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## Vernacular Radio Programs as a Tool for Communicating Cultural Values: A Case of Murang'a County, Kenya

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### **Abstract:**

Currently, FM stations have mushroomed in Kenya, many using vernacular languages in their programs. The programs cover a variety of topics including politics, business, relationships, lifestyle, family, education, environment and health. This has resulted in the distortion of cultural values in the society, causing family breakups, crime, rape within the family, discord, disunity, ethnic animosity and cultural imperialism. This study consequently sought to examine vernacular radio programs as a tool for communicating cultural values to residents of Murang'a County, Kenya. The main objective of this study was to conduct survey on the vernacular radio listening habits and the attitudes of the program presenters to the listeners. Mixed method research design was used using questionnaires which were administered to a sample of 250 residents to find their listening habits and in-depth interviews to three (3) radio presenters to understand their attitude towards the programs. Data collected was analyzed both qualitatively and transcribed thematically by classifying key issues and quantitatively using descriptive and inferential statistical technique and presented using tables, pie charts, graphs, percentages and in prose form. This study shed light on the effectiveness of vernacular radio programs to convey, maintain and preserve cultural values in Murang'a County and elsewhere in Kenya.

**Keywords:** Vernacular radio programs, FM radio stations, Cultural values, mediated communication

## 1. Introduction

### 1.1. Background of the Study

Since the origin of mankind, communication has played a vital role in the everyday lives of human beings. Much of persons waking day is spent on one or more types of communication, including talking to others, reading and listening. Communication can, therefore, be said to be the foundation of personal relationships. Communication process consists of various elements, each with a vital role in the goal of communication. It is therefore important to recognize the various elements in the communication process as well as roles the various elements play in the process (Kotzee R, 2012).

An audience of radio station plays a significant role in the communication process. Firstly, without an audience, any broadcast would not be created for anybody. Secondly, the audience size and reactions to her programming are ways of measuring the success of the media product. The audience of FM radio stations plays a key role in the communication process, listening to these programs as a method of meeting some desired needs (Kotzee, R, 2012).

Media help support the recognition, creation, preservation, dissemination, and utilization of the local content in the form of cultural values. The Gikuyu vernacular radio stations broadcast programs on cultural values and their importance has been underscored by scholars (Mbuggus, Chepkuto, & Lumala, 2014). The authors note that the radio has aimed at such noble functions as informing, educating, entertaining, propagandizing certain ideas as well as persuading. Traditionally, the Gikuyu mythology has been transmitted from one generation to the other through folklore, narratives and stories, rituals, traditional dances and music, oral literature and these are done by the elders who pass information from one age set to the other collectively known as riika.

The Gikuyu traditional cultural heritage is a deeply rooted issue which people take for granted, but there are rules to be followed on the communication of the same. Though in practical terms the education system requires that Gikuyu language is used to conduct lessons in the lower primary classes, the teachers have continued to fail to deliver the cultural values content which they discarded as they went for formal education (Nyika A, 2014). Political, economic and social interventions further deny people the chance to learn their traditions.

This underpins the fact that, "media educates and orient newcomers to their new community and its resources, and also teach more subtle rules about correct behaviors and what the new society values" (Wekesa & Tsuma, 2014). Radio in Kenya is the main source of news and information rather than for mere entertainment (Bowen, 2010). A survey found that 60% of Kenyans adults got their news and information via radio at least once a week and many of the listeners report trusting the broadcast they choose to listen to (Allen & Gagliardone, 2011). Media Council of Kenya (MCK) estimates that vernacular stations command more than 42 percent of total radio market (Media Council of Kenya, 2014).

Radio remains the predominant and most important form of media for most Kenyans particularly in rural areas, (Wekesa & Tsuma, 2014). According to UNESCO (2013), 76% of the total population in Kenya live in rural areas, hence depending on the radio for information.

Additionally, Chapter 2, Section 7 (3) of the Kenyan Constitution (2010) stipulates that the state shall develop, promote and protect the diversity of language, of the people of Kenya and promote the development and use of indigenous languages. The same constitution further guarantees the right to communicate freely about culture through the freedom of expression clause. Use of local language in broadcasting through vernacular FM radio, then is an effective way to reach a critical mass of potential audience of the station.

Despite the importance of communication of cultural values through the vernacular radio in our day to day lives, the study of the same has remained scanty. Various questions remain unanswered regarding differences and different uses and gratifications of communication of cultural values as well as individual differences and different uses of these programs. One can conclude that the interpretation and perception of messages that audience members receive from the media have a large impact on the media they choose, as well as how often this media will be consumed.

The communication policy formulators ought to look for ways to facilitate and promote the creation and preservation of cultural values. At the same time, they should also focus on ways to ensure that information and communication infrastructures are in place and accessible to the population to facilitate communication of cultural values. This paper is designed to address these issues by focusing on the habits of the listeners and the attitude of the presenters of the vernacular radio programs.

### *1.2. Statement of the Problem*

The vernacular radio covers a variety of topics including politics, business, relationships, lifestyle, family, education, environment, and health. However, very few of these programs tackle issues related to cultural values. Further, limited research has been carried out regarding the place of radio programs in transmitting cultural values. This has resulted in the diminishing of cultural values in the society, causing family breakups, crime, and rape within the family, debauchery, discord, disunity, ethnic animosity and cultural imperialism.

At the same time, vernacular radio stations are experiencing scarcity in terms of rich local content as they lack of recognition and support from the community and the government. Yet for communities to thrive, they require an all-encompassing and enriching cultural system. It, therefore, calls for a study on Vernacular radio programs as a tool for communicating cultural values.

Scholars postulate that the decline of cultural values in teaching institutions in the society has led the media to perform a compensatory function to meet the needs and desires of the audience (Mbuggus et al. 2014). Papacharissi, (2009) suggests, media uses are for different reasons and each use gratifies a particular need offered by the media.

This study aimed to learn the motivations of the listeners and whether they align with earlier studies that found motivations for radio listening are; for companionship, filling a void created by daily routine, altering mood, relieving boredom, providing news and information allowing active participation in events and overcoming social isolation, (Albarran, et al.,2007).

This study at the same time examined the perception of radio presenters towards the use of these programs in disseminating cultural values and perspectives. This understanding and knowledge will in future, empower the program presenters, the media owners and the listeners to choose the right media and the necessary message content for communicating cultural values. But significantly and specifically in relation to this study, it is assumed people listen to the radio for guidance, thereby the study also evaluated the effectiveness of Vernacular FM Radio programs in disseminating cultural values.

#### 1.2.1. Research Questions

This study intends to answer the questions:

- What factors determine the choice of vernacular radio programs on cultural values among residents of Murang'a County Kenya,
- What are the perceptions of vernacular radio program presenters towards the use of radio programs regarding disseminating of cultural values to listeners?
- How effective are vernacular FM radio programs in disseminating cultural values to listeners?

#### 1.2.2. Theoretical Framework

The study employed conceptual framework with two theories in use; Uses and Gratification Theory and Framing Theory.

The (UG&T) is based on how people use the media and satisfy their needs while exposing to the media contents. The theory focuses on consumers who are active and goal oriented. According to Little John and Foss (2008), the theory focuses on the consumer of media messages rather than the message itself. In other words, audiences are largely responsible for selecting the media to meet specified needs they have. As stated by Katz (1959), unlike other media effects theories which focuses mainly on what media does to people, the Uses and Gratifications Theory focuses mainly on what people do with media.

Considered as one of the successful theoretical frameworks to examine questions of how and why individuals use media to satisfy needs, this theory and has been quite successful in understanding consumer's motivations and behaviors

in the context of traditional media such as radio and TV, (Katz and Blumer, 1973). The core of the UG&T is to understand how, why and with what purpose people use media in their everyday lives, (Weiyang, 2015).

The media use can be analyzed through two main perspectives, that of media producers or presenters and that of media consumer or listeners. Both the producer and consumer of broadcast programs are interested in using the media for their own satisfaction. Programs produced range from an information source, entertainment to government policies. The aim of these programs might be for making money, making the audience aware of government policies or persuading the audience to do something or converting them to certain beliefs amongst others.

The audience, on the other hand, selects the media for their daily use. The media use ranges from information seeking, knowledge, entertainment, and social interaction amongst others. It implies that in pursuit of gratification, media listeners select a medium rather than content (Crisell, 1994).

The study assumed that an audience chooses media to achieve felt needs which are represented as motives for using particular medium and are all connected to the social, psychological outcomes of the individual, (Pappacharissi & Mendelson, 2007). The authors state that the uses and gratifications theory is a psychological communication perspective that focuses on individual use and choice and asserts that different people can use the same mass medium for different purposes. This is opposed to the earlier approach which was more concerned with "what media do to the people".

The variables of the study of uses and gratification theory take on a variety of values. The obvious variables are media effects, usefulness and gratifications. It is important to keep in mind that units of analysis will result in unique characteristics. All the variables enable the researcher to generally understand 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 determine if media effects change of the independent variable, in turn, cause a change in the dependent variables.

### 1.2.3. Framing Theory

Framing is defined as, the ability to shape the meaning of a subject, to judge its character and significance. To hold the frame of a subject is to choose one meaning (or set of meanings) over another. 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. 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. Frames are abstract notions that serve to organize or structure social meanings. A frame refers to the way media and media gatekeepers organize and present the events and issues they cover, and the way audiences interpret what they are provided. News frames are "conceptual tools which media and individuals rely onto convey, interpret and evaluate information" (Newman et al, 1992).

Frames set parameters in which citizens discuss public events (Semetko & Valkenburg, 2014). This theory posits that people's information processing and interpretation are influenced by preexisting meaning structures. Framing certain issues imply that they are highlighted while neglecting others. People tend to pay attention to those issues according to the order of priority set by media. Media is considered to change the thinking process of the audience. When it highlights certain issues framing tell people what to think about instead of telling what to think.

The concept of framing is related to agenda setting tradition but expands the research by focusing on the essence of the issue. However, framing analysis "expands beyond agenda-setting into what people talk or think about, how they think and talk about issues in the news" (Pan & Kosicki, 1993).

The issues addressed by this study is how the vernacular FM radio as tools for communication are framing their programs to address issues related to cultural values. Framing refers on the one hand to the typical way journalists shape the 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 the journalist do (McQuail, 2005).

In framing analysis, the dependent variables are the role of various factors in influencing the creation or modification of frames by the radio presenters. This took into consideration for example the knowledge levels of cultural values by the presenters. Independent variables in the framing analysis are typically more interested in the effects of framing.

## **2. Literature Review**

### *2.1. Mediated Communication and Radio Programs*

In relation to the objectives of this study, namely, to establish factors that determine the choice of vernacular radio programs, and to determine the effectiveness of vernacular FM radio programs in disseminating cultural values, the study theoretical framework is anchored on UG&T as it aims at seeking explanation of theories of mediated communication. Mediated communication occurs where there is a source and a receiver, for example, the producers, and listeners. This is based on the Uses and Gratification Theory as propounded by (Katz, Blumler & Gurevitch, 1973). The theory presupposes that the audience members use media forms that will provide them with individual gratifications that they seek.

The U & G theory focuses on why people use media outlet and has three primary assumptions, namely, 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. According to scholars the theoretical foundation of Uses and Gratifications is defined as: The (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 resulting in (6) need gratifications and (7) other consequences, perhaps mostly unintended ones, (Katz. et, al., 1974).

Jay Blumler and Elihu Katz decided that it was expeditious to account for how and why audiences interact with the media the way they do. According to them the most frequently found motives for using traditional media (television, radio, and newspapers) are diversion (the need to escape personal problems, and the need for emotional release); personal relationship (the need for companionship and help in social interaction); personal identity (the need for self-understanding and reassurance of one's role in society); and surveillance (the need for information about factors that might affect or help one).

As more research was conducted on radio uses and gratifications, more gratifications were brought on board and factors like entertainment were added as reasons people use the radio. Research also found listeners looked for companionship, to fill the void created by daily routine, altering moods, relieving boredom, providing news and information, allowing active participation in events, and overcoming social isolation, (Mendelson, 1964). In the 1980s, it was found that radio satisfied gratifications in music, companionship, and general information content. Killing time was added as a more passive gratification sought from radio listening. In a study focused on the helpfulness of radio news, researchers uncovered the gratifications of surveillance, a diversion from the environment, immediate news, localness of news and the ritualistic nature of listening.

Swanson, (1987) urged that research to focus on three areas: the role of gratification seeking in exposure to mass media, the relation between gratification and interpretive frames through which audiences understand media content and the link between gratifications and media content.

Another category of media use is integration and para-social interaction, (Bryant and Zillman, 1994). They posit that members of the audience can see 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 audience uses the character as a role model by identifying with the things that they do and placing themselves in relation to that character. Media allows people to explore and act to reinforce dominant values in their lives. 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.

The U&G theory further outlines why individuals use the media. The theory takes the perspective that individuals actively make specific media choices based on four common needs. Firstly, as a source of entertainment (which paves way to relax, escape daily life, excitement, emotional, pass time, enjoy), secondly source of information (to learn, obtain advice, curiosity), thirdly, personal identity (to enable one develop his/her own attitudes or beliefs and personal relationships and fourth social interaction (connect to others, creating sense of community).

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's 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). This marks a shift from the traditional viewpoint of powerful media effects theories in which an audience is depicted as passive and easily manipulated by media influences.

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).

Media Uses and Gratifications perspective is all about the media consumers being in control of the communication process. This is because 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 media further plays an important role in the transmission of social heritage. Other functions of the media may be also to communicate information, values, and norms. This may increase the social cohesion by broadening the base of common experience. Each of these studies 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, 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). Other scholars such as Papacharissi and Rubin 2001 argues in favour of utility, passing time convenience and entertainment.

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.

Further, in the inference that the theory simply aims at explaining the way in which media audiences use communication to satisfy their goals, the theory 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. The liberalization of media in a country like Kenya has seen the proliferation of private, public and community vernacular radios and this has prompted competition for the audiences, hence the need to know the media uses and gratifications to the listeners.

The theory considered to be one of the "most influential theories in media research" (Roy, 2009, Saleemanet, al., 2015), is a useful theoretical framework from which to address the objectives of this study. Ruggiero, (2000) positsthat

"Uses and Gratification Theory has always provided the cutting-edge theoretical approach in the initial stages of each new mass communication medium: newspapers, radio and television and now the internet".

As radio matures and evolves, and radio audiences and tastes change, uses and gratifications change as well. Recent studies show that people listen to the radio because it gives a variety of listening choices. It helps pass time, they get greater control over listening experience, it helps them relax, it provides music and entertainment at convenient times, it helps them forget about daily chores, it gives them access to news and information, it gives a number of different entertainment choices, it helps occupy time and it gives the best value for the money, (Albarran, et, al., 2007). From the discussion and assumptions mentioned it can be observed that the primary objectives of the UG&T are to explain and understand the psychological needs which shape people's reason for using the media and the reasons which motivate them to engage in certain media use behaviors for gratifications that fulfill their inherent needs, (Rubin, 1994).

Later in the 1970s the uses and gratifications theory focused on gratifications sought, excluding outcomes or gratifications obtained (Rayburn, 1996). Researchers' have strengthened society's understanding of the Uses and Gratifications perspective by making a distinction between gratifications obtained and gratifications sought when they expanded the concept of gratifications, (Karimi, Khadabandelou, Ehsani & Ahmand, 2014). Gratifications obtained refer to those gratifications that audience members actually experience through the use of the particular medium. Gratifications sought refer to the gratifications that audience members expect to obtain from a medium before they actually come into contact with it. Research has shown that gratifications obtained are a better predictor of media use than gratification sought and that if a medium meets or exceeds the gratifications sought by a user, recurrent use will occur (Palmgreen, 1979).

Stafford, Stafford & Schkade, (2004), provided a useful meta-categorization of gratification factors in which they identified three types of gratification sought by consumers, namely content gratifications, process gratifications and social gratifications. Content gratifications apply when consumers use a particular medium for the content it provides them (for example, entertainment information). Process gratifications apply when consumers use a particular medium because they enjoy the process of using the medium (for example, surfing the web, control over viewing). Finally, social gratifications apply when consumers use a particular medium to gratify their need for social interaction (for example, friendship, interpersonal communication and keeping in touch). 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".

Ruggerio,(2000) further expounded on these and suggests that possible uses and gratifications of media usage include opportunities for learning, relational maintenance, information seeking, companionship, arousal, relaxation, expression, entertainment, surveillance, intimacy, excitement, reinforcement, convenience, diversion, fantasy, status, immediate access and routine. These gratifications have been assigned five typologies which include cognitive needs (for information, knowledge and understanding the environment), affective needs (for aesthetic, pleasure and emotional experiences), personal integrative needs( for credibility, confidence, stability and personal status), social integrative needs(for contact friends and the world and escapist needs (for escape ,diversion and tension release) (Mbugguss et,al.,2014).

To know the importance of cultural values as disseminated by vernacular FM radio, then we need to know "who listen to what, why, when, how and for how long". The theory further assumes that the audience consciously chooses to listen to the program to satisfy their needs to learn and be able to recognize the reasons for making these choices, hence addressing the first and third objectives of the study.

## 2.2. Framing in Radio Programs

He framing perspective is analyzed in terms of the objective of this study namely, to examine the perceptions of presenters of vernacular radio programs regarding disseminating cultural values to listeners. Framing is defined as a process in which some aspect of reality is selected and given greater emphasis or importance, so that the problem is defined, its causes are diagnosed, moral judgements are suggested and appropriate solutions and actions are proposed (Entman,1999).

A frame in a communication "organizes everyday reality", (Tuchman, 1978) by providing "meaning to unfolding strip of events" (Gamson & Modigliani, 1987, 1989) and promoting "particular definitions and interpretations of political issues" (Sahel et al, 2002).Framing refers to the process by which people develop a conceptualization of an issue or reorient their thinking about an issue (Chong & Drucknam, 2007).

However framing analysis "expands beyond agenda setting into what people talk or think about, how they think and talk about issues in the news". An audience frame can be defined as a schema of interpretations that enables individuals to perceive, organize, and make sense of incoming information (Pan & Kosicki, 1993).

This theory posits that people's information processing and interpretation are influenced by preexisting meaning structures. Framing describes the practice of thinking about news items and story content within familiar context. The basis of framing is that the media focuses attention on certain events and places them within the field of meaning. Framing can further be said to be 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 (Gamson & Modigliani, 1987, 1989). The chosen frame reveals what the speaker sees as relevant to the topic at hand. Second, a frame in thought or an individual framework refers to a

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.

Framing has been used as a paradigm for understanding and investigating communication and related behavior in a wide range of disciplines (Rendahl, 1995). These include psychology, speech communication (especially discourse analysis and negotiation), organizational decision making, economics, health communication, media studies, and political communication (Gorp, 2007). Frames set parameters in which citizens discuss public events (Semetko & Valkenburg, 2014).

Framing is a critical activity in the construction of social reality because it helps shape the perspectives through which people see the world. To hold the frame of a subject is to choose one particular meaning (or set of meanings) over another. 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. The basis of framing theory is that the media focuses attention on certain events and the places them within a field of meaning. Frames are abstract notions that serve to organize or structure social meanings. A frame refers to the way media and media gatekeepers organize and present the events and issues they cover, and the way audiences interpret what they are provided. News frames are "conceptual tools which media and individuals rely to convey, interpret and evaluate information" (Newman et al, 1992).

Framing has been used as a paradigm for understanding and investigating communication and related behavior in a wide range of disciplines (Semetko & Valkenburg, 2014). 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. Research approaches that analyze message content in order to ascertain how the media represent a certain topic are regularly referred to as frame analyses. Research into media frames in this study investigated the prevalence of specific frames in the cultural programs and how issues were framed by the presenters.

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.

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 interpretive storyline that set a specific train of thought in motion, communicating why an issue might be a problem, who or what might be responsible for it, and what should be done about it.

Research into audience frames investigates how and to what extent specific media frames influence readers' or viewers' perceptions of certain issues. In this research, it was assumed that the media producers or presenters of vernacular programs in the area of study laid emphasis on communicating cultural values. In general, framing literature conveys the impression that frames can be encountered in several locations in the communication process, in the minds of media makers and the audience, in media content, and in culture (Gorp, 2007).

Frames influence the perception of the information to the audience, this as a form of agenda setting not only tells the audience what to think about but also how to think 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.

### 2.3. Cultural Values and Audiences Tastes

Approximately 42 ethnic groups live in Kenya. The largest ethnic group in the country is the Kikuyu, representing a fifth of the total Kenyan population, followed by the Luyha (14 percent) and the Luo (13 percent), (Maina, 2006) as the major ethnic groups. Addressing the first objective of this study which is to establish factors that determine the choice of vernacular radio programs among residents of Murang'a County, Kenya, this study discusses the issue of cultural values and individual tastes.

One of the unnoticed tragedies of an era of technological advancement and improved communications is the passing from the living memory of customs, language, and beliefs as smaller insular pockets of culture are overtaken by the sweep of civilization and globalization. The autonomy of tribal life all over the world is now being eroded for the better or worse and such programs on cultural values of the Gikuyu community is of utmost importance in the era of globalization for better or worse. Any culture is the umbrella which covers the pattern of social activities and has a serious impact on our behavior, communication, relationships and other social patterns. It is further observed that no nation could advance without knowledge of the ways of forefathers. This justifies for a more balanced attitude to both the traditional and new ways of life and can be achieved through communication of cultural values. (Kinoti, 2010)

The focus on culture, whatever the discipline being studied, must be carried out according to the patterns described by (Garcia & Rising 2006): "It is better to regard culture as referring to the shared assumptions, beliefs, values and norms, actions as well as artifacts and language patterns. It is an acquired body of knowledge about how to behave and shared meanings and symbols which facilitate everyone's interpretation and understanding of how to act within an organization. Culture is the unique whole, the heart, and soul that determines how a group of people will behave".

Hall, (1959) defines culture as the way of life of a people: the sum of their learned behavior patterns, attitudes and materials things. Culture is often subconscious; an invisible control mechanism operating in our thoughts (Hall, 1983). Culture refers to an organized set of beliefs, codes, myths, stereotypes, values, norms, frames, and so forth that are shared in the collective memory of a group or society (Gorp, 2007). Culture is a phenomenon of collective and is shared among its members. Cultural values are rooted in the past and were very stable, unified, and cohesive for posterity on any society

people tend to rely on their history, their status, their relationships, and a plethora of other information, including religion, to assign meaning to an event.

Culture plays an important function of guidance as it helps to organize collective life by providing solutions to problems of everyday activities. It guides individuals by reducing the number of available interpretations of an event and in this way, it gives order to the world.

It is in this way that people transmit sense of order through cultural values to new cultural members which in this study can be the growing children. Individuals are constrained by culture in so far that, to be accepted as group members, there is need to conform to cultural standards which reinforce learning of cultural values. New members in the society are taught what is appropriate or socially desirable. This way culture there for draws boundaries and limits the individual's freedom by creating external constraints on what is accepted or appropriate and what is not. Viewed this way, cultural values then refer to what is judged as right or wrong. It can be said then, values are socially shared conceptions of what is good, right and desirable.

Noting how communication is a feature of life at every level of human societies, - Lasswell (1972), identified the three key functions of communication as: 1.) the surveillance opportunities affecting the component parts within it; 2.) the correlation of the environment, disclosing threats and value position of the community and of the component parts responding to the environment; and 3.) the transmission of the social heritage from one generation to the next. These three functions therefore underline the broad categories of communication used for education and culture.

This study of the role of vernacular radio as a tool of communicating Gikuyu cultural values is prompted by the concern about the rapid decline in moral standards among other social maladies. In the community under study, Gikuyu society is becoming more complex, and sophisticated due to the introduction of modern education, the influence of mass media, adoption of new technology for communication, and the easier means of travel among other issues. But at the same time outcries are being heard against widespread social evils: corruption, robbery, prostitution, broken homes and sexual promiscuity. The large numbers of teenage pregnancies are a matter of great concern as well. While this is happening, the Gikuyu culture is often referred to in the past tense as if it is no longer relevant.

In traditional Kenyan culture and specifically to this study, the Gikuyu people valued the institution of marriage, human life, morality, respect for people's property, and good leadership. This list is not exhaustive and here underlie the cultural values of the community under study. There were many things that diverse cultures valued but which may not be looked at in the same way by other cultures. The researcher interest here is with those things that have "universal" value across the different cultures as communicated through the vernacular radio FM. For example, the institution of marriage is highly valued by the traditional Gikuyu. The reason for this is that marriage is the foundation on which families are built. On its part, the family constitutes the basic social group that operates most widely and most intensely in the activities of everyday life. All kinship relationships ultimately derive their legitimacy from the family. The rights and duties of the individual-economic, religious and political life either exclusively or predominantly work through channels of kinship. Marriage, therefore, had the specific purpose of perpetuating one's lineage and—in the process— bestowing social status on man. Thus, in general, pre-marital sex was discouraged since it did not serve the purpose of matrimony and parenthood. Stiff fines were meted out to people who committed adultery.

Another example to consider is the issue of morality as it is highly valued by traditional Gikuyu culture. Moral values form the bedrock of the education that was given to the children as they grew up. Moral values are also imparted to people who are about to wed or who are going through one rite of passage to another.

#### *2.4. Radio Presenter's Perception on Communication of Cultural Values*

The second objective of this study examined the perceptions of presenters of vernacular radio programs regarding disseminating cultural values to listeners.

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 it can be observed that the source makes the active decision to communicate and also 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 may be influenced by attitudes, knowledge and the social or cultural system where the presenter belongs. According to (Kotzee, 2012), the sender of the message converts the message to a signal which will be suitable for the channel to be used. Accordingly, four conditions that may affect the encoding of the message are identified. These are skill, attitudes, knowledge, and the social-cultural system, (Kotzee, 2012). Therefore, it is assumed that the more knowledge a person has the better to present programs on the media.

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 or she identifies with him or 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 sender and receiver of the message may influence the message, (Day, 2006).

As noted in the introduction, to be a successful communicator, people must know both the linguistic rules, as well as the social rules for appropriate communication. Vernacular radio presenters must also be aware of how to produce messages that will have the intended effect on the audience of the message to achieve the planned goals. Communicators that can interpret the situation, and that can 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 easily 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. This will, in turn, lead to more successful communication and the receiver will continue to listen to the program.

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.

### *2.5. The Effectiveness of Vernacular FM Radio Programs on Communicating Cultural Values*

This addressed the third objective which is to determine the effectiveness of vernacular FM radio programs in disseminating cultural values. One of the concepts, which have received so much scholarly attention over the years, is that of communication. The concept of communication is so important in the field of Mass Communication to the extent that attempts by experts and leading communication scholars to provide a universally accepted definition of communication have thus become a daunting exercise. One of the quoted definitions of communication is that of (Blake & Haroldsen, 1995) who sees communication as: "the transmission of information, ideas, emotions, skills etc. by use of symbols – words, pictures, figures, graphs, etc. It is the act or process of transmission that is usually called communication" (Popoola, 2004). The Communication process consists of various elements each with a vital role of communication which can be described as the process of creating or sharing meaning. An example of one of the methods of communication is through vernacular programs through the radio. Use of vernacular radio as a tool of communication of cultural values becomes effective and important in passing knowledge from one generation to another.

Communication further is seen as a process of creating and transmitting the message. It is sharing of meanings between human beings either through verbal and non-verbal cues. Various methods of communication exist and the understanding of the subtle differences in each form of communication may aid the encompassing of this complex process. Another element in the communication process is the channel that is used to transmit the messages. The channel is the medium through which the message travels. The channels may be physical channels that transmit the messages, and in this study, it is the radio signals transmitting the messages disseminated by the vernacular radio FM stations.

Media, and especially radio audiences are in most cases a product of imagination on the part of radio presenter (communicator) and that the conversations that take place between the communicator and the audience do so within the spectrum of imagination. Media products – such as programs on cultural values on the vernacular radio- are not only a construction of reality but a platform on which reality is produced before it is presented to the audience. Radio will concentrate on producing programs that only fit the interest of the audience. Radio presenters have the imagination that several individuals will listen to the program at every time.

Cultural values are presented in different ways and culture in its representation is unique to each moment, situation, and group and individual. In this sense, communication is also unique to each situation. Culture refers to the total way of life of any society and the radio programs in the study are the ones that enhance cultural values. (Hall, 1967) defines culture as "the way of life of a people. It is a sum of their learned behavior patterns, attitudes, and material things". Culture is further considered as a code that is learned and shared, and this learning and sharing require communication, which the vernacular FM radio can effectively achieve.

The cultural functions of broadcasting can be traced to the general structures of human communication. The structure of communication with any society reflects cultural chains of power, play, education, socialization, and marketing among others. This structure reflects what is allowed, tolerated, or prohibited as well as the relationships between individuals and groups.

The structure helps us to answer the fundamental communication questions of Who says What? in Which Channel? to Whom and With What Effect? A contemporary society such as that of Murang'a is far too complex to function only through direct communication between one individual and another. Important messages such as cultural values to be effective must reach as many people as possible at a specified time. When such message is passed through FM vernacular radio it reaches the mass. We can, therefore, assume that ideas and attitudes reach a sizeable and diversified audience. (UNESCO, 1995)

Communication through broadcasting by nature is an involving medium, and not surprisingly, the early public broadcasting stations were given specific roles as media for disseminating cultural information. But tragically some of the broadcasting stations have not vigorously promoted African culture because they are burdened by their ownership history or constrained by the general cagey attitude of the people towards African culture.

Considering these studies as a group, they illustrate the breadth of research applied to radio listening from the Uses and Gratification Theory and Framing theory perspectives. From the literature reviewed it can be concluded that studies on the impact of radio from different standpoint have resulted in similar findings; listeners want information whereas their gratifications range from relaxation and passing time to seeking the specific content of awareness and the presenters of these programs have a direct influence on the content. However, the knowledge sought in this study is important as there is a scarcity of studies on academic research on how vernacular radio are used as tools for communicating cultural values on the audience (Mbugguss et al. 2014).



### 3. Methods – Materials and Method

#### 3.1. Introduction

This research adopted mixed method of research design. This approach displays key component of a belief that valid knowledge could only be gained from observable evidence. The research relied on mixed design as this helped generate unique insight into a complex social phenomenon. It was used to gain an understanding of underlying reasons, opinions, insights, and motivations.

#### 3.2. Research Methodology

Questionnaires and interviews were used to gather data in mixed study. While questionnaires provide evidence of patterns amongst large population, qualitative interviews often gather more in-depth insights on participants attitudes, thoughts and action (Kindall, 2008). Structured questionnaire was administered to participants who responded to prompts by selecting from predetermined answers (for example, Likert Scales, multiple choice responses) and these data analyzed quantitatively.

The employment of the methods of data collection was done successively whereby in the first phase the researcher began with quantitative, numeric data using survey that enabled to identify the potential extrapolative power of variables that contributed or impeded on the vernacular radio as a tool of communicating cultural values among the listeners. In the second phase, qualitative approach was used to collect text data through individual semi-structured interviews and documentation. The rationale of this approach was that quantitative data provided a general picture of the research problem while qualitative data gave detailed explanations of the general picture of the research problem.

Purposive sampling was used to select Murang'a County which is believed to be the citadel of Gikuyu community hence the custodian of Gikuyu cultural values.

The unit of analysis consisted 3(three) vernacular radio presenters, 250 residents of Murang'a drawn from the 4 administrative areas totaling 253 respondents. The researcher considered this sample to accurately be a representative not only of the Murang'a population but also key sub group of the population.

#### 3.3. Methods of Data Collection

The data collection was done as per the objectives of the study. This involved gathering of specific information aimed at proving or refuting specific facts (Kombo & Trump, 2006). This research was carried out through survey research. Wiseman and Aron (1970) states that survey research is a method for collecting and analyzing data via highly structured and often very detailed interviews or questionnaires to obtain information from a large number of respondents presumed to be representative of a specific population.

Each administrative area listeners were selected through random purposive sampling totaling to 250. On the other hand, qualitative research technique of in-depth interviews were conducted with three (3) presenters of Gikuyu vernacular programs who were the information rich respondents.

Survey research was ideally apt for this study for remotely collecting data about a population that is too large to observe directly. Surveys are an excellent vehicle for measuring a wide variety of unobservable data, such as people's preferences (e.g., political orientation), traits (e.g., self-esteem), attitudes (e.g., toward immigrants), beliefs (e.g., about a new law), behaviors (e.g., smoking or drinking behavior), or information (e.g., income), (Bhattacharjee, A. 2012). The following tools were employed in this study:

#### 3.4. Questionnaires

Questionnaire is one of the most widely used survey data collection technique as each respondent is required to respond to the same set of questions and is also an efficient way of collecting responses from a large sample (Kombo & Trump 2006). Information was gathered on demographic characteristics, media usage patterns, lifestyles, values, attitudes, and opinions.

The questionnaires used were open-ended and closed-ended. They are closed as the respondent were required to answer "Yes" or "No" or checking an item out of a list of given responses. On the other hand, open-ended questions were used when a researcher found there were numerous possible answers or when the answer is unknown, such as opinion or justification. Field survey participants were identified through self-introduction, the inquiring whether they listened to the vernacular programs and their willingness to participate.

On the first objective, namely to establish factors that determine the choice of vernacular radio programs for communicating cultural values by residents of Murang'a, questionnaires were administered to a sample of 250 residents of Murang'a County.

### 4. Data Analysis and Interpretation

#### 4.1. Introduction

Data analysis is "the vehicle used to generate and validate interpretations, formulate inferences and draw conclusions" (Scherman, 2007). This chapter discusses the study findings based on information that was collected from citizens who listened vernacular radio programs laying focus on the manifestations of the variables. Firstly, findings of the pretests of normality, reliability and validity on the data that were gathered are presented. The study response rate and the demographics of the organizations were analyzed using percentages and frequencies.

The use of descriptive and inferential statistics in explaining the manifestations of the variables under the study is explained. 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 were used.

#### 4.2. Response Rate

Out of 250 administered questionnaires, 197 were returned and analyzed. This represented a response rate of 78.8 percent. Table 6.1 indicates the response rate by sub-counties.

Sub County	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
Total	197	100.0	

Table 1: Response Rate  
Source: Field Data (2018)

#### 4.3. Demographic Characteristics of Respondents

Demographic characteristics of the respondents featured gender, age, marital status, academic standing and occupation. Table 2 shows the respondents' gender characteristics of the questionnaire survey.

Variable	Category	Frequency	Percent
Gender	Male	80	59.4
	Female	117	40.6
	Total	197	100

Table 2: Gender Characteristics of Participants  
Source: Field Data (2018)

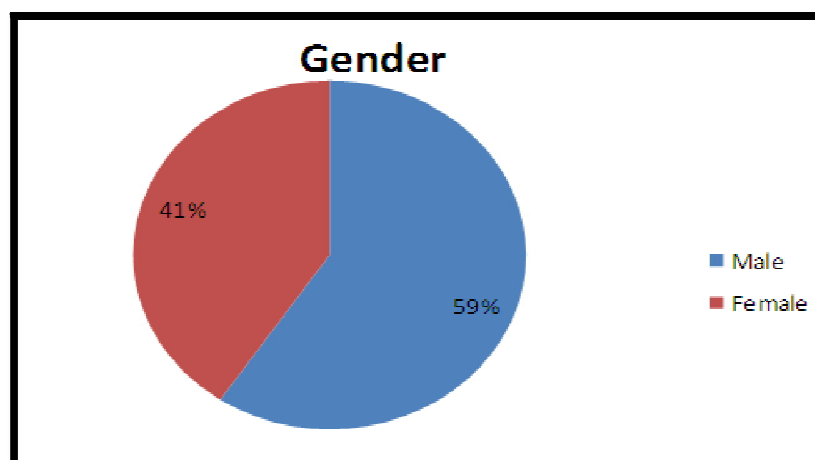


Figure 1: Demographic Characteristics of Respondents  
Source: Field Data (2018)

As indicated in Figure 1, majority of respondents were female (59.4%). The differences may be attributed to the fact that, in a society of a developing country like Kenya, digital divide based on gender is very high that favors men. This may also be attributed to cultural and political environment disparities.

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

Table 3: Age Distribution of Respondents  
Source: Field Data (2018)

Table 3 shows the age distribution of the respondents. Those in the age between 36-45 years constituted the majority at 32.5 percent, while those between the age of 18-25 years composed the minority at 9.1 percent. This difference can be attributed to fact that this later age category is in school and therefore do not have time to listen to vernacular FM radio

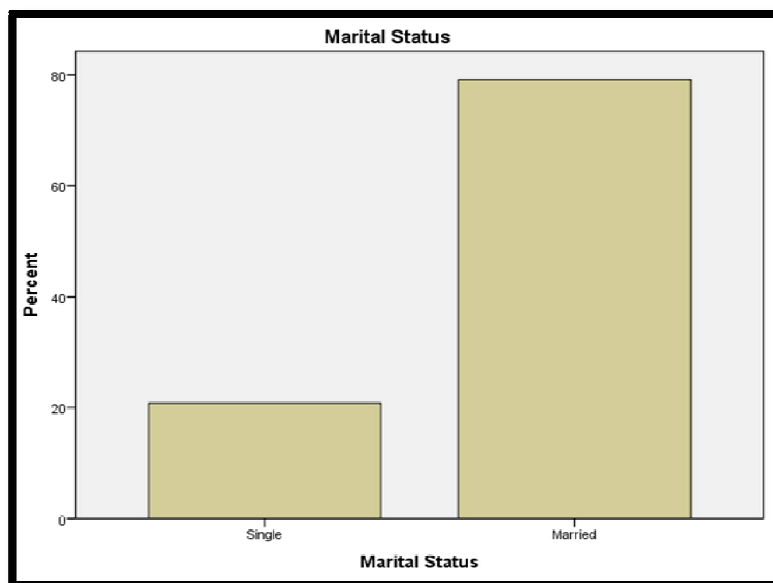


Figure 2: Marital Status of the Respondents  
Source: Field Data (2018)

#### 4.4. Marital Status Distribution of Respondents

Figure 2 shows the percentage of marital status of the respondents. Married respondents constituted 79.2 per cent of the respondents while single respondents comprised 20.8 percent. This can be attributed to the fact that mostly majority of the listeners of vernacular radio programs are in the middle age as shown above Table 3.

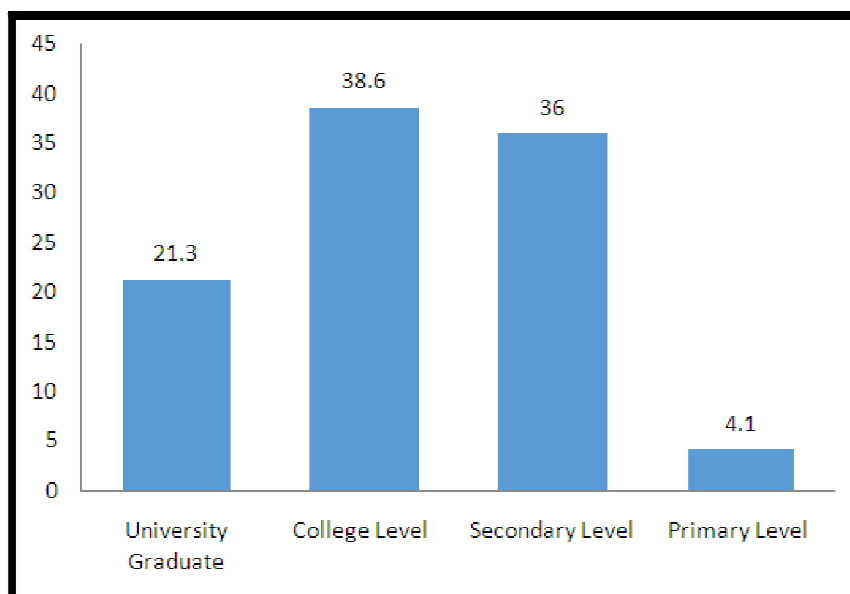


Figure 3: Educational Levels of Respondents  
Source: Field Data (2018)

Figure 3 shows the educational levels of the respondents who listened to vernacular radio programs. Those who had achieved the college level of education constituted the majority at 38.6 per cent while those who had the lowest at 4.1 per cent had primary level of education. It can be concluded that the level of education does not hinder respondents from listening the vernacular radio programs.

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

Table 4: Economic Occupation of the Respondents

Source: Field Data (2018)

Table 4 on the economic occupation revealed that a bulk of respondents were business people at 39.6%, while students constituted 8.6 percent of the listeners of vernacular radio programs.

#### 4.5. Diagnostics Tests

Data collected was subjected to test of reliability and the results were as follows:

##### 4.5.1. Reliability

Reliability refers to a measure of the extent to which a research instrument produces consistent and stable results. Reliability is also concerned with repeatability. Reliability does not mean that the data collected is free of errors, but that any existing error is not significant enough to merit to 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. Cronbach's Alpha Coefficient which is used to assess the internal consistency among research instrument items was used to test whether the variables are within the acceptable range of between 0 and 1 (Mugenda & Mugenda 2003). The closer the Cronbach's Alpha Coefficient is to 1.0, the greater the internal consistency of the items in the scale and the closer the Cronbach's Coefficient is to zero (0), the less the internal consistency of the items in the scale. Nunnally (1978) suggests that a value of not less than 0.7.

Variables	Cronbach's Alpha	Decision
Importance extent of Vernacular Radio Programs	0.896	Reliable
Motives of listening to Vernacular Radio Programs	0.940	Reliable
Presenter Characteristics	0.787	Reliable

Table 5: Results for Test of Reliability

Source: Field Data (2018)

The results in Table 5 indicated a relatively high degree of consistency of the variables for the motives of listening vernacular radio programs with a score of 0.940, closely followed by extent of listening vernacular radio programs on cultural values that returned alpha of 0.8961. Presenters attributes had the degree of consistency of variable at 0.787. All the items representing these variables were retained as they had an alpha greater than 0.7 (Creswell, 2009).

#### 4.6. Descriptive Statistics Data Analysis

##### 4.6.1. Respondents' Radio Familiarity

The respondents were asked to indicate the level of radio familiarity. Table 6.4 shows the percentage of respondent's level of radio familiarity.

Item	Frequency	Percent	Cumulative Percent
Strongly Disagree	18	9.1	9.1
Disagree	5	2.5	11.7
Neither Agree Nor Disagree	10	5.1	16.8
Agree	50	25.4	42.1
Strongly Agree	114	57.9	100.0
Total	197	100.0	

Table 6: Respondents' Radio Familiarity

Source: Field Data (2018)

Table 6 revealed that majority of respondents were familiar with radio with 57.9 percent, for those who strongly agreed and 25.4 percent with those who agreed. This can be attributed to the fact that majority of Kenya households own radio. 9.1 percent of the respondents strongly disagreed and 2.5 percent disagreed while 5.1 percent neither agreed nor disagreed.

#### 4.6.2. Level of Importance for Information Source

The respondents were asked to indicate the level of importance for information sources on a four Likert Scale (where: 1= not very important; 2 = not important; 3 = important; 4 = very important. The results were shown in the Table 7.

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

Table 7: Level of Importance for Information Source  
Source: Field Data (2018)

The rankings of the mean scores in Table 7 showed that many of the respondents agree with slight differences in their response (Mean=4.55, Insignificant SD = .642) that respondents prefer television as their source of information. The second important source of information was radio that had a score of (Mean=3.54, Insignificant SD = .717). Books as a source of information had a score of (Mean=3.43, Insignificant SD=.663) which indicates that many of the respondents agree that books are also important source of information. The newspaper as a source of information had as core of (Mean=3.34, Insignificant SD = .815) which is an indicator that newspapers are also important source of information to citizens.

#### 4.6.3. Favorite Language for Radio Listening

The respondents were asked to indicate their favorite language for listening radio. The results are as indicated in Figure 4.7

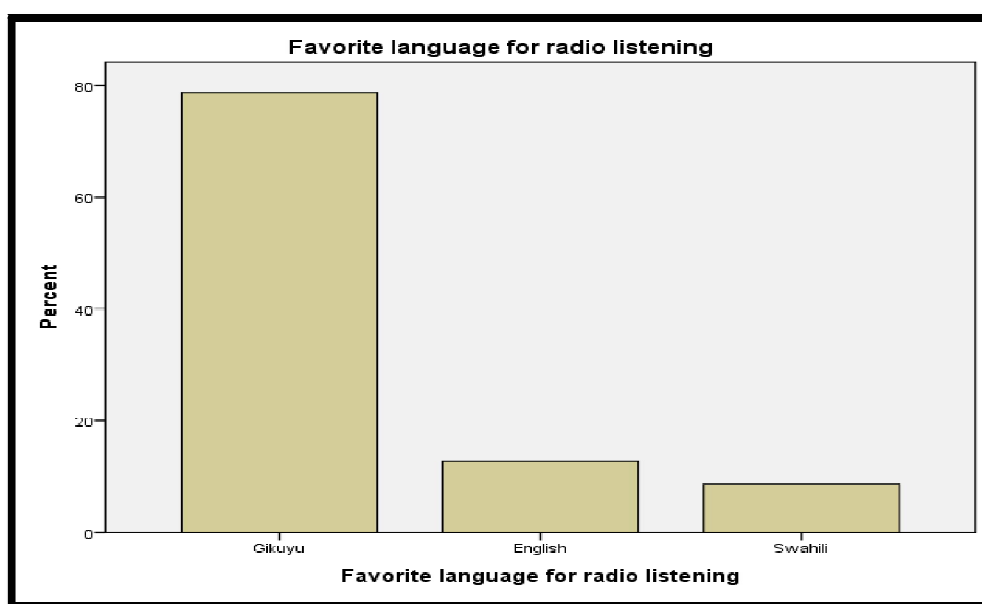


Figure 4: Level of Importance for Information Source  
Source: Field Data (2018)

As indicated in Figure 4, the respondents indicated Gikuyu as the favorite language for radio listening at 78.7 percent. The other languages were represented by 12.7 percent (English) and 8.6 percent (Swahili). Gikuyu as an indigenous language therefore remained an effective way to reach the critical mass in the area studied.

#### 4.6.4. Frequency of Listening VRP on Cultural Values

In this study, the issue of frequency of listening to vernacular radio program was based on cultural values was also examined. As indicated in Table 8, majority of the respondents (69.5 percent) listened vernacular radio program on cultural values nearly every day while 16.2 percent, 9.6 percent and 4.6 percent listen vernacular radio programs between 2 or 4 times a week, never, 1 or 2 times a week respectively.

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	

Table 8: Frequency of Listening VRP on Cultural Values

Source: Field Data (2018)

The respondents depended on vernacular radio for vital information that would help them understand what happened around them and make informed decisions about their lives.

#### 4.6.5. Mostly Time Respondents Listen VRP on Cultural Values

The respondents were also asked to indicate the time they mostly listen vernacular radio program on cultural values. Table 6.8 shows that the highest percentage of respondents listened vernacular radio program between 7.00 pm to 12.00 a.m. (54.3 percent). On the other hand, between 10.00 am and 3. 00pm exhibits the least percentage listeners at 7.6 percent.

Item	Frequency	Percent	Cumulative Percent
6 a.m. - 10 a.m.	42	21.3	21.3
10 a.m. - 3 p.m.	15	7.6	28.9
3 p.m. - 7 p.m.	18	9.1	38.1
7 p.m. - 12.00	107	54.3	92.4
12.00 - 6. a.m.	15	7.6	100.0
Total	197	100.0	

Table 9: Mostly Time Respondents Listen VRP on Cultural Values

Source: Field Data (2018)

#### 4.6.6. Rationale for Listening VRP on Cultural Values

The respondents were asked to indicate the importance to why they listened vernacular radio programs on cultural values on a five Likert Scale (where: 1=StronglyDisagree;2=Disagree;3 =NeitherAgreenorDisagree;4=Agree5 =Strongly Agree. The results were shown in Table6.9

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		

Table 10: Importance for Listening VRP on Cultural Values

Source: Field Data (2018)

The rankings of the mean scores in Table 10 shows that many of the respondents agree with slight differences in their response (Mean=4.66, Insignificant SD = .827) that the respondents placed the importance of listening vernacular radio programs for education. The second importance why respondents listened vernacular radio programs on cultural values was for knowledge that had a score of (Mean=4.64, Insignificant SD = .753). Listening vernacular radio program for entertainment had a score of (Mean=4.58,InsignificantSD=.764)which indicates that many of respondents agree that vernacular radio programs on cultural values provides entertainment. Importance of listening vernacular radio programs on cultural values to reinforce dominant values, develop norms and for leisure had score of(Mean=4.38,InsignificantSD=.985), (Mean=4.38,InsignificantSD=.959), (Mean=4.38,InsignificantSD=.954) respectively, which indicates that a large number of the respondents agree listening vernacular radio programs on cultural values to reinforce dominant values, develop norms and for leisure.

#### 4.6.7. Respondents' Favorite Radio Stations

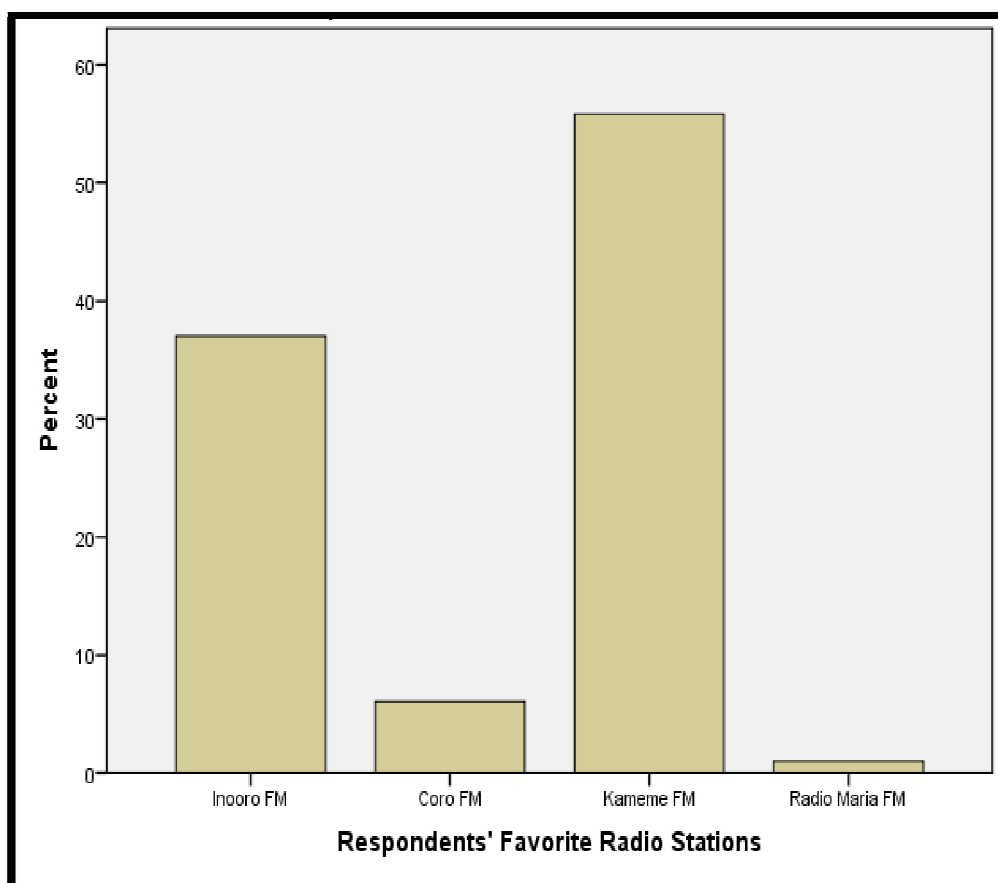


Figure 5: Respondents' Favorite Radio Stations  
Source: Field Data (2018)

#### 4.6.8. Presenters Characteristics

In terms of presenter's characteristics these were classified as presenter knowledge with traditional cultural values, influence by program presenter, message of vernacular programs understandable and whether communication provided interaction between the producer and audience. Knowledge ability of traditional cultural heritage, as shown in Table 11, respondents represented by 94.4 percent indicated presenters were knowledgeable on the traditional cultural values while 5.6 percent are not. On whether the respondents are influenced by the presenters the respondents, 89.3 percent confirmed while 10.7 percent disagreed. Lastly on whether the messages were understandable 92.4 percent agreed as opposed to 7.6 percent who disagreed.

Item	Response	Frequency	Percent	Cumulative Percent
Presenters Knowledgeability 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	

Table 11: Presenters Knowledge Ability of Traditional Cultural Values  
Source: Field Data (2018)

#### 4.6.9. Motives for Listening Vernacular Radio Stations on Cultural Values

The respondents were asked to indicate the motives for listening vernacular radio stations on cultural values by ticking the item (s) that applied. The results are shown in Table 4.12.

Item	Responses		Percent of Cases
	N	Percent	
Companionship	107	7.3%	54.6%
Daily Routine	96	6.6%	49.0%
Altering Moods	91	6.2%	46.4%
Reliving Boredom	97	6.6%	49.5%
Providing News and Information	166	11.4%	84.7%
Active Participation in Events	114	7.8%	58.2%
Overcome Social Isolation	108	7.4%	55.1%
Transmission of Social Heritage	128	8.8%	65.3%
Communication of Values	123	8.4%	62.8%
Communication of Norms	107	7.3%	54.6%
Diversions	99	6.8%	50.5%
Personal Identity	116	7.9%	59.2%
Surveillance	109	7.5%	55.6%
Total	1461	100.0%	745.4%

Table 12: Motives for Listening Vernacular Radio Stations on Cultural Values

Source: Field Data (2018)

Dichotomy Group Tabulated at Value 1

Based on the research results and ranking of the response percentage for thirteen items, the results in Table 6.16 show that providing news and information (11.4 percent) was the main motive why respondents listened vernacular radio programs on cultural values. The second motive was transmission of social heritage at 8.8 percent. The motive of altering moods of the respondents at 6.2 percent was ranked as the lowest.

#### 4.7. Inferential Statistics Data Analysis

Objective one of the study was to determine the relationship between presenters' characteristics, demographic characteristics, time allocation and right content on the choice of vernacular radio programs in Murang'a County in Kenya. To achieve this objective, their corresponding questions were set and formulated respectively. Bivariate regression analyses were used to establish the influence of independent variables on the dependent variable.

##### 4.7.1. Demographic Characteristics and Choice of Vernacular Radio Programs

The study examined the relationships between demographic characteristics age, gender, marital status, academic standing and occupation. The findings are as shown in Table 6.13.

		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
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

Table 13: Demographic Characteristics

Source: Field Data (2018)

\*\* Correlation Is Significant at the 0.01 Level (2-Tailed)

\* Correlation Is Significant at the 0.05 Level (2-Tailed)



From Table 4.13 the correlation coefficient indices for gender, marital status, academic standing and occupation were 0.002, 0.000, 0.000 and 0.002 respectively which were below 0.05 i.e. 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 on cultural values was 0.144 which is above 0.05 ( $p > 0.05$ ) which means that the relationship is not significant. This meant that age does not influence the choice of vernacular radio stations on cultural values.

#### 4.7.2. Presenters' Characteristics and Choice of Vernacular Radio Programs

The study examined the relationships between presenters' characteristics on knowledge on cultural values. The findings on the relationship on these factors are as shown in Table 6.14.

Correlations				
		Presenters Knowledge ability of Traditional Cultural Heritage	Influence by program Presenter	Motive mean
Presenters Knowledge ability 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
Motive mean	Pearson Correlation	-.269**	-.260**	1
	Sig. (2-tailed)	.000	.000	
	N	197	197	197

Table 14: Presenters' Characteristics

Source: Field Data (2018)

\*\* Correlation Is Significant at the 0.01 Level (2-Tailed)

As indicated in Table 14, the correlation coefficient indices for presenter's knowledge on traditional cultural heritage and influence by the presenter were less than 0.05 i.e. p value was less than 0.05 hence significant in the choice of vernacular radio station on cultural values. This means that the relationships were significant and therefore presenter's knowledge on traditional cultural heritage and influence by the presenter contributed to the choice of radio programs on cultural values.

#### 4.7.3. Frequency and Time of Listening and Choice of Vernacular Radio Programs

The study examined the relationships between Frequency and Time of Listening Vernacular Radio Programs on Cultural Values. The findings on the relationship on these factors are as shown in table 6.15.

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 the Vernacular Radio Programs	Pearson Correlation	.267**	-.082	1
	Sig. (2-tailed)	.000	.253	
	N	197	197	197

Table 15: Frequency and Time of Listening VRP on Cultural Values

Source: Field Data (2018)

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

As indicated in Table 15, the correlation coefficient index on frequency of listening vernacular radio program on cultural values and the choice of vernacular radio station on cultural values was less than 0.05 hence the relationships were significant. Therefore, frequency of listening vernacular radio program on cultural values contributed to the choice of radio programs on cultural values. On the other hand, the correlation coefficient index on time of listening vernacular radio program on cultural values 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. Therefore, the results indicated that time of listening vernacular radio program on cultural values had no significant contribution to the choice of radio programs.

#### 4.7.4. Program Message Understandability and Choice of Vernacular Radio Programs

The study examined the relationships between program message understandability on the choice of vernacular radio programs on cultural values. The respondents' findings on the relationship are as indicated in Table 6.16.

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

Table 16: Program Message Understandability  
Source: Field Data (2018)

As indicated in Table 16, the correlation coefficient index of the programs message understandability on the choice of vernacular radio station on cultural values 0.08 which is above 0.05 ( $p > 0.05$ ) hence the relationship was not significant. Therefore, the program message understandability on vernacular radio program on cultural values had no significant contribution to the choice of radio programs on cultural values.

#### 4.8. Qualitative Data Analysis

The researcher focused on the interviews conducted to the radio presenters and was aimed to address the second objective of the study namely, what are the perceptions of vernacular radio presenters towards the use of radio programs in disseminating cultural values to listeners. After face to face interviews with the respondents, significant themes and sub themes emerged and which are addressed, and counter checked with data corrected from the quantitative data collected through the field survey. Coding was done, and the presenters were assigned codes P1, P2, and P3.

##### 4.8.1. Cultural Themes That VRP Cover

On the cultural themes addressed by the VRP the presenters responded as follows:

- P1." We emphasis on cultural values and family values. We educate on cultural aspects which have been forgotten in the maze of modernity, especially these that have enriched our lives. We also strive to educate our listeners on the importance of respect to our elders, political and religious leaders, morality and fear of God"
- P2. "The station focuses on Kikuyu traditional culture and customs, morality, respect to all including family members and the neighborhood. Encourage hard work for all, respect and recognition of the Supreme Being as the owner of the universe."
- P3. "The programs 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 and incest. Other issues addressed include hard work to earn a living and avoid corruption and shortcuts to earn money. Also respect to the elders, who are considered as the intermediary between man and God. We offer counselling and guidance".
- From the above answers from the presenters it can be concluded that the presenters of vernacular radio programs on cultural values focuses on the themes of wellbeing and the holistic development of the society.

##### 4.8.2. The Gikuyu Cultural Values

- P1 "Issues to do with respect to all, hard work and wealth search and prayers to God"
- P2. "Gikuyu community values respect, hard work, and morality. The fear of God and respecting family boundaries, kinship, friendship and leadership"
- P3. "Maintenance of morality, no incest and respect to all in terms of behavior and speech and mostly the elderly. There is need to live and stick together supporting each other in case of common danger and fulfill common interest"

The above showed that respect is a recurring theme which is stressed through the cultural programs respect is emphasized both in terms of behavior and speech. The young are also initiated to learn how to earn living, to provide their families and put something for a "rainy day" and in a view of earning a reputation for wisdom and capability. Values according to the presenters are to be understood as beliefs that are held about what is right and wrong and what is important in life.

##### 4.8.3. Information Sources of Gikuyu Traditional Values

- P1. "We rely on resource persons who are knowledgeable on issues to do with culture. We also refer to archival materials on past programs and recorded material by knowledgeable authors e.g. Ngugi Wa Thiong'o".
- P2. "We depend on opinion leaders in the society for source of reliable and accurate information. Also, we depend on the archives for information on cultural values. We usually invite renown resource persons to do presentation".
- P3." We depend on the 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 form. books This information should be protected and preserved and passed from one generation to the other through communication. These materials should be held preserved as intellectual and spiritual properties as they have positive attributes to the community”

From the above discussion the research concludes that the presenters continue to play the noble functions of educating, entertaining, propagandizing certain ideas and values as well as persuading the audiences (McLeish 2005). This is arrived at by framing the content by the radio presenters as frames can be encountered in several locations in the communication process, in the minds of media makers and the audiences, in media content and in culture (Gorp,2007). Further it is noted that they (presenters) depend on knowledgeable people and resource persons to pass cultural value through communication to their audiences.

#### 4.8.4. Influence of the Vernacular Radio Cultural Programs on the Audiences

- P1. “Very much as this has made people to respect their culture and revert to the positive. aspects of the traditions. The members of the community had copied the western culture blindly but now are coming to know the positive thing things in our culture. We get feedback from our listeners and prepare the programs as they request. They provide a good forum for role modelling and counselling. 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,”
- P2 “They have influenced very much as our programs are tailored on the stations policy to inform, educate and entertain as an integral part of a public broadcaster. The information can reach many people. We are glad to play this role to the very best of our ability. Information is exchanged from one generation to the other”.
- P3.” People are passionate about the good culture of yesteryears and are yearning for it. This is shown through the interest they show through interaction and invitations to preside over social gatherings such as passage of rites, traditional weddings and dowry negotiations and payments. Traditional cultural values should not be referred in the past but in the present as they are very relevant today. Cultural values have been reinstated and appreciation shown by word of mouth. In the Gikuyu culture there was no sex, no rape, no incest, no homosexuality, and killings of women and children as doing so meant you had killed a generation. Communicating these cultural values through vernacular programs help in the conveyance of moral conducts”

The above discussions showed the importance of these vernacular cultural value programs. As talk programs they are popular as they are cheap and easy to produce and hold a broad audience appeal. Media frames help set the terms of debate among the listeners. It can also be noted that the package of these programs might gain influence because it resonates with the popular culture. The frames of these programs make references to things the listeners in the surrounding culture can identify with and they can apply the information and meanings with which the culture has imbued the frame.

## **5. Conclusion**

### *5.1. Introduction*

The quantitative audience data analyzed has provided information about who listened, to which output, when, how often and for how long.

The findings form the basis for the recommendations made thereafter:

### *5.2. Importance Extent of Vernacular Programs*

From the study the researcher observes that the respondents place a lot of importance to the vernacular radio programs on cultural values. This study agrees with previous studies that showed radio remained the most prominent and most important form of media for most Kenyans particularly in rural areas (Wekesa & Tsuma 2014). From the data the researcher concludes that in respect to the Uses and Gratification Theory audience members use media forms that provided them with individual gratifications they seek as observed by (Katz, Blummer & Gurevitch, 1973).The audience depends on radio for media usage and has opportunities for learning, relational maintenance, and information seeking among other usage.

### *5.3. Level of Importance for Information Sources*

From the analysis the respondents in this study indicate that the four items as source of information, that is book, radio, television and Newspaper are important sources of information. The radio traditionally had been viewed as the main source of information, but this study shows that the TV had gained acceptance as a source of information. This can be attributed to the fact that the study was carried out in urban centers where communication infrastructure has improved lately, affordability of TV sets, and implementation of the digital platform by the government for signal distribution.

### *5.4. Favourite Language for Listening*

The respondents indicated that they used vernacular language Gikuyu, to listen to programs on cultural values. This way the FM radio allow members of the same community to communicate among themselves to share common information on cultural values.

### 5.5. Frequency of Listening to Vernacular Programs on Cultural Values

The study found that majority of the respondents frequently listened to programs on cultural values nearly every day. There are several vernacular FM radios that broadcast in the area of study and which addresses the issue of programs on cultural values.

### 5.6. Mostly Time Respondents Listen to VRP on Cultural Values

The respondents in this study indicated that they listened to vernacular radio programs on cultural values in the evenings between 7.00.p.m to 12.00 a.m. indicating that they listen to the programs during their relaxation time and while in their homes.

### 5.7. Rationale for Listening VRP on Cultural Values

It is clear from the study that most of the respondents indicated that they listened to the vernacular radio programs on cultural values for the purpose of education. The underscores the role of the radio of education, information and education. This underscores the role of FM radio of education, information and communication and facilitates cultural transmission between generations.

### 5.8. Respondents Favourite Radio Stations

The majority of the respondents indicated that they listened to one of the listed radio station, Kameme. This is one of the oldest FM stations established after the liberalization of airwaves in Kenya in the 1990s.

### 5.9. Radio Presenters Characteristics

The respondents were required to classify the presenter's characteristic on three (3) items and their response were as follows:

#### 5.9.1 Presenters Knowledge Ability Of Traditional Cultural Programs

The majority of the respondents indicated that the presenters were knowledgeable on traditional cultural programs. This indicated that the audience of the program had a desire to learn from the presenters. The researcher concludes that this response resulted from the fact that the programs were designed to be based with and produced by members of the community and tailored to specific cultural background. The programs gave voice to the local people by allowing their own issues broadcasted thus overcoming language obstacles. The programs spoke the language and with accent of the community (Girard,2000).

#### 5.9.2 Influence by Program Presenters

From the data analyzed it came out clear that most of the respondents indicated that they were influenced by the presenter of these radio programs on cultural values. The knowledgeable people who are within the living memory of surviving Kikuyu men and women should therefore continue to impart the information for the audience to know the true nature of good and evil.

#### 5.9.3 Understandability of Messages of Cultural Values Programs

From the data analyzed majority of the respondents of the study indicated that the messages of the radio presenters were understandable.

### 5.10. Motives for Listening Vernacular Radio Programs on Cultural Values

This required the respondents of the study to indicate the motives that made them to have listened to the vernacular radio program on cultural values. From the 13 items that the respondents were to indicate their motives. News and information are indicated as the most reason why they listened to the programs .FM radio on vernacular language therefor remains as a major source of information for the audience. The gratifications sought, or motivations shows the benefit the respondents got from listening to the vernacular radio programs on cultural values. This way we can learn the motivations of the listeners and whether they align with earlier studies that found motivations for radio listening are; for companionship, filling a void created by daily routine, altering mood, relieving boredom, providing news and information allowing active participation in events and overcoming social isolation, (Albarran, et al.,2007).

### 5.11. Demographic Characteristics and Choice of VRP on Cultural Values

The study examined the relationships between demographic characteristics that is age, gender, marital status, occupation, and choice of vernacular radio station on cultural values. After data analysis it came out clear that gender, marital status, academic standing and occupation influenced the choice of vernacular radio programs whereas age did not influence those who listened to the vernacular radio programs underscoring the importance of the programs to all.

### 5.12. Presenters' Characteristics and Choice of VRP on Cultural Values

The study further examined the relationships between presenter's knowledge ability of traditional cultural values, influence of the presenter to the audience/ respondent and choice of vernacular radio programs. After data analysis it came out clear that the presenter's knowledge ability on traditional cultural values and the influence of the presenter contributed to the choice of vernacular programs on cultural values. ]

### 5.13. Relationship between Frequency of Listening, Time of Listening and Choice of VRP on Cultural Values

This study had sought to find the relationship between the frequency, time of listening and choice of vernacular programs on cultural values. After data analysis it was found that the frequency of listening vernacular radio programs on cultural values and the choice of vernacular radio station contributed to the choice of radio programs on cultural values. On the other hand, the study found that the time of listening vernacular radio programs had no relationship on the choice of vernacular radio program on cultural values.

### 5.14. Relationship between Program Message Understandability and Choice of VRP on Cultural Values

The study also had sought to establish the relationship between the message understandability and choice of vernacular radio programs on cultural values. After the data analysis it came out clearly that there was no relationship between message understandability and choice of vernacular radio programs on cultural programs.

## 6. Conclusion

After the data analysis which determined the outcome of the study, it is worth concluding that vernacular radio programs are effective tools of communicating cultural values as they are understandable and contribute knowledge to make great impact on the lives of the respective audiences. Media also entertains, educates, informs and facilitates cultural traits formation between generations as the study has shown. From the study it comes out clearly that the way the presenters package an issue influence the audiences' belief about the issue. It can also be concluded that 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 improved understanding on the listenership which can therefore be used to improve and better target in the provision of cultural programs.

## 7. Recommendations

From this study the following is recommended for future research based on the objectives of the study namely:

- i. The results of this study which shows that FM radio are effective in communicating programs 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 like Kenya. The study 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.
- ii. Scholars should continue to develop communication theories that predict and explain media consumption of the public on sociological, psychological and cultural perspectives. This shows the radio has a future, but all must work in harmony to develop relevant content. FM radio while communicating programs 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 programs and examine whether there is uniformity on the information communicated.
- iii. Also, after the liberalization of the airwaves in the 1990s, FM vernacular radio stations have grown exponentially whether they are community, publicly or privately owned. There is need to study their impact as far as communication of programs on cultural values to their target audience is concerned. The study recommends that the vernacular FM radio stations should be given more attention by scholars and communication policy implementors 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.

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