction of communities.

The communication of Gikuyu cultural values was also one of the findings. Results revealed that programme managers as well as the presenters received guidance on what to air on the programmes through questions and requests for elaboration on issues. From the results of the information sources of Gikuyu cultural values the programme managers interviewed identified the following sources: Knowledgeable resource persons, archival materials, recorded resource materials, authors of Gikuyu traditions, elders of the Gikuyu, opinion leaders, renowned resource persons, volunteers, recommendations from listeners and research. This finding goes beyond Sterling et al (2007) observation that community radio provides listeners with the voice with which to respond to programming and to create programming content. Thus, it comes up with more information sources than earlier thought possible.

Results on the impact of vernacular FM radio programs on audiences revealed that the programmes had a great influence on the audiences. In addition, programme managers received feedback from listeners for them to prepare programmes. This provided a good forum for role mentoring, modelling and counseling the youth and adolescents. These findings go beyond Mano's 2004 study which shows how public radio in Zimbabwe adapts material from the past and uses them as illustrated in a talk programmes that was modelled after the Shona tradition of *dare*. The program illustrates how electronic media re-arrange social forums, allowing people to get into contact with one another in new ways.

5.4 Conclusion

Vernacular radio programmes are effective tools of communicating cultural values since they air their programmes using vernacular languages which are familiar with local audiences. This contributes to knowledge in Gikuyu cultural values which greatly impacts on the lives of the audiences in Murang'a County.Vernacular FM radio programmes aired on radio stations such as Inooro, Coro and Radio Maria also entertain, educate, inform and facilitate transmission of cultural values. The manner in which the presenters package messages influences the audiences' belief and uptake of an issue. Locally produced radio programmes empower people to represent their own cultures, recreate, and sustain their community's culture. Therefore, vernacular FM radio has proved to be a success as an agent of transmission of cultural values. The study on FM listeners has enabled the researcher to obtain an enhanced comprehension on the listenership which could be applied in improving and bettering target audiences in providing cultural programmes.

5.5 Recommendations

This study produced a robust picture of the role of FM vernacular radio in transmission of cultural values and made a case for further studies. From the findings, the following are recommended for further research in accordance with the research objectives namely:

I.   The findings of this study show that FM vernacular radio is effective in communicating programmes on cultural values. It would therefore be important that research on use of vernacular language to communicate should be conducted

in other areas such as education, agriculture in multiethnic country such as Kenya. The study has practical relevance in media development and mostly in developing countries in this age of globalization. There is need to grasp comprehensively the reasons people consume a particular media for content use occasioned by the new communication technologies.

II. Scholars should continue developing communication theories that predict and explain consumption of the media by the public in cultural, psychological and sociological perspectives. This shows the radio has a future, but all must work in harmony to develop relevant content. FM vernacular radio while communicating programmes with cultural values becomes a means of relief, search for solutions to the everyday problems, gives information to resolve the issues that affect the community and a medium to provide information from the experienced and knowledgeable in the community. Further research should also focus on content analysis of vernacular radio programmes and examine whether there is uniformity on the information communicated.

III. In addition, following the liberalization of the airwaves in the 1990s, FM vernacular radio stations have grown exponentially whether they are community, publicly or privately commercially owned. There is need to study their impact as far as communication of programmes on cultural values to their target audience is concerned. This study recommends that the FM vernacular radio stations should be given more attention by scholars and communication policy implementers as they contribute a lot in communication of cultural values which is threatened by the fast fading ethnic and indigenous languages, westernization, education and

rural urban migration. Moreover, there is threat from foreign words that are adopted to help explain issues or concepts that are foreign. To fully comprehend the effectiveness of the disseminating the cultural values further comparative research on transmission of cultural values through other forms of communication should be carried out and outline their effectiveness.

5.6 Suggestions for Further Research

Relating to the objectives of this research, the suggestions for further research are listed below for more inquiry:

I.   On factors determining selection of vernacular radio programmes on cultural values among residents of Murang'a County, further research is supposed to be carried out concerning on the work of vernacular radio programming and their effects on other programmes such on agriculture, business, education etc.

II.   Relating to the second objective on the perceptions of radio audiences of vernacular programmes on cultural values, further research should focus on analysis of content of the programmes on what is broadcast and whether there is uniformity on the information communicated, and

III.   Relating to the third objective on the efficacy of vernacular FM programmes in disseminating cultural values, further comparative research on transmission of cultural values through other forms of communication should be carried out to determine their effectiveness.

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APPENDICES

APPENDIX 1: QUESTIONNAIRE FOR RESEARCH RESPONDENTS

To potential respondent,

This is an academic Survey being conducted by a student of Mass Communication, Masinde Muliro University of Science and Technology (MMUST). Its aim is to identify how FM vernacular radio facilitates in communication of Gikuyu Cultural values in Murang'a County, Kenya. The findings are for academic purposes only, all informants will be treated with utmost confidentiality. Your participation and cooperation is highly appreciated.

Eligible criteria

Be over 18 years and above and resident of Murang'a County.

A. Social, Economic Demographics of the Participants

1. What is your age?

15 - 25 years	
26-35 years	
36-45 years	
46-55 years	
56 years and above	

2. What is your gender?

Male	
Female	

3. What is your marital status?

Married

Single

4. What is your academic standing?

University Graduate

College level

Secondary level

Primary level

5. What is your economic occupation?

Full time employment

Farmer

Businessman

Student

B. Radio Familiarity and Usage

Please respond to the following statement about your radio use.

1. I am familiar with radio. Please tick.

YES	
NO	

2. Please indicate the level of importance for information sources from the following.

Tick appropriately.

	Not Very Important	**Not Important**	**Important**	**Very Important**
Books				
Radio				

Television				
Newspapers				

3. Which is the favorite language for your radio listening?

Gikuyu

English

Swahili

4. On average how often do you listen to vernacular radio programs on cultural values?

Never 1

1 or 2 times a week 2

2 or 4 times a week 3

Nearly everyday 4

5. When do you listen to the vernacular radio programs on cultural values ?

6.00am-10.00am	10.00am-3.00pm	3.00pm-7.00pm	7.00pm-12.00am	12.00am-6.00am

6. Please indicate the importance of the vernacular radio programs as broadcast by the

FM radio. Each statement should be proceeded

Key words

Strongly Disagree **SD**

Disagree Somewhat **DS**

Neither Agree Nor Disagree **NAND**

Agree Somewhat **AS**

Strongly Agree   **SA**

	I listen to vernacular radio programs on Cultural values to get…….	SD	DS	NAND	AS	SA
6	Education					
7	Entertainment					
8	Passing time					
9	Knowledge					
10	Help identify with people/gain belonging					
11	Gain of belonging					
12	Reinforce dominant values					
13	Provide Companion					
14	Develop norms					
15	Offer entertainment/filling leisure time					

16. Which is your favorite vernacular Radio station?

Inooro FM   ☐

Coro FM   ☐

Kameme FM   ☐

Radio Maria FM   ☐

17. Are the presenters of the Vernacular radio programs knowledgeable on traditional

cultural heritage?

Yes   ☐

No   ☐

18. Are you influenced by the program presenters?

Yes ☐

No ☐

19. Are the message of these programs understandable?

Yes ☐

No ☐

20. Does communication of vernacular programs on Vernacular cultural values provide interaction between the producer and audience?

Yes ☐

No ☐

21. What are the motives for listening vernacular radio programs on cultural values?

Check all that apply

Companionship ☐

Filling void caused by daily routines ☐

Altering moods ☐

Reliving boredom ☐

Providing news and information ☐

Allowing active participation in events ☐

Overcoming social isolation ☐

Transmission of social heritage ☐

Communication of values ☐

Communication of norms ☐

Diversion (need to escape personal problems and need for emotional release) ☐

Personal identity (need for self-understanding and reassurance of one's role in society) ☐

Surveillance (the need for information about factors that might affect or help one) ☐

22. What other ways in your opinion do you think people of Murang'a can learn of their cultural values?

_____

_____

APPENDIX 2: INTERVIEW SCHEDULE FOR FM VERNACULAR RADIO PRESENTERS/MANAGERS

1. What is your job in the FM radio station?

_____

_____

_____

2. What is your role in the production and communication of programmes on cultural values? Please explain.

_____

_____

_____

3. What types of cultural values themes does your FM radio cover in its broadcast?

_____

_____

_____

4. In your opinion what are Gikuyu cultural values?

_____

_____

_____

5. Where do you source information on cultural values programmes?

_____

_____

_____

6. Are the programmes broadcast by the radio aiding the community to understand the cultural values?

_____

_____

_____

7. What are the challenges that you encounter when producing programmes on cultural values?

_____

_____

_____

8. What are the reactions of your audiences on programmes on cultural values?

_____

_____

_____

9. Are the programmes produced by you influencing the way people act and live in the community? Please explain.

_____

_____

_____

10. What are the reasons that make you produce these cultural value programmes?

_____

_____

_____

11. Can you give other examples of how cultural values can be communicated apart from these programmes you produce?

_____

_____

_____

12. How does communication of programmes on cultural values on vernacular radio help in influencing the listeners?

_____

_____

_____

13. How does communication of programmes on cultural values on vernacular radio help in exchange of information?

_____

_____

14. How do you ensure the programmes on cultural values deliver accurate information to your audience?

APPENDIX 3: LETTER OF INTRODUCTION

Masinde Muliro University of Science and Technology

P.O Box 180-50100

KAKAMEGA

21-03-2018

To Whom It May Concern

Dear Sir/Madam

RE: REQUEST FOR PARTICIPATION IN MY RESEARCH

I am a Postgraduate student at Masinde Muliro University of Science and Technology in Communication Studies. I am undertaking my research and wish to collect data on the topic: **Vernacular Radio Programs as a Tool for Communicating Cultural Values in Murang'a County, Kenya.**

I hereby request for your time so that I can Interview on the topic. Please advise accordingly when it is convenient for you to be interviewed. Attached please find the interview Schedule questions.

Looking forward for positive response.

Thank you in advance.

Yours faithfully,

Kimani Macharia

+254 722893385

TO WHOM IT MAY CONCERN

RE: REQUEST FOR PARTICIPATION AS A RESPONDENT IN MY RESEARCH STUDY

I am an Msc. Student at Masinde Muliro University of Science and Technology doing a study titled "Factors influencing the choice of sub sectors that women to venture into in the construction industry in Kenya: A case of Nairobi County." I am conducting this research in partial fulfillment of the requirement of my master's study. This is to request you to participate in my study as a respondent representing your company and seek your consent in this participation. I kindly request you to spare some time and answer the questions to the best of your knowledge. Your identity will be treated with utmost confidentiality and any information provided on this questionnaire will be used for the purposes of this study only. A full report of this study can be made available to you at your request.
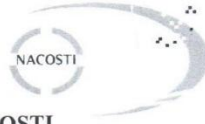
I look forward to your participation.

Thank you.

Kimani Macharia

APPENDIX 4: RESEARCH AUTHORIZATION NACOSTI

Appendix II: Research Authorization NACOSTI

NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone:+254-20-2213471,
2241349,3310571,2219420
Fax:+254-20-318245,318249
Email: dg@nacosti.go.ke
Website : www.nacosti.go.ke
When replying please quote

NACOSTI, Upper Kabete
Off Waiyaki Way
P.O. Box 30623-00100
NAIROBI-KENYA

Ref: No. **NACOSTI/P/18/84080/23899**

Date: **24th July, 2018**

Peter Kimani Macharia
Masinde Muliro University of Science and Technology
P. O Box 190-50100
KAKAMEGA

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *"Vernacular radio as a tool of communicating cultural values: Case study of Murang'a County, Kenya"* I am pleased to inform you that you have been authorized to undertake research in **Murang'a County** for the period ending **24th July, 2019.**

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

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit **a copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.

BONIFACE WANYAMA
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Murang'a County.

The County Director of Education
Murang'a County.

APPENDIX 5: RESEARCH AUTHORIZATION DIRECTOR OF EDUCATION

Appendix III: Research Authorization
Director of Education

MINISTRY OF EDUCATION
STATE DEPARTMENT OF EARLY LEARNING AND BASIC EDUCATION

Email: cdemuranga@gmail.com
Telephone: 060 2030227
When replying please quote

COUNTY DIRECTOR OF EDUCATION
P.O BOX 118 – 10200
MURANG'A

REF: MGA/CTY/GEN./64/VOL.III/131   28th August, 2018

Peter Kimani Macharia
Masinde Muliro University of Science & Technology
P.O.Box 190-50100
KAKAMEGA

RE: RESEARCH AUTHORIZATION

The County Education office is in receipt of your request and authority letter from the National Commission for Science, Technology and Innovation, reference No. NACOSTI/P/18/84080/23899 dated 24th July,2018 to carry research on **"Vernacular radio as a tool of communicating cultural values: case study of Murang'a County,Kenya".**

Authority is hereby granted to carry out research in **Murang'a County** for a period ending **24th July, 2019.**

You are kindly advised to deposit a copy of the final research report to the County Director of Education office.

Victoria W.Mulili
County Director of Education
MURANG'A

Appendix IV: Research Authorization

County Commissioner

REPUBLIC OF KENYA

THE PRESIDENCY

MINISTRY OF INTERIOR AND CO-ORDINATION OF NATIONAL GOVERNMENT

Telephone: 060-2030467
Email: cc.muranga@interior.go.ke

When replying please quote

COUNTY COMMISSIONER
MURANG'A COUNTY
P. O. BOX 7-10200
MURANG'A

REF.NO.PUB.24/11/VOL.II/28   *23rd August,2018*

Peter Kimani Macharia
Masinde Muliro University of Science and Technology
P.o Box 190-50100
KAKAMEGA

RE: RESEARCH AUTHORIZATION.

In reference to a letter **NACOSTI/P/18/84080/23899** dated **24th July, 2018** from National Commission For Science, Technology and Innovation regarding the above subject, You are hereby authorized to carry out research in this County on *"Vernacular radio as a tool of communication cultural values: case study of Murang'a County, Kenya,"* for a period ending on **24th July, 2019**.

DEPUTY COUNTY COMMISSIONER
MURANG'A EAST

Peter Majiwa
For: **COUNTY COMMISSIONER**
MURANG'A COUNTY.

APPENDIX 7: NACOSTI RESEARCH AUTHORIZATION

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

Telephone:+254-20-2213471,
2241349,3310571,2219470
Fax:+254-20-318245,318249
Email: dg@nacosti.go.ke
Website : www.nacosti.go.ke
When replying please quote

NACOSTI Upper Kabete
Off Waiyaki Way
P.O. Box 30623-00100
NAIROBI-KENYA

Ref. No. NACOSTI/P/18/84080/23899

Date 24th July, 2018

Peter Kimani Macharia
Masinde Muliro University of Science and Technology
P. O Box 190-50100
KAKAMEGA

RE: RESEARCH AUTHORIZATION

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**BONIFACE WANYAMA
FOR: DIRECTOR-GENERAL/CEO**

Copy to:

The County Commissioner
Murang'a County.

The County Director of Education
Murang'a County.