Role of Vernacular FM stations in National Cohesion and Intergration in Kenya

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ABSTRACT

In a development context, media has been characterized as innovator and mobiliser of positive transformation and this research dissertation has been written to establish the extent to which Kenyan media institutions, vernacular FM stations, have enhanced national cohesion and integration of the Kenyan society.

The NCIC, a government statutory body, has been tasked with the major objective of promoting and ensuring the cohesion and integration, is achieved. There has been in depth association of this body and the media fraternity in Kenya and more so the local vernacular FM stations in the study.

The methodology in this research gives the style, tools of collecting data from the respondents who were chosen from the specific vernacular Fm stations. The data presentation was done by use of SPSS software and depicting tabular and graphical presentation.

The summary of findings in chapter five critically looks at the diagrammatic and tabular presentation for the easy use of the would be disseminator with a compressive conclusion

ABBREVIATIONS

ACTS Africa Centre for Technology Studies

BBC British Broadcasting Cooperation

CCK Communication Commission of Kenya

IPS Inter Press Service

JAK Journalists Association in Kenya

KBC Kenya Broadcasting Corporation

MCK Media Council of Kenya

NCIC National Cohesion and Integration Commission

ODM Orange Democratic Movement

PBU Parliamentary Broadcast Unit

PEV Post-Election Violence

PNU Party of National Unity

SPSS Statistical Package for the Social Sciences

CHAPTER ONE
INTRODUCTION

1.0 Background of study

According to Wikipedia, Mass media refers collectively to all media technologies that are intended to reach a large audience via mass communication. Broadcast media (also known as electronic media) transmit their information electronically and comprise television, film and radio, movies, CDs, DVDs and some other devices like cameras and video consoles. The study focuses of vernacular FM stations which are in existence in Kenya

Media are neither passively reflecting upon reality nor an all-mighty tools for propaganda, but rather a part of a societal culture which provide a forum for a subjective interpretation of reality. What is on the agenda of this forum, as well as what is not, and who are participating as interpreters, as well as who are not –contributes to the perception of relations and roles of different groups in the society, as well as to the re-producing of the reality according to these perceptions (Benhamou 2004)

There is cause for concern over the role of Kenyan Media in enhancing national Cohesion and Integration. A lot of critics including analysis by Sisule F. Musungu a Kenyan lawyer based in Geneva and a director at iqsensato, an international development think tank on the Media's role in society especially in election fall outs, point out that the Kenyan media has done little in being innovative and mobilizing the Kenyan population for positive transformation. The same criticisms have been upheld by members of the Post-Election Violence Commission, chaired by Kenyan judge Philip Waki.

Kenya's media particularly the vernacular FM radio stations continue to play critical roles before and after any of Kenya's general elections. The mass media role in enhancing national cohesion and integration in regards to hate speech has had minimal achievements because the media in itself plays a crucial role in forming and reflecting

public opinion: the media communicates the world to individuals and reproduce the self-image of society.

According to policy briefing by the BBC World Service Trust, Kenya's media is however one of the most respected, thriving, sophisticated and innovative in Africa, In the report, which records the role of the media and communication in the 2007 General Election and their aftermath, notes that over the past 15 years, media has been playing a substantial role in mediating relationships between citizens and state, in shaping the democratic dispensation in the country and have transformed how some of the marginalized people in society access information on issues that shape their lives.

The ideas of this study are drawn from Dennis Mcqual's Mass Communication theory that states the difficulty surrounding the role of media in society, as well as the difficulty of understanding the reception that any specific medium may have. Arguments on the role of media in the Kenyan society especially in enhancing national cohesion and integration are expounded in this study.

Josphat Odipo, 2005, a journalist at Citizen Radio says, "Vernacular radio stations have become hostage to regional and tribal political establishments because of the increased tribalism in Kenya, Unaccustomed to free, balanced critical opinion, public debates and truth, the media has become perfect instruments of the political will before and after elections".

The Bulletin (www.eastafricapress.net) which monitors media coverage of issues put the spotlight on hate speech, states that "According to a Synovate poll released in February, over 60 percent of the respondents believe the next elections will be marred by inter-ethnic violence." Well, there are already signs of that which, sadly, the media is not giving much attention to. Let's start with the "prayer rallies". Vernacular Fm stations play an active part as political mouthpieces and in case something is not done about it they may not achieve what they were intended to achieve but probably lead us in a very wrong direction which is against the core values of national cohesion and integration.

1.1 The NCIC of Kenya

1.1.1 About NCIC

The NCIC is a statutory body established under the National Cohesion and Integration Act (Act No.12 of 2008), www.cohesion.or.ke. The Commission was borne out of the realization that long lasting peace, sustainable development and harmonious coexistence among Kenyans requires deliberate normative, institutional and attitudinal processes of constructing nationhood, national cohesion and integration.

The Commission draws its existence from the National Dialogue and Reconciliation Agreement signed in Nairobi on 1 February, 2008 by the Government; PNU and Orange Democratic Movement (ODM) delegations, and witnessed by H.E. Kofi A. Annan for the Panel of Eminent African Personalities.

This Agreement formed the basis of the National Accord that H.E. President Mwai Kibaki and the Rt. Hon. Prime Minister Raila Amolo Odinga signed on 28 February, 2008 when the dialogue was officially launched.

1.1.1 Mission

To facilitate and promote a Kenyan society whose values are harmonious and non discriminatory for peaceful co-existence and integration.

1.1.2 Goals & Objectives

To encourage National Cohesion and Integration by outlawing,

1. Discrimination on ethnic grounds;

2. Discrimination by way of victimization;

3. Discrimination in employment;

4. Discrimination in membership of organizations;

5. Discrimination in access to and distribution of public resources;

6. Discrimination in property ownership management and disposal;

7. Discrimination by other agencies;

8. Harassment on the basis of ethnicity;

9. Hate speech

1.1.3 Other Objectives of the Commission

i. Facilitate and promote equal opportunity, good relations, harmony and peaceful co-existence of persons of different ethnic and racial communities and advice the Government on all matters thereof.

ii. Elimination of all forms of ethnic or racial discrimination and discourage persons, institutions, political parties and associations from advocating or promoting discrimination.

iii. Enhance tolerance, understanding and acceptance of diversity in all aspects of national life.

The NCIC as an independent body has been in existence since 2008 to counter the atrocities associated with hate speech and uncensored programs in vernacular FM stations and the generally the public's who are politicians, local leaders, civil groups and other special interest groups.

National cohesion and integration entails not an event, but a process of constructing an integrated citizenry with a sense of belonging amongst members of different groups and across different regions. It's achieved through the regulation and reconciliation of differences, and competing interests and demands. The purpose of national cohesion and integration is to create an overarching national community, rendering irrelevant or at least secondary any loyalty to identities such as ethnicity, race, region, class and religion.

National Cohesion and integration embraces unity of purpose in the citizens' participation in economic, social and political processes, and calls for equity in the generation and sharing of the country's resources. It places priority on existence of peace and security, and supports inclusive development that takes into account social, cultural, political and economic realities. It thus goes beyond concepts such as peace-keeping and conflict resolution and management, which essentially deal with security assurance and the transformation of conflict.

National cohesion and integration is distinct from social order, which may exist without cohesion and/or unity. The essential tools and processes for achieving national cohesion and integration in Kenya include: good governance, reducing disparities in wealth and income across citizens and regions, and instituting non-discriminatory practices, in the process enabling citizens to embrace Kenya's national values.

From the above perspectives on national cohesion and integration, this study defines national cohesion and integration in the Kenyan context as "a process and an outcome of instilling and enabling all citizens to have a sense as well as a feeling that they are members of the same community engaged in a common enterprise, facing shared challenges and opportunities." National cohesion and integration entails unity, equality, freedom, democracy, absence of war, just peace, social justice and the rule of law.

1.2 Problem statement

Kenya's post-election violence had spawned comparisons with the 1994 genocide in Rwanda. Kenyan politicians and publics on both sides of the electoral divide exchanged accusations of genocide and ethnic cleansing, with little concern for the facts, their own roles in the events, the consequences for Kenya or for the image of their country or continent.

There is need to promote national cohesion and integration policies which will be important for Kenya's development agenda. The achievement of development in Kenya is based on the existence of a just and cohesive society. Kenya is characterized by factors that predispose situations to conflict. Lack of cohesion and integration is associated with disruption of both economic and social activities. It results in disruptions to social networks which undermines the government's capacity to deliver crucial services, while also dismantling avenues for important resource pooling activities (Smouts, 2007).

Uses and Gratifications Theory looks explains what people do with media (its functions), positing that individuals actively choose the media they use and do so with specific goals in mind (Blumler & Katz, 1974). The gratifications may be different for different people

and can include entertainment, information, relief of boredom or escapism, introspection or insight, finding models for behavior, seeking reinforcement for beliefs or values, serving as a basis for conversation and social interaction, helping to either identify with others or to avoid interactions with them, and so on (McQuail, 2005). Functionalists emphasize the audience's cognitions and choices.

Media play an important role in promoting various culture and enhancing culture integration, it also plays a critical role in communication, media can be effectively be used in enhancing national cohesion and integration . There is need to establish role and obligation, if not done the ever scenery of post election violence will always persist. This study seeks to determine the role of media especially vernacular Fm stations in national cohesion and integration.

1.3 The Objectives of the Study

This study has the general objective of finding out the role of Kenyan Media, case study on Vernacular FM radio stations in promoting national cohesion and integration.

1.3.1 Specific Study objectives

1. To analyze how the media in Kenya has acted as an innovator and how it has mobilized for positive transformation.
2. To systematically and quantitatively analyze the findings from experts on role vernacular FM stations to hate speech.
3. To gauge the level of objectivity, nationhood, fairness, independence and accuracy in vernacular/community FM radio stations.

1.4 Research Questions

1. Through innovation and positive transformation, how have vernacular Radio stations promoted national cohesion and integration?
2. Are there any indications of ethnicity /hate speech, incitement in vernacular FM radio stations today?
3. How does the content available compare to the theme of national cohesion?

1.5 Hypotheses

1. FM Radio stations set the agenda in the public domain.
2. The vernacular FM radio stations play a critical role in enhancing national cohesion and integration.

1.6 Theoretical framework

Communication Theory

Many scholars including Lasswell's maxim suggests that communication consists of transmitting information from one the source to the receiver with an intention of receiving feedback. Communication is a tricky concept, and while we use the word, it is difficult to arrive at a precise definition that is agreeable to most communication scholars. Others suggest that there is a ritual process of communication that cannot be artificially abstracted from a particular historical and social context. Therefore, communication theory itself is, in many ways, an attempt to describe and explain precisely what communication is.

In defining what a theory is Karl Popper said it's, "the net, which we throw out in order to catch the world, to rationalize, explain and dominate it". The idea of a theory lies at the heart of any scholarly process, and while those in the social sciences tend to adopt the tests of a good theory from natural sciences, many who study communication adhere to an idea of theory that is akin to that found in other academic fields. Never the less, when evaluating the strength of a theory, the criteria commonly found in the sciences are derived from the scientific method, and are often broadly applicable (Blum, 1980; Jensen, 1990).

Theory Evaluation

Several considerations including theoretical scope, appropriateness, validity and heuristic value can be able to be used to determine what makes a good theory, according to Littlejohn's theories of human communication.

In the context of social sciences we may able to find theories that may explain situations in different ways. Theories should encourage provision for skepticism and be compatible

with accepted theories McQuail, 1987; Schramm, 1960; Manohar and Wadhwani 1992). This study discusses in a nutshell the most rational and relevant communication theories. Diffusion of innovation theory: In the Diffusion Innovation theory, communicators in society with a message influence/encourage people that have strong opinions through the media to influence the masses (Lazarsfeld, 1944).

Agenda setting theory: The Agenda-setting theory says that the media (especially the news media) are not always successful at telling us what to think, but they are quite successful at telling us what to think about (McCombs, 1972; Shaw, 1973).

Technological determinism theory: Technological determinism theory state that, "The media technology shapes how we as individuals in a society think, feel, act and how society operates as we move from one technological age to another" (Tribal Literate-Print Electronic etc.) (Mcluhan, 1962).

Cultural imperialism theory: Cultural Imperialism theory states that Western nations dominate the media around the world, which in return has a powerful effect on Third World cultures by imposing on them Western views and therefore destroying their native cultures (Schiller, 1973).

Human action theory: Human behavior can be predicted because people make choices with a purpose for their actions. Behavior is chosen by individuals to reach certain goals (Winch, 1958; McQuail, 1987; Schramm, 1960;Turow, 1992; Manohar and Wadhwani 1992). Apart from these, there are many more important theories such as uses and gratification theory, cognitive dissonance theory, communication accommodation theory, expectancy violation theory, face-negotiation theory etc that need to be discussed.

Media dependency theory: This theory states that the more dependent an individual is on the media in fulfilling his or her needs, the more important the media will be to that person (Ball-Rokeach and DeFleur, 1976).

Media equation theory: This theory predicts why people respond unconsciously and automatically to communication media as if it were human (Reeves and Nass, 1996).

Functional approach to mass communication theory: There are five functional approaches the media serves users: surveillance, correlation, transmission, entertainment and mobilization (Lasswell, 1948; Wright, 1960).

1.7 Ethical Consideration

When collecting data in the Vernacular FM stations, a formal letter shall be sent to get accent from their management in order to do research in the organizations. More over the study will respect the principles of research and its findings by ensuring that data collected and presented is true

1.8 Dissemination of research findings

Findings from this study will be published in journals and will be made available to higher learning institutions libraries.

CHAPTER TWO
LITERATURE REVIEW

2.0 Introduction

In any democratic country, it's a prerequisite that its citizens access information on topical issues that concern them so as to make informed democratic choices (Deane, 2006). Access to information also enables the people to actively participate in public discussions on issues that affect them. This is not the case in Kenya for a long time and communication had been limited to two official languages that in essence locked out the majority of people especially in the rural areas who could not comprehend English or Kiswahili. The trend changed in 1996, when the government started licensing independent broadcasters that challenged the state-owned Kenya Broadcasting Corporation (KBC). This was a major achievement.

The guiding ideas from this study draw from the work of Daniel Lerner, Wilbur Schramm, especially on communication and development and others who advocated the promotion of media toward modernization, through individual change (such as empathy, advanced by Lerner) as well as structural change (addressed by Schramm).

2.1 Emergence of vernacular FM station in Kenya

According to Josphat Odipo, a journalist at Citizen Radio through a face to face interview, "Most of these vernacular FM radio stations focused on music and entertainment but this was to quickly shift to public discussions due to audience demand. The stations have therefore set aside much of their airtime to talk-shows and phone-in programmes especially in the morning.

The talk shows have slowly become outlets for public debates and are used as an expression of voices that had been suppressed for a long time. In these voices, one could easily detect anger, dissatisfaction and demands for change. This remains a challenge as some air hate messages that incite violence instead of promoting national cohesion and integration.

2.2 Evaluation of programs in vernacular FM stations

Nearly all the FM stations have highly popular talk shows and phone-in programmes, often in the morning prime time slots. For example Ramogi; *Baraza* meaning information assembly, Lake Victoria FM- just say it, KASS FM have *Lee Nee Emeet* (what does the country say) the Kikuyu language Inooro FM and Kameme FM has main phone-in show *Arahuka* (wake-up).

However effective the inception of Vernacular Fm station has been there still are some gaps that need attention in terms of their regulation and content delivery. A scan of the current content coming out of some vernacular songs and some programs in the FM radio stations points to a trend where some musicians and guests in some FM stations propagate messages of victimhood that is likely to destroy other than bridge cross-ethnic bridges.

As a suggestion by Phoebe Nadupoi the Senior Civic Education & Advocacy Officer at NCIC, existing controls/standards specific to content and conduct of media houses should not just focus more on seeking a balanced representation of views on any specific subject, therefore ensuring fairness in its programmes and news. They should also have focus on conflict sensitivity of the choice of topics and news items and on how they are presented. In order to achieve objectivity where the radio stations presenters will be able to discuss both sides of the subjects, the vernacular radio stations journalists need to be trained in news framing of conflict oriented subjects.

Everett Rogers, 1975, defined Development as a participatory process of social change and material adjustment which includes equality, freedom and other valued qualities for the majority of people through them gaining control over their environment .This can be related to the role of media in mobilizing transformation which could be positive behavior change.

Denis Mcquail, 1975, on Mass Communication theory on the use and reception of media is vital to the study because Kenyan Media role in enhancing national integration has

been a fundamental concern for long with so little done in order to ensure things like hate speech go to the level of zero. McQuail makes special mention in *Mass Communication Theory* of the difficulty that surrounds identifying specific uses of media, as well as the difficulty of understanding the reception that any specific medium may have.

2.3 The media and publics

The politicians, civil groups and local leaders who form a large portion of media publics and other relevant players need to move from existing destructive processes and stereotypes evident in the vernacular radio content towards constructive process aimed at national cohesion.

In a broad sense development Communication can be the art and science of human communication applied to the speedy transformations of a country (economic growth, modernization, industrialization) and the mass of its people self actualization, fulfillment of human potentials, greater social justice (Rosario Braid, 1979:34)

Guyo Liban, in charge of peace building at National Cohesion and Integration Commission says, "The government of Kenya through the CCK should keenly scrutinize the stations ownership to lock out politicians from owning any vernacular radio station in an effort to safeguard against misuse, political and ethnic prejudice and manipulation of the public". The Media Council of Kenya that is mandated to oversee the operations in the media industry should be strengthened effectively to punish any deviant media stations; vernacular or otherwise, www.mediacouncil.or.ke .

2.4 Control of the media

Back in December, 2009, it was announced the Kenyan parliament would have control over the television cameras covering the house. The new rules proposed control not only the angle of the shot, but what was actually shown, as all parliamentary broadcasts would go through a new Parliamentary Broadcast Unit (PBU).There is no doubt, as the secretary general of the Journalists Association in Kenya (JAK), Martin Gitau, quite rightly said, "this is an infringement on the freedom of the press''.

However, one wonders how successful this proposed infringement was after all, the current Kenyan president, Mwai Kibaki, seems to be having a little trouble controlling his own wife's mouth, let alone the entirety of the free press, www.wordpress.com. This is an exhibit of the Kenyan government trying to moderate the media practice and so are the vernacular FM stations.

In July 2011, A Chinese Company was given a contract to distribute media content in Kenya in a decision that invited controversy. The company got the license to distribute digital broadcast signal, giving it control of key strategic infrastructure and role in Kenya's transition to digital broadcasting. The local consortium made up of local broadcasters, the Nation Media Group and Royal Media — the owners of *NTV* and *Citizen TV* — respectively filed a court injunction to stop the firm because it infringed the rights of media. This led to cancellation of the intended tender up to date since it was said to be against the constitution, www.diasporamessenger.com.This two noted cases exhibit the tug of war between the government and the local media in relation to media freedom.

2.5 The Effects of Media

Media effects refers to the ways people or the society may be influenced by both news and entertainment mass media, including film, television, radio, newspapers, books, magazines, websites, video games, and music. In the early part of the 20th century, concerns about political propaganda, manipulation by the elite and the rising popularity of electronic media led to the so-called "hypodermic needle" or "bullet" theories, which envisaged media messages as strong drugs or potent weapons that would have powerful effects on a helpless audience (Lasswell, 1927; Lippmann, 1922).

Scholars also came to agree that some vulnerable groups, such as children, may be more heavily influenced by media than others (Bryant & Thompson, 2002; McCombs & Shaw, 1972; McLuhan, 1964).

Mean World Syndrome; media consumers may become so overwhelmed by negative portrayals of crime and violence that they may begin—either cynically or despondently—

to believe the real world is a mean and harsh place (Gerbner, Gross, Jackson-Beeck, Jeffries-Fox, & Signorielli, 1978; Wilkinson & Fletcher, 1995).

Media consumption may affect a person's thoughts, emotions, or behaviors in ways that could be direct or indirect, immediate or delayed, fleeting or lasting. It is impossible for scientists to control for all of the mediating factors, from levels of media consumption to demographics such as age, race, and socioeconomic status to harder-to-measure variables like environment, upbringing, values and previous experience.

To understand media effects, it is first critical to consider how media are used and for what purposes. Communication scholars have traditionally fallen into two camps – functionalists, who believe the media audience tends to be in control and active, and critical/culturalists who believe the audience has less control and is therefore more passive.

While cultural standards of inappropriate sexual content differ greatly, researchers have shown that repeated exposure to explicit sex may decrease an individual's fulfillment with real life partners or family situations (Zillmann & Bryant, 1988a, , 1988b), shift a person's attitudes about morality, decrease inhibitions, leading to risky or violent sexual behavior (Court, 1984), and generally cause individuals to demonstrate greater aggression (Zillmann, 1978).

Agenda-Setting ; The media may not affect what people think, but may affect what they think about, through the choice of which topics to cover and what to emphasize. Control of the flow of information is often referred to as "gate keeping," and is based not only on media professionals' perceptions of what is important, but also on time and space limitations (Cohen, 1963; Lippmann, 1922).

2.6 Role of Vernacular FM stations in Attitudinal Disposition and Shaping of Opinions

Persuasion is a force to reckon with in media and lies at the heart of advertising and public information campaigns. Several models have been developed to explain the process (Petty & Cacioppo, 1996): Cognitive Response Theory argues that in order to experience attitude change a person receiving a persuasive message must think about the message, and their thoughts about it are more important than the message itself.

Persuading people to adopt a new idea or technology typically follows a predictable pattern. According to the Diffusion of Innovation Theory, people fall into one of five groups: innovators (2.5%), early adopters (13.5%), early majority (34%), late majority (34%), and the laggards (16%). Often the media first spreads the word about a new idea, but ever-widening interpersonal networks persuade individuals to make the change. Over time, family, friends, social leaders, peers and the community at large adopt the innovation. If it is something the individual feels confident in doing referred to as self-efficacy that does not conflict with that individual's deeply held values, they join one of the adoption groups. Finally, adoption of the innovation reaches a critical mass (Rogers, 2003 [1962]).

2.7 Vernacular FM Stations Role in National cohesion and integration

Media despite being criticized for negative role in society can be credited as an avenue for learning and even persuasion. The impact of publications such as Harriett Beecher Stowe's Uncle Tom's Cabin and Charles Darwin's The Origin of Species has changed the way people view the world. Numerous studies from around the world have shown the positive effects programming such as "Sesame Street" can have on children's cognitive and social skills. Studies on the effect of new media technologies are being undertaken with the most important findings and/or developments (Bryant & Thompson, 2002): Media consumers are no longer simply an "audience," but are now "users" – heralding a new era of active consumption, Communication and media impact are now multi-directional; two-way sender-receiver models are too linear and orderly to represent these interactions.

CHAPTER THREE
RESEARCH METHODOLOGY

3.0 Introduction

This chapter expounds on the research methodology used in this study which is a Survey design and the methodology that will be used to carry out the research involved gathering relevant data from the target population which is Vernacular FM stations staff and NCIC senior staff. The chapter also touches on; sample size and sampling procedures, data collection procedures & Instruments, techniques, the validity of the research instruments and data analysis.

3.1 Sample size

The population sample was drawn from Kass FM, Lake Victoria, Kameme , Inooro staff and senior officials from the National cohesion and Integration Commission. A random size of fifteen media staff and five senior staff members of NCIC constituted the sample.

3.2 Data Collection Procedures

The study used primary data, questionnaires which were submitted a week in advance for a face to face interview. The Questionnaires were used as data collection instruments and were designed to address maters in relation of vernacular radio stations and the theme of national cohesion. They contained closed-ended questions mostly as compared to open ended because the closed ended questions were easier to analyze as a result of their immediate usable form and are easily administered and saves on time.

3.3 Data Analysis

The study analyzed quantitative data by use of special computer packages as SPSS and Ms Excel. The study also used narrative to explain the meaning of the data finding in relation to qualitative data. The study used display data methods as frequency distribution table, pie charts, graphs and bar charts to analyze the data and show comparison of various study findings.

3.4 Limitations and assumptions

The study will use random selection to ensure equal representation of the sample population. The study assumes that experts who will be selected listen to the Vernacular FM stations. This might be a challenge as most are keen on listening to stations like Classic FM, Kiss and Capital FM unlike Inooro, Kameme and Kass FM. The data collection procedures which will involve sending questionnaires to the experts from the media and the national cohesion and integration commission will only be effective if at all emphasis is put on the whole lot to reply to the questionnaire by reading their emails.

CHAPTER FOUR
DATA ANALYSIS AND PRESENTATION

4.0 Introduction

This chapter highlighted the data analysis methodology and outputs or findings thereof using the primary data information from the questionnaires. The tabular and graphical presentation in the preceding chapters was generated by the use of SPSS output viewer.

4.1 Gender of the respondents

Out of the 15 respondents collected in the vernacular FM stations, it can be observed there was a gender difference between male and female. Male accounted for more than half proportion *(66.67%)* while the female had the least with *(33.33%)*. This is shown in pie chart below. This implies that the males were frequent listeners to vernacular FM stations in comparison to female counter parts.

Figure 4.1 Gender distribution of the respondents
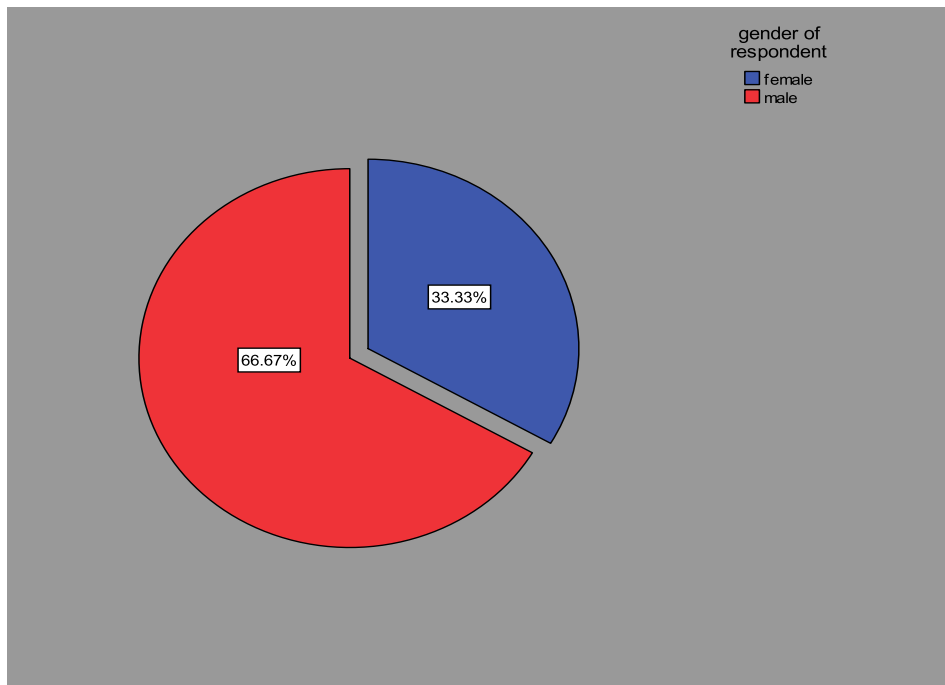
4.2 Knowledge of existence of vernacular FM stations

Of the interviewed vernacular FM radio station, it was exhibited that majority were indeed aware of the similar station with 20% unaware of their existence as compared to 80% of the other listeners. This is shown in the bar chart below, figure 4.2 and an implication that vernacular FM stations existence is known across the country since Kenya is Multi-lingual in culture.

Figure 4.2 knowledge of existence of vernacular FM station
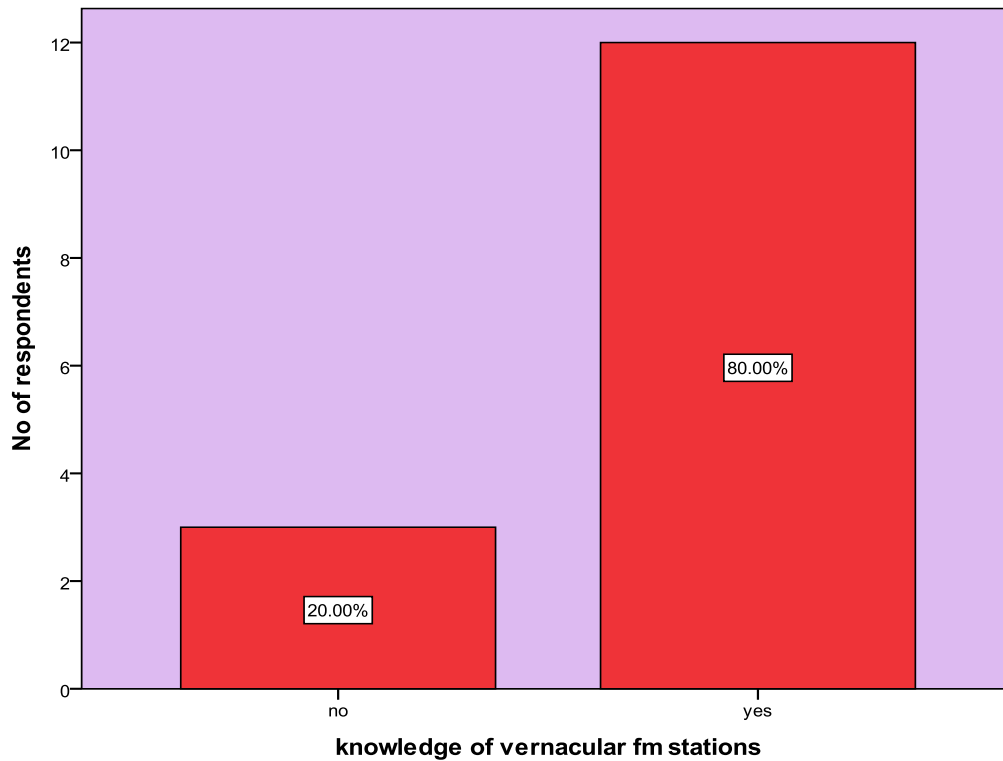
4.3 Regional distribution of respondents

The respondents were sampled across the country and of the replied respondents the central region had the highest proportion of 6 out of fifteen in comparison to the other three selected region of 3 respondents each. This has an implication that the central region has greater media transmission in vernacular as compared to other regions as shown in pie chart, figure 4.3 below.

Figure 4.3 Regional distribution of respondents
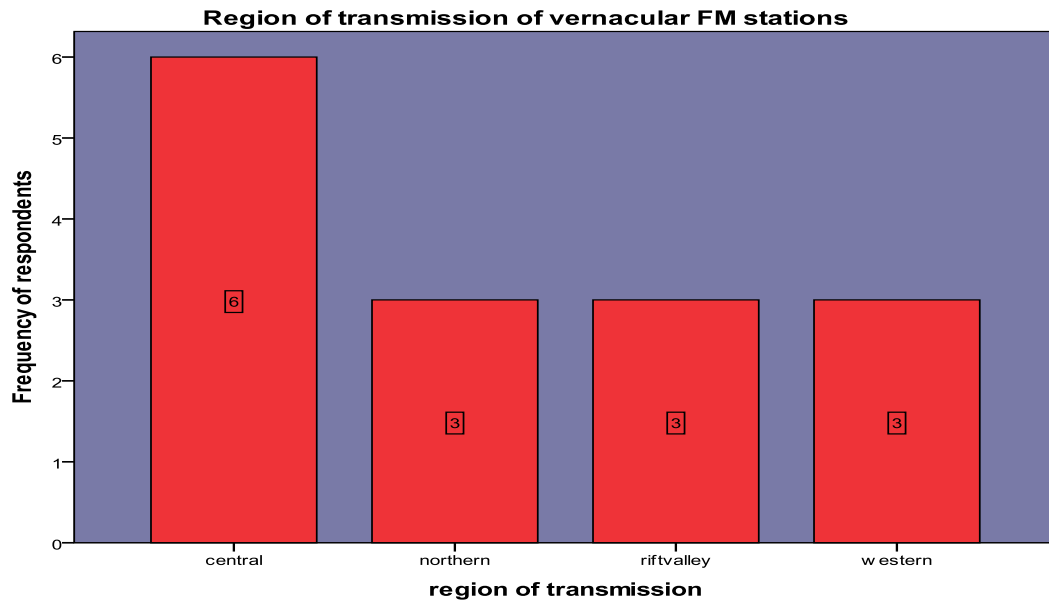
4.4 Role of media in National Cohesion and integration

Various selected indicators of cohesion and integration as shown in table 4.1 were analyzed and they showed that media, inclusive of vernacular FM station, played to a great extend in economic empowerment and resource utilization with 33.3% each. However hate speech intolerance was the least played role with a proportion of 6.7%. Therefore the media should loudly and continuously preach against hate speech.

Table 4.1Role of media in National cohesion and Integration

Role	Frequency	Percent	Cumulative Percent
Economic empowerment	5	33.3	33.3
Discourage ethnicity	2	13.3	46.7
Gender Equity	2	13.3	60.0
Hate speech intolerance	1	6.7	66.7
Resources utilization	5	33.3	100.0
Total	**15**	**100.0**	

4.5 Aspects of improvement in media

There was need to establish aspects of improving media sector so as to improve the national cohesion and integration. Socio-economic factors were selected and from the collected respondents. Transmission factor had the highest selection with a 46.67% followed by program improvement. The least factors were professionalism and corporate social responsibility with 13.3% as shown below in horizontal bar chart, figure 4.4.

Figure 4.4 Improvement aspects of media
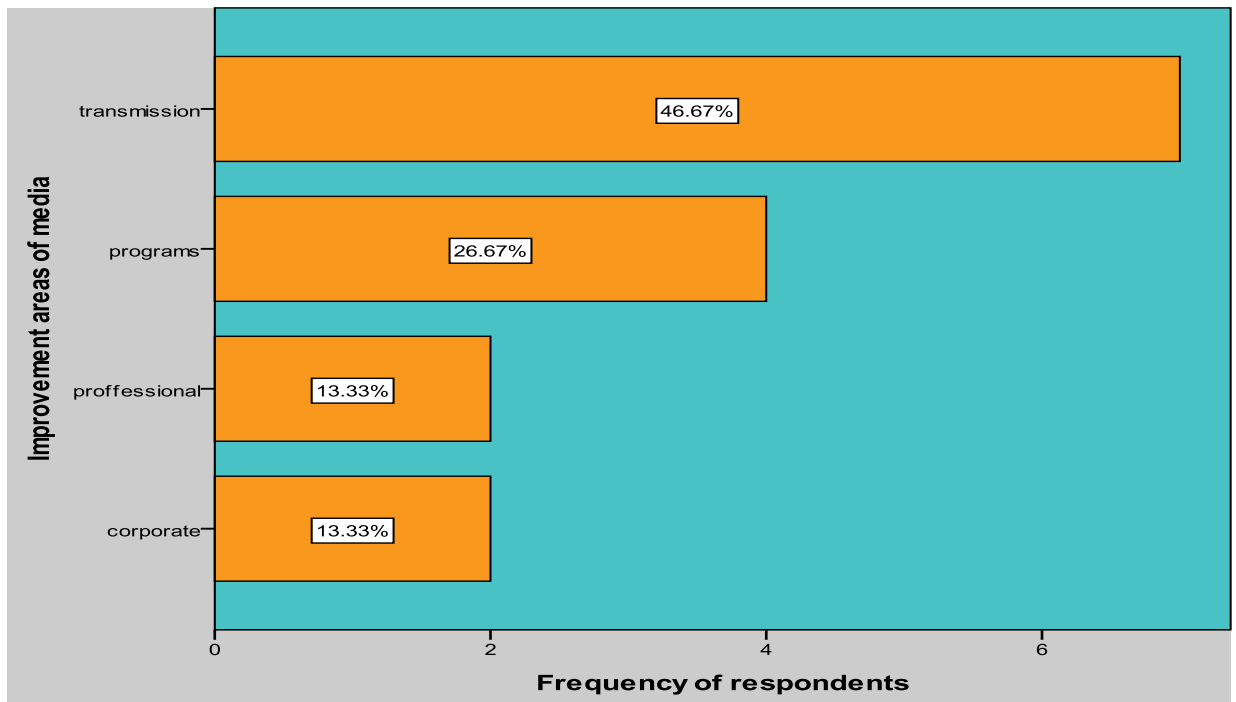
4.6 NCIC role in National Cohesion and Integration

As an autonomous government body there is need to examine role of NCIC in its mandated roles as per the constitution. Majority of respondents view NCIC to have played a small role in cohesion and integration with about 50%, 'little' followed by 'a lot' with about 50 percent. Some respondents view NCIC to have played no role, 'none' with about 15 % as shown in figure 4.5 below.

Figure 4.5 Role of NCIC in Cohesion and Integration
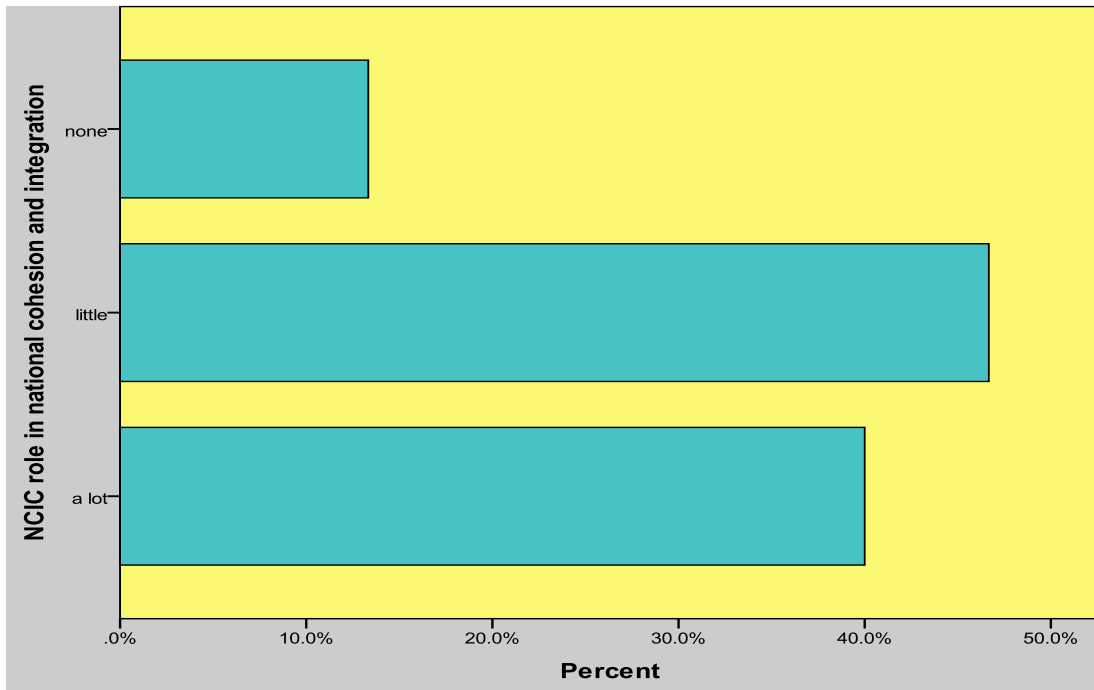
CHAPTER FIVE
SUMMARY, FINDINGS AND CONCLUSION

5.1 Introduction

This chapter examines the summary of the analysed data findings and subsequent conclusion.

5.2 Summary of the findings

From the analysed data it can be seen that the male gender is well informed of the existence of vernacular FM stations and there is need for the FM stations in Kenya to constructively indulge them, female listener, in their daily programs. This is a factor that promotes integration to both male and female. It's also clear from findings that Vernacular FM stations have a lot to do in terms of innovative programming that will be able to transform positive behaviours in adherence to the goals of the national cohesion and integration.

In relation to regional distribution of vernacular FM station it can be seen numerous listeners are aware of the stations in central region than the other regions of Kenya. The CCK, NCIC and other bodies both government and non-government should improve their distribution. Of the selected factors of national cohesion and integration, it should be observed that the hate speech intolerance should be preached so as to improve the desired cohesion, peace, unity and liberty for a better peaceful and fruitful Kenya.

The regulatory bodies in Kenya, CCK and NCIC should improve the public relation activities so as to be known to the citizens and other bodies in various sectors of economy. This will subsequently improve the cohesion and integration desired by the government and other participants.

5.3 Conclusion

The media and the other mandated bodies by the government should by even formulating policies so as to improve the desired cohesion and integration. This will lead to a peaceful, stable and vibrant Kenya.

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APPENDICES:

Questionnaire

This questionnaire forms part of a Bachelors research project that will enable gathering relevant information on how media has been characterized as innovators & mobilized transformation and to what extent the Kenyan Media institutions play this role in regard to national cohesion and Integration.

You are kindly requested to tick the choices in the boxes.

Thanks for your cooperation in advance.

Martin Namasaka

<u>**Section A**</u>

1. Do you know of any vernacular FM station in Kenya?   ☐ Yes

    ☐ No

2. *If yes, in which region is it transmitted?*

    ☐ Central region

    ☐ Rift valley area

    ☐ Coast region

    ☐ Northern region

3. *To what extent has the Kenyan Media played in the following aspects?*

    ☐ Discourage of ethnicity

    ☐ Equitable distribution of resources

    ☐ Economic empowerment

    ☐ Gender equity

4. What aspects of the media should be improved to enhance National Cohesion and Integration?

       ☐ Programming

       ☐ Transmission

       ☐ Professionalism

       ☐ Corporate social responsibility

5. To what extend has CCK ensured media enhances National cohesion and integration.

       ☐ None

       ☐ Little

       ☐ A lot

       ☐ Quite a lot

6. Do you know of NCIC?   ☐ Yes
                                    ☐ No

7. To what extend has NCIC through media enhanced National cohesion & integration?

       ☐ None

       ☐ Little

       ☐ A lot

       ☐ Quite a lot