

**AUDIENCE PERCEPTION OF VERNACULAR TELEVISION
CONTRIBUTION TO SOCIAL DEVELOPMENT: THE CASE
OF BAITE TV IN MERU, KENYA**

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DECLARATION AND RECOMMENDATION

Declaration

I declare that this thesis is my original work and it has not been previously presented for award of diploma or conferment of a degree in any other University.

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DEDICATION

This thesis is dedicated to my family for their patience, support and understanding during the course of the study.

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Abstract

Television is today the most pervasive mass medium worldwide. The contribution and influence of mass media in the daily lives of audiences cannot be gainsaid. Vernacular television channels are a new phenomenon in the Kenyan media landscape having been introduced in 2011. While mainstream media use the two official languages, and target a bigger national audience, vernacular TV stations are unique in the content of programmes and the choice of language used in their broadcasts. The TV stations' are community based where the indigenous language is used. Other than the traditional roles of media, the contribution of vernacular TV in social development especially in Kenya, has barely been studied. The study examined the audience perception of the role played by Baite TV, a vernacular TV station based in Meru County, Kenya, in the social development of the community. It examined how and whether the station is an effective means of fostering development within the community that it serves. The study focused on four objectives: to assess the role played by content in Baite TV Station programmes, to examine the strategies used by Baite TV Station to effect social development to assess the coverage and reach of Baite TV programmes, to establish how the audience perception Baite TV programmes. A descriptive survey research design was adopted in this study. Questionnaires and an interview schedule were used to collect data from adult viewers aged 18 years and above and from media practitioners and owners. The study was conducted in four purposively selected sub-counties in Meru County. Purposive sampling was used to get the respondents. The study was grounded on the Agenda Setting and Uses and Gratification theories. The key findings were that besides the primary functions of television, vernacular television can be used to mobilize the community to pool their resources and implement projects that can improve the social development of the community. Other findings were that vernacular television is accessible to viewers across socio-economic barriers. Unlike mainstream media which are urban based, vernacular TVs are rural based and provide grassroots support to communities in their villages. Due to their proximity, they are in constant contact with the community, they are accepted by the community and the community participates in implementation of projects. The community values vernacular TVs for their direct involvement in the community's social development. Vernacular TVs reach the communities in their localities and using the local language, identify their needs and prioritize the projects that will improve the living conditions of the people. This study contributes to knowledge by showing other functional roles of vernacular TVs including promoting social development, upholding culture and uniting the people. This study focused on the role played by vernacular television medium in social development. Further research can be conducted to ascertain roles other than the four that the media play and other aspects of involvement by vernacular television. This study focused on one vernacular television station based in Meru County due to its unique approach to solving problems afflicting the society. Studies can focus on other stations and in other counties to ascertain their contribution to social development. During this study it emerged that vernacular television stations have many operational challenges when compared to state funded and mainstream media. A study can be done to bring out all the challenges and propose possible mitigations to surmount the challenges. There is need to find out the reason for the low intake of technology in the Meru area yet the emphasis today is on information communication and technology for development.

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ABBREVIATIONS AND ACRONYMS

AM	-	Amplitude Modulation
BBC	-	British Broadcasting Corporation
CBD:	-	Central Business District
CBO	-	Community Based Organisation
CA:	-	Communications Authority of Kenya
CDF:	-	Constituency Development Fund
CEO	-	Chief Executive Officer
CGTN:	-	China Global Television Network
CTN:	-	Christian Television Network
CNN	-	Cable News Network
EATV:	-	East Africa Television
FM	-	Frequency Modulation
HBO	-	Home Box Office
Hz	-	Hertz
IQ:	-	Intelligence Quotient
IT	-	Information Technology
KANU	-	Kenya African National Union
KBC	-	Kenya Broadcasting Corporation
KTN	-	Kenya Broadcasting Corporation
MCK	-	Media Council of Kenya
MOA:	-	Media Owners Association
NGO	-	Non-Governmental Organisation
NTV	-	Nation Television
PSE	-	Photosensitive Epilepsy
RTD	-	Radio Tanzania Dar-es-Salaam
SABC	-	South African Broadcasting Corporation
Station	-	Baite Television Station
STV	-	A Television channel serving Scotland
TV	-	Television
UNESCO	-	United Nations Educational Scientific and Cultural Organisation
UK	-	United Kingdom
VOA:	-	Voice of America
VOK	-	Voice of Kenya

CHAPTER ONE

INTRODUCTION

This chapter maps out the development of television globally, regionally and in Kenya. It traces the historical development of television since it was introduced in Kenya in 1960 (Media Council of Kenya, 2018) and discusses the role of educating, entertaining and informing the society that television has played over the years. The section also looks at the emergence of vernacular television stations and the role they play. This chapter includes the following sections: statement of the problem, purpose of the study, research questions, significance of the study, scope of the study, assumptions of the study and finally, operational definition of key terms.

1.1 Background to the Study

1.1.1 Global Development of Television

The history of television dates back to 1884 when Paul Nipkow, a German inventor developed a device that could transmit visible electrical signals (Baran, 2012). Later, in 1928, the British inventor, John Logie Baird managed to transmit moving images from London to New York. Today, television is watched by millions of people all over the world. The technical standards, the content and character of television as a mass medium are now well established. Television has developed to the extent that revenue from TV advertising runs into billions of dollars (Baran, 2012). The orbiting satellites have opened pathways in the sky and opened the world to commerce and information thus turning the world into a global village. They have made it possible for television orbital messengers of information and pictures (Gross, 2010). Since the 1970s cable TV and broadcast TV have brought information and live pictures to many homes around the world. Digital migration has improved television images making them sharper and made their reception global.

Broadcasting commenced in the US in April 1939, when NBC aired the first regular black and white television programmes. By 1952, there were 108 TV Stations broadcasting to 17 million homes across the United States. Today there are more than 1400 television Stations in the US (Vivian, 2010). Among them is Cable News Network (CNN) which provides nonstop news coverage. In the US Television stations have the resources to produce their own programmes and the means to cover wide

arears. through real time reporting. Other notable international broadcasters are the US based ABC, Fox News and Reuters.

In the United Kingdom the British Broadcasting Corporation Television which is a state owned and state funded broadcaster came into existence in 1927. BBC Television has produced television programmes from its own studios since 1932. The service broadcasts popular programmes covering many genres, such as comedies, drama, documentaries, game shows, and soap operas (Armour, 1984; Burns, 1998). Besides broadcasting, the corporation produces many programmes in-house and is one of the world's largest television production companies. The BBC Television division is in charge of the corporation's television channels including production of programmes and of operations, while BBC Worldwide Limited, a sister company, operates international channels and sells programmes and merchandise in the United Kingdom and abroad to gain additional income. The additional income is ploughed back to BBC programmes (Armour, 1984, Burns, 1998). The BBC broadcasts in 28 languages and provides comprehensive TV, radio, and online services. The BBC's domestic television channels account for more than 30 per cent of all viewing in the United Kingdom. The Corporation has contributed to social development through its mission to inform, educate and entertain with its programmes reaching many homes worldwide. The Corporation serves the public interest by sustaining citizenship and civil society, promoting education and learning, stimulating creativity and cultural excellence, in regions and communities. The channel helps to deliver to the public worldwide the benefit of emerging state-of-the-art communications technologies and services (Armour, 1984, Burns, 1998).

Deutsche Welle, a major German broadcasting house has built a reputation around the world as a renowned source for independent, reliable and quality news and information (Tschochner, 2009). The Station provides background information and commentaries on topical issues on radio and TV. The programming and presentation is done professionally using the most modern technologies as well as using African languages to inform, educate and entertain audiences. The mainstream media organizations are run in a professional way devoid of censorship and unnecessary interference. Deutsche Welle is one of the major multimedia agencies that broadcasts in 30 languages worldwide. The languages include German, English, Spanish, and

Kiswahili. This multimedia organization that boasts more than 50 years of journalistic experience provides in depth analysis of world politics, business, culture, views, news, sports, the environment and talk shows on a wide range of topics. Besides Deutsche Welle Radio, it also broadcasts internationally through DW-TV and DW-WORLD.DE. Deutsche Welle Radio has editors and staff around the world. It provides detailed news and news analysis and background information. DW Radio puts a lot of emphasis on education for its viewers with the intention of making listeners and viewers knowledgeable. DW-TV is Deutsche Welle's international television service that provides news on an hourly basis. DW-WORLD.DE brings the worldwide web together through online platforms such as social media, blogs, podcasts, news feeds, streams and mobile phone media (Tschochner, 2009).

Nigeria was the first country in Africa to introduce television broadcasting on 31st October, 1959 (Odufwa, 2011). The first terrestrial television broadcast signals belonged to the Western Nigeria Television Service (WNTS). Today Africa boasts of over 600 television stations (excluding repeater Stations). The Nigerian Television Authority (NTA) was established by the Federal Government in April, 1976, to provide television services throughout Nigeria. According to NTA, Nigeria, the most populous country in Africa with a population of 140 million people, presently boasts of 94 Television Stations (Odufwa, 2011). Nigerian TV reaches 86 per cent of the total population in urban, semi-urban and rural areas. Up to 1992 when the government liberalized broadcasting through the Nigeria Broadcasting Corporation Act, 38 of 1992, services were exclusively offered by the Federal Government. Government stations are owned either by the Nigerian Television Authority (NTA) or by the state governments. As of August 2010, Nigeria had 170 local TV stations with a population coverage of 78 percent (Jones & Mhando, 2011). These TV stations have been used to disseminate relevant information to the large Nigerian populace.

The situation in South Africa was different from that in East Africa. During the Apartheid era, the regime in South Africa emasculated the black majority people by denying them many rights. During this time broadcasts were done in English and Afrikaans, the two languages used by the Boers. It is only after independence that the discrimination dissipated and enabled the black population to venture into areas where they were denied access earlier. Lou & Mersham (2001) state that in 1982 the South African Broadcasting Corporation, TV2 and TV3 started broadcasting in African

languages including Zulu and Xhosa languages. Broadcasts in Sotho and Tswana were later introduced aimed at the black urban audience (William, Anthony & Springer, 1984). According to *The South African* (2013) the South African Broadcasting Corporation (SABC), South Africa's public broadcaster predominantly broadcasted in English, with only a few indigenous language bulletins. This was a departure from the earlier practice where broadcasts were done in English and Afrikaans. Many imported programmes were making films in Afrikaans (Enderwitz, 1987). The majority of programmes on South African television were from the United States. The majority of viewers who do not own satellite dishes rely on the public broadcaster's English, Afrikaans, isiZulu, isiXhosa, Sesotho, Setswana, Sepedi, Tshivenda, Siswati and Xitsonga TV news bulletins.

The Apartheid regime had denied black entrepreneurs business opportunity, leading to transport problems and lack of a viable tax base that could sustain local government services (*The South African* (2013)). This situation was addressed by the independent government which opened community and 'micro' banks and which resulted in a departure from perpetual unemployment and poverty. Community TV stations are some of the businesses that were opened in the post-Apartheid era. They mostly provide local community news and programmes in various languages. *The South African* (2013) reports that these stations command the highest number of viewers with news in isiZulu on SABC1 averaging 3.6 million viewers, while the isiXhosa news, also on SABC1, commands 3.4 million viewers. These vernacular stations can be used to convey messages to a big audience. SABC has been used to disseminate the principles of the post-apartheid government which aims at uniting and settling the people in order to achieve sustained economic growth. The listeners are encouraged to share knowledge and experiences in the process of nation building and social development.

1.1.2 A Brief History of Broadcasting in East Africa

Television broadcasting in East Africa dates back to the colonial era when newspapers, radio and TV stations were owned and run by the colonial governments (Amutabi, 2013). The stations relied on foreign programmes and content which was broadcast in English and Kiswahili. In Tanzania where only 11 percent of households had electricity connectivity, TV ownership stood at 6 percent in 2004 (Amutabi,

2013). The media did not thrive in Uganda due to political instability. It was only after 1986 after President Museveni took over and brought political stability that a thriving media industry was established (Jones & Mhando, 2006). Liberalisation of media in Kenya in 1992 transformed television broadcasting enabling entrepreneurs to venture into the media industry. There has been a considerable increase in the number of private television stations, some of which broadcast in vernacular languages, thus giving audiences a wide choice of television stations and programmes to choose from (King'ara, 2014).

The pioneer national radio stations across East Africa were modelled along those of their colonial masters - the British Broadcasting Corporation (BBC) which they had inherited (Kawoya & Makokha, 2009). The Kenya Broadcasting Corporation (KBC) and the Uganda Broadcasting Corporation (UBC) were the mouthpieces of the respective independent governments. The same scenario was witnessed in Tanzania where Radio Tanzania Dar-es-Salaam (RTD) was created in 1951 as an arm of the BBC. The country was still a United Nations territory under the trusteeship of Great Britain. After independence in the early 1960s, in Tanzania, Uganda and Kenya respectively, the new African governments inherited the bureaucracy and institutional functions of the media as well.

Just like in South Africa and Nigeria, Tanzania has seen an increase in the number of local TV productions (Jones & Mhando, 2006). The increase has been driven by local soap operas, which attract large audiences. Growth in local programming has been in 'call-in' programmes using an interactive format to air topical issues. East Africa Television which specializes in music is the latest station to include an interview section in its programming. The development of the music industry in the East African region has also led to the airing of popular East African music videos thus providing a source of income raising musicians' profiles which provides self-employment and incomes. This way the economic and social well-being of the musicians is realized. The television stations are making a commendable effort to broadcast local programmes and it is expected that, with time, these initiatives will lead to improved quality of local productions and improve the lot of television artistes. Maina (2006) reports that in many commercial channels there is continued use of imported programmes and the re-broadcasting of programmes from

broadcasters such as the BBC and CNN, at non-primetime hours. This re-broadcasting is due to the high cost of producing programmes. Local channels may not have the capacity to produce and find it cheaper and convenient to re-broadcast programmes from other channels.

1.1.3 Television Broadcasting in Kenya

The first television station in Kenya was introduced by Television Network Ltd. a group of East African, British, Canadian and American entrepreneurs (Maina, 2006). Television Network Ltd. was an autonomous national television broadcasting system that aimed to influence Africans through programmes on good farming practices, good motherhood, good nutrition and better hygiene. Nimer (1966) avers that being an audio-visual medium, television was viewed as an effective way to reach the then mostly illiterate Africans. Nimer's study shows that the colonial government intended to use the national television as a medium for effecting socio-economic and political development. This resonated with the objective of this study which was aimed at examining the role of vernacular TV in social development.

The Kenya Broadcasting Corporation (KBC) was established by the British colonial administration in 1959 with the objective of providing radio and television broadcasting. The colonial administration contracted a consortium of eight European and North American companies to establish the national television broadcasting system. A transmission station and recording studio were established in 1962. Television was officially launched in 1963. After independence the government nationalised the Kenya Broadcasting Corporation and in June 1964 renamed it Voice of Kenya (VoK). VOK was now the government mouthpiece charged with provision of information, education and entertainment. The corporation is still viewed by many as the government mouthpiece (King'ara, 2014). In 1989, the Voice of Kenya was renamed the Kenya Broadcasting Corporation through the KBC Act, and became a semi-autonomous commercial entity. As a commercial entity KBC has not done well either due to mismanagement or due to stiff competition from new entrants which have denied it advertisements (Atieno-Odhiambo, 1987). With the migration from analogue to digital broadcasting Kenyans were no longer obliged to pay for radio and TV licences which was a requirement borrowed from the BBC. This too denied KBC crucial revenue. KBC remained the only television station in Kenya until 1992 when

the Kenya Television Network (KTN) was started. Being private, KTN exercised greater freedom than KBC with regards to content of programmes which gave it higher viewer ratings (Atieno-Odhiambo, 1987). The success of KTN opened gates for other television stations such as Nation TV (renamed NTV), Family TV, Sayare TV and Citizen TV.

In Kenya, liberalisation of the media ushered in more players in the industry, including vernacular stations, more local programmes and more relevant content targeting specific audiences (Githaiga, 2016). These stations have become conveyors of change and innovation which are crucial in the development of local communities. Vernacular television stations have a good knowledge of the local environment, culture and language and have provided local communities with information and facilitated communication among them (*Spore*, 2011). They have highlighted the experiences of the communities and enabled them to present their opinions and to lobby the government. By helping to alleviate poverty and hunger, promoting agricultural development, and improving nutrition, the vernacular TV stations assist in the realization of social development among the communities that they serve.

An audience study done by GeoPoll (MCK, 2018) on TV stations in Kenya shows that Citizen TV was leading in viewership at 27 per cent, KTN was next at 13 percent, KTN News (12 per cent) while NTV was fourth at 11 percent. K24 TV followed at 6 percent, KBC 4 percent, Kiss TV (3 percent), Kwese Free Sport (KFS) (3 percent). Inooro TV (3 percent), Zee World (3 percent) while all the other TV Stations combined took 15 per cent viewership. Although there were more than 66 TV stations in Kenya (MCK, 2018), the GeoPoll study focused on the mainstream stations based in Nairobi. The study seemingly did not include small scale vernacular TV stations. This was a significant omission considering the growing popularity of vernacular television in Kenya.

Digital broadcasting brought with it more TV channels, better quality pictures and content targeted to specific audiences. According to the Communications Authority of Kenya the increase has led to more audience segments with a wide choice of stations (King'ara, 2014). Digital migration has enabled young people to showcase their talent by creating content in stand-up comedy and earn a living through self-employment.

Well trained journalists can cover rural issues and become agents of extension by for, example getting messages to farmers. Live coverage and open forums have made television an interactive medium and given the audience a voice (*Spore, 2011*). With a good knowledge of the local environment, culture and language of the local communities, vernacular TV stations are able to reach a sizeable audience, they are well placed to facilitate communication, highlight experiences and raise awareness among government regarding community concerns (*Spore, 2011*).

Vernacular Television refers to television stations that use local indigenous languages in their broadcasts. The stations mostly rely on digital platforms and are conveyors of innovations which are crucial to the development of local communities (*Spore, 2011*). Vernacular TV informs the community on new farming methods and links community organisations to the government by providing them with a platform in local languages to express their opinion. Vernacular television stations expose the plight of those afflicted by calamity and makes appeals to the authorities and donors for the community's help. This is one way in which vernacular TV contributes to social development by assisting those with serious personal and family problems that require remedial intervention.

Social development is defined as the upward movement or continual improvement of society from lower to higher levels of achievement in aspects of life that affect the well-being of the individual. It refers to changes and advances in the roles performed by the individual and the society collectively (*Jacobs, Macfarlane and Asokan, 1997*). This includes more productivity, improved use of energy, efficiency in production systems, whether in agriculture or other areas, better quality of life, better understanding of issues, more creativity and innovation, a better lifestyle, better living standards and enjoyment of life and more accomplishment. Social development involves social integration and fosters solidarity in the community and societal levels thus leading to social change and the promotion and improvement of peoples' well-being and social conditions (*Midgley & Conley, 2010a*).

According to the United Nations (1995) social development involves improvement of the quality of life and meeting the needs of the poorest including provision of primary health care, clean water, sanitation and family planning so as to have a family that can

be catered for. It involves ensuring there is food security which comes from better agriculture and livestock management, better storage and basic education and diversification of production structures. Other social development sectors, such as agriculture, health and education, have been more effective, using rural radio and television to communicate messages to a target community or a specific demographic group.

Parvizian (2011) reports that in India radio and television stations are involved in community empowerment. They interact with specific disadvantaged groups and encourage social groups to participate in and produce programmes on issues that are relevant and affect them. The television stations are highly valued as powerful tools for tackling complex social problems involving the youth, promoting the rights of the child, fighting female genital mutilation, jigger menace, disability, and illiteracy. Therefore, that is why this study sought to study the role and contribution of vernacular television in social development in Meru and in Kenya.

1.2 Statement of the Problem

As a medium, television plays a very important role of disseminating information, educating and entertaining viewers. TV producers target the social, political and economic themes to influence the processes of the audiences, therefore, the emergence of independent vernacular TV means that people now control the media thus enhancing democratization. Vernacular television is a recent phenomenon in Kenya, the first vernacular TV, KASS TV, having started in 2011. The conventional roles of TV, namely, informing, educating and entertaining are well documented. When studying these roles, most studies have concentrated on mainstream media and their traditional role giving little or no attention to the additional roles played and the strategies used by vernacular television. Most researches on development journalism have concentrated on community radio and television. Not many studies have involved privately owned vernacular television and the role they play and can play in social development. There is, therefore, a knowledge gap on the role, contribution and effectiveness of vernacular TV in development. This is the knowledge gap that this study intended to seal.

1.3 Purpose of the Study

The purpose of this study was to assess the role played by vernacular television stations in the social development, as custodian of culture and as a unifying agent for viewers in Meru community.

1.4 Objectives of the Study

This study was guided by the following objectives:

- i) To assess the role played by content in Baite TV Station programmes
- ii) To examine the strategies used by Baite TV Station to effect social development
- iii) To assess the coverage and reach of Baite TV programmes
- iv) To establish how the audiences perceive Baite TV programmes

1.5 Research Questions

These research questions will guide the researcher to achieve the objectives of the study:

- i) What role is played by content in Baite TV station programmes?
- ii) What strategies does Baite TV use to effect social development?
- iii) What is the reach of Baite TV programmes?
- iv) How do TV audiences perceive Baite TV programmes?

1.6 Significance of the Study

Many communication and development studies have focused on agriculture and industrialization as the movers of development in Kenya and other developing countries (Parvizian, 2011). The studies have established that the media is an important means for disseminating ideas on development. The media, including vernacular TV, are viewed as useful agents of social change. This study therefore, looked at the interaction between vernacular TV programmes, the consumers of media programmes and the role of the media as an intermediary.

This study sought information on how the mass media and vernacular television in particular have been used and can be used to mobilize the community and its resources and how the community can participate towards social development (Moemeka, 2000 and Braid, 1979). It explored the extent to which vernacular TV

stations have helped to promote the social development of the community with a view to understanding the contribution and impact that the media has on the lives of the community (viewers). Besides, it examined the audience segment that the TV station target in its programmes. This provided insights into roles other than the traditional ones played by the media and especially television.

The type of programme content and observance of media ethics and professionalism was an indicator of the effectiveness of vernacular TV as a medium (Muhoro, 2003). This information will guide programme producers, directors, media owners and media regulatory bodies on the content that has the desired positive impact on viewers. The advent of commercial media has seen a rise in independent content that has closed the gap left by state-controlled media (King'ara, 2014). The emergence of vernacular media has also contributed to the expansion of content. This study examined the content of vernacular television programmes and audience response to them bearing in mind that vernacular television is a recent entrant in the Kenyan media industry.

1.7 Scope of the Study

Today there are many vernacular TV stations in Meru County. This study however examined Baite TV, which was the first vernacular television station to be started in Meru County. The study did not include a census of the TV viewers but only covered specific issues of the media on only one station. The respondents were sampled from only 4 of the 9 Meru sub-counties.

1.8 Assumptions of the Study

It was assumed that Baite TV has specific socio-political beliefs and orientations and that the contents of the station's programmes are targeted to specific audiences with the aim of impacting on their social development in what is known as agenda setting. Another assumption is that the broadcasts are aimed at mobilizing audiences to achieve specific objectives. It was further assumed that during data collection, respondents would provide accurate and truthful responses which can then be generalized. Being independent and privately owned, it was assumed that the content of vernacular TV station programmes differs significantly from those of state owned and commercial mainstream media.

1.9 Limitations of the Study

Although there are many vernacular television stations in Kenya, this study purposively sampled only one of them, Baite TV, the first such TV station in Meru. The study did not cover the other vernacular television stations in Meru which may also have their own unique characteristics. Baite TV may, therefore, not be representative of all the vernacular television stations in Kenya.

This study was done at a time when political temperatures were high in Meru County with some politicians trading accusations and counter accusations. The research assistant assigned to administer questionnaires in Tigania East was accosted on several occasions by some members of the public who accused him of being an agent of a politician they were opposed to. According to them, Baite TV was synonymous with the Meru County Women Representative. Therefore, anybody asking questions about Baite TV must either be doing it on her behalf or on behalf of her opponents. Such people refused to take part even after it was explained that the exercise was a purely academic one. The area chief had to intervene and save the Research Assistant. This however, did not affect the sample size since only those willing to participate were given the questionnaire. Those who were not willing were left alone. Due to the high rate of illiteracy of the respondents particularly in Tigania East and Igembe South, the Research Assistants assigned to the two sub-counties had to read out the questions to some respondents and record the responses. Some respondents insisted on writing down their names in the expectation of receiving a reward from Baite TV Station and especially from the Meru Women County Representative. Other respondents insisted on writing their names on the questionnaire so that the Women Representative can read and get to know their views. Still several others sent the Research Assistants with messages to be delivered to the Women Representative. The Research Assistants explained to them that the study was not commissioned by Baite TV or by any politician but was an individual academic research undertaking.

1.10 Operational Definition of Key Terms

The following are operational definitions of key terms as they are used in this study.

Agenda setting:	The prominence given to an issue by Baite Television thus making the viewers to see the issue as important
Television Audience:	Viewers and community members who watch Baite TV and participate in its programmes.
Audience Responses:	What the viewers Baite TV say and do regarding the content of programmes broadcasted on Baite TV
Baite TV:	A vernacular TV station based in Meru County that uses the local Kimeru language in its broadcasts and that was the subject of this study.
Call-ins:	Telephone calls made by the audience to Baite TV station in order to participate in a programme. This is one of the ways the TV station interacts with viewers.
Gratification:	Pleasure and satisfaction that the audience derive from watching a particular TV programme on Baite TV
Mainstream Media:	The major media houses such as newspapers, television and radio houses owned by the government or conglomerates as opposed to vernacular and community media such as Baite TV which are mostly owned by individuals.
Mass Communication:	The process of delivering information to many people through mass media technologies such as Baite television.
Media Practitioners:	Journalists and other employees and directors working for Baite TV.
Proximity:	Closeness of interaction between Baite TV and the audience. Relevance of social connection between programme content provider and programme content consumer.
Psychological effects:	The effects that watching Baite Television has on viewers mental functioning and behaviour.
Re-broadcasting:	A television station such as Baite TV that broadcasts programmes that have already been broadcast by another station.

Social Development:	Improvement in the quality of life and well-being of individual members or the community at large occasioned by interventions of Baite TV through its TV programmes.
Self-esteem:	The self-worth, self-esteem or the self-value of the vernacular television audience in this case Baite TV audience.
Station:	A television media house operating and broadcasting programmes to audiences, in this case Baite TV.
Perception	The way the audience discerns Baite TV programmes
Vernacular television:	In this case it is Baite TV, a commercial television station that uses the Kimeru language and whose target audience is the Kimeru speaking community.

GLOSARY

Baite Mashinani	- Baite at the grassroots
langues nationales	- Indigenous languages
Okolea	- Save/come to the rescue
Uthongi Bwetu	- The beauty of our heritage
Okolea kaana ka Meru	- Save/rescue the Meru child
Meethene ya mteto	- News Desk
Miinga mix	- Comedy/intrigues
Muthiuruko jwa nteto	- News round up
Karubera ntuurene	- Karubera nturene- this is a comedy show re-broadcasted from the 1920s silent comedy featuring Charles Chaplin
Kigooco	- Religious praise songs
Magathetine	- Newspaper round up/ Newspaper revies.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter is a review of relevant literature on studies done on television and the general principles involved in television studies. The chapter is arranged in sections according to the objectives of the study, that is, content of vernacular TV programmes, audience reception of programmes and social development and audience evaluation of TV programmes. Besides outlining ideas that have been postulated on the role of media and television in particular, the chapter examines a number of theoretical frameworks that have been used to explain media phenomena and conduct media research. The study itself, however, is premised on two theories; the Agenda Setting Theory and the Uses and Gratification Theory.

2.2 Impact of Media on Society

Theorists believe that the media, including television have changed and impacted on society in different ways. Friend (2001) posits that the media can be used to shape public opinion and even to win international support as was the case in Apartheid South Africa. The Regime under John Vorster used Radio South Africa (RSA) to diplomatically win support from the international community (*The South African Connexion*, 2013). Friend adds that television influences audiences with a moral where the good prevail over evil. TV stations therefore make programmes that will cheer the audience. This study examined the role and the impact that vernacular TV Stations have on audiences, with focus on Baite TV which is based in Meru, Kenya.

Media impact is apparent when one considers that many people spend their free time watching television. A research done by Nielson Media Research (The Nielsen Company, 2016) found that the average person in the US watches TV for up to four hours a day. The average person in the US thus spends half of their leisure time watching television. A different study conducted by the Kaiser Family Foundation found that some respondents reported watching television for up to five hours a day. This means that television is a powerful and effective channel for disseminating

information with TV messages reaching many people simultaneously and in real time. As a mass medium television stations enhance audience interpersonal relationships and their self-esteem. Most of the audience studies were done in the United States and involved mainstream TV stations. This study delved into the role played by local vernacular TV stations to bring about social development in Kenya.

Broadcast media in the British colonies was for political purposes and the colonial rulers saw television as a means to effect development projects on education to the ignorant, backward African majority (Bourgault 1995). After independence, the new African governments inherited the media and maintained their structure as the mouthpiece of the state. The stations provided biased reporting in favour of the ruling party. At that time, there was only one television channel in Kenya, the state-owned Kenya Broadcasting Corporation (KBC). The emergence of community and vernacular television in Kenya changed all this. This is why this study was done to determine whether the independent owners of vernacular TV have followed similar policies as the state broadcaster or whether they have introduced different motivations to those of the state media. The study explored if and how vernacular televisions are used for socio-political purposes. Since the interests of private entrepreneurs may have different motivations from those of the central government, this study explored what interests other than commercial interests motivated media owners to open private vernacular TV stations.

In his study, Maina (2006), says that some of the other privately owned TV stations include the regional East African TV (EATV), which broadcasts from Tanzania and two satellite channels; MultiChoice and STV/TV, and CTN which is an international pay cable television network. EATV promotes African music and is popular with the youth. Sayare and Family TV's programming is religious. The main objective of Tanzanian media organisations is to have journalists with the basic reporting skills and who observe journalistic ethics in their work. They aim at ensuring that the public broadcasting services convey information to the people of Tanzania as a basic right (Maina, 2006). In Zanzibar, most of the local community, private and institutional stations do not produce their own programmes, instead they re-transmit programmes by the main stations (Steadman Group, Kenya, 2005). Television ya Zanzibar (TVZ) and Abood TV are the only regional television stations that have attracted significant

viewership and produce significant amounts of their own local programming. It is important to find out how the vernacular stations rate in viewership given the number of TV channels available from which to choose.

The state used Voice of Kenya as an instrument for mobilizing state political, economic and social policies by consciously manipulating the public to support the Government (Nimer, 1966). Gerbner & Gross (1976) argue that the elite only allow the media to exercise their power as long as their elite culture is maintained. This is a pointer to the power exercised by media owners who make policies and determine the direction to follow. Barmesh (1974) concurs that the primary obsession of those in power is to maintain their power and to dominate. Liberalisation of the media has loosened the tight control of media by the state thus allowing alternative and even dissenting views. This study was an assessment of the strategies used by the vernacular TV Stations when compared to those of the state broadcaster.

The Kenya Broadcasting Corporation, the only TV station at independence in 1963 was fully owned and controlled by the Government of Kenya. This control meant that media ownership was centralized in Nairobi yet the programmes broadcast by the station were designed to nurture development in the rural areas especially with the policy of rural focus for development (Muhoro, 2003). The programmes were developed and decisions were made in the urban centre with expectation that their benefits would trickle to the periphery. This was a top-down approach where the centre made all decisions for the periphery. The periphery had no voice. The usefulness of mass media as a tool for development was limited since few people could afford the channels. This situation might have changed with the advent of vernacular television who are based in the peripheral (countryside) areas.

The airwaves were liberalised in 1992 thus allowing the emergence and licensing of many vernacular and commercial television stations. This brought to an end the monopoly enjoyed by state-controlled media (King'ara, 2014). In the 1990s, the media in Kenyan particularly television gained more freedom and more stations were established, ushering in competition among stations and bringing with them improved services to viewers (King'ara, 2014). Liberalisation of the media saw the spread of media facilities in both urban and rural areas thus extending the reach and enabling

communication and dissemination of ideas and innovations which were aimed at effecting social development in both urban and rural areas. Moemeka, (2000) and Braid, (1979) concur that people should participate directly in their own development projects from which they benefit. The media can transform society by identifying priorities and motivating them to participate at the grass roots level. This can be done effectively by communicating to them in the language that they know and use.

Prior to the 1992 multi-party elections in Kenya, the electronic media was owned, controlled and regulated by the Government (Nimer, 1966). In the run up to the general elections of 1992, the Government was pressurized to open space for democratic pluralism and freedom of expression. Due to political pressure from Kenyans and from international donors, the Government of Kenya in December, 1993 set up a Press Law Task Force to make recommendations that would lead to the provision of freedom of expression and of the press (Maina, 2006). The task force made recommendations which eventually led to the repeal or amendment of repressive laws such as sedition, libel and defamation, public order and security and licensing laws that had earlier given broadcast monopoly to the government owned KBC (Owuor, 1995). This study examined the role played by the vernacular TV stations after they were established upon liberalization of the media.

Television stations in Kenya such as Kenya Television Network (KTN), Nation Television (NTV), Family TV, Sayare TV and Citizen TV were started after liberalisation. The opening of these stations improved media access to more people and provided more variety in content. Television broadcast could not be received in Meru until 1988 when signal boosters were built at Marania and Nyambene hills thus improving the KBC TV signal. That means that Meru County was unreached for nearly three decades after television was introduced in Kenya (Maina, 2006). Many private television stations including Baite TV have since opened in Kenya after the liberalization of airwaves (King'ara, 2014). Vernacular television in particular is a new phenomenon in the country, and in Meru in particular. According to the Media Council of Kenya (2018), there are around 66 television stations in Kenya, including vernacular stations. Such stations include KTN TV, Citizen TV, Nation TV, K24 TV, Family TV, Classic TV, Kiss TV, Capital TV, GBS TV, Sayare TV, Inooro and Kameme TV and many others.

The Kenya Television Network (KTN) was originally owned by a private entrepreneur but it was later acquired by the Standard Newspapers. The success of KTN as an independent television station inspired other entrepreneurs to start their own television stations. KTN was followed by Nation Television (NTV). The Nation Media Group owns NTV Kenya and NTV Uganda. KTN and NTV are privately owned commercial TV stations and their programmes focused on their audiences as ‘a market’ for their products (King’ara, 2014). This is unlike KBC, whose programmes as the public broadcaster and a national service provider targeted the entire Kenyan population. K24 and Kameme TV stations are owned by Media Max Group, Radio Africa, another media house owns Kiss TV and Classic TV, Royal Media Services owns Citizen TV and Inooro TV besides several other vernacular radio stations (King’ara, 2014). This study examined the programming and coverage of Baite TV and how it has used its programmes to mobilize people and resources in order to bring social development among communities in Meru County, thus deviating from the norm as found in commercial mainstream media.

Most Kenyan TV stations have taken cue from Sayare and Family television stations and broadcast one or two religious programmes per week. Similarly, political talk shows and debates dominate most TV stations at the expense of social development matters on family, women and children’s issues (Maina, 2006). This study examined the kind of programmes and the themes and content on vernacular TV programmes. In June 1964, soon after independence The Kenya government nationalized the KBC, renamed it Voice of Kenya (VOK) and converted it into a department under the Ministry of Information, Broadcasting and Tourism, thus turning it into a medium for nation-building. Nationalization meant that the government was in full control of the country’s broadcast media. The state-owned TV channel, KBC Channel 1 remained the only channel with over 90 percent geographical coverage in the country (King’ara, 2014).

The post-independence government believed that a controlled broadcasting service could be used effectively in mobilizing citizens toward government interests by, for example, uniting the different ethnic groups into a unified nation (Armour, 1984). Programming at KBC was therefore, controlled by the government. King’ara (2014)

concur with Armour that for a long time the operations of broadcast media in Kenya were dictated by government and commercial interests. Television was regarded as a potentially powerful tool for national development and TV programmes were tailored to meet audiences' socio-cultural day-to-day needs (Boyd, 1984). Due to the power that media wields, many media owners determine and influence what is to be broadcast on their stations. This is especially the case in many developing countries such as Kenya where the media is not as well developed, free, independent, and democratic as it should be (Kadhi, 1992). The vernacular TV station in this study is owned by individuals. It is important to examine whether independent media owners of the station have a role to play in determining the content of programmes that are broadcast by the station.

The media have played a role in expanding the democratic space in Kenya and changed the way hitherto ignored and unreached communities receive information on matters that affect them (Amutabi, 2013). At the same time, the liberalization of the media has had some problems. The widely popular local radio stations, broadcasting in local languages, often encourage ethnic conflict. Hogue (1994) points out that though liberalization of media is commendable, there is a potentially dangerous side to free airwaves as was the case in Rwanda in 1994 where the media was used to fuel ethnic animosity leading to ethnic conflict that saw one million people killed.

There is a trend in Kenya where media houses have cross-media ownership, with certain media houses owning newspapers, television and radio stations. The boom in media has provided a basis for regarding the media as having a self-serving and self-destructing responsibility, as well as the changes necessary to align media to the day-to-day aspirations and requirements of Kenyans (Amutabi, 2013). The Kenya Broadcasting Corporation (KBC) the national broadcaster is often partial in reporting politics. This biased reporting does not meet the standard of a public interest information service which demands objectivity and fairness (Amutabi, 2013). The quest to produce balanced and truthful reports could explain the emergence of private vernacular stations that are not controlled by the government which are able to produce their own programmes targeted at specific audience segments.

2.3 Mainstream Media Organizations in Kenya

Freedom of speech and expression can only be achieved under a vibrant and free press devoid of government and ownership control. It is cheaper to purchase programmes than to produce them locally. That is why most stations prefer to purchase programmes from outside the country. For a station to succeed, it must understand its audience and make programmes to cater for them. The popularity of a TV station is determined by its programming. While KTN for a long time relied on airing programmes from American productions targeting the upper and middle classes – the urbanized audiences. Citizen Television has become the leading TV station in Kenya for airing local high quality content. These are locally produced programmes whose target audience is the local average viewer. Many viewers identify with the characters and the themes in programmes like *Tahidi High*, and *Papa Shiradula*. *Wedding Show* is Citizen TV's answer to the American show with the same name. KTN countered this with its own *My Dream Wedding*. To counter *Tahidi High*, a high school drama series, KTN aired American high school dramas such as *One Tree Hill* and *OC*. Home Box Office (HBO) programmes which KTN was airing may not resonate with the average Kenyan viewer, since they target a much more informed audience. The other disadvantage of such foreign programmes is that any audience with internet access can download an entire season and watch it at one sitting rather than wait for a whole week for an episode to be aired. Commercial television stations are in competition for the same audience. They have therefore to employ various strategies to win over their competitors (Mugambi, 2016).

Among the mainstream TV stations in Kenya, Citizen TV has mastered the art of counter-programming. Counter-programming involves the airing of programmes that are opposite of the ones the competition is airing. If one station is airing a soap opera at a particular hour, the counter-programme could be an equally popular crime or detective series. Counter programming aims at winning viewers from the competition by offering an alternative or a more appealing programme. The other strategy used by competing TV stations is that of poaching talented presenters from each other with the expectation that the popular presenters will bring along their viewers to the new stations and thus improve their ratings. Royal Media Services, for example, started by enticing popular media personalities from other media houses to staff its own with the

intention of increasing its viewership. Bridging is the other strategy employed by competing TV stations. This entails airing long programmes that last for an hour or more and thus keep the audience engaged throughout that duration. The idea is to keep the audience occupied and away from watching programmes being aired by the competition.

This study sought to find out what motivates audiences to watch particular programmes. The following that a station has is likely to depend a lot on its programming. Studies on consumer behaviour have shown that consumers look for products and services that they expect will satisfy their needs and wants (O'Sullivan, 1994). Media owners must therefore, understand how their audiences make their decisions so as to make better strategic decisions and predict how they are likely to react to various information and environmental cues. Those media houses that understand audience behaviour have a greater competitive advantage. Media houses like any other business exist because of their customers. For them to continue operating profitably, they must satisfy their customers. It will be interesting to find out why individuals act in certain consumption- related ways and the internal and external influences that impel them to act as they do.

Consumer behaviour is influenced by several factors including culture; social class, social factors such as group, family, role and status. Personal factors that influence consumer behaviour include age, occupation, economic situation, lifestyle, personality and self-concept. Psychological factors such as motivation, perception, learning, beliefs and attitudes also affect consumer behaviour ((Vivian, 2010). These are some of the factors that this study investigated in in TV audiences relation to the Uses and gratification theory.

A study done by Mugambi (2016) shows that media stations break many rules of grammar in their broadcasts. This raises questions as to whether these stations are not lowering the standards of broadcasting. Dewey (1946), argues that journalists should not simply pass on information but report differently (*Expression Today*, 2007). This seems to support the producers who argue that they report the way they do because they are targeting a specific audience. It also explains the emergence of investigative journalism, celebrity journalism, sports journalism and so on which are different from

the straight news. With the advent of many television stations in Kenya, the business of running a TV station has become very competitive with each station clamouring for a bigger audience that translates to more advertising revenue.

Absolute freedom of the media can be dangerous for given the influence the media has on the public, it can be used to incite violence by giving false information as happened in Rwanda in 1994. Others argue that what matters is not control or lack of it but the amount of professionalism being practised with regard to balanced reporting. Unlike in Ghana liberalization of the airwaves and media ownership in Kenya has changed this state of affairs since the community radios and TV stations are based in the rural towns and their coverage is mainly the local events. Liberalization of the media has created a level playing ground for all forms of media channels thus bringing about deliberate decentralization of media channels and enhancing the media's ability to cover events fully.

Unlike mainstream media devolved media are able to reach a wider audience including those with little or no formal education. Besides, the rural based media houses whether they produce newspapers, radio or TV programmes are affordable and, therefore, accessible to more citizens. They can, therefore, be used effectively for education on health and even voter education. Being independently owned, they are less susceptible to political interference, legal restrictions and subtle or obvious intimidation of reporters from powers that be.

2.4 Social Effects of Television

TV has become the most pervasive medium in the world. Where one used to visit friends, exercise the body, learn new things by reading books, or chat, they now spend time in front of a television set watching adventure movies, reality shows, soap operas and sports. One of the most harmful effects of watching television is that viewers believe what they are seeing is reality. Yet television is a small glimpse of what is really going on. Television stations show viewers what they want them to see. Most people accept whatever they see on television, without ever doubting it. By taking in whatever is presented on television, viewers accept a distorted view of reality. Television continuously gives us quick information, opinion, analysis and criticism on all topics. This forces us to become passive receivers. Television can, therefore, easily misinform and manipulate viewers. Watching television has taken over book reading which is a more useful activity to spend time.

2.5 Psychological Effects of Watching TV

Something happens to the brain each time it is exposed to television. In television viewers, the right side of the brain is twice as active as the left side which causes a state of confusion. Studies have consistently found that people believe the media have a much stronger effect on others than on themselves, this is known as the third-person effect. The third person effect may be related to reactance theory. If viewers admit that the media is influencing them, then this is an admission they are being controlled to some extent by the media. People may also believe that media violence may affect some “susceptible” people, for example the mentally ill, but it will not affect them personally. Viewers get satisfaction such as getting entertained by watching particular programmes, this is the gratification effect. Others may feel relieved by watching violence on television, this is the cathartic effect. The more violent television we watch the more violent we are likely to be. This is particularly so for children and the youth who readily copy what they see. The entertainment industry however frequently claims that violent media do not increase aggression. Another negative effect of television is that it makes us sit back and accept whatever is presented. We become passive physically, and socially instead of working and thinking and being critical. Watching television therefore inhibits our ability to think.

Television stations are today inundated with news of war, disease, fires, famine, terrorism, piracy, coups, crime, violence, political unrest, injustice and so on. This negative news has psychological effects on viewers. This makes viewers start viewing the world as a dangerous and unsafe place to live. The media and television in particular thrive on negative and sensational news because that is the news that sells. Broadcasting houses tend to sensationalize news broadcasts by emphasizing the negative aspects of the news. Bombarding people with ‘sensationalized’ negativity does have genuine and real psychological effects (Graham, 2012). This ‘scaremongering’ has the effect of increasing the emotional impact of a news story. Watching negative news makes people anxious and sad. It makes them worry more about their own problems. Such personal concerns may not specifically be relevant to the content of the programme itself. Satellite television has enabled viewers to watch what is happening in the world as it happens in real time. Since the journalist focuses

on the sensational story, this is what becomes news. Since news bulletins have to compete with entertainment programmes for air time, it becomes necessary to emphasize on emotionally relevant material such as crime, war, famine, and so on.

2.6 Media Effects: Cathartic Effect of Mediated Violence

The media is however capable of making or breaking people through its coverage of There are two approaches towards violence in the media. The cathartic effect theory states that viewing violence alleviates anxieties; the second theory states that viewing violence incites violence. Some of the areas where cathartic effect can be applied are comic books, films - animation films, literature, live action television, music, professional wrestling, religion and mythology, web comics, simulation games, survival horror, tabletop games, puzzle games, shoot-em-ups, etc.

Catharsis is a Greek word that means cleansing or purging. It is the process of venting aggression so as to get rid of emotions such as pity and fear or anger. One of the gratifications that people get from watching certain television programmes can further be explained by the Catharsis Theory. For example when someone gets angry, shouts and bangs on things, this screaming and banging might make the person feel better or get relieved. When a video game player violently kills his enemies in order to get rid of his anger, he does so in order to ease his tensions and feel relieved. Though little study has supported the efficacy of catharsis, it is believed that a person can get rid of his aggression by watching a violent movie or playing a violent video game.

Catharsis is a form of emotional cleansing first described by Aristotle, the Greek philosopher as the sensation that would ideally overcome an audience after watching a tragedy. Aristotle, believed that the experience of watching tragedy is cathartic, that is it purges the spectator of certain strong emotions (Bushman, Baumeister & Stack, 1999). This idea has been developed in media effects study. It proposes that watching aggressive media output does not make viewers more aggressive since the vicarious aggression experienced through the media purges the viewer of aggression. In the Aristotle case, the audience was relieved to find that there existed people who were worse off than themselves. At the end of the play, they felt ekstasis (literally, astonishment). In real life, the audience is not intentionally led to feel happy or gloat

over the misfortunes of others, rather, their spirits are refreshed through having greater appreciation for life. In modern psychotherapy, catharsis has been described as the act of giving expression to deep emotions often associated with events in the individual's past which have never before been adequately expressed. The same argument is sometimes adduced in defence of pornography.

2.7 Content of Vernacular TV Programmes

Lasswell (1948) identifies four main functions of media content, that is surveillance of the environment, correlation that is connection or interpretation of events, transmission or communication, or the passing on of values and cultural norms, and entertainment, which is relaxation and leisure. The two studies provide insight into the content of media programmes and the social impact that the media stations expect to have on the community.

Vernacular television stations are part of alternative media which differ from mainstream media in their independence, opposition to the status quo, and the audience segment they represent (O'Sullivan, 1994). The first vernacular TV station in Africa was started in Nigeria in 1992 (Adebayo, 2015). Other vernacular TV stations in other countries followed later with KASS TV being the first to be started in Kenya in 2011. Though vernacular media have many similarities with alternative media, vernacular media attempt to redefine the communication realm (That is the relations between informer and informed) and to enhance, through the acquisition of simple technology, the possibilities that people have of intervening in the process of information and production (Council for the Development of Vernacular Media, 1977). This study sought to find out how vernacular television has impacted on the social well-being of the communities that they target.

The media play the important role of agenda setting on matters development with media owners influencing content by providing policies and guiding on the direction to be taken by their facilities (Kadhi, 1992). Objectivity may also be compromised by self-censorship, corruption and political interference in newsrooms. Due to fear of reprisals from the authorities in case radical and divergent views some stations self-sensor and air less controversial programmes such as music. Participation of the people of the community where members express their views through call-ins or

through debates on programmes is necessary for development (Kasoma, 1986; Bofo, 1987 and Edeani, 1994). Private TV and radio stations venture into issues of importance to local communities that are ignored by state owned media. They provide access to relevant information for the community to act on.

Ramaprasad (2001) enumerates several roles played by journalists in national development to include educating the public, to act as a public advocate, to enhance development journalism, and to promote culture. In playing this role, the media however, face a number of challenges, including financial constraints, poor organization and use of old equipment (Amutabi, 2013). Amutabi further asserts that the emergent privately-owned stations in Kenya command large audiences having come with customized programmes on news, entertainment, consumerism and political commentary targeted at specific audiences. The stations, however, lack adequately trained personnel, suffer from low advertising revenues, and experience other social, cultural, economic and political constraints. Private television competes against the heavily funded state TV and radio stations which enjoy a superior infrastructure and have transmitters placed all over the country. The government also directs most advertisements to state media thus starving the new emergent private and independent media of the revenue collected from government advertising. All these factors negate fair competition.

Muhoro (2003) points out that instead of having local constructive content, some of the new stations promote western culture and values with the youth aspiring to ape the characters they see. According to her even after being established the stations did not assist in local social development, neither did they adhere to a programme schedule. Many of these channels rely on foreign programming mainly due to the high costs of local production (Maina, 2006). The new stations may, therefore, lack capacity and the financial ability to produce their own programmes. They are forced to use foreign programmes and re-broadcasts despite the requirement by the Ministry of Information and Communications that the proportion of local content should be higher than that of foreign programmes. The study by Maina (2006) showed that all TV programming in Kenya was in English and Swahili, with no vernacular language programmes. This situation has since changed as evidenced by the presence of many vernacular television stations with majority vernacular language productions (Kwach, 2018). It is

the role played by the new vernacular stations in social development that this study focused on.

The media are the creators and conveyors of messages and ideas through media content. They circulate information and images that influence attitudes and behaviour change (Muhoro, 2003) thus setting the agenda for their audience. They are a powerful medium in the developmental process as they connect people together across remote communities thus enabling them to share their knowledge, information and culture for development purposes, particularly where other delivery systems seem to have failed (Parvizian, 2011). Other social development sectors, such as agriculture, health and education, have been more effective in using rural radio and television to communicate messages to a target community or a specific demographic group (Parvizian, 2011). It is for this reason that this study inquired into the effectiveness and the operations of the vernacular station in view of the power of the media and their ability to reach the unreached.

This study inquired into which programmes the audience watch on Baite TV. A study of Nigeria's TV stations done by Media Planning Services Limited (MPSL, (2010) indicated that 64 percent of TV audiences preferred to watch news, 50 percent watch drama, 26 percent watch sport, while game shows were preferred by 21 percent of the audience. Religious programming was at the tail end with 21 percent. The study by MPSL is relevant to the current one which sought to determine audience preference of programmes in a local vernacular TV Station. This study examined whether the audience's interest in an issue depends on the benefits that the audiences derive from the content and whether vernacular TV stations are preferred due to the relevance of their content, the language they use and the proximity and relevance of the issues that they cover, and the language they use.

Regarding content on Nigerian TV, Odufwa (2011) reports that in an effort to ensure that foreign programmes do not dominate local television, the Nigerian Broadcasting Commission (NBC) has guidelines that TV broadcasters must maintain at least 60 percent local content and 100 percent local content during the 7-10 p.m. period or face sanctions. According to Odufwa (2011) there is enough talent capacity in Nigeria to produce local programmes. Odufwa's study sheds light on local and foreign content

in Nigerian television. Similarly, the current study examined local productions in Kenya's vernacular TV to determine their popularity as compared to non-local programmes.

A study by Feldman, Wojcieszak, Stroud & Bimber (2018), found that audiences choose media content that is issue-specific. This includes factors such as the general knowledge and understanding of the issue by the audience and the audience's perception of the importance of the issue at hand. Content is the main product of any media channel (Kimani, 2017). Content refers to the programmes offered by a station and consists of the programme schedule; that is time allocated to a programme, and the format of the programme. The study by Feldman, Wojcieszak, Stroud & Bimber (2018) on media content choices found that media selectivity is interest-based. The current study sought to ascertain whether TV audiences actively select specific programmes in particular vernacular TV stations.

2.8 Strategies Used by Vernacular TV to Design Programmes

The conventional approach to designing communication strategies involves dividing the communication process into message, channel and receiver variables to determine each factor (Arkin, 1981). The strategies used in any campaign have control over the first three elements but manipulation of source, message, and channel components largely depend on a thorough understanding of the receivers in the target audience (Kiambati, 2009). A particular source or channel may work well with one age group or social class but may fail to work with another segment of the population. Campaigners attempt to segment the overall audience into subgroups with similar demographic or attitudinal characteristics and target such receivers. The Uses and Gratification theory is apt here in that the social context of the receiver and the content should be prepared in a manner that facilitates receiver recognition of the utility of the information and extraction of useful lessons. Vernacular television in their quest to effect change must, therefore, take special care when planning content devoted to audience so as to engage their attention to messages.

Mytton (2000) asserts that a terrestrial satellite-delivered digital television can be used to provide large quantities of programme content relatively cheaply to viewers. The media can use the power they have to reinforce what the people know and believe.

For example, Hambly, and Kassam (2002) report that agricultural researchers and radio and television broadcasters team up to improve planning, preparation, format and evaluate their extension programmes. Participation of the audience is critical in the acceptance and success of projects started in their communities. The collaboration of partners involved in farm radio and television broadcasting is a capacity-building exercise which has improved the impact of their programmes.

Censorship and control by media owners create an interplay between the station's obligation to maintain journalistic standards with the public right to know, the journalist's right to report objectively and the owner's right to free expression (Muhoro, 2003). For vernacular TV journalists to perform this role, their reports should be devoid of exaggerations, unfounded generalizations, unsubstantiated false reports and personal biases and beliefs (Muhoro, 2003). For the media to perform their role effectively and objectively, they should possess professional knowledge and expertise acquired through training. The kind of training that the media practitioners in the vernacular stations have received is an indicator of their capacity and as to whether they run the media houses in a professional manner.

The media play a key role in all aspects of social, political and economic lives of citizens. The mainstream media in Kenya use the two national languages, Kiswahili and English, unlike the vernacular media houses who use the local languages. Use of the local language and local ownership make the public identify and interact actively with the local stations whom they trust and respect for their content (Dennis & Merril, 2006). The two authors argue that the media are the possessors, controllers and disseminators of information and they are, therefore, most influential.

After the Government of Kenya liberalized airwaves in 1992, enterprising Kenyans established vernacular TV stations that broadcast in indigenous languages (Media Council of Kenya, 2018). KASS TV, the first ever vernacular television in Kenya, was started in 2011. Commenting on the new station, Joshua Chepkwony, the chairman of KASS Media said that the Station's programming would be mainly in the local Kalenjin language. According to him, "Creativity in the current broadcasting has hit the ceiling because the use of foreign languages always has a limit. We will be able to reach to the common man whose limitation in terms of education has confined

him to exclusion. He will have a platform to be heard and appreciated.” The vernacular TV stations that followed after KASS, including Baite TV appear to have got the cue from KASS. Their programmes target the common man who may have language limitations. The programmes are aimed at reaching specific audiences whose standards of living the stations wish to change for the better.

For the programmes to reach the intended audience they must be accessible to the audience. Programmes targeting the youth revolve around music, sports, gossip, celebrities, fashion and such topics that appeal to the youth. A survey done by Omosa & McCormick (2004) showed that in 2004 only 17 percent of Kenyans owned television sets. This was quite low and contrasts sharply with Were (2011), who found that 95 percent of Kenyan households own a TV set. This study inquired into the current reach especially with the advent of vernacular TV. Omosa & McCormick (2004) also found that there were no regional TV stations in Kenya then and that TV programmes mainly broadcast religious and entertainment programmes. The quality of the broadcasts was low according to Maina (2006). This situation has since changed drastically with the introduction of vernacular TV and also with rural electrification benefitting many households.

A study by Maina (2006) shows that in 2005 no community TV channels had been established in Kenya. The stations in existence then were either public, state run or commercial. Vernacular TV stations had not taken root, unlike today. The vernacular TV stations have come in with their own peculiarities in programming, language of communication and location. According to Pickard (2007), alternative media are all media forms that challenge the status quo and are engaged in local programming. They include all media that are somehow opposed to or are in tension with mainstream media. Vernacular television stations fit in Pickard’s description since they are owned by religious groups or individual entrepreneurs and are engaged in local programming that may deviate from mainstream media. They also compete with mainstream media for advertisements and they have hived off a segment of the audience from the mainstream media.

Vernacular television reaches the local community with local and relevant programmes presented in their own language. It is easy to understand and it appeals to

listeners since it discusses local issues in the ‘accent’ of the local community. Vernacular television encourages the active participation of the audience in the making and scheduling of programmes. Local television can therefore, be an effective tool for mobilizing the community. This can play an empowering and potentially uniting function (Parvizian, 2011). Similarly, efforts to improve agricultural extension have focused on innovations in communication to improve the points of interaction between research, extension and farmer to encourage a greater sharing of information. Focus on community can also offer employment to members of the community as television station staff, including television presenters, correspondents, programme facilitators or as intellectual resources, by providing programme material and content on agricultural extension. Audience participation and sharing of information has replaced the top-down approach to information dissemination which has failed according to Parvizian. Though Parvizian’s research was based in Pakistan, his findings were useful to this study by providing insights into the role of local (vernacular) television in aiding participatory community development.

The media play a critical watchdog role in exposing evil in society. They educate and explain issues on social, economic and political aspects (Asego, 2014). These are social development issues were interrogated with the intention of unveiling whether vernacular TV serve this critical watchdog role in society. In her study, Andayi (2017) found that radio, social media, television, newspapers, community groups, church and posters in that order are the most used channels for access to information. While her study was on women access to specific information, that is access to credit by women, this study looked at vernacular TV and the role it has played in the community and the influence it has had in their interpersonal relationships and self-esteem.

Unlike the authors we have discussed so far, Blumler, Dayan & Wolton (1990) downplay the importance of the media. They distinguish between traditions that focus primarily on the media content, audience and give little effects or power to the media. They assert that the power of media is manifested in the influence it has on citizens’ political ideas, and that only the few who get a chance to speak after being identified by media are viewed as representing others in commenting on events of the day. According to them, there are limited issues that are likely to attract extensive and prominent media attention (Blumler, Dayan & Wolton (1990). This seems to negate

the value of sampling and generalization, which are scientifically valid as long as the laid down rules and procedures are followed. In this study one TV Station was purposively sampled. Since it is not possible to interview all the Station's viewers, a random sampling of the viewers was done with a view to drawing conclusions from the findings supported by data collected from viewers. Sampling has been used by many researchers and produced credible results.

A study conducted by Krugman (1969) found that watching television induces low alpha waves in the human brain. Alpha waves are brainwaves between 8 to 12 Hz and are commonly associated with relaxed meditative states as well as brain states associated with vulnerability. The content and images in a programme can, therefore, be used to appeal to the emotions and feelings of the audience leading to emotions such as anger, sympathy and so on. Once these feelings are aroused, the audience can easily be mobilized to action through appeals (Graham, 2012). This study sought to find out whether vernacular television has had any effect on the way people behave socially, and the time they spend watching television at the expense of other activities. It also revealed which vernacular TV programmes are preferred and the reasons for the preference. This was done through questionnaires designed to show what programmes the audiences watch most and the reasons for preferring those programmes.

Catharsis is the process of venting aggression so as to get rid of emotions such as pity, fear or anger. Catharsis factor was first identified by Aristotle; and later used by Sigmund Freud in psychological therapy (McQuail, 1987). Catharsis states that feelings build up and create pressure if they are not vented. Expressing or getting out one's emotions and anger should reduce the feeling of aggression because the released emotions decrease the pressure or tension in the person so they have fewer negative emotions and become less aggressive. Bushman, Baumeister, & Stack (1999) describe catharsis as a Greek word that means cleansing or purging. When the viewer watches images of utter wretchedness, the suffering and plight of other people, this has a cathartic effect in that the viewer realizes that there are others who are worse off than himself/herself. This is the catharsis effect which can bring about spiritual renewal to the individual, and provide a release from tension to the person in a stressful situation. This study sought to find out the strategies used by vernacular TV for their

programmes to manipulate the catharsis effect in order to appeal to the audience to support projects initiated by the television station.

According to catharsis theory, expressing anger produces a healthy release of emotion and is, therefore, good for the psyche. It is used in psychology to explain the process of rapidly releasing negative emotions or tensions. The same is used in media to appeal to the emotions of the audience and to explain how audiences use images on television to vent aggression and to get rid of emotions. This study questioned whether audiences prefer certain vernacular TV Stations with a view to finding solace by identifying with the suffering of others.

Studies done on media effects have shown that the emotional content of films and television programmes can directly affect the viewer's mood, the mood can then affect the thinking and behaviour of the viewer (Graham, 2012). Studies show that violent video games have causal effect on children who have been known to increase aggressive thoughts, angry feelings, physiological arousal (for example, heart rate, blood pressure and so on), and aggressive behaviour. Television programme producers are aware of these effects and use them to appeal to and influence viewers' behaviour.

Conflict is one of the news values that journalists exploit (Kiraguri, 2015). The producer can encourage conflict stemming from personal identities, social obligations, and the requirements of societal, interpersonal, and interactional activities and roles. Kiraguri (2015) argues that there are several issues that the designer of a programme must keep in mind. The issues at hand should command a sense of urgency and importance. The delivery of the message should be designed to capture the attention of the audience so as to keep them interested and glued on the screen in order to create the intended mood. This fact was of interest to this study for the vernacular TV audiences to be interested in specific programmes, those programmes must be close to them, be relevant and appealing. For the message to reach the target audience, it should be delivered in clear, high quality audio and video and in a language the target audience understands.

The conflict can only be resolved by careful consideration of the desired face needs, rights, and obligations of each participant. Our identities are revealed within the roles that we take in our daily encounters with others. Media texts prescribe the positions that participants, hosts, guests, audience, and various other participants, will take during interactions including meetings, face to face or even church sermons (Kiraguri, 2009). Live TV shows offer solace and a sense of belonging to the public and more so when the audience is participating. They are a platform of togetherness, social, political and emotional agenda, and a key to addressing everyday problems. Participants and the home audience are free to make diverse interpretations on a topic or event depending on their own understanding of an issue, settings and experiences. This study assessed the use of live shows by vernacular TV and their effectiveness in meeting the objectives of the programme.

Njoka (2017) states that the media is a powerful communication tool which tackles topics that affect citizens. The topics include health, agriculture, politics, education, gender, handled in talk shows and so on. These are the social economic developments that this study addressed in relation to vernacular TV as a communication channel out to enhance the community social development. According to Njoka (2017) the media is capable of bringing communities together to dialogue for positive change. Due to its wide reach in rural areas the media sets the agenda in rural development. In this study, the researcher sought to find out whether Baite TV has played this role and how the station has approached the topic of community and social development. Besides, the study assessed what the audience watch on TV and how they have responded the media messages and the impact that the TV station has on its listeners.

The discovery of the Web in 1991 decentralized networking and enabled people to communicate with each other using computers (Vivian, 2010). The internet is a popular source of primary information that has shifted media outlets to the Worldwide Web. It provides news through images, graphics, animation, audio and video forms. Through media convergence, TV Stations are able to deliver news on paper through print, on air and online. This has enabled them to update audiences continually and in real time. The ability to provide news in a convergent manner allows the audience to choose and control what they watch or listen to or read at any time (Vivian, 2010). Vernacular TV is likely to benefit from convergence. Vernacular TV Stations such as

Baite TV can use these interactive websites to enable audiences to send messages, send stories, upload videos and audios, download podcasts and write blogs. What needs to be investigated is whether these Stations have the wherewithal to achieve media convergence.

Audiences listen to and view programmes and read newspapers that are closest to their thinking (Baran, 2012). Vernacular TV Stations broadcast content that is popular and relevant to a local, specific audience and serve geographic communities and communities of interest (Boafo, 1987). For a long time KBC, the government-owned medium, had ignored some local languages such as Gikuyu, Oluluyia, Dholuo, Kikamba, Ekegusii, Kalenjin, Teso, and others each of which is spoken by at least 100,000 people. The vernacular Stations have expanded the use of these indigenous languages as well as of certain religions, social groups and minorities, and thus promoted the voices of the previously marginalized, allowing them to contribute to the national discourse on political, economic and social issues (King'ara, 2014).

In his study, Agondoa (2013) found that vernacular radio can be used effectively for social change and especially in changing people's behaviour. Agondoa's study was limited to Inooro Radio and the rural areas of Kiambu County. This study focused on vernacular TV which is viewed in both rural and urban areas of Meru County. Baite TV Station just like Inooro which incidentally runs a vernacular TV Station provide a mechanism for enabling individuals, groups, and communities to tell their own stories, to share experiences and, in a media-rich world, to become creators and contributors of media.

In the cultivation theory, Gerbner (1980) asserts that media images can shape the beliefs of the audience whereby dominant images are taken to be true even if they are not. This is referred to as mainstreaming. Similarly, in resonance, media images and messages that resonate with a viewer's own experience have a strong impact on the viewer. Television is the most central and most pervasive mass medium and it plays a major role in people's lives. Unlike other media that require literacy, television is introduced very early in life. It is a key part of the family and it dominates the symbolic environment of modern life. Besides work and sleep, watching television is

the most common daily activity in many parts of the world. This study inquired into the amount of time taken up in watching vernacular TV.

Private commercial media is profit driven. This has dictated the strategies and reduced their effectiveness as the society's watchdog. Many radio and television stations focus on entertainment and not social development. Research has shown that the audience had little say on the manner or content the mass media presented. This is lack of participation that is vital for social development (Boafo, 1987). Advertising being one of the main revenue sources takes a lot of airtime at the expense of social responsibility. The programmes sponsored by the advertisers may have nothing to do with social development but everything to do with profits and self-aggrandizement.

Television has not been fully utilized as a vehicle for nation building. The saving grace is the diversity of media ownership and diverse policies and strategies. A study conducted by Media Council of Kenya (2015) on ethical and professional competence showed that talk shows and interviews contained inaccurate and unsubstantiated claims. Although the discussions were moderated, many callers expressed views that were inaccurate or false. This is one of the shortcomings of vernacular media. This is a pointer to the need for regular training of media practitioners in order for the stations to improve the quality of their programmes. This study inquired into the training in journalism because trained and professional vernacular television hosts should be recruited to avoid the pitfalls currently exhibited by the stations.

2.9 Audience Reception of Programmes and Social Development

Social development is defined as the upward movement or continual improvement of society from lower to higher levels of achievement in aspects of life that affect the well-being of the individual. The aspects include productivity, energy, efficiency, quality, complexity, comprehension, creativity, choice, mastery, enjoyment and accomplishment. Social development refers to changes and advances in the roles performed by the individual and the society collectively (Jacobs, Macfarlane and Asokan, 1997). It entails providing an opportunity for individual involvement in decision making and in the determination of their own needs and well-being. Social development entails public involvement in development of social policy and

economic activities that affect their lives. The changes include physical, vital and mental components.

Ochilo (1992) defines the media as communication tools used for dissemination of information to the public. The media collectively refers to channels of mass communication such as print, broadcast and digital media. The media are viewed as useful agents of social change and enlightenment. For the media to perform their role of covering various news events, media independence is important. The media have a significant role to bring issues into the public agenda thus providing democratic space (Boafo, 1987). This way, they provide a forum for discussion and education and mass participation in decision making through consultations between the people and those who administer them. This study was an exploration of the role of the vernacular media besides the traditional role of media of informing, educating and entertaining.

In 1978, UNESCO declared that mass media should adhere to fundamental principles in their contribution and promotion of global peace, international understanding and promotion of human rights (Berrigan, 1979). UNESCO is aware of the power of the media to influence the audience. The declaration includes journalistic codes of conduct such as people's right to true information, journalistic social responsibility to the employer and to their consumers, professional integrity, public participation and access to media, respect for privacy and human dignity, respect for public interests and democratic institutions and respect for universal values and diversity of cultures and the promotion of international order in information and communication. The media have a critical role in socio-political transformation of society and in the promotion of democracy. An examination of Baite TV programmes and their popularity is an indicator of the role of vernacular television in realizing the principles enunciated by UNESCO in changing the socio-economic and political lives of the community that they serve.

Communication scholars such as Kasoma (1986), Boafo (1987) and Edeani (1994) are in agreement that the media play an important role in educating, entertaining and informing the audience. The media also play a crucial role of mobilizing the people with the aim of realizing development (Muhoro, 2003). In Kenya, state control of media including licensing and frequency regulation have meant that for a long time there was limited access to information by majority citizens. Emergence of new

channels after liberalization has brought diverse and relevant content to more people. Narula & Pearce (1986) define development as the improvement of life for specific people. They assert that planning and implementation of development programmes should be done with full participation of those involved.

Udoakah (1998), posits that development communication is the use of communication to change the way citizens do things. Development communication is revolutionary and result oriented. He adds that access to media and participation of the community are vital for effective development communication. Through communications the media can therefore drive aid development to a large population. Communication enables society to plan of their own development by providing the information necessary for social change.

Similarly, Rogers (1975) describes development as a participatory process of social change leading to material possessions, more freedom and greater equality and other qualities that are valued by the majority. For this to happen, the people should have greater control over their environment and greater power over their political destiny. It is for this reason that media content and television programming targets specific audiences (Amutabi, 2013). Muhoro (2003) adds that development involves growth and that the people to benefit from the growth must participate in the process and distribution of the consequences of growth. The role of the media is to mobilize people to participate and in making decisions.

There are two major approaches to participatory communication. The first is the dialogical pedagogy of Paulo Freire (1970, 1983, 1994), and the second involves access, participation and self-management expressed in the UNESCO debates of the 1970s (Berrigan, 1979). Freire believes that individuals have the capacity to reflect, conceptualize, think critically and make decisions. According to him action and reflection are integrated and it is this dialectical and emancipatory process of action and reflection that constitutes the process of conscientization. Freire's theory of dialogic communication and action is devoted to the intentions of communication actions.

The second discourse about participatory communication is the UNESCO view about self-management, access and participation (Berrigan, 1979). Access here refers to the use of media for public service, opportunities available to the public to choose different and relevant programmes and to transmit reactions as feedback and demands to media organizations. Participation involves representation and consultation of the public in decision-making. That is the public makes decisions within the communication entity and are involved in formulation of communication policies. Mass media including vernacular TV are involved in mass communication by delivering messages to thousands of people simultaneously through their broadcasts. This study involved an assessment of the extent to which the community interacts with the vernacular TV media in the process of social development. During electioneering, for example, the mass media have a decisive influence in determining the fortunes of candidates, the interests of the electorate and also the national interests (Gitonga, 1996). When making decisions during political campaigns, the audience is influenced by the information provided by the media. This shows that the media wields a lot of power over the electorate. Similarly, Maina (2006) explains that after independence, the new African governments inherited the colonial media and maintained them as the mouthpiece of the state by providing biased reporting in favour of the ruling party. This shows that television was used for political mobilization. MacDougall (1968) says that in politics majority of people tend to rely on the media to provide them with clues on possible winners and losers. Apart from politics (Otingo, 2014) found that television can be used effectively to create environmental awareness among Kenyan citizens. This study assessed whether viewers rely on vernacular television Stations to provide them with information that affects community development.

A study conducted by Lin, Jhih-Syuan, Chen, Kuan-Ju & Sung (2018) on what motivates the audience to use and participate in social TV branding activities found programme commitment and network loyalty to have a major influence. It also found that about 60percent of smartphone and tablet users watch TV on their devices as second screens. This multiscreen, multitasking consumption of media content has encouraged viewers to watch TV live, and to interact with other viewers in real time, thus turning TV viewing into online events (Lee & Andrejevic, 2014). While their

research was based on social TV, the current study examined the use of vernacular free-to-air television Stations in setting the agenda for the community.

Lasswell (1948) placed importance to the source of information, the message, the receiver and the effects that the message has to the receiver. In order to discern content of messages that Baite TV delivers to audiences, this study inquired into the types and themes of programmes and the reason(s) for audience preference of the programmes. The source of the message is very important in that if a message comes from a credible source, it will be highly believable. According to the Cultural Effect Theory, the media play a big role in social relations which leads to social change (Turow, 2009). This assertion is important to this study which aimed to find out the role of vernacular TV Stations in mobilizing resources and ultimately effecting social change.

In his study, Mainye (2004) found the mass media to be an important socializing agent. Due to its powerful real time images, TV has today become the most pervasive of modern media and it takes a disproportionate time of the family time. He recommends that the consumer should be more involved in production and that there should be more local productions. Since viewers learn a lot from the programmes they watch, it makes sense for them to have an input in the content that is aired on television. This study used Mainye's finding that mass media is a socializing agent to explore the ways in which vernacular TV is used to rally the audience for common causes. In view of this power of the media which is also supported by Ochilo (1992), this study examined how the local community has responded and interacted with media houses that broadcast in their local language. It further explored how Baite vernacular TV stations has endeared itself to the local community, gained their confidence and worked with them for the community's social development.

For media to be credible and effective it is imperative that media owners, the media organs and the professionals working in the media houses provide relevant, accurate and objective information so that they do not mislead the audience (Kosgei, 2015). Writing on media influence, Ochillo (1992) says that in their reporting, journalists must be guided by fair play in order to adhere to objective and responsible journalism. Training of journalists is important in guiding the journalist on the parameters of his

operations. This study examined whether programmes broadcast by vernacular TV are of the professional quality and content that appeal to the audience.

Amutabi (2013) avers that liberalizing of airwaves allowed more Kenyans even in the rural areas to access the electronic media and enabled local religious groups and locals to participate in the production of programmes that are broadcast in their local vernacular languages. The private stations have opened new opportunities in journalism and communication to a large population to develop content which can help in generating income. They have availed forums for debate for ordinary people thus enabling them to express their opinions on topical issues and participate in decision making thus influencing events that affect their social lives. The stations have become the most reliable avenues for transmitting news, politics, reality shows, music, drama and others. The stations have changed viewers' consumption patterns, tastes and world view (Amutabi, 2013). This study assessed how vernacular stations have enabled the youth and local communities to tap into their talents, thus providing a source of income.

The potentials for development always far exceed the initiative of society to exploit them. For society to develop, it has to respond to new opportunities and challenges and vernacular TV can provide information on such opportunities. Audience responses to stimuli from vernacular television are the real determinants of development. For social development to be realized the society must be aware of their current situation, aspire to change it and possess the energy and motivation to drive the change.

For a long time social development was viewed in terms of the desired results such as more education, longer life expectancy, lower infant mortality and higher incomes (Jacobs, Macfarlane & Asokan, 1997). Today the emphasis is on the creation of enabling conditions, strategies and public policies that are developed for the purpose of achieving peace, democracy, good governance, social freedoms, equal access, laws, institutions, markets, infrastructure, and education. Which vernacular television is doing by engaging society to formulate, adopt, initiate, and organise with a view to changing the status of the community and attaining social development.

Baran (2010) states that in the United States of America, television has had a profound effect on electoral politics and public opinion. The social aspects of television are the influences that television has on society (Oliver & Raney, 2011). Media theory has not challenged the belief that television has had a dramatic impact. In countries where television watching is common, television influences behaviour and belief. Grier (2014) found that television advertisers in South Africa use African languages as exploitable symbols of trustworthiness, multiculturalism, belonging and innovation in order to influence and mirror behaviour. This study examined the way vernacular television has used this power of TV to mobilize community participation in socio-political activities by identifying and covering the plight of needy cases in the language of the audience with a view to mobilize the audience to sympathize and contribute resources towards alleviating poverty and suffering among members of the community.

Rodman (2012) states that the mass media has great impact due to its large audience. It has a social and political role to play in society, and can therefore be used to transform the world. According to Moemeka (2000), media campaigns can be used effectively to boost community health. Preventive actions are novel methods of dealing with illness in rural communities, their acceptance has to be induced by information and explained by communication. He further argues that, an effective media should not “dump information” rather it should enhance mutual exchange of ideas and acquisition of knowledge. That is to say for media messages to be effective the people should take part in the crafting of the message Moemeka (2000). This study shed light on the way vernacular TV engages local communities to participate in socio-economic activities that bring about social development.

The media plays the role of watchdog of the society by engaging the society with effective communication on the issues that affect them so that they form the right attitude and act on informed decisions (Agondoa, 2013). This is the role of media that this study examined. Social development focuses on tangible social investments that enhance community participation in the productive economy. Some of the activities that lead to social development include facilitating the formation and functioning of micro-saving and micro-credit schemes within communities, assisting poor households, starting of income generating activities, supporting youths to acquire

vocational skills, supporting vulnerable children to join schools and providing improved shelter to the poor and vulnerable (Spitzer, Twikirize & Wairire, 2014).

The study examined how Baite TV uses a rural communication strategy almost similar to the one advocated by Moemeka (2000) where rural development is effective because the TV Station is built in a rural community and where the Station involves the community in its programmes content and operations are based on norms, social, economic and cultural conditions of the community. Although the TV station is in Meru town it reaches the rural folks by visiting them in their homes and recording from those locations and then broadcasting.

A major function of mass communication is to mobilise people during times of crisis (McQuail, 1994). Due to instant real time access to media and information, many people are able to witness the same event taking place elsewhere, thus mobilizing many people around a particular event. Using websites mass communication validates the status and norms of particular individuals, movements, organizations, or products and it is used to mobilize people for political action. This validation of particular people or groups enforces social norms (Lazarsfeld & Merton, 1971). The media validates particular cultural norms while diminishing differences and variations from those norms. The media focus criticism on how certain groups and individuals are promoted, how others are marginalized or are suffering, thus exposing their plight to the public. This study sought to find out if vernacular TV media fit into this category.

A study done in Iran on the role of radio and television programmes found that rural radio and television have been used in many countries to promote democratization (Parvizian, 2011). In Pakistan in the 1970s and 1980s 17 recognized indigenous languages (*langues nationales*) were used effectively in broadcast in rural radio and television stations established with Iranian funding. Using different languages effectively decentralized political authority and liberalized the media. In many countries such as India, rural radio and television stations are used as agents of democratic change. Vernacular radio and television enable sharing of information locally among farmers.

Rural radio and television are therefore, effective tools for agricultural extension and rural development. The study found that contrary to some notions the internet as a communication medium has not undermined radio and television, rather it offers real opportunities for enhancing the role played by community radio and television as a people-centred communication network.

The study revealed that the media play a powerful role of connecting people together across remote communities thus enabling them to share their knowledge, information and culture. Vernacular media is a supplement to drive development where other delivery systems have not succeeded (Parvizian, 2011). In this study we examined the role played by vernacular TV to appeal to the local community using the community's own language. Just like in India and Pakistan, the media is decentralized, it is privately owned and is community centred.

There is a shift from the top-down to a more participatory development approach (Chambers, 1994). In this approach, the community is required to identify its needs, the available local resources and prioritise development projects. A study done by Sanni (2013) in Nigeria indicates that broadcast media are effective in disseminating messages on economic matters to rural communities. The study found that the communities improved their career skills thereby improving their economic standard, financial standard and even provided employment for some of the unemployed residents. Sanni (2013) recommends that broadcast media should package their programmes with the aim of enlightening the rural populace on certain issues in order to realize rapid growth and development. His study was based on two rural communities in Nigeria and on economic matters. The current study looked at the contribution of one vernacular TV Station in mobilizing the community to pool resources together and how this has impacted on members of the community.

In another study on the influence of mass media on Nigerian indigenous cultures Simon and Ndoma (2016) found that the media had resorted to promoting, developing and emphasizing western culture and relegating indigenous cultures. They lamented on the gross abuse, negligence and relegation of virtually all aspects of African indigenous culture, including African socialism and sharing, basically due to the negative role played by the mainstream media. Introduction of vernacular television

might provide the answer to the emasculation of African indigenous cultures including local languages. This study examined how vernacular TV has appealed to local culture of being 'your brother's keeper', African socialism and generosity and self-esteem to assist the community's less fortunate members.

The language used to communicate messages may be a major hindrance to successful dissemination of information (Kamande, 2016). Vernacular media has been identified as being useful for dissemination of critical information since it uses the local languages and therefore provokes discussions on various problems and issues affecting the audience. Television unlike print media does not require literacy in the audience. Consequently, vernacular radio and TV have been hailed for their relevance and wide audience nature thus enabling community participation. An enlightened populace is able to make informed decisions and participate in planning and managing development. This means that the mass media are effective vehicles for development. Vernacular TV stations are able to reach bigger audiences including illiterate members of the community through use of the local language. Kamande (2016) observes that rural vernacular media is an effective tool for improving farming practices and peoples' standards of living hence social development.

A study conducted by Alila (1999) found that Kenya's five-year development plans were based on the centre-periphery model where development plans focused and originated and were coordinated from Nairobi with the expectation that benefits would trickle down to the rural areas. Mass media were viewed as tools for conveying ideas from the urban elite to the illiterate and conservative rural folk. This top-down approach has not worked leading to the adoption of the "bottom up" approach where the rural folk participation was embraced. Kenya's Sessional Paper No. 10 stressed the need for mass education and information for social development of the rural community.

Liberalization of the media and the devolved administrative units have provided opportunity for grass root participation. According to Orao (2009), majority of Kenyans (67 percent) live in the rural areas where illiteracy is high and electricity connection is equally low (less than 30 percent on average according to Kenya Rural Electrification Authority). Consequently, there has been a growing realization of the

need to use indigenous languages spoken by local communities in rural areas most of who are illiterate (Orao, 2009). Kamande (2016) further says that in rural communities, official languages are less used since a greater part of the population is uneducated. According to the data from Kenya National Bureau of Statistics, literacy levels stood at 44 percent KNBS (2010). Kamande points out that though vernacular language television is used and was best suited to use to reach rural communities, it has the disadvantage of being quite expensive to establish.

2.10 Audience Perception of Vernacular TV Programmes

Audience evaluation of programmes refers to the value that the audience attach to various programmes. It also refers to the way viewers gauge the programme's usefulness to them. For instance, the media has been effectively used in campaigns against female genital mutilation (Kiambati, 2009). Kiambati's findings are relevant to this study which sought to find out the kind of messages that are disseminated by vernacular TV and how effective they have been. Communication embraces stimulation of innovation, motivation and transfer of information.

For a long time, the mass media has been associated with development in Kenya. They discuss social innovation and mobilize people for a cause. Proper communication empowers people to make rational decisions (Muhoro, 2013). Communication therefore plays an essential role in social development. The messages have been disseminated through mass media channels to target audiences who have taken action to improve their health, agricultural production and even their homes. Muhoro (2013) posits that though many developing countries are poor, there are many people who are willing to assist the less fortunate if only they knew what they needed to do. Vernacular Television and the mass media can be used effectively in this respect.

Studies by Feldman, Wojcieszak, Stroud & Bimber (2018), have shown that people tune in to media that satisfy their needs and desires. Media choice depends on general political orientations, political knowledge, interest in news, and strength of political leanings. TV programme contents are also designed to meet the needs of the audience. Liberalization of the media and emergent vernacular TV stations provide revitalized contents which are relevant, valuable and specific to the community they serve. These

include news, and other programmes that discuss community development issues. This role of vernacular TV and many other functions have not been systematically studied. This is the gap that this study set out to close.

Media consumers choose media and programmes that meet their needs, whether it is for education, entertainment or for information (Katz, Blumler and Gurevitch, 1973). The audience, therefore search for television shows that have political inclinations and interests that match their own. Although people get information through different mass media sources, events are shaped by journalists and anchors who package and present the information (Baran, 2012). This study examined the type of content local programmes offered by Baite TV in Meru County to establish how it caters for the needs of the audience.

2.10.1 Impact of Vernacular Television

The establishing of vernacular television stations has allowed more Kenyans even in the rural areas to access the electronic media and enabled the local communities to participate in the production of programmes that are broadcast in their local vernacular languages. Mmassy (2013) reports that TV and radio producers receive feedback from listeners through call-ins. Vernacular TV is interactive in that viewers' feedback can influence the content of the TV programmes. This study explored how this interactivity impacts on society. The content of programmes that people watch are very important. The same can be said of the language used on the channel. Since the audience spends a lot of time watching television at the expense of other more productive chores such as reading books, writing and socializing with friends, television can be used effectively to deliver messages to many people at once. watching too much television has the effect of changing the way people are used to do things, including their consumption patterns. In a study on Citizen TV in Kiambu, Kenya, Were (2011) found that viewers prefer and identify with local content more than content in foreign programmes. The private vernacular stations have brought diversity in the media in terms of language use and programme content, they have availed forums for debate for ordinary people thus enabling them to express their opinions on topical issues and participate in making decision on matters thus influencing events that affect their lives (Amutabi, 2013). This is unlike mainstream media whose focus is on coverage of prominent personalities and their activities.

Many media campaigns aim at creating awareness; increasing knowledge; changing beliefs; or raising salience in order to indirectly affect attitudes or behaviour. Studies show that there are two divergent camps on effects of information campaigns: there are the ‘neo-null effect’ proponents who subscribe to the view that the media are largely impotent or the ‘limited effects theorists’; and those who hold that the media are potentially influential, especially when a campaign is well designed and effects are sensitively measured and interpreted (Kiambati, 2009). The latter camp disregards the hypodermic needle theory but acknowledge that the media has powerful and impressive effects. The modern version holds that mass media campaigns can be moderately successful under certain conditions, including defining criteria for success, distinguishing various effects and identifying the conditions necessary to maximize impact.

In her study, Kimani (2017) examined the role of community radio stations, their management, production practices, audiences and content. She found that radio wields three types of power; discursive power through the content of their programmes, financial power, wielded by sponsors to radio stations, and regulatory power held by the Ministry of Information, and the Communications Authority of Kenya. Her study sheds light on the way media impacts on the community that it serves. This is of interest to the current study, except that while her study was based on community radio, the medium involved in this study is vernacular television. Kimani’s study just like this one was based on community or alternative media of which vernacular television is part. Kimani (2017) concluded that through their participation as consumers of content, the media influence the audiences’ cultural norms.

2.10.2 Vernacular TV as Commercial Television

Most vernacular televisions are commercial entities. However, due to stiff competition for viewers and advertisers, many of the stations may find it difficult to break even. The advantage for vernacular media is that they are community based and they have a strong sense of social responsibility. The community thus identify with the media as part of them and as benefactor. Baba-Ahmed (2015) a Nigerian media owner and the Executive Chairman of DITV and Alheri Radio reports that both stations which broadcast in Hausa language have never made a profit. This assertion

is an indication that vernacular TV stations in Nigeria may not be profitable as commercial ventures. The two stations broadcast only in the north of the country where Islam is dominant. The stations are particular on the advertisements that they accept. This can explain the low revenue from advertisement. Odufwa (2011) maintains that private free-to-air broadcasters consider publicly-owned stations as a threat to their survival. This is because public broadcasters receive funding from government. Just like the Nigerian vernacular stations, this study inquired into the factors that motivated the media owners to establish the vernacular stations and the challenges that they face in their operations.

Dennis & Merrill (2006) point out that commercial media respond to public taste in order to make profit, mainly through advertisements and sponsorship. Media ownership benefits the public in that media enterprises serve and please their audiences. Dennis & Merrill argue further that concentration of media ownership is dangerous for society when a few big media owners form a conglomerate that results in content that conforms more to the interests of the corporate media owners and is not localised. When this happens, news become formal and impersonal, and the sense of identification with the content dissipates. When the media is driven by profits the feeling of social responsibility to the people also lacks and they no longer serve their public function. Although vernacular TV Stations are commercial entities, the owners have broken away from conglomerate ownership thus providing them with more leeway when developing content.

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The journalistic code of ethics provides protection to media practitioners guided by acceptable human values and responsibilities. Journalists are likely to be more careful about how they practice their profession when they know that their broadcasts impact on the people and the people can question and can protest unethical practices by the journalists. Journalistic ethics link a system of values and principles with choices made on a daily basis in media work and assignments and are the real measure of a professional journalist. Reporting and coverage of news pre-supposes that the journalist strictly adheres to the democratic principles, ideals and the rule of law. Kasoma (1994) agrees that journalism ethics involve making sound moral decisions in the line of duty. Dennis & Merrill (1991) describe journalistic ethics as the application of journalistic standards of conduct and moral choices. Newsmakers and media consumers are the real victims of unethical journalistic practices, they should, therefore, be concerned about journalism ethics. By inquiring into the training of Vernacular TV media practitioners, this study was able to assess the extent to which the stations adhere to journalistic ethics.

Like other media professionals, photojournalists are bound by ethics and rules on what images are acceptable for presentation to the public (Mwaura, 2017). The use of images by the media should adhere to accuracy and fairness. Editors should, therefore, select pictures and captions that do not send the wrong message or distort the truth. Unnecessary and embarrassing details that are intrusive and invading on the privacy and that are offensive to the audience should not be screened or shown. Pictures that are obscene, vulgar or offend the public good taste should not be used. Neither should pictures that are invasive of privacy, unless the use of any such images is justified by reasons of public interest (Mwaura, 2017). Training in journalism exposes the media practitioners to these ethical guidelines. The guidelines aid the journalists in their day-to-day assignments and protects them from the many litigations that may follow when the guidelines are flouted.

For the media to deliver their messages effectively, objectivity and accuracy are critical. Writing about broadcasting in Africa, Peter Orlik (Head, 1995) says that for media reports to be credible and acceptable, they must be accurate. For the media to play their role effectively, they must follow certain rules in the enjoyment of their freedom of expression without infringing on the freedom of others. Freedom of

speech means that the government shall not punish people for expressing their views through speech or writing (Baran 2012). Kosgei, (2015) adds that one of the guiding principles in journalism when covering stories is objectivity and this involves telling both sides of the story. Another guiding principal is that a story should be of public interest, reporting should be factual and balanced. Stories should be ethically correct and not be invasive or infringe on others' rights. The newsworthiness, timelines, insightful messages and fairness are also indicators of good journalism (Kosgei, 2015). These are some of the areas that this study looked at in relation to vernacular TV programmes.

A study by Media Council of Kenya (2015) showed that more than a third (31.4 per cent) of the talk shows and interviews conducted on vernacular radio contained inaccurate and unsubstantiated claims. The hosts or radio stations did not make any attempt to block people from making baseless statements. Almost two thirds, or 64 percent of the shows, were found to be factual and accurate. The study also found use of emotional, imprecise and unacceptable expressions as per Article 12 of the Code of Conduct evident in 8 percent of the discussions and interviews analysed. The study found that employment in vernacular radio stations is not based on merit, training or professional qualifications. This finding contrasts with the findings of this study that majority of media practitioners had undergone training in journalism, though the quality of training was not assessed. Owners of the stations play a significant role in the hiring of their relatives, associates and friends, thus compromising ethical and professional requirements. While the Media Council of Kenya studied vernacular radio Stations, this study examined the professional training and thus observation of media ethics in vernacular TV for as Amutabi (2013) states, although there is a code of conduct for journalists, this code is often not followed especially by new inexperienced journalists. Observing the code of conduct is one way of ensuring there is professionalism in the media industry.

2.10.3 Vernacular TV and Freedom of the Press

Democracy thrives when people get accurate, timely and useful information enabling them to make informed decisions (Selfe, 1981). A free and independent media may help to remove prejudices and fears that may hinder expression of opinion and impartial elections. Selfe argues that an independent and free media can be used as a

source of information, opinion, education, and news. A free media under the rule of law may be used to successfully mobilize public opinion.

The amount of media freedom obtaining in a country has a bearing on the content and programming by the television stations. Western liberal democracies such as the United States of America have constitutional provisions that guarantee the freedom of the press. Such guarantees free the media from unnecessary legal, political and ownership controls and enable them to perform their role unhindered. The First Amendment in the US Constitution for example states:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances (Turow, 2010: 87).

In many African countries, governments and ruling parties own and firmly control electronic and print media through licensing (Boafo, 1987). In Ghana the government determines the audience targets and information reach. Such information tends to circulate within the urban centres, yet most people in Africa live in the rural areas. This means that news and information from urban centres is given preference over that from rural areas. Boafo (1987) observes that in Ghana and elsewhere in Sub-Saharan Africa centralized media systems are prone to political manipulation and use communication resources and institutions for propaganda, indoctrination and trivia rather than for genuine socio-economic development. This study covered audiences in urban and rural areas reached by Baite TV which is a vernacular TV Station.

On 8th January, 2010, Kenya's Ministry of Information and Communication announced a new set of regulations for the media industry (GOK, 2010). The new Communication (Amendment) Act (2009) would among other things, regulate broadcast content and stop cross ownership. While announcing the new rules, the then Permanent Secretary in the Ministry said that the rules were intended to allow the Government to control broadcast programming. The new rules pushed the airing of adult content to 10 p.m. The new rules also provided a guide to the media on how to cover politics during elections. The media as usual opposed those rules insisting on self-regulation. Countering that argument, the Permanent Secretary said that there is

nowhere in the world where freedom was absolute. Vernacular TV Stations are also regulated by the government. However, it is not clear whether the regulating authority censors broadcast content or whether the stations engage in self-censorship.

Articles 33, 34 and 35 of the Constitution of Kenya (GOK, 2010) provide for access to information and freedom of expression. The freedom is not absolute for the same constitution gives limits to these freedoms. Kadhi (1992) argues that one of the cornerstones of democracy is a free press. Therefore, media that is controlled through restrictive legislation and tight control through ownership cannot function freely. He asserts that foreign ownership of the mainstream media in Kenya affects the integrity of the media profession. He adds that editorial policy in such media is dictated by the owner's economic and political interest. Chimetengwende (1988) concurs with Kadhi that the media provide an avenue for free expression, national debate and self-criticism and eventual social progress. It is expected that the vernacular TV stations perform their work professionally without interference since they are independent private enterprises.

A study done by the Austria-based Global Network of Editors and Media Executives in 1994 revealed that only four out of 51 African countries were classified as having a free press (Owuor, 1995). They were Botswana, Malawi, Namibia and South Africa. The most commonly used charge against journalists is the defamation law. Defamation is a false allegation that injures one's reputation. Under defamation there is libel and slander. Libel refers to a written report, a picture or broadcast material that is deemed as causing injury to one's reputation. Slander refers to spoken words or gestures that are injurious to one's reputation. The higher the social status of the injured person, the greater the damages. If a person gives consent to a publication, he cannot sue even if it contains items he deems to injure his reputation. Under defamation law only an individual can sue, a group cannot sue. Innuendo occurs when one attributes words published with a past happening that refers to the injured person in a defamatory sense. For words to be defamatory, they must refer to a person and must be published, that is, the material shown to others. To win a defamation suit, the words must be false otherwise if they are true, no injury is caused. The other law that is used to charge journalists is sedition which involves state secrets and plotting

against the government. Owuor (1995) says that to uphold press freedom amid these laws:

...journalists must endeavour to separate news from comment, and ensure that critical comment is presented in a constructive spirit. Journalists must respect pledges not to reveal source of information, and when published information is found to be inaccurate, it should be rectified immediately. Those criticized in media reports should be given the opportunity to reply and, above all there mustn't be acceptance of payment calculated to influence a journalist's writing (Owuor,1995: 13).

Media owners including those pursuing purely commercial interests normally set certain guidelines for the professionals who work for them. Such media houses operate as commercial entities competing with others for advertisement for readership and viewership. The rules and guidelines set by owners are what is termed as the editorial policy of the specific media house. Even where the correct information is available to the editors, the information has to be tailored to the interests of the owner. The journalist is at times forced to compromise his professionalism to please the employer in order to keep his job. Despite such conditions, Ochilo (1996) says that the media should provide well written, fair, analytical and balanced stories. This is possible if the media institutions engage staff who are well grounded academically and are trained in journalism.

2.11 Theoretical Framework

This study was guided by the Agenda Setting theory, and the Uses and Gratification theory. Every programme is broadcast for a purpose and is targeted at an audience. The agenda setting theory aided in understanding what motivates producers and media practitioners of vernacular television stations to make and broadcast specific content. The uses and gratification theory provided insight into audience preference of media messages carried by the vernacular TV content, and the satisfaction they derive from watching the programmes. In their study (Feldman, Wojcieszak, Stroud & Bimber (2018) found that most people select the programmes to watch based on preference and interest. Others seek content that reinforces their biases. Selection of

programme depends on individual involvement or identification with specific issues present on the media agenda.

2.11.1 Agenda Setting Theory

Agenda setting phenomenon was advanced by McCombs and Shaw (1977) who postulated that by emphasizing an event the media influence the audience to view the event as important. Dennis & Merrill, (2006) argue that the media are the possessors, controllers and disseminators of information and they are, therefore, most influential. The media sets the agenda for public discussion and focuses on topics they wish to enhance and sustain (Muhoro, 2003). While Uses and Gratification Theory is concerned with how people use the media to meet their needs and interests, the Agenda Setting Theory is about the media determining the media content that the audiences prioritize as important. This is known as the Agenda Setting. The theory further postulates that when an issue is given a lot of attention by the media, the public believe that the issue is important. By so doing, the media changes a person's perception of what is important. McCombs and Shaw (1972) noted that during the 1968 presidential election in the US there was a correlation between what issues the media emphasized and how the issues were ranked by voters in Chapel Hill, North Carolina. They added that the media do not tell people what to think but tell them what to think about. In other words when an issue captures the public's attention, the issue is likely to affect government policy (Rodman, 2012).

By choosing the topics to emphasize media owners and TV content developers play a big role in setting the campaigns agenda. This ability to set the agenda is a most important aspect of communication. Although people get information through different mass media sources, events are shaped by journalists and anchors who package and present the information. Citizens who are either conservative or liberal search for television shows and newspapers that have political inclinations that match their own.

This study used the agenda setting theory to explain how Baite vernacular television station set the agenda among their audiences by giving prominence to programmes and emphasis to specific news items. The station crew focus on an issue and cover it extensively and frequently. The station then appeals to the audience to participate in

the projects highlighted by the Station. When the programmes are aired, members of the community become part of the cast. This makes the audience to get interested in the issue and to view it as important, According to Baran (2012), the media are able to influence what we think about by introducing a topic and covering it extensively or repeatedly thus making it everyday conversation. This way the media is able to influence public opinion. Audiences listen and view programmes and read newspapers that are in agreement with their thinking.

Agenda setting theory was used to demonstrate the link between choice of programme content and how it impacts or it is intended to impact on the target audience. For example, while mainstream government-owned media use the national language to deal with national issues, vernacular TV and radio stations use the local language to tackle issues that are important and affect local communities. They use local and regional languages in entertaining and transmitting news, thus they contribute to a growing linguistic diversity and reach a bigger local audience, and due to their proximity, they are able to influence local events.

Baite TV sets the agenda by prioritizing the programmes to emphasize. The programmes are used to whip the audience to focus on an agenda, say the fight against the jigger menace. The gory details of the victims including their pathetic residents are broadcasted over and over until the audience sympathize with the victim's situation. The same case happens with other needy cases which are given a lot of airtime until they become the talk of the village.

2.11.2 Uses and Gratification Theory

The Uses and Gratification Theory has its origins in early audience studies done in the 1920s. The studies showed that people tune in to media that satisfy their needs and desires (Katz, Blumler & Gurevitch, 1973-1974). The theory seeks to explain why individuals use the mass media. Uses and gratification theory is a positivistic audience-centred approach to understanding mass communication. The communication theory was developed from communication studies conducted by theorists who believed that the media is all powerful in influencing people and that the media could, therefore, be used to change peoples' behaviour (Katz, Blumler & Gurevitch, 1973-1974). The media has some power and is capable of influencing

peoples' behaviour. However, the media is may not be all powerful in this respect. During the research, it became evident that some viewers believe in toto whatever they see on their favourite channel, which means that it can have tremendous influence on them. It also became apparent that the audience decides and deliberately selects what to watch. This gives a lot of weight to the uses and gratification theory on which the study was pegged.

Television programmes are used to promote commercial, social and political agendas and to influence public opinion. The effectiveness of television for propaganda (including commercial advertising) is unsurpassed by any other medium. Television teaches the viewer to worship the character, who is only play-acting instead of worshipping the scientist who is real, thinks and innovates. The media is rarely independent because they operate within the confines and political orientation of the owners (Kadhi, 1992). This way media owners can influence the audience. The owners are either rich individuals, organizations or corporations and they influence the editorial policy of the media houses that they own to enhance the political fortunes of their candidate. In developed countries the mass media have well developed political orientations.

The theory is premised in the socio-psychological communication tradition, and focuses on communication at the mass media scale. These scholars looked into social psychological needs and expectations of mass media, different mass media exposure and their effect, needs gratification and other unintended consequences. They observed gratification and the needs being gratified, the social origins of audience expectations and gratification. The basic postulate of these studies was that in any communication situation the individual message receiver usually has specific information needs and consciously exposes himself to communication in order to satisfy or gratify those needs (Nwosu, 1986). These studies show that individuals actively select what programmes to watch with the aim of meeting specific gratifications or needs.

The theory aided this study in the understanding why and how vernacular television viewers actively seek out specific media and programmes to satisfy specific needs (Turow, 2010). Uses and gratification theory is understood clearly by looking at what

happens during the process of communication. In this case the medium being used for communication is vernacular TV through the content of their programmes. The communication process is complete when there is feedback from the receiver (audience). Schramm and Osgood (2017) refer to this process as circular interactive and participatory.

A study done on media choice and interest-based selectivity of programmes (Feldman, Wojcieszak, Stroud & Bimber (2018) showed that most people in the US prefer to watch entertainment over politics while the rest seek content that reinforces their biases. The research analyzed predictors of audience programme choice for politics, entertainment and balanced news. It found that selection of media content depends on individual involvement with specific issues present on the media agenda. It is this issue-specific engagement, and knowledge of the topic and political orientation that determine selection of programme (Feldman, Wojcieszak, Stroud & Bimber (2018).

Uses and Gratification theory views the audience as being active and not passive receivers and users of different communication messages. Katz, Gurevich & Haas (1973) added a larger variety of functions and included individual gratifications to join himself to family, friends, and the nation. An individual's needs lead him to certain expectations from various media. These in turn lead to different needs gratifications and other consequences. The audience selects messages that will gratify their needs. This is known as selective exposure and selective perception and it is done according to physical, social, and psychological backgrounds of the individual (Feldman, Wojcieszak, Stroud & Bimber (2018). This is the premise on which this study was based to explain why vernacular TV viewers select specific programmes to watch while ignoring others. People have different social and psychological needs that lead to selective exposure when viewing and listening to media that satisfy their media related needs, wants and expectations. According to this theory, therefore, media use is goal oriented; the choice of a specific medium depends on the individual audience member; the media compete with other resources for needs satisfaction; people have enough self-awareness of their media use, interests, and motives; value judgments of media content can only be assessed by the audience. On this premise,

this study sought to determine who, why and what they watch in a vernacular TV station.

Using the McQuail (1987) typology of the uses of media by individuals, Ozoh (1991) lists the following as the individual needs: to get information, for personal identity, for integration and social interaction and for entertainment. Ozoh (1991), Katz (1973) assert that unlike the magic bullet or hypodermic needle approach that looks at what the media, particularly propaganda does to the audience, more attention should be paid to what the audience do with the media rather than what the media does to the audience.

This study examined how the audience deliberately choose media that will satisfy given needs thus allowing them to enhance knowledge, relaxation, social interactions/companionship, diversion, or escape (catharsis). Uses and gratifications theory regards consumers of media as active and not passive receivers of media content. Viewers choose what programmes to watch on their sets. They also choose the channel with the programmes they wish to watch. The choice will depend on the satisfaction or gratification that the audience derive from watching the particular programme.

The Uses and Gratification theory assumes that audiences play an active role in interpreting and integrating media into their own lives. The theory holds that audiences are responsible for choosing media to meet their desires and needs to achieve gratification. Uses and gratifications theory has a heuristic value today because it gives communication scholars a perspective through which a number of ideas and theories about media choice, consumption, and even impact can be understood. It uses demographic indicators or social categories such as age, gender, race, income to characterize the audiences to understand how and why people use their medium (Turow, 2010). This study also used demographic indicators like age, gender and level of education to categorize audiences and how they use messages from the vernacular TV. Studies on social media found that users are motivated by social and affection, the need to vent negative feelings, to be recognized, for entertainment and for cognitive needs (Baran, 2012).

2.12 Conceptual Framework

A conceptual framework makes research findings more meaningful, acceptable to the theoretical theories or constructs in the research field. They provide an impetus to the research inquiry and provide a direction Adom, Adu and Hussein (2018). The application of a good theoretical and conceptual frameworks strengthens the research and the research findings. A suitable conceptual framework clarifies the purpose and the importance of the study to other scholars and researchers. A conceptual framework makes it difficult for readers to know the underlying factors to the researcher's assertions and hypotheses.

For this study, a Conceptual Framework was developed from the reviewed related literature and the Uses and Gratification Theory and the Agenda Setting Theory. The independent variable is vernacular television, programme content and audience perception, while the dependent variable was social development, interpersonal relationships, self-esteem strategies, and audience reception. Intervening variables were gender, personality education and political affiliation. From the conceptual framework, it was possible to find out the relationship between vernacular television programmes and the role they play in interpersonal relationships and social development. The content of vernacular TV programmes is what the viewers consume or use. There is a relationship between programme content which is provided by the vernacular TV which decides what the audience will watch. This is where the Agenda Setting theory applies. The way and the reasons why the viewers use that content is applicable in the Uses and Gratification theory where the audience choose what to watch depending on the content of the programme and on the audiences' communication needs.

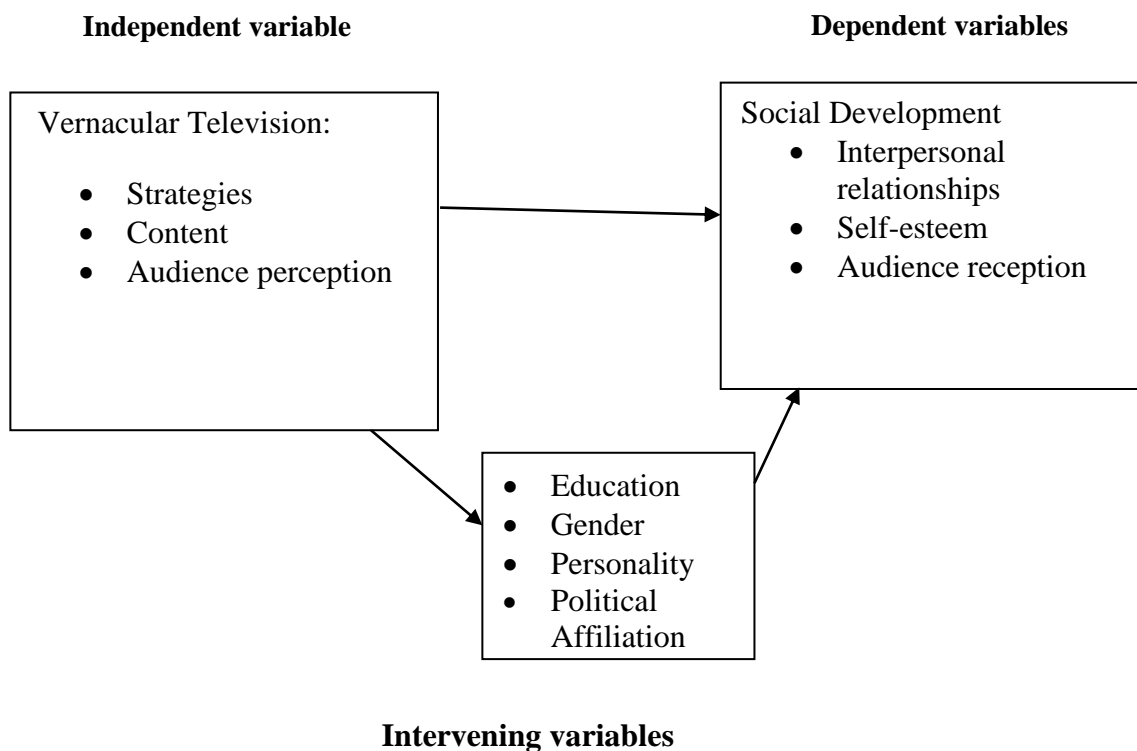


Figure 1: Relationship between study variables
Source: Self-generated (2018)

The interpersonal relationship is evident during the TV Station’s rallies and projects. The TV programmes also stir the audiences’ self-esteem which leads them to participate in the programmes. The TV Station uses different strategies to realize its communication objectives such as mobilizing the community. The study aimed to find out the role played by vernacular television in social development.

Figure 1 shows the relationship between the dependent and independent variables of the study. As shown in the figure, the programmes broadcast on vernacular television, which is the dependent variable and the strategies used to design the programmes could affect the personality and self-esteem of audiences and hence their social development. The programme chosen by the audience can also be dependent on gender, level of education, personality and political affiliation of the audience, these were the intervening variables of the study.

Intervening variables include level of education of audience, gender, personality and political affiliation. Educated persons may choose to watch programmes that require

some intellectual capacity to follow and understand, while the uneducated person may not watch them. The choice of programme to watch or participate in may depend on gender. Soap operas are, for example associated with housewives. The timing of the soap operas is such that they are broadcasted mostly during daytime when housewives are at home, since they are expected to be indoors. Their household chores do not require them to venture outside the house. Political orientation may also determine support or lack of support for the station and its programmes. The popularity that Baite enjoys is partly due to its political orientation. During data collection, it was observed that viewers who supported the Station's directors politically were also avid viewers of its programmes. Similarly, viewers who had opposing political views hardly watched the Station's programmes.

Self-esteem affects viewership of programmes. The audience's conscience is pricked by images of desolation and suffering to the extent of being touched. When this conscience is pricked, the audience decides to do something about the situation whether to alleviate suffering or to give other material assistance.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This television study was based on audience research to understand whether vernacular TV stations play a role in social development and how they package their programmes in order to reach and appeal to their audience. The study was intended to show whether media content has been used to make an impact on the socio-economic development of the audience. This chapter describes specific procedures which the researcher used to collect and analyze the data in order to address the objectives of the study. The chapter contains the following aspects of the study: research design, location of the study, target population, sampling techniques and sample size, research instruments, data collection and data analysis procedures.

3.2 Research Design

The study employed the descriptive survey research design. Descriptive survey seeks to find the relationship between the independent variables and the dependent variables after an action or event has already occurred without the interference of the researcher (Brewer & Kubn, 2010). The independent variables in this study were vernacular TV programme content and audience evaluation while the dependent variable was social development. The researcher's goal was to determine whether the independent variable affected the outcome or the dependent variable by comparing two or more groups of individuals. According to Gall & Gall (1996), in this design, the researcher does not manipulate the variables under study but rather examines the variables in their existing conditions. This study was conducted within the already established audience of Baite TV, a vernacular station and media practitioners working for the station.

3.3 Location of the Study

The study was carried out in a selected vernacular TV station in Meru County, Kenya. The respondents were purposively selected to comprise the audience of Baite TV in Meru and the media practitioners, that is, members of staff practicing journalism in the media house. The respondents were sampled from audiences of Baite TV Station based in Meru County in the Republic of Kenya. The study was conducted among the population of Meru County estimated at 1.7 million (First Meru County Integrated

Development Plan 2013-2017, 2018) and who are targeted by the vernacular station which broadcasts in Kimeru language. The Ameru people migrated from the coastal region of Kenya and arrived in the eastern slopes of Mount Kenya between 1730 and 1740 (Fadiman, 2012). They speak the Kimeru language and occupy the twin counties of Meru and Tharaka Nithi. The two counties stretch from Thuci River to the south to Ntonyiri Hill to the North. To the north-west it stretches up to Likii River. Meru County is located on the eastern slopes of Mount Kenya and covers an area of 6,930.10 square kilometres (GOK, 2009).

3.4 Population of the Study

The target population according to Mugenda and Mugenda (1999) is the population to which a researcher wants to generalize the results of the findings. It constitutes all the items or people under consideration in any field of inquiry (Orodho, 2004). The target population of this study was 1,761,793, comprising the adult population of TV viewers in Meru County. The total population in the selected sub-counties was 750,963 respondents purposively selected from among 4 of the 9 sub-counties as shown in Table 1. The purposely selected sub-counties were Igembe South, Tigania East, Imenti North and Meru Central. The sub-counties were also purposively selected to represent the geographical regions of Meru County.

Table 1: Population of TV Viewers in Meru County

Sub-County	Population
Igembe South	174,776
Igembe Central	251,210
Imenti North	193,733
Igembe North	201,099
Tigania East	204,258
Tigania West	176,634
Buuri	174,910
Meru Central	151,873
South Imenti	233,300
Total	1,761,793

Source: First Meru County Integrated Development Plan 2013-2017

3.5 Sampling Procedures and Sample Size

The researcher purposively sampled Baite TV station which uses the local Kimeru language in its broadcasts. Respondents were randomly sampled from the target

audience of the selected TV Station. The respondents were then selected from 4 sub-counties selected using purposive sampling technique. The TV Station’s audience and the categories of the programmes and audience were then studied.

To determining the sample size, the researcher was guided by the table for determining sample size by Krejcie and Morgan (1970). In this study the sample comprised 400 questionnaires of which 100 were administered in each of the selected sub-counties. According to Krejcie and Morgan (1970) a sample size of 384 is adequate for a population of up to 1 million. The sample size in this study was therefore, appropriate. (See Appendix 4). Simple random sampling was used to select 100 viewers from each sub-county. For media practitioners, a census was done whereby 20 questionnaires were distributed. However, only twelve media practitioners returned the questionnaire. The questionnaire was used in the study to give additional information. Table 2 shows the distribution of respondents sample by sub-counties in Meru County.

Table 2: Distribution of Respondents Sample by Sub-County, Viewership and Media Practitioners

Sub-County	Viewers	Media Practitioners	Total
Meru Central	100		100
Tigania East	100		100
Igembe South	100		100
Imenti North	100		100
Total	400	12	412

Source: Self-generated (2017)

3.6 Research Instruments

The study used questionnaires, and interview schedules and content analysis for data collection. The employment of varied data collection tools enabled the researcher to obtain both qualitative and quantitative data. Patton (2002) advocates the use of triangulation and states that it strengthens a study by combining methods thus giving the study both a qualitative and quantitative approach. Triangulation also ensures validity and reliability of the data.

3.6.1 Questionnaires

A questionnaire is a research instrument consisting of a series of questions and other prompts for the purpose of gathering information from respondents (Mcleod, 2014). The researcher adopted the questionnaire as a tool of data collection since it can be used to collect large amounts of information from a large population in a short period of time and in a relatively cost-effective way (Popper, 2004). It was also suitable for the research since the researcher used research assistants for data collection. According to Ackroyd and Hughes (1981) when using questionnaires, research can be carried out by the researcher or any number of people with limited effect to its validity and reliability.

The researcher used both the open ended and the closed questions to obtain information from the respondents. The closed questions provided quantitative data and also ordinal data which was used to measure the strength of an attitude or an emotion (Mcleod, 2014). The open-ended questions allowed the respondents to express their thoughts and ideas in details. This enabled the researcher to gather more in-depth information from the respondents (Mcleod, 2014).

The quantitative and qualitative data obtained ensured the validity of the information. The researcher administered two questionnaires one for the audience and the other for media practitioners. The questionnaires were structured into parts: I, II, III, IV and V for the purpose of capturing all the objectives. Part I comprised items to enable the researcher collect demographic information of the respondents. Part II collected data on content of Baite TV programmes, Part III collected information on strategies used by Baite TV to reach out to the audience. Part IV got information on audience reception of TV programmes and the reason for choosing specific programmes. Part V collected information on the content and type of programmes and how the audiences use the information conveyed by the programmes. The question on TV set ownership was an indicator of the access to TV programmes by the community, while the one on viewership patterns of the respondents, revealed the demographic details of the respondents that watch Baite Television.

The question on the programmes watched showed the issues, topics or TV content preferred by respondents and the effectiveness of vernacular TV as a channel for

disseminating information. The question on programme mostly watched was used to gauge the programmes' popularity and contribution to social development study variables. Questionnaires were administered only to persons who said they watch Baite TV.

3.6.2 Interview Schedule

The qualitative research interview seeks to describe and explain the meanings of central themes in the life world of the subjects (Kvale, 1996). It seeks to cover both a factual and a meaning level of the respondent's experience (Kvale, 1996). This data collection tool was incorporated in the study to enable the researcher obtain the actual details behind the respondent's experience. It was also useful as a follow-up to certain respondents to questionnaires to further determine their responses (McNamara, 1999). The interview schedule was administered to media practitioners. The researcher interviewed one of the directors of the TV Station who also doubles as a presenter and is also the chief executive officer. The questions and responses of the Media Owner, who also doubles as the Chief Executive Officer and news anchor were recorded in form of excerpts.

3.6.3 Interview with Media Owner

One of the research tools used in this study was an interview schedule for one of the media owners/directors. The Chief Executive Officer of Baite TV was interviewed in a session in which the interviewer set out to examine the demographic and other characteristics of media owners. It was also useful as a follow-up to certain responses to questionnaires to further determine their responses. The responses are italicized in the excerpts.

Excerpt 1:

Researcher: What position do you hold in this media house?

Respondent: *I am the Chief Executive Officer.*

Researcher: For how long have you worked in the media industry?

respondent: *I have been in the Media industry for 11 years having worked in a Kimeru Radio Station for several years before starting Baite TV.*

Researcher: Do you have professional training as a journalist/media manager?

Respondent: *I have experience in media having worked in a radio station.*

Researcher: What is the vision and mission of this media house?

Respondent: *Uthongi Bwetu - That is, our pride in the Meru culture and its preservation to bring out the best in Meru.*

Researcher: Who are the target audience of your broadcasts?

Respondent: *The Kimeru speaking community.*

Researcher: How do you interact with your audience?

Respondent: *We interact with the audience through audio visual means, face-to-face contacts, SMS, Facebook, Social media, and Okolea rallies.*

Researcher: Do you receive feedback from your viewers regarding your programmes?

Respondent: *We receive feedback through one-on-one contacts and through Okolea rallies.*

Researcher: Which are your most popular programmes according to the viewers?

Respondent: *The most popular programmes are Operation Okolea, Nteto cia Baite (News), Magathetine and Karubera*

Researcher: What kind of programmes do you broadcast?

Respondent: *In addition to contributing to social development, our programmes are informative entertaining and educative, especially to children.*

Researcher: What is the type of business/ownership of this broadcasting house?

Respondent: *It is a limited company*

3.6.3. Programme Content Themes

Television programmes were categorized according to themes or domains such as social development, educational, entertainment and information. Using this categorization method, the research sought to determine manifest content of programmes and the message being communicated. An analysis of the thematic areas helped the researcher to get information and to check which thematic area or domain is watched by most viewers and the impact it had on their social well-being. This method was used to describe the content of programmes aired on Baite TV, so as to determine the focus, the message and the target audience. The content and audience responses were coded thematically and analysed before inferences and conclusions were made. The major themes of the study as indicated in the four objectives of the study were coded according to study objectives as follows: to examine the role played by content in Baite TV station programmes, to establish the strategies used by Baite TV to effect social development, to determine the reach of Baite TV programmes and to establish how TV audiences perceive Baite TV programmes.

The types of programmes and content were analysed thematically to assess the message and its impact on social development. This approach shed light on the main agenda or mission of the vernacular television station and how and whether it had achieved its objectives. The programme schedules were obtained from the media house under study.

3.7 Validity

Validity refers to the degree to which a study measures what it is intended to measure (Cozby, 2001). It includes face validity, content validity and construct validity. Joppe (2000) further observes that validity determines how credible the research results are, and if the research instruments have aided the researcher to attain the research objectives. Therefore, the means of measurement should be accurate and evaluate what they are meant to. The research instrument was validated at three levels to ensure the data collected was authentic. These included the construct validity, or theory which is used to ensure that the test has indeed measured the intended variable and not anything else (Cozby, 2001). The construct is basically the initial concept that determines which data is to be gathered and how it is to be gathered. A panel of experts from the Faculty of Humanities and Social Sciences at Chuka University who were familiar with the construct were used to examine the items of the questionnaire and assess this type of validity.

Content validity according to Key (1997) measures the degree to which the test items represent the property being measured. In order to establish the content validity, the researcher identified the overall content to be represented. Thereafter items were randomly chosen from this content that accurately represents the information in all the areas. A panel of experts in this field of study were further consulted to help in identifying the content area and ensure that it is adequately sampled. Content validity helps to establish if the entire content of the construct is represented in the test. Its importance in this study was that it enabled the researcher to concentrate on the specific area of concern and not other variables.

3.8 Ethical Considerations

Research ethics are concerned with the notions of harm, consent, privacy and confidentiality of the participant (Patenaude, 2004). A respondent has a right to have his identity and responses remain anonymous (Kothari, 2004). Before data collection, a letter of introduction was obtained from Chuka University and afterwards a research permit was sought from the National Commission of Science, Technology and Innovation (NACOSTI). Through the Meru County Commissioner and TV Station Chief Executive Officer, a letter of introduction to the staff and TV audiences was then obtained. During the data collection exercise the purpose of the intended study was explained to the respondents. Respondents were also enlightened on the importance of their contribution to the study and the purpose of the gathered information. The respondents' consent was then sought. Only adult respondents who were willing to participate out of self-will and who watched Baite TV were included in the study since voluntary participation is vital in research (Maxfield & Babbie, 2006).

The respondents were required to respond to the different instruments of data collection without disclosing their identity with the assurance that their anonymity and confidentiality of the shared information will be maintained. It was also stressed that the information sought was for the purpose of the study only. In cases where the researcher had to record any information in the presence of the respondent, it was clarified that the recording is for the purpose of coherence and accuracy.

Where works by other authors were referred to, including internet sources, they have been properly acknowledged throughout the thesis. This was necessary in order to protect the intellectual property of the quoted works.

3.9 Data Collection Procedures

During data collection the services of four research assistants were enlisted. The recruited research assistants had to be residents of the respective sub-counties. Two of the research assistants had a university degree while one was a university student and the other one was a college student. The research assistants were trained on how to administer the data collection tools only to willing participants. The research

assistants visited the sampled sub-counties and explained the purpose of the study to the relevant officers including chiefs. The research assistants gave the questionnaires, as well as the instructions concerning their completion to the respondents who could read and write. For respondents who were illiterate or could not write, the research assistants filled the forms as they questioned the respondents. The purpose of the study was explained and only the willing respondents were allowed to participate. The research assistants assured the respondents of confidentiality regarding the information they were to give in the questionnaire.

In some instances, the research assistants used the drop and pick method whereby they left the questionnaires with the respondents to fill. The research assistant would later collect the filled questionnaires at a later time. Research assistants recorded all the necessary information accordingly and also discussed with the respondents the appropriate length of time required to fill in the questionnaires and respond to the interview questions. The research assistant sometimes remained in the scene for any assistance as the respondents filled the questionnaires. In many instances, the research assistants read out the questions and recorded the responses. Where the situation demanded they left the questionnaires with the respondents and collected the completed questionnaires at the time agreed upon. The questionnaires were serialized for the purpose of follow-up.

3.10 Data Analysis

In this study the sample comprised 400 questionnaires of which 100 were administered in each of the selected sub-counties. According to Krejcie and Morgan (1970) a sample size of 384 is adequate for a population of up to 1 million. The sample size in this study was, therefore, appropriate. Out of the 400 questionnaires distributed, 377 were returned, this is a 94.25 percent return rate. Twenty three questionnaires were not returned or were returned unfilled. This amounted to 5.75 percent non-return rate. The information collected from the respondents was coded and categorized into qualitative and quantitative data. Descriptive statistics such as percentages and frequencies were used to describe and summarize the obtained data. This analysis was facilitated by the use of the computer software known as Microsoft Excel. Quantitative data from questionnaires was analysed using SPSS Version 22. Qualitative data from questionnaire, interview, and observation was analysed

thematically and by use of excerpts. The open-ended questions were analyzed using content analysis by grouping common themes. Open ended questions facilitated the use of content analysis and enabled respondents to bring out pertinent issues that may not have been easily captured using closed ended questions.

CHAPTER FOUR

RESULTS AND DISCUSSION

4.1 Data Analysis

Descriptive data was collected from the field using questionnaires. The questionnaires were designed to include four sections with each section representing one of the four study objectives. The sections containing a descriptive analysis of the demographic characteristics and other data/responses from the respondents are arranged according to sections. Section 4.2 comprises data on content and viewership of Baite TV programmes; Section 4.3 is an analysis of information collected on strategies used by Baite TV to reach out to the audience; Section 4.4 analyses data on audience reception of Baite TV programmes and the reason for choosing specific programmes while Section 4.5 is an analysis of how the audiences perceive the utility of the information conveyed by the programmes.

4.2 Demographic Information of Respondents

A questionnaire was administered with a view to establishing the demographic characteristics of Baite TV viewers. Only viewers aged 18 years and above were allowed to fill the questionnaires. Eighteen years was decided upon since it is the age of majority in Kenya. Figure 2 shows that majority of viewers are young people who also include students. Respondents aged 18-30 years were the majority at 33.2 percent of the respondents. This figure reflects the general population situation in Kenya where the youths form the majority. This age bracket constitutes many youths who may not be in formal employment, so they have a lot of time to watch TV at home. The large number of young viewers can also be a pointer that the youths know and speak their mother tongue, Kimeru, which is the language used by Baite TV. This could mean that despite being conversant with other languages, youths in the rural areas have maintained their culture unlike those born and bred in urban centres who may be influenced by western culture and peers to the extent of ignoring their mother tongue. Content on the channel is therefore likely to reach this segment of the audience. The station should therefore target this group in their appeals.

It is instructive to note that in many urban homes, English and Kiswahili are the only languages spoken hence the failure by children to learn their mother tongues. The large viewership may also be evidence that vernacular TV programmes are popular

with the youths, who also have free time to watch TV. Respondents aged 31-40 years represent 28.9 percent of the viewers. This category of viewers is at the prime of life. It is likely that this age category spends most of their daytime at work, therefore, they do not have much time to watch TV especially during daytime. During the field work it was observed that many youthful and jobless men spend a lot of time idling in the market centres. Such youths may not have time to watch television. Similarly, respondents aged 41 to 70 may not find the time to watch TV especially during the day due to their daily engagements. Respondents aged 71 and above were the fewest at 3.4 percent implying that persons aged 71 and above are also few in society due to natural attrition. Those aged 71 and above may not be interested in Baite TV or may not have the time to watch due to other exigencies.

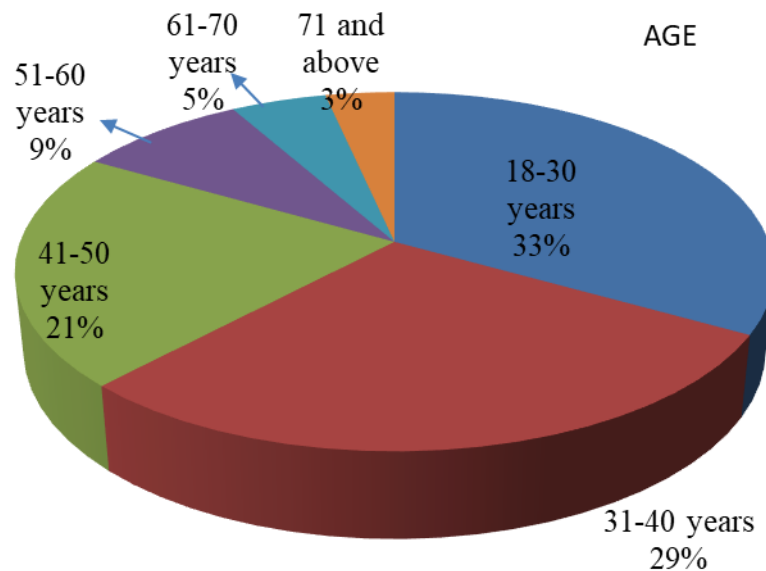


Figure 2: Composition of Viewers by Age

Respondents (viewers) were then required to indicate their gender. This question sought to establish the demographic composition of the audience of Baite TV by gender. This information would shed light on whether there were differences of viewership between gender. It emerged that more women (56.8 percent) reported that they watch TV while men respondents stood at 43.2 percent. This information is presented in Figure 3.

The finding implies that more women than men watch Baite TV. This is probably because many women respondents were housewives, who remain at home performing

household chores. They may therefore, utilize their free time watching TV. As conceptualized, political affiliation could explain the near fanatical following among women. From the results it can be inferred that many men may not watch TV because they are away from home during the day.

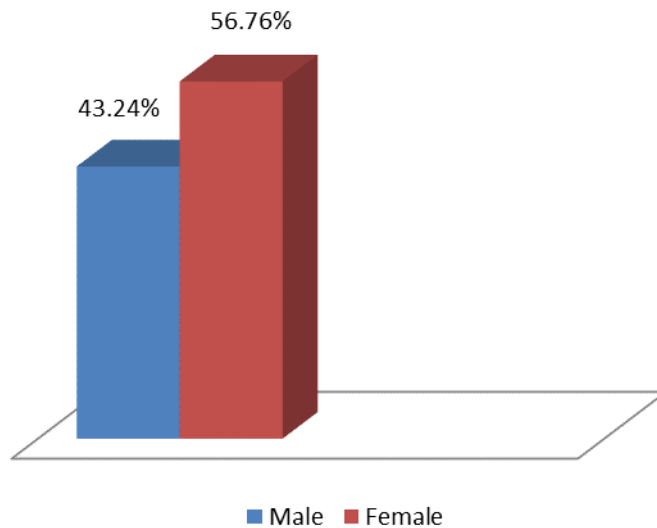


Figure 3: Composition of Viewers by Gender

Respondents (viewers) were required to indicate their occupation. This was to help the researcher to determine whether there was a relationship between occupation and television viewership. The results presented in Figure 4 indicate that the majority respondents at 52 percent were self-employed. These were mainly business people and farmers who did not earn a regular salary at the end of the month but whose income depended on their farm produce, business proceeds or wages earned from performing odd jobs at a consideration. The possible inference is that the self-employed had more time to watch TV since they did not adhere to a strict work schedule or restrictive schedule as is the case with those in formal employment whose hours of work are regulated. During data collection it was observed that some of the people in this group had installed TV sets in their business premises such as restaurants, shops and bars and they were able to watch TV programmes as they worked. Farmers, the other category of viewers may also choose to watch TV at home whenever they retire from their daily chores. Those in formal employment comprised 31 percent of respondents. The occupations included teachers, clerks and health workers among others. It was decided to place them under one category, that is, employed. This category of respondents may not have much time at their disposal

during the day since they have to report to work from 8.a.m. to 5 p.m. during weekdays.

A minority of the respondents, comprising 5 percent were students, mainly college students who were above 18 years of age. Some of the college students indicated that they own television sets while others watch programmes at home. There were other students who watched the college or school television. A number of respondents (12 percent) did not indicate their occupation. For reasons which are better known to them, these people did not wish to disclose how they earn a living.

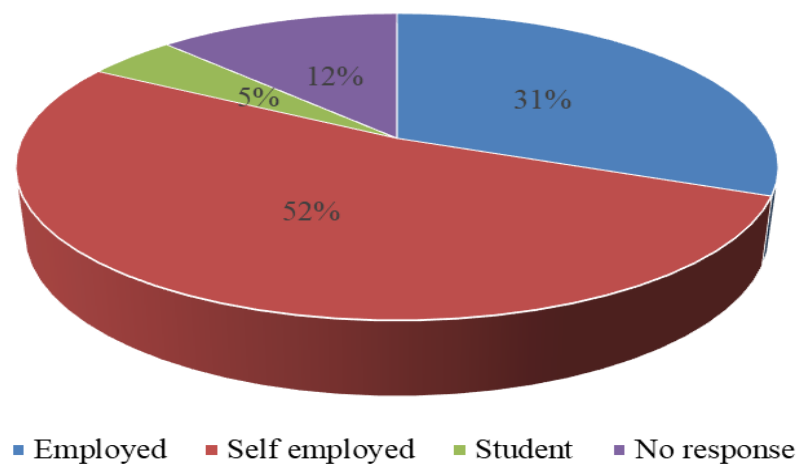


Figure 4: Occupation of Viewers

Table 3 shows the results derived from responses to the question requiring respondents to indicate their highest level of education. As shown in the Conceptual Framework, television viewership can be dependent on gender, level of education, personality and political orientation of the audience.

Table 3: Respondents' Highest Level of Education

Education level	Frequency	Percentage (%)
No Education	6	1.6
Primary	60	15.9
Secondary School	109	28.9
Certificate	77	20.4
Diploma	65	17.2
University (First Degree)	36	9.5
University Post graduate Diploma	4	1.1
University (Masters degree)	18	4.8

University Ph.D.	2	0.5
Total	377	100.0

The question was meant to reveal the level of literacy, hence the capacity to read, write and understand English and Kiswahili. According to Orao (2009), majority of Kenyans (67 percent) live in the rural areas where illiteracy is high and electricity connection is equally low standing at less than 30 percent on average according to Kenya Rural Electrification Authority (Orao, 2009). For this reason, there has been a growing realization of the need to use indigenous languages spoken by local communities in rural areas most of who are illiterate (Orao, 2009). Many youths in Igembe South indicated that they had dropped out of school to get employed in the miraa business. This category of viewers who drop out of school early may have eventually lapsed into illiteracy. This group of school dropouts may not be conversant with languages other than their mother tongue. This observation agrees with Kamande (2016) when he says that in rural communities, official languages are less used since a greater part of the population is uneducated. Kamande points out that vernacular language television is best suited to use to reach rural communities.

Since their command of English and Kiswahili the two languages used mostly by mainstream media may be limited, they may opt to watch programmes in the local Kimeru language which they are conversant with. Evidently, 24.1 percent of the respondents had attained secondary school education. This category of respondents can view programmes presented in Kiswahili and English. The importance of this is that well-educated persons watch vernacular TV although they can understand Kiswahili and English. Probably this is due to their love of their mother tongue. It also possible that they find Baite TV programmes useful to them and derive satisfaction from watching. As Ozoh (1991) observes, the media satisfies individual needs such as to get information, to get personal identity, for integration and social interaction and for entertainment.

From the table it is apparent that 15.9 percent had primary level education. A moderate number (17.5 percent) of respondents had attained diploma level of education, while 15.6 percent had certificates. Three respondents (0.8 percent) had attained a postgraduate diploma while 9.5 percent had a university degree. Eight

respondents, representing 2.1 percent had a masters degree, while 2 representing 0.5 percent had a Ph.D. degree. These findings contradict those of Kamande (2016) who found majority of residents in rural areas to be illiterate and uneducated. The implication is that vernacular TV is watched by the well-educated and the less educated and even those with no education at all. The less educated and the illiterate who may not understand English and Kiswahili may opt to tune in to the channel that uses their mother tongue.

Only 6 respondents representing 1.6 percent had no education at all. It was noted that the six who had no education were elderly persons aged 71 years and above who probably did not receive formal education in their younger days. These results indicate that overall there was a high literacy rate among the respondents. This finding is contrary to Orao's (2009) finding that most communities in rural areas are illiterate and Kenya National Bureau of Statistics, KNBS (2010) whose data during the same period indicated that literacy levels stood at 44 percent. The implication here is that a literate population can understand issues and is more adaptive to ideas conveyed through the mass media including television. The other inference is that not only the illiterate and less educated watch vernacular TV, on the contrary, vernacular TV is watched by viewers of different education levels.

4.2 Objective One: Viewers' Assessment of Social Development Content of Programmes in Baite TV

Objective One sought to get viewers assessment of the social development content in Baite TV station. Jacobs, Macfarlane and Asokan (1997) describe social development as changes and advances in the roles performed by the individual and the society collectively. It entails providing an opportunity for individual involvement in decision making and in the determination of their own needs and well-being. It also entails public involvement in development of social policy and economic activities that affect their lives. Social development aspects like more productivity, improved use of energy, efficiency in production systems, whether in agriculture or other areas, better quality of life, better understanding of issues, more creativity and innovation, a better lifestyle, better living standards and enjoyment of life and more accomplishment. The role played by Baite TV in effecting social development aspects through their programmes was the subject of this inquiry.

Lasswell (1948) and Wright (1986) identify four main functions of media content; that is surveillance of the environment, correlation, or interpretation of events, transmission, or the passing on of values and norms, and entertainment, which is relaxation and leisure. The two studies provide insight into the content and the social impact that the vernacular TV station expects to have on the community. Social development refers to changes and advances in the roles performed by the individual and the society collectively in various aspects (Jacobs, Macfarlane and Asokan, 1997). The aspects include productivity, energy, efficiency, quality, complexity, comprehension, creativity, choice, mastery, enjoyment and accomplishment.

Respondents (viewers) were asked to indicate whether they owned a TV set or not. This question aimed at finding out availability and therefore, access to TV by the respondents. Those with TV sets were likely to spend more time watching since the TV set was at their disposal. In the case of those without TV sets the vice-versa is true. It was assumed that respondents either owned the sets they watch, watched in their neighbours' houses, at school or in social places. A survey done by Omosa & McCormick (2004) showed that only 17 percent of Kenyans owned television sets then. This was quite low and contrasts sharply with Were (2011) who found that 95 percent of Kenyan households own a TV set and therefore television was accessible to many people. Omosa and McCormick's study also contradicts this study done 14 years later which found that 85% Kenyans own TV sets.

As indicated in Figure 5 these results concur with Were (2011) that majority of Kenyans (86.5 percent) own a TV set. The large ownership of TV sets shows that majority of respondents have access to TV, which also implies that this medium is accessible to most people in the research area. This being the case, TV can, therefore, be used to effectively communicate messages to a big population. This finding concurs with Parvizian (2011) whose study revealed that the media play a powerful role of connecting people together across remote communities thus enabling them to share their knowledge, information and culture. Only 13.5 percent of the respondents did not own a TV. Television can therefore, no longer be considered a status symbol where only a few elites owned the expensive facility. Today many households own

TV sets contrary to Kamande’s (2016) finding that TV sets were unaffordable and out of reach for many.

TV can, therefore, be used to reach majority of the residents. The minority who did not own a TV probably watch programmes from neighbours or from social public places, such as bars and hotels. The large ownership of TV sets means that TV can be used as a medium to reach majority of the residents especially in the rural and marginal areas which are not covered by mainstream media. It also shows that many people in the community can afford television and have access to programme content. This is further attributed to the Government rural electrification project, especially the “Last Mile” project which enabled community members to connect electricity to their houses at subsidized rates. This means that messages communicated through the TV medium can be used to reach many people at the same time. The government and other development agencies can use television to disseminate information to the big audience.

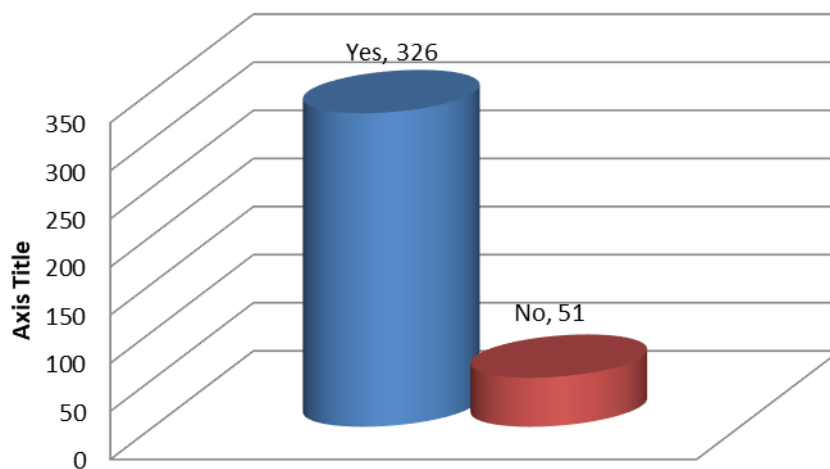


Figure 5: Ownership of a television set

The study sought to find out the most watched programmes on Baite TV. Respondents were required to indicate how often they watch specific programmes. The results are presented in terms of percentages in the contingency Table 4. Table 4 reveals that *Meethene ya nteto/Muthiuruko jwa nteto* (Baite News) is the programme most frequently watched on a daily basis at 24.0 %. This programme entails reading of straight news followed by long news features showing events that have happened around the county. The programme is popular because it is informative and

sometimes broadcasts events in real time. The second most watched programme at 19.0 % is Okolea, which is a programme that incorporates the audience to participate in rescue missions meant to help needy persons within the community. Baite TV identifies a needy case, or the needy case is pointed out to them by individual community members. The Station then organizes for the sourcing of materials and cash to assist the needy person. Through appeals, the Station collects the materials and cash from the community which are then delivered to the needy family in a well-publicized event covered live. The programme is popular with viewers because it shows the community and its leaders in worthwhile action.

The programme watched most on a weekly basis is Kigooco with a viewership of 25.9 %. The programme is broadcasted live on Saturday evening and during Sunday morning service. Baite TV has started a church known as Baite Family. The church brings together followers and enthusiasts of the Station who are also part of Baite TV viewers. Besides the praise songs entertaining viewers, the sermons give spiritual nourishment to the viewers. On a monthly basis, *Meethene ya nteto/Muthiuruko jwa nteto* (Baite News) is the most watched. It follows that since it is most watched programme during the day, it is also the most watched monthly. Baite Mashinani is watched occasionally at 25.4 %. This is a feature story programme which covers events in the villages.

Unlike the news programmes which are broadcasted daily, Baite Mashinani is aired occasionally. Overall *Meethene ya nteto/Muthiuruko jwa nteto* (Baite News) (18.2%), Okolea (Rescue Operations) (17.6%), Baite Mashinani (13.4%) and Kigooco (Gospel Music) (11.2%) in that respective order are the most watched programmes. The least watched programme is Baite Cartoons (1.6%) probably because the respondents were adult viewers who may not be interested in cartoons and other children's stuff. The second least watched programme is Baite movies at 2.9%. The possible explanation for the low viewership is that Baite Movies are few and far apart, occasionally appearing as fillers.

The purpose of establishing which programmes were most watched by the audience was to gauge which programmes were popular with viewers and the reason for their popularity. As Lasswell (1948) and observed, there are four main functions of media content; that is surveillance of the environment, correlation, or interpretation of events, transmission, or the passing on of values and norms, and entertainment. The

results presented in the table shows that majority many viewers preferred to watch *Meethene ya Nteto* otherwise known as Baite News and *Muthiuruko jwa nteto* (news round-up). This programme is popular due to its extensive coverage of local news from the entire County. During the programme the TV crew allows the audience to air their views live on air, thus making them part of the production. This possibly explains the programme’s popularity. However, presenting views unedited could cause problems such as incitement or litigations arising from libelous statements made by the interviewees. This study inquired into which programmes the audience watch on Baite TV.

Programme	Frequency of Viewing				Total
	Daily	Weekly	Monthly	Ocasionally	
Meethene ya nteto/Muthiuruko jwa nteto (Baite News)	24.0%	4.2%	29.1%	23.0%	18.2%
Karubera Nturene/Miinga Mix (comedy)	5.9%	6.5%	1.8%	6.2%	6.0%
Kigooco (Gospel Music)	5.5%	25.9%	5.5%	3.3%	11.2%
Baite Mashinani	14.0%	6.8%	5.5%	25.4%	13.4%
Okolea (Rescue Operations)	19.0%	12.6%	12.7%	23.9%	17.6%
Baite Sports	12.3%	3.4%	10.9%	2.4%	8.0%
Talk Shows	8.3%	3.1%	9.1%		5.4%
Baite Movies	2.3%	3.7%	9.1%	1.4%	2.9%
Baite Music Shows	3.1%	3.1%	1.8%	9.1%	4.0%
Baite Cartoons	.8%	1.3%	5.5%	3.8%	1.6%
Baite Family (Religious sermons)	4.7%	29.3%	9.1%	1.4%	11.7%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Table 4: Most watched programmes

Further analysis to test for the relationship between the type of programme and the frequency of viewership was done using the Chi-square test and the Likelihood Ratio test. The results are presented in Table YYYY:

Table 5: Relationship between the programmes and the frequency of viewing

Test	Value	df	p-value
Pearson Chi-Square	1453.319 ^a	30	.000
Likelihood Ratio	1523.692	30	.000

The Chi-square test and the Likelihood ratio test both have p-values less than 5% significance level. This shows that the relationship between the TV programmes and the frequency of viewership is statistically significant at alpha=0.05 significance level.

The finding that watching news is popular with Baite TV viewers is in tandem with results of a study of Nigeria's TV stations done by Media Planning Services Limited (MPSL, (2010) which found that 64 percent of TV audiences preferred to watch news.

In a study, Feldman, Wojcieszak, Stroud & Bimber (2018), Wojcieszak, Stroud, & Bimber (2018) found that viewers choose to watch programmes that are of interest to them. This may be the reason why *Baite Mashinani* is popular with 13.4 percent viewership. The viewers watch it to get news of what is happening in their locality. Baite Family religious gatherings are also popular and the Station uses such gatherings to mobilize the congregation to support its projects. The Sunday services are organized by Baite TV and attract members of the public to attend sermons and *Kigooco* dances. This Baite Family programme is related to *Kigooco* which involves the entire congregation in dancing to loud music and praise songs.

The other popular programme is *Okolea* which has since been renamed *Okolea kaana ka Meru* (Liberate the Meru child) is aired live during social development campaigns. The campaigns include philanthropic gestures during which time members of Baite TV Family, including the directors visit the needy and assist them in a programme that is given live TV coverage. The programmes recorded during the events are afterwards repeated on Baite TV for several days. These social development meetings are popular with residents and cover the entire Meru County. Baite sports and Baite Talk shows are watched by fewer respondents. One possible explanation for the low viewership is that talk shows in Baite TV are rare and far apart. A comedy Show renamed *Karubera Ntuurene* (*Karubera* in the Village) by the TV station popular with

viewers. *Karubera* is actually a 1920s and 1930s silent comedy movie starring Charlie Chaplin.

Baite movies and Baite TV music shows attracted few viewers too. Their low viewership implies that there are many viewers who watch the TV for gratifications other than for entertainment. It may also mean that the choice of programmes broadcast is not appealing to many. Baite Kids is a children's programme in which school children are engaged in some activities. Adult viewers are likely to watch such programmes when they themselves or their children or school participated in the production. The least watched programme is *Magathetine* (Newspaper reviews). This programme is not watched by many possibly due to its timing. It appears in the morning at around 7.30 a.m. when many people are preparing to leave their houses for work. The findings in this study concur with those of a study of Nigeria's TV stations done by Media Planning Services Limited (MPSL), (2010) which showed that majority, that is, 64 percent of TV audiences prefer to watch news. However, the findings differ with those of MPSL with regard to viewership of religious functions. While MPSL was done on several TV stations programming, the current one sought to determine audience preference of programmes in only one local vernacular TV station.

Respondents were asked to indicate how often they watch TV in a typical day. This information was intended to reveal the regularity hence the durations viewers spent watching TV. The results are as shown in Figure 6. They indicate that most viewers (44 percent) watch television daily. This may imply that the audience spends time watching television. This time could probably be spent on other more productive activities. A study done on audience by Nielson (2016) found that watching too much TV may lead to addiction which has the effect of changing the way people are used to do things, including their consumption patterns. Due to idleness, watching too much TV has health implications such as obesity, especially in children. In this study, twenty eight percent respondents indicated that they watched TV at night only. These are likely to be viewers who spend the day at work and watch only at night. Twenty two percent indicated they watched occasionally, meaning that they don't have specific programmes or time for watching. Those who watched day and night were a small number at 5 percent while those who watched during the day only were 1

percent. These results show that many people watch TV daily but mainly at night. Any message communicated through this channel is certain to get an audience.

The results in Figure 6 indicate that Baite TV programmes are watched regularly with half 44 percent of respondents indicating that they watch daily. Close to 30 percent respondents reported watching weekly while 16.2 percent watched occasionally. Those who indicated watching monthly were only 4.3%. The implication is that most viewers watch Baite news, thus the programme is the most popular, possibly due to the extensive coverage of news from around the county. It is possible that those who watch weekly or monthly do not own a TV set so they only watch occasionally when they come by one. These may be respondents such as students who stay away from home and TV for lengthy periods.

In order to establish the programme that is watched most often, respondents were asked to indicate how often they watched specific programmes. This question was meant to bring forth the programme that is watched more often and which was therefore, more popular with viewers. Private owners venture into issues of importance to local communities that are ignored by state owned media. This could be the reason why in the case of Baite TV, *Meethene ya nteto/Muthiuruko jwa nteto* (Baite News) was the most watched programme at 18.2 percent. This programme is akin to the CNN which provides news non-stop. The difference is that while the CNN covers news globally, Baite TV concentrates on Meru County. The other difference is the language used. CNN's coverage is in English while Baite TV's *Muthiuruko jwa nteto* is in the vernacular Kimeru language. While CNN targets to reach audiences globally, Baite TV targets the local audience. Another likely distinction is that CNN has the financial resources to cover news from around the world. Baite TV may not be so well endowed financially. Baite TV's equipment and their reporters may not measure up to those of CNN in training and capability.

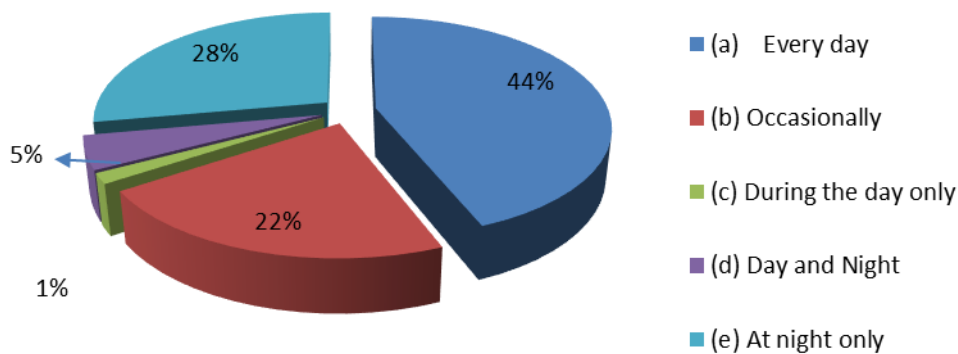


Figure 6: Viewership of Television

The other programme that is watched most often is *Okolea* (Rescue Operations) with 17.6 percent viewership whereby 122 respondents indicated they watched the programme daily, 48 percent indicated that they watch weekly, while 7 percent watch monthly and 50 watched occasionally. *Okolea* is a unique programme in which the Baite TV crew and directors identify a needy person, they then mobilize resources from community members and rescue the destitute by providing food, clothing and even shelter by erecting houses for them during a programme known as *Okolea* (*rescue*). The programme is participatory because Baite TV through broadcasts, appeals to viewers to contribute towards an identified project. The viewers are then invited to attend the *Okolea* function which is usually a big public rally broadcast live and repeated severally afterwards, thus giving a chance to those who did not watch the live programmes to see what had transpired during the event.

Baite *Mashinani* (Baite at the grassroots) had a viewership of 13.4 percent, whereby 90 respondents reported watching daily, 26 watched weekly, 3 watched monthly and 53 watched occasionally. This programme is popular because it covers Meru County extensively. The viewers identify with the programme due to its relevance and proximity. During the roundups in the village, viewers are allowed to air their grievances live on air. Viewers expressed their confidence that their grievances are relayed to the government for remedial action. The fourth most watched programme is Baite Family at 11.7 percent. In this category, 30 respondents reported that they watched daily, 112 watched weekly, 5 watched monthly and 3 watched occasionally. Baite Family is a church comprising Baite TV directors and their supporters. The

services are held in a tent pitched next to the studios where the faithful congregate every week. This church has attracted many followers.

Following closely at 11.2 percent is *Kigooco* (praise gospel songs). *Kigooco* is aired on Saturdays and Sundays and is watched often by Christians. Baite TV appeals to viewers to attend their sermons during the weekends and to join in the night long praise singing dubbed *Kesha* accompanied by loud music and dancing. Baite Sports is watched by 8 percent of respondents. This can probably be attributed to the popularity of games such as football and the fact that the Station sponsors some tournaments. *Karubera Ntuurene*, a comedy show featuring Charles Chaplin was watched often by 5.7 percent of the viewers. Baite TV uses YouTube clips from the series as fillers coming between programmes. Any viewer watching Baite TV is sure to see *Karubera*. Talk shows where guests are invited are rare and appear when there is a major issue that needs to be clarified by experts, that is probably why only 5.4 percent watch them. Other programmes like Baite movies and Baite Kids were watched regularly at 2.9 percent and 1.6 percent respectively. The low viewership was probably because they target specific segments of the audience with the movies targeting the youth and Baite kids targeting children.

This study also sought to explore the reasons as to why respondents (viewers) prefer to watch specific programmes. This was to show the needs that the TV programmes meet and the gratification viewers derived from watching specific programmes. Expounding on the Uses and Gratification theory Lasswell (1948) placed importance on the source of information, the message, the receiver and the effects that the message has on the receiver. The various categories of needs were grouped as entertainment, information, educational, spiritual empowerment and social empowerment. Other scholars like Boyd (1984) emphasized that television programmes are tailored to meet audiences' socio-cultural day-to-day needs.

The reasons for watching Baite TV programmes are presented in Table 6. The results indicate that majority of the respondents at 50.0 % watch Baite Family for entertainment. The reason for this is that Baite Family is a church group which comprising Baite TV enthusiasts and supporters. The programme combines religious sermons and praise songs which are entertaining. However, majority viewers (71.4%)

watch the programme for spiritual nourishment and empowerment. Another 50% viewers indicated that they watch TV in order to be informed. Those who watched for spiritual nourishment accounted for 71.4% while respondents who indicated that they watched in order to be educated were 50% of the total. It is worth noting that the same audience may watch and derive different gratifications from different programmes.

A sizeable number of the viewers watch TV to get news and other information. A similar number watch programmes to get educated and entertained. This implies that television still plays the traditional role of informing, educating and entertaining. The source of the message is very important in that if a message comes from a credible source, it will be highly believable. According to Turow (2009) the media play a big role in social relations which leads to social change. This assertion is important to this study which aimed to discover the role of vernacular TV in mobilizing resources and ultimately effecting social change.

Baite TV has created network loyalty (Lin, J-S, Chen, K-J & Sung, 2018) with its local vernacular productions. The TV station has therefore, become a socializing agent with a solid clientele of viewers. Vernacular TV can therefore, be a good medium to communicate messages because such messages are likely to reach a big audience. Baite TV has endeared itself to the local community. To these viewers Baite TV is a credible source of information. A sizeable number of viewers watch TV in order to be entertained and for amusement. This is the category of viewers in whose needs Lasswell (1948), has grouped into entertainment, information, educational, spiritual empowerment and social empowerment as some of the needs that are catered for by media. This group probably comprises the youth who were the majority respondents at 33 percent of all respondents and who watch movies and sports and involve themselves in sports betting.

Table 6 : Reason for watching programmes

Programme	Domain/Theme				Total
	Entertainment	Information	Education	Spiritual	
Meethene ya nteto/Muthiuruko jwa nteto (Baite News)	.6%	27.4%	10.1%		13.4%

Karubera					
Nturene/Miinga Mix (comedy)	14.0%		.5%		3.5%
Kigooco (Gospel Music)	7.0%	.1%		28.6%	7.8%
Baite Mashinani	.2%	17.1%	27.1%	0.0	10.2%
Okolea (Rescue Operations)	3.3%	2.2%		0.0	1.8%
Baite Sports	2.9%	.9%		0.0	1.1%
Talk Shows	1.0%	2.1%	10.6%	0.0	2.2%
Baite Movies	9.3%			0.0	2.3%
Baite Music Shows	9.5%				2.4%
Baite Cartoons	2.1%	.2%	1.6%	0.0	.8%
Baite Family (Religious sermons)	50.0%	50.0%	50.0%	71.4%	54.5%
Total	100.0%	100.0%	100.0%	100.0%	100.0%

Further analysis to test for the relationship between reason for viewing programme and the frequency of viewership was done using the Chi-square test and the Likelihood Ratio test. The results are presented in Table YYYY:

Table 7: Relationship between reason for watching programmes and the frequency of viewing

Test	Value	df	p-value
Pearson Chi-Square	1453.319 ^a	30	.000
Likelihood Ratio	1523.692	30	.000

The Chi-square test and the Likelihood ratio test both had p-values less than 5% significance level. This shows that the relationship between the reasons for TV programmes and the frequency of viewership is statistically significant at alpha=0.05 significance level.

Another question required respondents to indicate how the various programmes have impacted on their lives. The results which are graphically presented in Table 8 show that majority of respondents are enlightened by Baite programmes. This category of respondents had a tally of 43.7 percent. A substantial number, that is, 18.9 percent, indicated that the programmes relieved their stress and helped them to relax. Other

respondents (29.5 percent) indicated that the programmes appealed to their emotions and led them to sympathize and empathize with the needy in society. Most likely these are the viewers who get touched by the plight of the destitute and contribute during *Okolea* missions.

Graham (2012) points out that the content and images in a programme can be used to appeal to the emotions and feelings of the audience leading to anger, sympathy and so on. Once these feelings are aroused, the audience can easily be mobilized to action through appeals. Some respondents comprising 22.7 percent indicated that the programmes motivated them to assist others financially. These respondents heeded the appeals for assistance made by Baite TV and contributed material and provided financial assistance. This information is buttressed by Uduakah (1998) who posits that development communication is the use of communication to change the way citizens do things. Development communication is revolutionary and result oriented. He adds that access to media and participation of the community are vital for effective development communication. He further says that through communications, the media can aid development to a large population. Communication enables society to plan for their own development by providing the information necessary for social change. People are involved in making decisions on issues that affect their lives. In this way, communication impacts positively on the community.

Table 8. Impact of TV programmes on viewers

Programmes	Impact						Total
	Information	Financial Motivation	Interpersonal relation	Self - Esteem	Relaxation	Spiritual fulfillment	
Meethene ya nteto/Muthiuruko jwa nteto (Baite News)	43.7%		12.0%		1.5%	3.8%	15.3%
Karubera Nturene/Miinga Mix (comedy)	.5%				17.4%		4.6%
Kigooco (Gospel Music)	7.9%	24.2%		19.0%	6.4%	92.3%	13.7%
Baite Mashinani	23.2%	1.2%	56.0%	.5%	.2%		8.9%
Okolea (Rescue Operations)	3.8%	51.7%		42.1%	3.1%	3.8%	19.9%
Baite Sports	5.0%	.3%	24.0%		14.5%	0	5.8%
Talk Shows	13.4%		8.0%		13.9%	0	8.2%

Baite Movies	.6%				11.8%	0	3.2%
Baite Music Shows	.2%			9.0%	6.8%	0	3.7%
Baite Cartoons	.2%				5.4%	0	1.4%
Baite Family (Religious sermons)	1.6%	22.7%		29.5%	18.9%		15.4%
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

Further analysis to test for the relationship between reason for viewing programme and the frequency of viewership was done using the Chi-square test and the Likelihood Ratio test. The results are presented in Table YYYY:

Table 9: Relationship between TV programme and impact on viewers

Test	Value	df	p-value
Pearson Chi-Square	2328.702 ^a	50	0.000
Likelihood Ratio	2399.534	50	0.000

Both the Chi-square test and the Likelihood ratio test had p-values that had less than 5% significance level. This shows that the relationship between the TV programmes and their impact on viewers is statistically significant at $\alpha=0.05$ significance level.

A majority of respondents comprising 92.3 percent indicated that the programmes uplifted them spiritually while 56 percent indicated that the programmes bring them closer to their neighbours. It is likely that interpersonal relations are improved when followers of Baite TV meet during prayer meetings held by Baite Family Church services and other gatherings like *Okolea* meetings.

This study sought to establish the role played by Baite TV programmes in social and economic development of the community. Respondents were asked to state the role played by Baite TV programmes in fostering social development. For this question, the data collected was also recorded in excerpts form. Many respondents tended to provide similar sentiments which could be repetitive if they were all included here. The responses were edited and reduced to 15. Excerpts:

Excerpt 2

Question: In your view what is the role played by Baite TV programmes in fostering social development?

Response 1: *They provide a platform for advertisements*

TV advertising runs into billions of dollars and is the main source of revenue for media houses (Baran, 2012). In Baite TV the advertisements are aired in between programmes. The TV station attracts a lot of advertisement especially from local businesses. Advertising helps businesses to increase public awareness of goods and services that are available locally. The awareness translates into increased business volumes and more income for the business community thus increasing their incomes and contributing to their social development. Making of advertisement clips creates employment to some youths when the TV Station commissions them to make the clips.

Response 2: *They provide news updates and relevant local information*

News is read at the top of every hour. However, the news bulletins are not limited in time. They tend to merge with programmes like Baite *Mashinani*, *Okolea* and *Kigooco* in the manner of CNN's continuous news reports. This takes many hours as news round up from all corners of the county is broadcasted. The TV Station covers local news intensively and provides a lot of airtime to most events, giving the impression that its it has a continuous programme schedule. By laying emphasis on particular news items and events, the media house sets the agenda for the public who view such events as being important, otherwise they would not warrant the broadcast airtime (McCombs & Shaw, 1977)

Response 3: *They identify and help the less fortunate in society by providing housing, training, medicine, etc.* This media role is well played by Baite TV through *Okolea*, a programme dedicated to helping the destitute. It is the Station's corporate social responsibility which has incorporated the community to participate and own the project. As Berrigan (1979) writes the UNESCO is of the view that participatory communication is about self-management, access and participation by the people. Once a needy case is identified, the community is mobilized to contribute towards the cause. Baite TV collects all the contributions in cash and in materials and purchases what needs to be purchased. They then deliver them to the site in a ceremony where social interaction is enhanced between the locals who are invited to attend the event which is well covered by Baite TV crew. As Chimetengwende (1988) observes, the media provide an

avenue for free expression, national debate and self-criticism and eventual social progress. Similarly, Turow (2009) asserts that the media play a big role in social relations which leads to social change.

Response 4: The station creates jobs and gives better local news than any other station. They empower people especially the local community. They help identify the disadvantaged in society

Baite television station has employed people to run the different units including production, news anchors, editors, reporters, drivers and others. However, the station's main contribution is that of empowering members of the community. Besides providing employment, Baite TV empowers people by providing training opportunities for them to acquire skills and eventually get employment or become self-employed. They are given training and the wherewithal to start business and other ventures, all aimed at improving their social and economic status. Giving people information is also empowerment. When people are enlightened they get empowered, they know their rights and demand them. Baite TV Station assists needy people to get training opportunities which then enable them to secure employment or become self-employed. Training involves courses in tailoring and dress making, driving, etc.

Response 5: By repeating news people tend to understand more and get better knowledge about what is happening locally

The Station airs local news and events which are repeated several times a day for several weeks. Repeating a news item is a form of agenda setting as it gives prominence to an event and draws viewers' attention to it. Baite TV sets the agenda among its audiences by giving prominence to programmes and emphasis to specific news items. Audiences listen and view programmes and read newspapers that are in agreement with their thinking. Repeating a news item over and over could be to the advantage of those who might have missed the live broadcast. However, some respondents complained about the repeated programmes and said they had stopped watching Baite TV station due to this monotony and lack of variety. According to Baran (2012), this is how the media are able to influence what we think about by introducing a topic and covering it

extensively or repeatedly thus making it everyday conversation. This way the media is able to influence public opinion as per the Agenda Setting Theory.

Response 6: They help in uniting the community locally especially when they sponsor football matches

Baite TV is based in the community. It is therefore able to visit and gather news from the remotest part of Meru County. Besides local news, the Station re-broadcasts news from other news agencies. As Maina (2006) reports, in many commercial channels there is continued use of imported programmes and the re-broadcasting of programmes from broadcasters such as the BBC and CNN, during non-primetime hours. The news programme, *Meethene ya nteto*, *Muthiuruko jwa Baite*, *Baite Mashinani* and *Okolea* cover local events extensively. Many respondents reported that they like the programmes because, as a result of proximity, sometimes they know the places and are acquainted with the people involved and, therefore, identify with the programmes and the station. Again, this sponsorship of matches and an event dubbed 'People Living with Disabilities (PLWD) got Talent' which was sponsored and covered live resonates with the peoples' aspirations. This concurs with studies done by Feldman, Wojcieszak, Stroud & Bimber (2018) , Wojcieszak, Stroud, & Bimber (2018) who found that viewers choose to watch programmes that are of interest to them. The local events bring people together and help improve interpersonal relations and their self-esteem.

Response 7: Socially people are able to interact with leaders such as the Women Representative

The Women Representative for Meru County is the main guest in all the *Okolea* and Baite Family gatherings. She meets and interacts with them regardless of their social status. During the meetings, members of the community present their views, grievances, needs and sentiments. During such events members of the community who have benefitted from the training and those who wish to receive training are paraded and shown on live TV cameras for the community to see. This is how Baite TV has used the power of television to engage the community and to enhance interpersonal relationships.

Response 8: *They are presented in the local language understood by the local community*

Vernacular TVs use of the local language and local ownership make the public identify and interact actively with Baite TV whom they trust and respect for their content. During data collection, a number of illiterate people especially the elderly who could neither read nor write were encountered. This category of viewers also does not speak any other language apart from Kimeru. The illiterate and the elderly mainly watch Baite TV because it uses the local Kimeru language which they understand and it shows the programmes that they like. This is a good example of Uses and Gratification whereby the audiences watch programmes that show the content which is useful to them and which caters for their communication needs. Some of these respondents stated that although there are other Kimeru channels, they watch Baite TV exclusively, which shows the popularity of the channel in some areas. This observation concurs with Kamande (2016) who found that the greater part of rural population is uneducated. The assumption is that the uneducated watch Baite TV because it broadcasts in Kimeru. In Tigania East and Igembe North the illiterate were also found among the youths. Many respondents explained the reason for the high illiteracy rate in the two sub-counties was due to young people dropping out of school to join the miraa business. This observation is in tandem with Boyd's (1984) assertion that television is regarded as a potentially powerful tool for national development and TV programmes are tailored to meet audiences' socio-cultural day-to-day needs. Use of vernacular language wins the viewers' trust (Dennis & Merrill, 2006). Kamande further says that though vernacular television is best suited to reach rural communities, it is quite expensive to establish a TV station.

Response 9: *They provide a forum for debate and sharing of information*

This is true of *Okolea* missions where the TV station owners join hands with the community to help the needy. This may sometimes involve providing labour, building materials and actual construction of houses. The programmes are interactive. They allow viewers to express their opinions and grievances thus providing them with a forum to be heard. Programmes like *Okolea* appeal to people to make contributions towards identified development projects. Moemeka (1987); Braid (1979) & Bofo (1987) emphasize that people should participate

directly in their own development projects. The media can transform society by identifying priorities and motivating them to participate at the grass roots level. The Station directors also contribute towards specific missions referred to as “operations”. The operations target individuals or groups who are then assisted by the TV station in collaboration with community members. The *okolea* programmes have improved the living standards of a number of destitute families.

Response 10: *They provide spiritual nourishment and growth*

Baite Family and *Kigooco* are the main programmes that provide spiritual nourishment. The Sunday services and Saturday evening *Kigooco* bring people together to interact and perform Christian religious rituals. This is the other method through which interpersonal interaction happens. Baite Family service brings supporters of Baite TV together every week. The Sunday services are televised live. Besides the church activities, the forums are used to update the congregation and other viewers on activities that are planned by Baite Family. Individual community members use the services to meet and present their problems to the Baite TV directors for assistance.

Response 11: *They link government and the community*

With its local vernacular productions, Baite TV has created a solid clientele of loyal viewers (Lin, J-S, Chen, K-J & Sung, 2018). These are some of the people who believe that Baite TV links them direct to the government. This belief is reinforced by the presence of County Women Representative who is part of the Baite Family. For this reason, some viewers regard Baite TV as an arm of the Government. Whenever they get a chance, such people always make demands to the government through Baite TV. Loyal Baite TV viewers see the Station as their link to both the National and County Government ((Lin, J-S, Chen, K-J & Sung, 2018).).

Response 12: *They are the voice of the poor. They help the less educated to understand issues that affect them.*

During their expeditions in the rural areas, Baite TV crew meets and mingles with the poorest of the poor. Baite TV members remove jiggers from the infested and build houses for them. They provide clothing and send the sick for medical

treatment. Due to its engagement and interaction with the poor, Baite TV is regarded as the saviour of the poor. Besides providing them with material needs, it also gives them a chance to air their views.

Response 13: *They play a watchdog role by providing education on social roles*

The media plays the role of watchdog of the society by engaging the society with effective communication on the issues that affect them so that they form the right attitude and act on informed decisions (Agondoa, 2013). The media play a critical watchdog role in exposing evil in society. They educate and explain issues on social, economic and political aspects (Asego, 2014). The community sees Baite TV as representing their interests and articulating them to the relevant authorities. The media also exposes corruption and other social ills. Misdemeanors by public servants and transgressions by the authorities are covered in detail. This is a demonstration of the way Uses and Gratification theory applies. The audience see the Station as representing their interests. the

Response 14: *They enhance the local culture and beliefs*

The Motto of Baite TV is *Uthongi Bwetu*, loosely translated it means “our beauty.” However, it has a deeper meaning, which includes love for the Ameru heritage, Ameru culture and their traditions. The mission of the Station is to help preserve the cultural heritage, the culture of the Ameru people by using the local language and upholding of the local cultural beliefs and norms. A study by Parvizian (2011) revealed that the media play a powerful role of connecting people together across remote communities thus enabling them to share their knowledge, information and culture. This is the enablement that is done through Baite TV programmes. In another study on the influence of mass media on Nigerian indigenous cultures Simon & Ndoma (2016) found that the media had resorted to promoting, developing and emphasizing western culture and relegating indigenous cultures. Baite TV is therefore doing a commendable thing by upholding the indigenous language and preserving peoples’ through television programmes.

Response 15: *They give motivation to viewers to strive and become better persons.*

Baite TV uses images of utter desolation that touch the viewers' hearts and self-esteem. This motivates the viewer to work harder to get out of the current situation or to empathize with the victims. These images of wretchedness and suffering of other people motivate the viewers to take action to help the desolate. Such viewers realize that there are others who are worse off than themselves. This is the catharsis effect which can bring about spiritual renewal to the individual, and provide a release from tension to the person in a stressful situation. This is the situation when a viewer's self-esteem is manifested when they volunteer to help. Bushman, Baumeister, & Stack (1999) say that watching images of misery, the suffering and plight of other people has a cathartic effect in that the viewer realizes that there are other people who are worse off than themselves.

In order to get demographic information from the media practitioners, a questionnaire was developed and administered to the Baite TV media practitioners using a census sample (See Appendix 2). The results are presented in Figure 7. Part one of the questionnaire inquired into the media practitioners' demographic information. It emerged from the responses that Most media practitioners were young people with ages ranging from 18 to 30 years. This category of media practitioners accounted for the majority 84.6 percent of the respondents. Those in age brackets 31 to 40 years and 41 to 50 years accounted for 7.7 percent each. None of the respondents was above 50 years.

The inference here is that majority of media practitioners including reporters, news anchors, editors and technicians are young people. Most probably those in the middle age are the proprietors of the media house who also multitask as media practitioners. None of the respondents was above 50 years, implying that the media industry is possibly dominated by young people who are techno savvy.

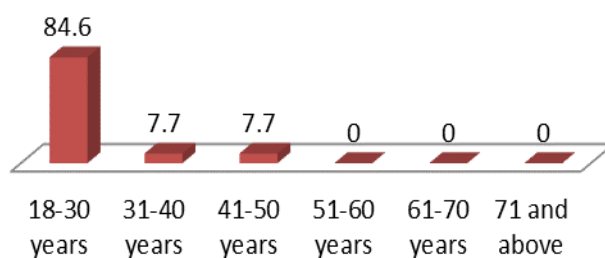


Figure 6: Composition of Media Practitioners by age

The study sought to establish the gender composition of the Media Practitioners by asking them to indicate their gender. The results presented in Figure 8 show that 83.3 percent were male while 16.7 percent were female. This implies that in Baite TV there is gender imbalance which also indicates lack of gender parity. A possible reason for this is the nature of work which entails working late and having to traverse the countryside to gather news stories.

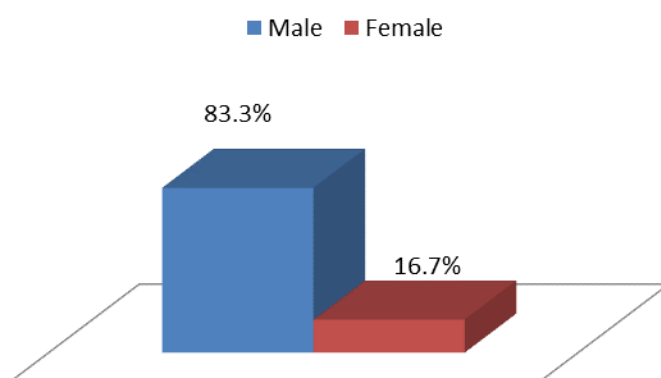


Figure 8: Composition of Media Practitioners by Gender

Media practitioners were asked to indicate the highest level of education they had attained. The results are presented in Figure 9 and they show that media practitioners with a university degree and those with a certificate were the more accounting for 33.3 percent each. The implication is that most media practitioners have a good education. The questionnaire did not ask respondents to specify the type of certificate that they possess.

The practitioners have a basic training in journalism. Training in journalism is crucial for it is such training that equips them with skills and exposes them to journalistic professional code of conduct.

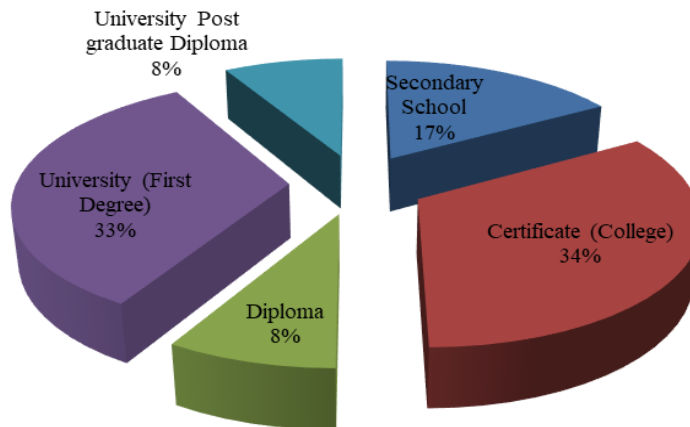


Figure 9: Media practitioner’s highest level of education

Media practitioners were asked to indicate the position they held in Baite TV. This question was meant to show whether the TV station has filled the positions that would ordinarily be found in a professionally run media house. The results tabulated in Figure 11 show that there was one Chief Executive Officer who doubles as a news anchor. This position and that of one technician accounted for 9.1 percent each. The same case applies for presenter and video editor each comprising 9.1 percent of all practitioners. There were two news managers and two news anchors accounting for 18.2 percent each. The highest number of practitioners was that of news editor whose tally was 3 representing 27.3 percent of the media practitioners.

The low numbers of employees in each docket signify the need for the media house to be prudent and employ just the number it needs. For a small commercial media house, it would be uneconomical to engage a large number of employees due to the wage burden and the issue of sustainability. However, none of the respondents indicated that they work as continuity announcers, reporters, camera men, sound technicians or control room technicians. Yet the station has stringers and cub reporters who gather news from the entire County. This probably means that the media practitioners perform more than one job and perform different roles in the media house without being designated to a specific job. This raises the question of professionalism, for example in a situation where an employee works in a section of the media house where he/she has no training. Such an employee may not deliver quality service.

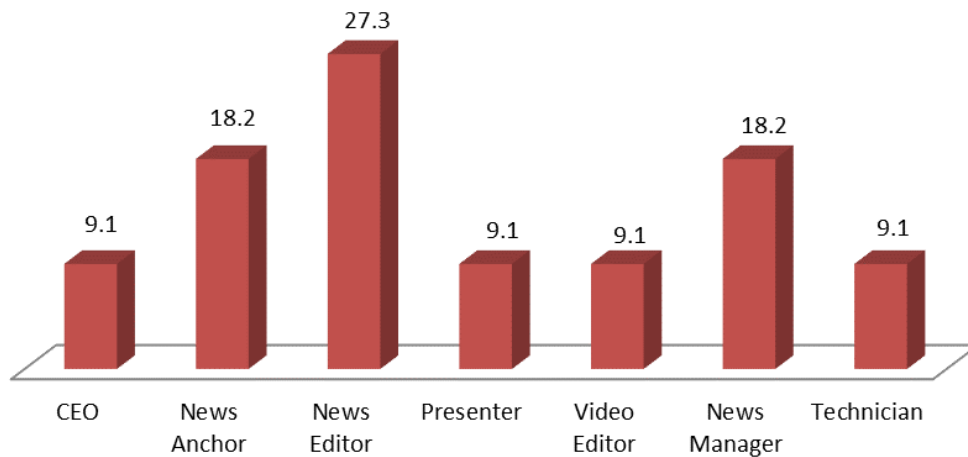


Figure 7: Position held by Media Practitioner

In an effort to determine the level of professionalism practised by media practitioners, we asked them to indicate whether they belonged to any journalists’ professional body. For one to be a member of a professional body, the professional body has to be registered by the Media Council of Kenya. One must also meet specific requirements such as a specified level of educational, training and qualification in media and communication, annual subscriptions, registration and so on. The responses recorded by the respondents are presented in Figure 11. Six respondents indicated that they belong to Meru Journalists Club. However, this is a club where media practitioners working in Meru get together to socialize and deliberate on their welfare. It is debatable whether a club can be referred to as a professional body. It appears that the respondents do not belong to registered journalists’ professional bodies.

The media practitioners were then asked whether they had any professional training in journalism. The results are displayed in Figure 11. Nine respondents representing 75 percent indicated that they had professional training in journalism. This is an indication that majority of the media practitioners were trained journalists. Three respondents representing 25 percent indicated that they had no profession training in journalism. This probably means that they did not know or follow the journalists’ code of ethics. One of the respondents who indicated to have no training in journalism was a news anchor. One respondent did not indicate whether he/she had any professional training. Neither did he/she indicate his/her gender. The assumption is that the respondent had no training in communication or journalism. The CEO

indicated that he had no training in journalism but he had 11 years' experience working in the media industry.

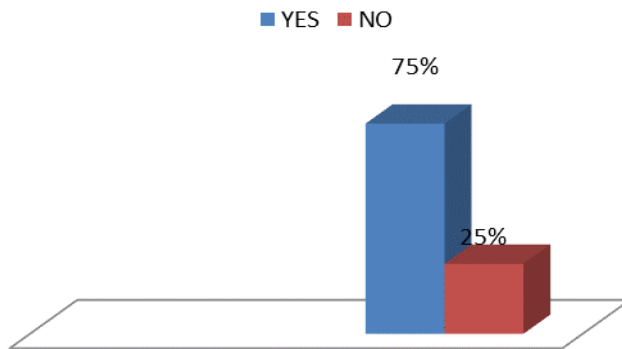


Figure 8: Professional Training in Journalism

The media practitioners were then asked to state the professional body to which they belonged. As shown in Figure 12, only 4 respondents indicated that they belonged to Meru Journalists Club. Two journalists did not indicate belonging to any club or professional body. The assumption is that the two respondents probably did not belong to any, otherwise they would have no problem naming the professional body or club.

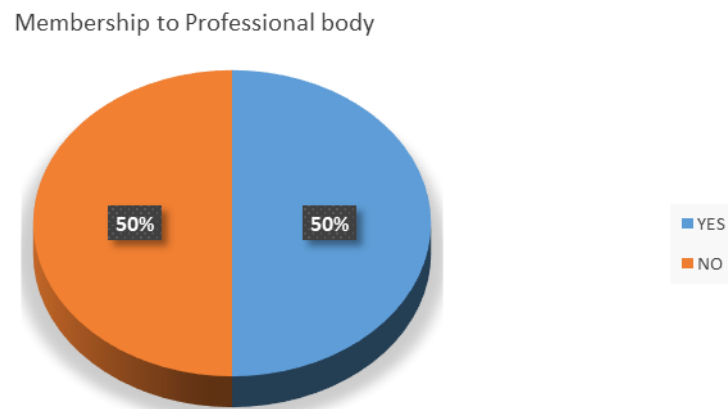


Figure 11: Membership to a Journalists' Professional Body

Respondents were then asked to state the level of professional journalism training they had received. Training of journalists is important in guiding the journalist on the parameters of his operations (Ochilo, 1992). The results presented in Table 10 indicate that only one respondent representing 10 percent had trained to Postgraduate Diploma level. One respondent (10 percent) had trained to Diploma level. Four respondents representing 40 percent had Bachelors degree training. Four respondents (40 percent) reported training at certificate level. These results indicate that the media practitioners have training in journalism albeit at different levels.

Table 10: Level of Professional Training in Journalism

	Frequency	Percent
Certificate	4	40
Diploma	1	10
Bachelors degree	4	40
Postgraduate Diploma	1	10
Masters	0	0
Ph.D.	0	0
Total	10	100

A study by the Media Council of Kenya (2015) indicates that training in journalism enables the journalists to practise the trade in a professional manner. The study found that many talk shows and interviews conducted on vernacular radio contained inaccurate and unsubstantiated claims. The hosts or radio stations did not make any attempt to block people from making baseless statements. Similarly, Baite TV reporters allow the audience to make comments and allegations live on TV without requiring them to substantiate. The assertions and comments by the audience should be checked for authenticity and accuracy.

The study by MCK (2015) also found use of emotional, imprecise and unacceptable expressions as per Article 12 of the Code of Conduct evident in 8 percent of the discussions and interviews. The study found that employment in vernacular radio stations is not based on merit, training or professional qualifications. Furthermore, owners of the TV stations play a significant role in the hiring of their relatives, associates and friends, thus compromising ethical and professional requirements. While the Media Council of Kenya studied vernacular radio stations, this study examined the professional training and thus observation of media ethics in vernacular

TV. The findings imply that probably Vernacular TV stations may be using employees with little professional training.

This section of the questionnaire sought to find out the extent of coverage and the target audience of Baite TV. Media practitioners were requested to indicate whether the coverage was local, that is, within Meru region only, national, that is, the entire country, Kenya or whether international, that is, global. Figure 13 is a graphic representation of the responses. Out of the 11 practitioners who responded to this Question 2 or 18.2 percent indicated that the signal is received only locally, that is in Meru County. Their reasoning may be informed by the choice of language used by Baite TV, that is, Kimeru which is also spoken by the dominant community. Seven practitioners representing 63.6 percent indicated that the signal was received nationwide while 2 media practitioners representing 18.2 percent indicated that the signal was received internationally.

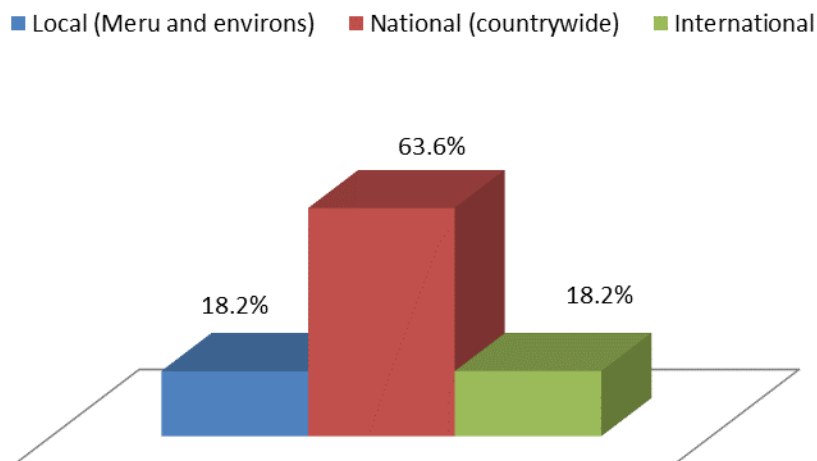


Figure13: Extent of Coverage of Baite TV signal

Media practitioners were asked to state the sources of the programmes broadcast by Baite TV. All the respondents to this question indicated 100 percent that all the programmes' contents are developed in-house by Baite TV producers. This is not true since Baite TV screens movies and cartoons which they do not produce. This answer raises a question as to whether the media practitioners were clear about production of programmes.

Although all the Media Practitioners indicated that the TV station did not broadcast programmes from outside, Baite TV Station uses clips and re-broadcasts programmes produced elsewhere, including from You Tube, Charlie Chaplin, National Geographic and Christian movies. However, these programmes are used as fillers which appear intermittently between *Okolea* and *Muthiuruko jwa Nteto* which are a common feature.

Media practitioners were asked to state which programmes broadcast on Baite TV were concerned with social development. Eight respondents representing 88.9 percent indicated *Okolea* as the programme that is concerned with social development. The media practitioners' response agrees with that of the viewers who at 25.2 percent indicated *Okolea* as the programme through which Baite TV contributes to community in development activities. Only one respondent, accounting for 11.1 percent indicated Baite *Mashinani* as the programme that is concerned with social development. Majority respondents felt that *Okolea* is the programme that is concerned with improving the standard of living of community members. Unlike the audience, the media practitioners did not agree that *Meethene ya nteto/muthiuruko jwa nteto* (Baite News) as the programme that also involves the community in development activities. This means that the media practitioners see the programmes as serving a different purpose, for example informing the public, while the audience see it as the programme that involves the community in social development. A possible explanation is that *Okolea* episodes also appear as news items. The prevalence of *Okolea* is an indication that this is the programme with which the station sets its agenda for the community. Once a needy or worthy cause is identified, several appeals are made and the viewers updated daily on progress. The event culminates with a mammoth rally especially during the weekend when most people are available.

Media practitioners were then asked to indicate whether Baite TV conducted audience surveys to gauge which of their programmes was most popular. All the 10 practitioners who responded to this question indicated that audience surveys are conducted by the station. Respondents were then asked to indicate which programme according to the surveys was the most popular. Eight practitioners responded to this question. Of these, 4 accounting for 50 percent indicated *Nteto cia Baite* (Baite News) as the most popular programme. The question had lumped *Nteto cia Baite*, *Meethene*

ya nteto and *Muthiuruko jwa nteto* together because it is not possible to demarcate and distinguish them. They normally merge into each other without any break. The content too is similar.

Media practitioners were asked whether the local community participates in the development of locally produced programmes. All the respondents translating to 100 percent of respondents indicated that the local community participates in the development of locally produced programmes. This could be the reason why Baite TV programmes are popular. When the community is involved in a project, for example the construction of a house, they give full support knowing that they are being recorded. The same case happens when they are interviewed live on camera. The participants perceive themselves as the cast or like actors in a movie. The station endeavours to cover events as they unfold and this way, they get full support. When programmes in which they were involved are broadcast, they are likely to watch the programmes enthusiastically.

Baite TV focuses on a development project, publicizes it for some time inviting the audience to participate. The messages have been disseminated through mass media channels to target audiences who then take action to improve their health, agricultural production and even their homes. Through the TV channel, the audiences are mobilized to attend *Okolea* rallies to discuss social development matters and to support projects. Proper communication empowers people to make rational decisions (Muhoro, 2013). Communication therefore, plays an essential role in social development. Muhoro (2013) points out that though many developing countries are poor, there are many people who are willing to assist the less fortunate if only they could be told what they needed to do. Vernacular Television and the mass media can be used effectively in this respect.

Next respondents were asked to state whether Baite TV social development programmes were produced in-house. This question was intended to reveal whether the TV Station involved the audience in development programmes. All the respondents indicated that all the programmes concerned with social development were produced in-house with the community participating. This implies that Baite TV Station initiates the programmes that involve community in programmes and projects

that affect them. This finding agrees with (Parvizian, 2011) who avers that vernacular media is a supplement to drive development where other delivery systems have not succeeded. The top down system approach adopted by the independence Government of Kenya during its five-year economic planning cycle failed largely due to lack of community participation Alila & Omosa's (1999). The study by Alila & Omosa found that Kenya's five-year development plans were based on the centre-periphery model where development plans focused and originated and were coordinated from Nairobi with the expectation that benefits would trickle down to the rural areas. The trickle-down effect did not happen, thus forcing development agents to change tact to include community participation in identifying, planning and implementation of projects. Baite TV adopted this approach in its programmes.

Media practitioners were next asked to state how Baite TV station interacts with the audience. This question inquired into how the station involves the participation of the community in its TV programmes. The responses in Figure 14. Show that interaction through the TV SMS and call-ins was regarded as the method in which interaction happened. This method stood at 48 percent of responses. Social media was next with 24% respondents indicating it as the method most used for interaction. This implies that the audience interacts with the TV Station via social media platforms such as Facebook, Twitter Instagram and other social media platforms. This contradicts the audience who at only 0.84 percent of the respondents did not think that interaction through social media was important. This is curious because most of the audience were found to be the youth who are also the biggest users of social media. The government has also laid emphasis on digital communication. Probably the responses from the audience were from those who do not use the internet and social media platforms. Twenty three percent of the respondents indicated that there is interaction through visits to the villages.

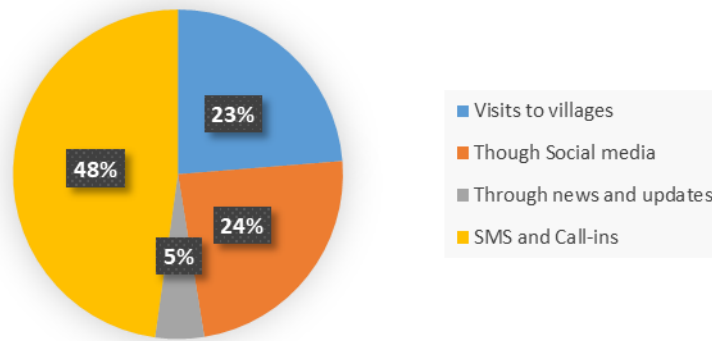


Figure 9: Baite TV Interaction with the Audience

This is true as the TV station engages the community members during Baite TV crew face-to-face meetings with villagers and involve them in their projects. News updates were listed as interactive by only 5 percent of the respondents. This is possibly because news updates may not be interactive except where the viewer is the news maker for example in an interview or through call-ins. One respondent indicated that the viewers keep sending SMSs and calling-in as news was being read. The low interaction between the station and the viewers on social media could mean that majority of the audience do not have access to internet or maybe they do not own computers or smart phones. It could probably be due to poverty levels in the village which could mean they are not connected to electricity or they do not possess the expensive electronic gadgets, It was observed during the study that the TV signal does not reach some remote villages especially in Tigania East.

In a Likert scale, media practitioners were then asked to indicate their responses based on their knowledge of journalism. This question was intended to reveal the media practitioners' knowledge of journalistic ethics and professional practice of journalism in general. UNESCO is aware of the power of the media to influence the audience (Berrigan, 1979). For this reason the 1978 UNESCO declaration includes journalistic codes of conduct such as people's right to true information, journalistic social responsibility to the employer and to their consumers, professional integrity, public participation and access to media, respect for privacy and human dignity, respect for public interests and democratic institutions and respect for universal values and diversity of cultures and the promotion of international order in information and communication. As Amutabi (2013) states, although there is a code of conduct for journalists, this code is often not followed especially by new inexperienced journalists. Observing the code of conduct is one way of ensuring there is

professionalism in the media industry. Ochilo (1992) says that in their reporting, journalists must be guided by fair play in order to adhere to objective and responsible journalism.

The results in Table 11 show that 8 respondents, that is, 12.5 percent indicated that they were aware that there is a journalists' code of ethics. A similar number of respondents strongly agreed that they had knowledge of the journalistic code of ethics. An equal number strongly agreed that the TV Station they work for observes the journalistic code of ethics. Nine respondents representing 14.1 percent strongly agreed that the Station's producers observe the journalistic code of ethics when preparing programmes. Seven respondents, representing 10.9 percent strongly agreed that the television Station they work for is a member of the Media Owners Association of Kenya. Eight respondents representing 12.5 percent strongly agreed that the television Station they work for reports in a free, fair and objective manner. Yet another 8 strongly agreed that the television Station they work for has a programme schedule that is followed each day. Eight respondents representing 12.5 percent strongly agreed that the television station they work for operates in a free atmosphere devoid of censorship from the Government or other regulatory bodies. From these responses, it appears that all the media practitioners know and adhere to the journalistic code of ethics. However, it has been observed that there are lapses where Baite TV screens details which may be offensive.

Table 11: Media Practitioners' Responses as to the Extent to which they Agreed with Statements

Statement	Frequency	%
I am aware that there is a journalists' code of ethics	8	12.5
I have knowledge of the journalistic code of ethics	8	12.5
The Station I work for observes the journalistic code of ethics	8	12.5
Our producers observe the journalistic code of ethics when preparing programmes	9	14.1
The Television Station I work for is a member of the Media Owners Association of Kenya of Kenya	7	10.9

The Television Station I work for reports in a free, fair and objective manner	8	12.5
The Television Station I work for has a programme schedule that is followed each day	8	12.5
The Television Station I work for operates in a free atmosphere devoid of censorship from the Government or other regulatory bodies	8	12.5
Average	8	100

This mainly happens during live coverage when events are covered in the field and relayed live without editing. To Baite TV’s credit, when invasive or offensive clips are broadcast from the studio, the Station warns viewers that the pictures they are about to see could be offensive to viewers.

Ochilo, (1992) states that the media have the power to influence opinion leaders and public opinion as well. For vernacular TV journalists to perform this role their reports should be devoid of exaggerations, unfounded generalizations, unsubstantiated false reports and personal biases and beliefs (Muhoro, 2003). The lapses should be minimal where the code of ethics is observed and media practitioners well trained. Yet this is not the case, indicating that the media practitioners may not possess professional training in journalism and mass media. It has been observed that Baite TV flouts this standard from time to time by showing explicit pictures of dead bodies, burnt or burning bodies which is unethical.

According to Mwaura (2017), Pictures that are obscene, vulgar or offend the public good taste should not be used. Neither should pictures that are invasive of privacy, unless the use of any such images is justified by reasons of public interest. Some of the Baite TV interviewees make exaggerations, unfounded generalizations and unsubstantiated statements. Stories should be ethically correct and not be invasive or infringe on others’ rights. As Kosgei (2015) states, one of the guiding principles in journalism when covering stories is objectivity. This involves telling both sides of the story after interviewing the antagonists involved in an issue. Another guiding principle is that a story should be of public interest, reporting should be factual and balanced.

The newsworthiness, timelines, insightful messages and fairness are also indicators of good journalism (Kosgei, 2015). Kasoma (1994) posits that journalism ethics involve making sound moral decisions. Reporting and coverage of news pre-supposes that the journalist strictly adheres to the democratic principles, ideals and the rule of law. The journalistic code of ethics provides protection to media practitioners guided by acceptable human values and responsibilities.

Media practitioners were then asked to indicate the reasons why the television station was started. This question was intended to reveal the motive and the mission of the station. Interestingly, all the respondents representing 100 percent ticked all the entries, indicating that Baite TV Station was started for all the listed reasons. This led the researcher to suspect that the respondents agreed on what to indicate regarding the question. Those who participated in watching *Meethene ya nteto* (news) and Baite Music shows accounted for 32 percent each. Those who participated in Baite sports were at 17 percent while *Kigooco* was attended by 13 percent. Baite Taik shows at 9 percent and Baite movies at 8 percent were the least participated in. These statistics show that *Okolea* is the programme which the media practitioners participate in most both through attending rallies, watching the programme and making monetary and other contributions. This attendance is by virtue of being employees and following the TV station’s strategy of visiting the communities and interacting with them.

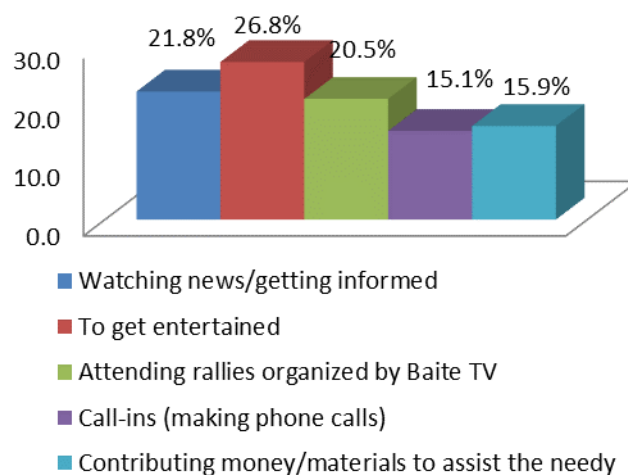


Figure 10: Participation of Media Practitioners and Method of Participation in Baite TV Programmes

Media practitioners were asked whether they participated and how they participated in the various television programmes. This question was intended to reveal whether they interact with community members and whether they participate in social development activities alongside. The results are shown in Figure 15. The results indicate that 21.8 percent participate by watching in order to get informed. They also show that 28.8 percent participate by watching the programmes in order to get entertained. A smaller percentage (20.5 percent) participate by attending rallies organized by Baite TV. A still smaller percentage (15.9 percent) participate by contributing money and materials to assist the needy. The least number translating to 15.1 percent participate through call-ins. Most practitioners accounting for 40 percent participated in *Okolea*, while 34 percent watched *Karubera* (comedy).

Respondents were then asked to indicate the programme through which Baite TV involved the community in social development. Many development communication scholars stress the need for participation if development projects are to succeed. For example, Berrigan (1979) writes that the UNESCO is of the view that participatory communication is about self-management, access and participation. In a similar vein, Moemeka (1987); Braid (1979) & Bofo (1987) emphasize that people should participate directly in their own development projects. The media can transform society by identifying priorities and motivating them to participate at the grass roots level.

Access refers to the use of media for public service, and opportunities available to the public to choose different and relevant programmes and to transmit reactions as feedback and demands to media organizations. Participation involves representation and consultation of the public in decision-making. That is, the public makes decisions within the communication entity and are involved in formulation of communication policies. The results in Figure 17 show that *Okolea* at 15.3 percent, Baite Family, *Meethene ya nteto/Nteto cia Baite*, also at 15.3 percent, are the programmes that the TV Station uses to involve community participation in social development. Other programmes are *Kigooco* and talk shows at 8 percent respectively. Baite Kids, *Baite mashinani*, Baite sports and Baite movies were not regarded as programmes involving the community in social development. These results agree with those obtained from Baite TV audiences who indicated *Okolea*, *Meethene ya nteto/Nteto cia Baite* (Baite news) and Baite Family in that order as the programmes through which the community participates in social development.

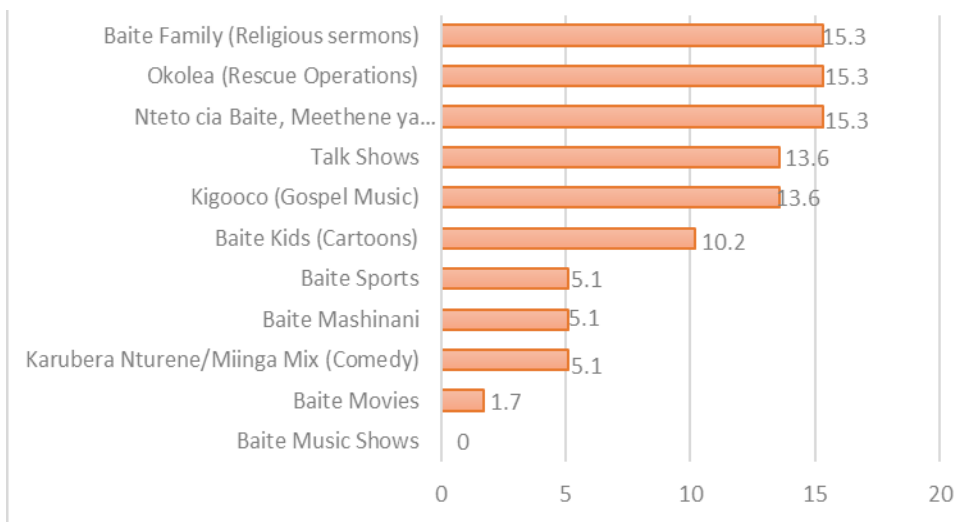


Figure 11: Programme through which Baite TV Involves the Community in Social Development Activities

4.2.1 Data on Media Owner

The study used questionnaires, and interview schedules and content analysis for data collection. The employment of varied data collection tools enabled the researcher to obtain both qualitative and quantitative data. Patton (2002) advocates the use of triangulation and states that it strengthens a study by combining methods thus giving

the study both a qualitative and quantitative approach. Triangulation also ensures validity and reliability of the data.

4.2.2 Analysis of Data on Media Owner

The CEO had no formal training in journalism or communication, However, having worked in the media industry for 11 years, he had accumulated enough experience to work as a media practitioner. *Uthongi bwetu* means the beauty of our culture.

The CEO indicated that at one point he was the Meru Cultural Ambassador at the Bomas of Kenya. Bomas of Kenya brings together the different cultural groups of Kenya with the aim of preserving Kenya's cultural heritage from different Kenyan ethnic groups. The cultural ambassador opened the TV station in order to continue the preservation of the Kimeru culture. The TV station broadcasts its programmes in Kimeru and is able to reach even the unreached illiterate people. It's target audience³ is the Kimeru speaking members of the community. The Station is popular with the elderly citizens who may not be conversant with other languages. The TV Station interacts with the audience through social media including WhatsApp, Facebook, Twitter and SMS.

During *Okolea* visits the TV crew interaction with the audience is face-to-face since the Station crew and directors visit the villages. Such events are covered live. During *Baite Mashinani*, the Station's reporters conduct face-to-face interviews. This revelation concurs with Mmassy (2013) who reports that TV and radio producers receive feedback from listeners through call-ins. Vernacular TV is On the issue of feedback, the CEO explained that many viewers call to congratulate the station's crew and especially the directors for their good work. Others visit the Station or send text messages on phone to give their views. This shows that the station and the viewers interact and that audience views and feedback can influence the content of the TV programmes. There was no evidence that Baite TV commissions any pollster to carry out a research on the Station. Regarding popularity of Baite TV programmes, the CEO indicated *Operation Okolea*, *Nteto cia Baite (News)*, *Magathetine* and *Karubera* as the most popular programmes. This information corroborates with that given by the audience and the other media practitioners. The CEO added that besides the

traditional roles of the media, Baite TV has added another role, that of involvement and contribution to social development.

The media plays the important role of agenda setting on matters of development. Baite TV directors have chosen to involve themselves in improving the living standards of members of the community. The interview with a media owner was meant to reveal the proprietorship of Baite TV, a vernacular TV station for as Kadhi (1992) says, media owners influence the content by providing guidelines on the direction to be taken by their media facilities. Self-censorship, corruption and political interference in newsrooms may also affect the quality of reporting thus compromising objectivity. Although there is freedom of the press, media owners can exercise self-censorship of their facilities resulting in an emasculation of the freedom. Fear of reprisals from the authorities in case of radical and divergent views may force some media owners to avoid airing controversial programmes. The policies of the media house and its political inclination inevitably fits into the media owners' requirements and political orientation. Utterances from employees and their action are therefore tailored to the media owners' expressed and unexpressed demands. This raises the question of freedom of the press.

One of the ingredients for development to be realized is participation of the involved community, where members express their views during meetings, through call-ins or through debates on programmes (Kasoma, 1986; Boafo, 1987 and Edeani, 1994). In the case of Baite TV, the owners venture into issues of importance to local communities that are ignored by state owned media. They provide access to relevant information for the community to act on. Muhoro (2003) adds that censorship and control by media owners creates an interplay between the media house's obligation to maintain journalistic standards with the public right to know, the journalists right to report objectively and the owner's right to free expression.

4.3 Objective Two: Response of Viewers on Strategies used by Baite TV

Objective Two sought to explore the strategies used by Baite TV to win and retain the station's viewers. Arkin (1981) says that the conventional approach to designing communication strategies involves dividing the communication process into message, channel and receiver variables to determine each factor. An examination of the

audience demographic characteristics and the programmes they watch provided an indicator of what the various age groups watch on vernacular TV and the current reach of the message to various audience segments. Kiambati (2009) concurs that the strategies used in any campaign have control over the first three elements but manipulation of source, message, and channel components largely depend on a thorough understanding of the receivers in the target audience. Among the strategies used by Baite TV is to involve the community members in its programmes through messages and appeals and actual organization and attendance of meetings. In this study respondents were asked whether they participated in any of the listed Baite TV programmes.

The other strategy used by Baite TV is the use of the local language which is the language used by the local community. Use of the local language and local ownership make the public identify and interact actively with the local station whom they trust and respect for its content (Dennis & Merrill, 2006). The two authors argue that the media are the possessors, controllers and disseminators of information and they are, therefore, most influential. Kamande (2016) observes that vernacular media has been identified as being useful for dissemination of critical information since it uses the local languages and therefore provokes discussions on various problems and issues affecting the audience.

The responses tabulated in Figure 17 and Table 12 indicate that 43.6 percent of the respondents participated by watching news with a view to getting informed. Those who watched for entertainment accounted for 34.56 percent of the respondents. This implies that television still plays the traditional role of educating, entertaining and informing. It also shows that the audience watches TV because they derive gratification from the programmes. Respondents who attended social development and Christian rallies organized by Baite TV accounted for 12.16 percent of the total. This implies that Baite TV's strategy of taking their social development agenda to the community is welcomed and supported by the participants. One hundred and five respondents representing 7.42 percent indicated that they contributed money and sometimes materials to assist the needy.

Respondents who participated through phone calls and the social media accounted for 0.84 percent of the respondents. This sharply contrasts with media practitioners, majority (41.7 percent) of who indicated that they interact with the audience through social media and also through texting. Probably the sampled respondents do not interact with the TV station through the social media due to lack of internet connectivity or even low electricity connectivity. With augmented internet bandwidth and more electricity connectivity even in the rural areas, it is expected that more and more people will embrace new technology including more interaction through the social media. This observation is supported by Vivian (2010) when he asserts that vernacular TV stations such as Baite TV can use these interactive websites to enable audiences to send messages, send stories, upload videos and audios, download podcasts and write blogs. The study explored from the audience the programmes through which Baite TV programmes contribute to social development activities.

Table 12: Method of participation in Baite TV programmes

a	Programme	Method of participation. Nb: the frequency					
		Watching news/getting informed	Entertainment	Attending rallies organized by Baite TV	call-ins (making phone calls)	Contributing money/material to assist the needy	Through social media (SMS),facebook, instagrams, Twitter, WhatsApp
b	Meethene ya Nteto/Muthiu ruko jwa nteto (Baite News)	281	15				
c	Karubera Nturene/Miinga Mix (Comedy)	3	90				
d	Kigooco	14	108	2	1		4
e	Okolea (Rescue Operations)	33	25	102	5	105	
	Baite Mashinani	100	47	60			
f	Baite Sports	18	38				2
g	Talk Shows	50	24				

h	Baite Movies	8	48				
i	Baite Music shows	10	35				
j	Baite Kids (Cartoons)	3	29				
k	Baite Family (Religious sermons)	97	30	8			
	Frequency	617	489	172	6	105	6
	%	43.60	34.56	12.16	0.42	7.42	0.42

Table 12 shows that 25.2 percent indicated *Okolea* as the programme through which Baite TV contributes to community in development activities. *Okolea* is a programme in which the TV Station identifies a project and invites the public to make contributions in cash and in kind. The contributions from the public and from the TV Station are then delivered and presented in a rally attended and covered live by the TV Station. The episode is recorded, broadcast and repeated many times daily for several days. *Okolea* was closely followed by *Meethene ya nteto/muthiuruko jwa nteto* (Baite News) with 20.7 percent respondents indicating it as the programme that involves the community in development activities.

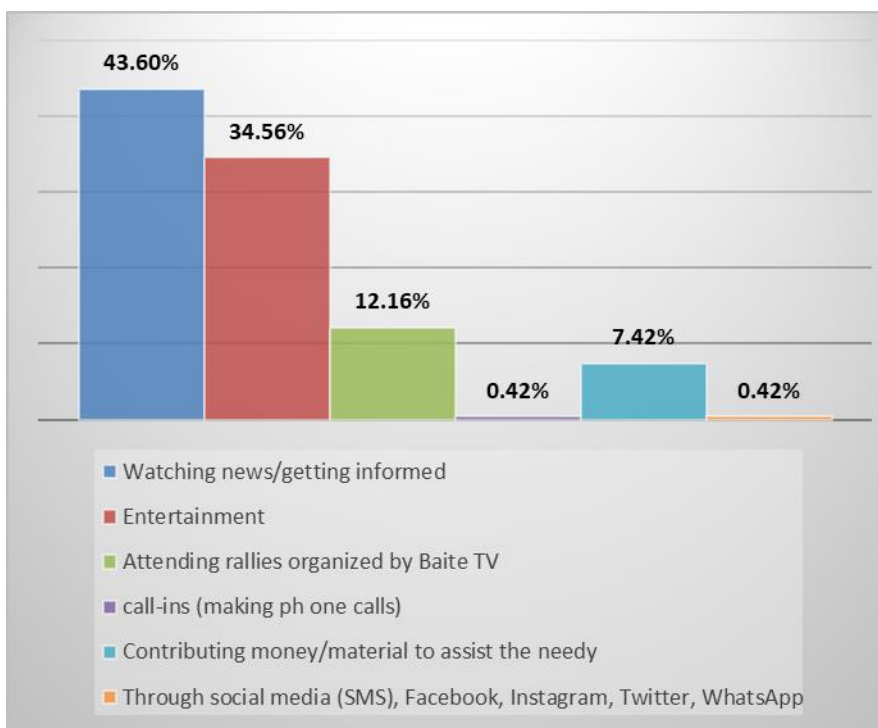


Figure 12: Viewer Participation in Baite TV Programmes

A number of respondents (15.0 percent) indicated that Baite Family, was the programme that involved the community in social development activities. Baite Family is a church organization started and run by the Baite TV owners. The religious sermons are held in a tent pitched next to the Baite TV studios. Supporters who contribute to the projects and those who have benefitted from *Okolea* attend services. *Kigooco* (gospel music) are a common feature during the service. Respondents

totaling 145 or 13 percent indicated Baite *Mashinani* as the programme that mostly brings about social development. Indeed, the programme entails visiting the villages and interacting with the community to discuss issues of mutual interest that affect them. The programme is popular because it reports live on location and gives community members a lot of airtime to give their views. *Kigooco* was indicated by 7.4 percent respondents as one of the programmes used to involve the community by providing them with an opportunity to interact.

Table 13: Programme Through which (s) Baite TV involves the community in social development activities?

	Programme	Frequency	%
a	Meethene ya Nteto/Muthiuruko jwa nteto (Baite News)	232	20.7
b	Karubera Nturene/Miinga Mix (Comedy)	32	2.9
c	Kigooco (Gospel Music)	83	7.4
d	Baite Mashinani	145	13.0
e	Okolea (Rescue Operations)	282	25.2
f	Baite Sports	48	4.3
g	Talk Shows	48	4.3
h	Baite Movies	16	1.4
i	Baite Music Shows	45	4.0
j	Baite Kids (Cartoons)	20	1.8
k	Baite Family (Religious sermons)	168	15.0
		1119	100

The church services which are also aired live are used as a podium to invite people to the next *Okolea* operation. A smaller percentage, 4.3 percent indicated that Baite Sports and Baite Music shows were used to mobilise the community to contribute towards social development. Sports bring together the youth and inviting them to talk shows and covering them live or showing clips of matches is likely to aid in enhancing sportsmanship, interaction and good relations. The results indicate that very few respondents associated Music shows and Baite Movies as being used for

social development by encouraging and rewarding creative talent and innovation. Their tally stood at 1.8 percent and 1.4 percent respectively.

Moemeka (2000) and Rodman (2012) state that the mass media have great impact due to their large audience. They have a social and political role to play in society, and can therefore, be used to transform the world. According to them media campaigns can be used effectively to boost community health. In health, preventive actions include new methods of dealing with illness in rural communities, their acceptance has to be induced by information and explained by communication. This is the approach that Baite TV as a mass medium has adopted.

4.4 Objective Three: Responses on Audience Reception of Baite TV Programmes

sought to determine audience reception of Baite TV programmes. That is the value or worth or utility that the audience attach to specific programmes. The media have the power to reinforce what the people know and believe (Mytton, 2000; Ochilo, 1992). The media have the power to influence opinion leaders and public opinion as well. These assertions are well exemplified in Baite TV which through constant broadcasting and repetitions sets the agenda for the community by enlisting them to participate and contribute materials and funds in aid of projects initiated by the Station. This is the agenda setting function of the media. Audiences watch news and programmes that they like or wish to follow. That is, they choose to watch programmes that are useful to them because they derive satisfaction from watching or listening to them. This is the Uses and gratification theory which views the audience as being active and not passive receivers and users of different communication messages.

The information sought by the questionnaire was to assist the researcher to determine programmes that are regarded as being useful by the viewers. Katz, Gurevich & Haas (1973) have theorized that the audience selects messages that will gratify their needs. This is known as selective exposure. Other functions of the media include individual gratifications to join to family, friends, and the nation. An individual's needs lead to certain expectations from various media. These in turn lead to different needs gratifications and other consequences. The basic postulate of the uses and gratification theory is that people have different social and psychological needs that lead to

selective exposure. Therefore, selection of the specific medium to watch or listen to depends on the individual audience member.

Using the Likert scale individual respondents were asked to indicate whether they agreed or disagreed with the provided statements regarding the programmes. The results are displayed in Table 14. The largest number of respondents (11.6 percent) opined that Baite TV plays a significant role in social development. Many other respondents (11.1 percent) were of the opinion that the programmes have the right information communicated at the right time. A similar number indicated that the programmes are done in a language that they understand.

Table 14: Responses of Audience on Reception of Baite TV Programmes

		5	4	3	Frequency	%
a	They have the right information communicated at the right time	135	85	35	255	11.1
b	They are done in a language we understand	135	85	35	255	11.1
c	They provide immediate relevant information	120	92	41	253	10.4
d	Appropriate information empowers people towards actions that can transform lives	132	81	40	253	10.4
e	It helps a person to be creative and innovative and exploit talents	105	95	59	259	10.7
f	It helps in personal advancement and community development	104	82	48	234	9.6
g	Information transforms individuals and appeals to responsible citizens to cooperate and contribute to needy cases in society	124	94	47	265	10.9
h	They appeal to us to assist the less fortunate in society	155	82	25	262	10.8
i	Baite TV plays a significant role in social development	143	105	21	269	11.1
	totals	1153	801	351	2305	

	%	50.0	34.8	15.2	100
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In a similar vein, Feldman, Wojcieszak, Stroud & Bimber (2018) , Wojcieszak, Stroud & Bimber, (2018) found that audiences choose media content that is issue-specific. This means that people select to watch programmes based on their relevance to them and interest. Vernacular stations cater for all types of interests and are probably the most reliable avenues for transmitting news, messages and ideas. The stations have changed viewers’ consumption patterns, tastes and world view. Proximity of an event can be added to this list.

The private stations have opened new opportunities in journalism and communication to a large population to develop content which can help in generating income. They can do this by shooting and selling videos and audios, download podcasts and write blogs for sale thus creating self-employment. They have availed forums for debate for ordinary people thus enabling them to express their opinions on topical issues and participate in decision making thus influencing events that affect their social lives. All the listed attributes are positive features of vernacular. The question was asked with the intention of determining which of the traits was regarded highly by the audience. Results in Table 15 show that quite a number of respondents comprising 10.9 percent felt that the programmes provided information that transforms individuals and appeals to responsible citizens to cooperate and contribute to needy cases in society. An almost similar number (10.8 percent) agreed that the programmes appeal to the audience to assist the less fortunate in society. They were followed closely (at 10.7 percent) by respondents who indicated that the programmes help people to be creative and innovative and exploit their talents. This is probably due to the support given to young people who sell their video clips to be broadcast by the TV Station. Respondents who felt that the programmes provide immediate relevant information and those who indicated that the programmes provided appropriate information which empowers people towards actions that can transform lives tied at 10.4 percent. Only 9.6 percent of the respondents felt that the programmes help in personal advancement and community development. This is possibly because they had not encountered members of the community who were beneficiaries of the community development

projects that Baite TV is involved in. The results show that majority of the respondents agreed that the programmes have a role to play in social development. Some of the gratifications sought by the respondents were to improve their interpersonal relations by attending Baite Family gatherings, sharing their possessions with their less fortunate neighbours, and actually getting involved in construction of houses for the destitute. They also sought to uplift their self-esteem through sharing and being of some help, they sought to join their kinsmen in community projects. Individuals who sought assistance from the stations' generosity had their self-esteem upped when they got employment, they got trained and earned a living. Those rescued from utter despondency had their self-esteem raised by the realization that there were caring people among the community. They find the value of hard work, hygiene after receiving the basic human necessities from their kin.

4.5 Objective Four: Responses on Audience Perception of Baite TV programmes

Objective Four set out to evaluate the audience' views on contribution and effectiveness of Baite TV programmes in fostering interpersonal development and self-esteem. The results are presented in Table 15. Many respondents, comprising 8.1 percent opined that Baite TV programmes assisted the poor by providing material needs. The table shows that 7.18 percent said that the programmes motivate them to assist the needy. They assist the needy by making cash donations or contributing materials. The material needs include bedding, clothes, building materials, foodstuff and so on. Quite a big number representing 6.95 percent assist in the provision of houses. Indeed, the TV station has often mobilized resources from the community and put up houses for the destitute. As Moemeka (2000) and Rodman (2012) state the mass media have great impact due to their large audience. They have a social and political role to play in society, and this is evident from the audience's responses.

In the table, 5.26 percent said that Baite TV programmes assist in provision of business start-up funds. Another 6.33 percent indicated that the programmes assist in provision of health and assistance to the sick. This they do by paying medical bills, provision of wheelchairs and removing jiggers. Besides, 6.18 percent opined that the TV Station was the voice of the poor. The station offers an opportunity to the poor members of the community to explain their needs. Baite TV station then organizes how to provide the necessary assistance. A sizeable number of respondents

accounting for 6.65 percent said that the programmes provided a forum for debate. Community members encountered in the daily rounds by the TV crew are given ample time to express their opinions. Their views are broadcast live and recorded to be replayed later. A similar percentage, that is 5.65 percent felt that the programmes assist in provision of funds.

These funds are donated to needy persons to assist them to cater for their daily needs such as food. Those who said that the station provides food were 5.58 percent with a similar number saying that the station provided employment. As an entity Baite TV station has created employment to journalists and other personnel who man the station.

Table 15 shows that most respondents credited Baite TV programmes for their involvement in social development. Some 5.07 percent of respondents indicated that the programmes assist in provision of education in the form of scholarships, fees and bursaries). This assistance is welcomed by parents who are not able to pay school fees due to poverty. Baite TV offers training opportunities to deserving people. This was indicated by 5.28 percent of the respondents. Those who indicated that the programmes assist in provision of business opportunities were 5,26 percent. The TV Station pays for their fees and upkeep in the training institutions. This is strategy Baite TV station has used to touch the hearts of many and gain their support. The programmes assist in farming (provision of farm inputs and advice to farmers) was chosen by 4.98 percent of the respondents. This is the area that the government agencies can exploit to reach many farmers with extension messages at a go and real time. Provision of water to the community was cited by 5.80 percent. As the residents have indicated, the TV Station has provided pipes and plastic water tanks to residents of some dry areas of Meru. However, some of the funds used by Baite TV station could have been sourced from the Constituency Development Fund (CDF) kitty. This is a government fund which is disbursed to counties through the members of Parliament.

Table 15: Audience perception of Baite TV Programmes and their Contribution to Social Development

	Area of social development	Strongly agree	Agree	Undecided	Disagree	Frequency	%
a	The programmes assists needy individuals (materially)	155	125	11	8	299	6.40
b	The programmes assist in provision of funds	93	126	31	14	264	5.65
c	The programmes assist in provision of health/assisting the sick	129	119	27	21	296	6.33
d	The programmes assist in provision of education (scholarships/fees/bursaries)	88	105	28	16	237	5.07
e	The programmes assist in provision of water	31	72	85	83	271	5.80
f	The programmes assist in provision/construction of houses	80	106	88	10	284	6.07
g	The programmes assist in Farming (provision of farm inputs and advice to farmers)	49	75	85	24	233	4.98
h	The programmes assist in provision of food	68	128	34	31	261	5.58
i	The programmes assist in provision of employment	76	94	60	31	261	5.58
j	The programmes assist in provision of training opportunities	80	96	36	35	247	5.28
k	The programmes assist in provision of business opportunities	75	101	44	26	246	5.26
l	The programmes assist in provision of a forum for debate	85	84	84	58	311	6.65
m	The programmes link the community to the government	93	87	47	30	257	5.50
n	Baite TV is the voice of the poor	121	109	35	24	289	6.18
o	The programmes assist in provision of business start-up funds	93	129	43	29	294	6.29
P	The programmes motivate me to assist the needy	107	143	24	11	285	6.10
		1423	1699	762	451	4335	92.7

			32.83	36.34	16.30	9.65	92.72	
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These results clearly show that Baite TV station audience perceive the programmes as providing a forum for interpersonal interaction during the meetings which are screened live. The Station makes appeals for donations through its programmes. Some of the programmes like *Okolea* evoke feelings of compassion, pity and rallies the audience to action. Due to their self-esteem, they are motivated to action to help their less fortunate brothers and sisters to get out of their misery. In this way, Baite TV mobilizes the people to act through communication to the larger community.

Majority of the respondents either agreed or strongly agreed that the programmes in Baite TV play a role in social development of the community. This is done in a process akin to Participatory Rural Appraisal. However, the difference is that in PRA, the idea is conceived by the community who then join hands in solving the problem at hand. In the present case, the idea is conceived by the station and communicated to the community via the TV channel exhorting them to participate. Due to the popularity of the TV station, the message reaches a big audience in real time. These findings agree with a study done in Nigeria by Sanni (2013) which found broadcast media to be effective in disseminating messages on economic matters to rural communities. The study found that the communities improved their career skills thereby improving their economic standard, financial standard and even provided employment for some of the unemployed residents. Sanni (2013) recommends that broadcast media should package their programmes with the aim of enlightening the rural populace on certain issues in order to realize rapid growth and development. Development programmes ought to involve community participation for them to get the necessary support and to succeed. This is exactly the approach taken by Baite TV which actively engages the audience in the programmes designed to help the poor and needy members of the community.

The agenda setting theory is about the media determining the media content that the audiences consume and what the audience perceive as the most important issues. Baite TV as a mass medium sets the agenda for public discussion, the TV station then focuses on topics it wishes to prioritise and support (Muhoro 2013). The projects

supported in this way are the ones that are within Baite TV Stations own agenda which includes winning support from the community. The people who are the consumers of media messages use them to communicate and to participate because they derive gratification from the programmes. As postulated in the uses and gratification theory, the people use the media to gratify their needs and interests. Vernacular television stations whose audience is limited to those who understand the language. For a station to compete effectively, it has to have popular programmes in order to attract large viewership. It should also have the financial resources not only to purchase programmes but also to produce its own programmes locally. Being in the local language which is spoken and understood by most locals, the TV stations have a large viewership across all age sets.

CHAPTER FIVE
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This study specifically focused on the role played by vernacular television in fostering social development. The case study was Baite TV, the first vernacular TV station to be started in Meru County. The concern of the study was to get insights regarding the manner in which the pioneering TV station communicates messages to its publics and the effect this has had on the well-being of individual members of the community and social development.

This chapter is a summary of the research findings, conclusions and recommendations for further research. The first section is a summary of research findings arranged according to research objectives, the second section contains conclusions that were drawn from the research findings, and the last section contains recommendations for further research. The overarching finding is that the approach of enlisting community participation in its programmes has captured the imagination of the community and gained tremendous support and enabled community members to realize social development.

The study is useful to viewers, media practitioners, development agencies, policy makers and media regulatory bodies as it provides an understanding on how the media can be used to marshal community resources for social development. This could also shift focus from the mainstream media to vernacular media, and from centre-periphery to a more participatory approach on development matters, where the community identifies and prioritizes its projects. Spitzer, Twikirize & Wairire, (2014) the media can drive social development which focuses on tangible social investments that enhance community participation in the productive economy.

5.2 Objective One: To assess the social development content in Baite TV Programmes

Research Objective One was to assess the social development content in Baite TV programmes. As Kimani, (2017) states, content is the main product of any media channel. The results indicate that majority of the respondents own television sets and they, therefore, have access to content in TV programmes. Were's (2011) study done on Citizen TV in Kiambu, Kenya, found that viewers identify with and prefer to watch local content more than content in foreign programmes. The private vernacular stations such as Baite TV have brought diversity in the media in terms of language use and programme content. Messages broadcast on vernacular TV, therefore, reach a big audience comprising speakers of the particular vernacular language. According to Jacobs, Macfarlane and Asokan (1997) social development aspects like more productivity, improved use of energy, efficiency in production systems, whether in agriculture or other areas, better quality of life, better understanding of issues, more creativity and innovation, a better lifestyle, better living standards and enjoyment of life and more accomplishment. The role played by Baite TV in effecting social development aspects through their programmes was the subject of this inquiry. A study done earlier by Omosa & McCormick (2004) found that only 17 percent of Kenyans owned television sets then. This was quite low and contrasts sharply with Were (2011) who found that 95 percent of Kenyan households own a TV set and this study done 14 years later which found that 85% Kenyans own TV sets. The bottom line, however, is that therefore television was accessible to many people. During the TV crew roundups in the villages, viewers are allowed to air their grievances and give their opinions openly and live on air. This way Baite TV Station reaches and interacts with the people at the grassroots level, thus giving the people a forum for communication.

Since they are community based, vernacular television stations have a good knowledge of the local environment, culture and language and they provide local communities with relevant information and local news. This medium facilitates communication among them and socially influences community members and the station. The communication is interactive and participatory taking into account the views of the people at the grassroots. Live coverage and open forums conducted in the local language have made vernacular television an interactive medium and given the audience a voice. The social aspects of television are the influences that television has on society (Oliver & Raney, 2011). Gitonga (1996) illustrates this when he argues that

during electioneering, the mass media have a decisive influence in determining the fortunes of candidates, the interests of the electorate and also the national interests. This is how the media sets the agenda and influence the choice of candidate (McCombs and Shaw, 1972).

Vernacular TV stations rely on own locally produced programmes. This is unlike many commercial TV stations who rely on imported programmes and re-broadcasting. A study by Maina (2006) showed that all TV programming in Kenya was in English and Swahili, with no vernacular language programmes. Vernacular TV stations have changed this situation as evidenced by the presence of many vernacular television stations with majority vernacular language productions (Kwach, 2018). Majority of Kenyans have access to television, the medium can therefore, be used effectively to reach the community. The introduction of Baite TV, a terrestrial satellite-delivered digital vernacular television has greatly expanded access to TV to many members of the local community where it is located. The medium can be used to provide large quantities of programme content relatively cheaply to viewers. This is the approach taken by the Station to reach a big audience.

Vernacular televisions highlight the experiences of the communities and avail to them a forum to present their opinions and to lobby the government. In addition, digital migration and use of vernacular television have enabled young people to showcase and exploit their talents by creating content in stand-up comedy, videos and blogs which they sell to the vernacular stations and earn a living through self-employment.

Vernacular television stations should endeavour to use well trained journalists so that they can perform their role in a professional manner. Such journalists can cover rural issues and become agents of extension by for, example communicating messages to farmers, or health messages to the community. By assisting in alleviation of poverty and hunger and malnutrition, promoting agricultural development, and improving nutrition, the vernacular TV stations can assist in the realization of social development.

It was found that many people spend time every day watching TV and especially at night. Due to idleness, watching too much TV has health implications such as obesity,

especially in children. In this study, twenty eight percent respondents indicated that they watched TV at night only. This coupled with the fact that many people own and therefore have access to TV shows that television is an important medium for mass communication. Watching too much TV, however, has health implications. A study done by Nielson Family Foundation, Nielson (2016) found that watching too much TV may lead to addiction which has the effect of changing the way people are used to do things, including their consumption patterns. As Gerbner (1980) asserts, media images can shape the beliefs of the audience whereby dominant images are taken to be true even if they are not. This is referred to as mainstreaming. Messages disseminated through the medium are, therefore likely to reach many viewers quickly and effectively. Unlike radio which is audio, television messages have a bigger impact as they are both audio and visual.

Besides entertainment, education and information, vernacular TV play a social development role. According to the uses and gratification theory people watch TV programmes from which they derive some benefits. The benefits range from entertainment, education, linkage with friends, family and so on. This study found that majority of the audience mostly watch specific programmes such as *Okolea*, *Baite Mashinani* and *Baite Family* that have a bearing on their social well-being, and meet their economic, social and spiritual needs. This implies that many viewers watch the TV for gratifications other than for entertainment, education and information. Majority viewers preferred to watch specific programmes which have an inclination to community welfare and social development. *Meethene ya Nteo* otherwise known as *Baite News* and *Muthiuruko jwa nteto* (News round-up) are some of the popular programmes. These programmes appeal to the audience due to the relevance of their content.

The study found that majority of the respondents were self-employed. These were mainly business people and farmers who did not earn a regular salary at the end of the month. Their income depends on their farm produce or their businesses. These faithful viewers, the self-employed can be targeted by the Station to tap on their potential to unite and implement programmes. The community development projects can benefit from this audience segment through interactive communication with the TV station. As Mmassy (2013) reports TV and radio producers receive feedback from listeners

through call-ins. Vernacular TV is interactive in that viewers' feedback can influence the content of the TV programmes. TV can be used to inform such viewers of the training opportunities and viable enterprises where they can get skills and engage in so as to add value to their farm produce and their businesses. This will eventually translate into more income and improved living standards.

The other observation is that majority of the audience are young people. This age bracket comprises many youths who may not be in formal employment, so they have time to watch TV at home. This age bracket consists of young energetic people who form an important productive workforce. Media campaigns aimed at improving the social well-being of the youths should target this audience segment. Producers of programmes should therefore, develop programmes that attract and cater for the needs of this category of viewers, for example, programmes designed to portray farming, business and other enterprises that the youths can engage in profitably, through self-employment. When the youths are engaged in profitable work, they will contribute not only to their own well-being but also to community social development.

An interesting observation is that more women than men watch TV. This is expected since many women respondents were housewives, and self-employed women who remain at home performing household chores and who may utilize their free time watching TV. Programme developers should therefore, target this category of audience and design programmes and messages that impact on the social development including family planning, acquisition of skills like agriculture, poultry keeping, dressmaking and others are tailored to reach the majority viewers appeal to them, and cater to their needs.

Another finding is that Vernacular TV is watched by viewers of different education levels and of different socio-economic status. It is not only the illiterate and the less educated who watch vernacular TV. Even the highly educated find Baite TV programmes relevant and worth watching. It is however, true that a literate population can readily and easily understand issues and adopt new ideas and innovations conveyed through the mass media including television. Vernacular TV programmes can, therefore, effectively be used to mobilise the community members regardless of

their education and social status to assist the needy in the community thus contributing to the social development of society.

Vernacular TV programmes are unique in their design. The community participates and interacts with the TV crew to produce a programme in which the community are the main actors. Due to this proximity and cooperation viewers easily identify with the TV station, accept it and believe in its objectives. The outcome of community efforts in their endeavour to change their social status is also there for the community to see. An important finding regarding content of programmes is that Baite TV programmes have a social and economic impact on viewers. Advertisements, for example, provide a platform for business people to increase public awareness of goods and services that are available locally. The awareness translates into increased business volume and more income for the business community thus contributing to better incomes and improved living standards hence, social development. It is possible that the awareness created by the advertisements changes the consumption patterns of viewers.

5.2 Objective Two: To examine the strategies used by Baite TV Station programmes to effect social development

Objective Number Two was to examine the strategies used by Baite TV Station programmes to effect social development. One of the main strategies used by Baite TV Station is the use of Kimeru language to reach the majority Meru Community audience. The choice of television over other media such as radio and newspapers is strategic. This is so because television is the most central and most prevalent mass medium and plays a major role in people's lives. The other strategy adopted by the TV Station is the bottom up approach adopted by the TV Station. The approach involves the community in development communication matters. The top down system approach adopted by the independence Government of Kenya during its five-year economic planning cycle failed largely due to lack of community participation (Alila & Omosa's, 1999). The study by Alila & Omosa found that Kenya's five-year development plans were based on the centre-periphery model where development plans focused and originated and were coordinated from Nairobi with the expectation that benefits would trickle down to the rural areas. The centre-periphery approach

where ideas and projects came from the government to the people was an agenda setting one.

The strategy of participatory development communication will avoid the pitfalls of the Government programmes which failed due to lack of grassroots support. Vernacular TV programmes provide real time relevant information and provide appropriate and suitable information which empowers people towards actions that transform lives. The media can transform society by identifying priorities and motivating people to participate at the grass roots level. TV brings messages live to the living room. The fact that they are audio and visual makes them have tremendous impact on viewers. Kimeru, the vernacular language is the predominant language spoken by the target audience, the Ameru.

With its local vernacular productions, Baite TV has created a solid clientele of loyal viewers. This choice of language is important because communication plays an essential role in social development. Proper communication empowers people to make rational decisions. Baite TV uses the local language to communicate with different members of the community, including the elderly people. The Station has used the power of the media to win the confidence of the audience who in turn support the Station's programmes.

Most of the popular programmes such as *Okolea*, *Baite Mashinani* and *Muthiuruko jwa nteto/nteto cia Baite*. use the local language to reinforce the TV Station's mission of preserving the culture of Ameru. The audience identify with the station and regard it as their own, unlike the 'foreign' stations that use 'foreign' languages. Locating the TV Station in the populous Makutano area of Meru town in Meru North is also strategic. The Station is located within Meru Town, the County Headquarters of Meru County. It is therefore, easily accessible from all parts of the County. From this strategic location the TV crew are able to reach all the corners of the County.

Another strategy used is to involve the community in the programmes. Most of the programmes are participatory and involve the community. During the *Okolea* rallies, for example, the TV station donates money and materials which are then supplemented by the local community. This encourages a culture of sharing. Majority

respondents participate by watching news in order to get informed. The implication of this is that the audience values and finds the content in programmes like *Muthiuruko jwa nteto/Nteto cia Baite*, *Baite Mashinani* and *Okolea* all which have an element of news useful to them. Baite TV has adopted a strategy whereby it leaves the studio and visits the community in their villages where it involves community members in activities that uplift their well-being. All such events are broadcast live to ensure maximum coverage and reach. The involvement of the community enhances interpersonal relationships and self-esteem. When they participate in the TV Station's outside broadcasting, community members feel obliged to assist and actually contribute money and even materials in aid of the destitute. The TV crew later visits community members who have benefitted from the TV stations philanthropic gestures and interviews them in live coverages. The assistance and empowerment given to community members transforms them from utter desolation to productive members of society. This enhances their self-esteem and changes their fortunes and social status. This is the role that the vernacular TV contributes in social status development activities through its popular programmes.

The TV Station concentrates on local news which captures the imagination of the community by airing local news and events throughout. The media play a key role in all aspects of social, political and economic lives of citizens. By using the local language, the Station helps in preserving the culture of the Ameru. Besides, the TV Station sponsors events that resonate with the peoples' aspirations. The local events bring people together and help improve interpersonal relations. They enhance the local culture and beliefs.

Baite TV produces programmes that are relevant and close to the hearts of the citizens. Viewers choose media content that is issue-specific. This means that people select to watch programmes based on their relevance to them and their interest in the contents of the programmes, that is they listen to messages that gratify their needs. Due to their cooperation and inclusion, locals participate enthusiastically in the production of programmes that are broadcast in their local vernacular languages.

The TV Station mobilizes members of the community to pool resources together towards implementation of identified projects. Members of the community participate through call-ins, the social media, through cash and materials donations. Members of

the community also actively participate by attending the rallies organized by the TV Station. Vernacular TV can therefore, be used effectively to disseminate crucial information to the grassroots communities which are mostly ignored by the mainstream media who are urban based and who focus their coverage on the urban areas. Baite TV is viewed as the voice of the poor for it champions for their rights and provides them with a forum for debate and a platform on which to express their views. It is thus regarded as the mouthpiece of the poor and the marginalized.

The Station provides a forum for debate and sharing of information and problems encountered by the locals thus encouraging democracy and sharing of ideas. The Station circulates information and images that influence attitudes and behaviour change (Muhoro, 2003) thus setting the agenda for their audience. The media are a powerful medium in the developmental process as they connect people together across remote communities thus enabling them to share their knowledge, information and culture for development purposes. The Station empowers people by providing them with education, information and basic needs. When people are empowered, they know their rights and demand them whenever they are withheld or denied. The people are offered training opportunities and the wherewithal to start business and other ventures, all aimed at improving the social and economic well-being of the audience.

Vernacular television stations have expanded the use of indigenous languages. Baite TV's motto of *Uthongi Bwetu* (our beauty) is a rallying call to the community to uphold its cultural heritage including their language and their traditions. As stated by Pickard (2007), alternative media, of which Baite TV is one, are all media forms that challenge the status quo and are engaged in local programming. They include all media that are somehow opposed to or are in tension with mainstream media. Vernacular television stations fit in Pickard's description since they are owned by religious groups or individual entrepreneurs and are engaged in local programming that often deviates from mainstream media programming. By concentrating on local affairs, Baite TV station has uplifted certain social groups such as women groups, clans and minorities, persons with disabilities, and thus promoted the voices of the previously marginalized, allowing them to contribute to the national discourse on political, economic and social issues.

5.3 Objective Three: To determine how the audiences receive Baite TV programmes

Objective Number Three was, to determine how the audiences receive Baite TV programmes. Audiences deliberately choose what channel and which TV station to watch. In this scenario the audience use the media to gratify their needs. In a study, Feldman, Wojcieszak, Stroud & Bimber (2018), Wojcieszak, Stroud & Bimber, (2018) found that audiences choose media content that is issue-specific. This exemplifies the Uses and Gratification Theory and its application. A study by Andayi (2017) found that that television is one of the media channels mostly used for access to information. Baite TV signal is received in most parts of Meru. However, some areas of Tigania East do not receive the signal. The use of the indigenous Kimeru language to communicate messages enables audiences to receive information in the language they understand well. Use of the local language and local ownership of the TV station make the public identify and interact actively with the local station whom they trust and respect for its content (Dennis & Merril, 2006). Using the vernacular language Baite TV Station disseminates information in the language that is spoken by majority residents in Meru.

Baite TV interacts and reaches a big audience who include specific disadvantaged groups and individuals. The station encourages individuals and social groups to participate in the production of programmes on issues that are relevant and affect them. The following that a TV station commands is likely to depend a lot on its programming. Studies on consumer behaviour have shown that consumers look for products and services that they expect will satisfy their needs and wants (O'Sullivan, 1994). Media owners must therefore, understand how their audiences make their decisions so as to make better strategic decisions and predict how they are likely to react to various information and environmental cues. Those media houses that understand audience behaviour have a greater competitive advantage. Media houses like any other business exist because of their customers. Kiraguri (2015) argues that there are several issues that the designer of a programme must keep in mind. The issues at hand should command a sense of urgency and importance. The delivery of the message should be designed to capture the attention of the audience and to keep them interested and glued on the screen in order to create the intended mood. For media houses to operate to profitably, they must satisfy their customers. In order for

the vernacular TV audiences to be interested in specific programmes, those programmes must be close to them, be relevant and appealing. For the message to reach the target audience, it should be delivered in clear, high quality audio and video and in a language the target audience understands. For media houses to operate to profitably, they must satisfy their customers.

Due to its location and proximity to the people, the TV station has created rapport with the community, it is popular and has kept in touch with the community. The Station has won the confidence of the community as a leader in initiating welfare programmes. Vernacular television sets the agenda by identifying projects and cases which require urgent intervention (McCombs and Shaw (1972). The communication pays attention to underprivileged individuals and families in the community. The focus is on the most vulnerable such as children, the elderly and women (Servaes, 1999). The main difference is that these media use only the TV medium and communicate messages in the local indigenous language unlike mainstream media who have the wherewithal for convergence. It then appeals for assistance to the audience who then contribute material and financial assistance. This active participation by community members in projects in their locality is a very effective method that can involve public and private participation and become even more efficient. This approach has improved the living standards in many households and removed them from their poverty doldrums. The approach avails community members with an opportunity to engage in interpersonal relations thus making TV programmes an appropriate medium for improving interpersonal and social relations. Vernacular TV stations such as Baite TV can use these interactive websites and social media to enable audiences to send messages, send stories, upload videos and audios, download podcasts and write blogs (Vivian, 2010).

As a corporate social responsibility, Baite TV programmes have assisted the poor by providing material needs. In addition, the programmes assist in provision of health and assistance to the sick. Besides they provide shelter by constructing houses for the destitute and derelict among the community members, including the provision of wheel chairs, food, farm inputs and advice to farmers. Beneficiaries receive Baite TV its programmes as a benevolent partner. Appeals messages from the station motivate

viewers to assist the needy through contributions in cash and in kind. This is how they awaken the self-esteem of individuals who then feel obliged to help.

Baite TV programmes enlighten the audience by providing news, entertainment and other important information. This is applicable in the Uses and gratification Theory which postulates that the audience watch programmes that benefit them (Katz E, Blumler J, Gurevitch M (1974). The programmes have a cathartic effect on viewers who upon watching the programmes are relieved of their stress and become relaxed. Vernacular television programmes appeal to the emotions of the audience and makes them to sympathize and empathize with the needy in society. This is a dimension of vernacular television that development agencies should exploit.

In order to achieve its objectives of reaching the community members, Baite TV has devised innovative programmes in which the Station mobilizes the community to participate either by donating cash or by providing materials to assist the needy in society. The Station does this by appealing to the self-esteem of individual members who get touched and come to the assistance of the less fortunate. By using the local vernacular language, the TV station is able to reach majority of community members regardless of their social or economic status, as long as they know the language of communication. Baite TV has taken corporate social responsibility a notch higher by enlisting the community to participate in their programmes. They do this by making appeals on television thus bringing people from all socio-economic backgrounds together. The vernacular TV station receives a lot of support from women because it emerged during the study that more women than men watch vernacular TV, so messages and projects targeting them have a large and supportive audience base. The strategy and programming adopted by Baite TV is known as development communication Udoakah (1998). Udoakah describe development communication as revolutionary and result oriented. Development communication is the use of communication to change the way citizens do things. Access to media and participation of the community are vital for effective development communication. Through communications the media can therefore drive aid development to a large population. Communication enables society to plan of their own development by providing the information necessary for social change.

5.4 Objective Four: To establish how audiences perceive Baite TV programmes.

Objective Number Four was to establish how audiences perceive Baite TV programmes. In this objective the study set out to evaluate the audience's views on contribution and effectiveness of Baite TV programmes in mobilizing the area of interpersonal relationships and self-esteem. The finding was that Baite television station is highly valued, as powerful tool for uniting people to tackle complex social problems involving the youth, promoting the rights of the child, fighting female genital mutilation, fighting the jigger menace, disability, and illiteracy among others. This is in concurrence with Ramaprasad (2001) who enumerates the roles played by journalists in national development to include educating the public, to act as a public advocate, to enhance development journalism, and to promote culture. As Njoka (2017) posits the media is capable of bringing communities together to dialogue for positive change. Due to its wide reach in rural areas the media sets the agenda in rural development.

The audience perceive and uses the station's programmes as a tool for unifying them to tackle local problems. Baite TV audience embrace and give credit to Baite TV programmes for role they play. Amutabi (2013) adds his voice to the argument on the important role played by the new media when he asserts that the emergent privately-owned stations in Kenya command large audiences having come with customized programmes on news, entertainment, consumerism and political commentary targeted at specific audiences in social development. Many respondents were of the opinion that the programmes are relevant to them and that besides helping in social development, the TV station provides information and communicates it in a timely manner. The programmes and projects are embraced by the audience because the audience know and derive benefits from the programmes.

As a mass medium Baite vernacular TV is involved in mass communication by delivering messages to thousands of people simultaneously through its broadcasts. As Kamande (2016) observes, vernacular media has been identified as being useful for dissemination of critical information since it uses the local languages and therefore, provokes discussions on various problems and issues affecting the audience. Many media campaigns aim at creating awareness; increasing knowledge; changing beliefs;

or raising salience in order to indirectly affect attitudes or behaviour (Graham, 2012; Agondoa, 2013). This is the premise on which Baite TV operates as it encourages people to learn more (education). When they learn, they change their behaviour and attitudes. This change in behaviour will eventually emancipate them from their current woes. Freire (1970, 1983, 1994) says that individuals have the capacity to reflect, conceptualize, think critically and make decisions. He adds that action and reflection are integrated and it is this leads to the emancipation of the individual.

The audience value the content and images in the programme which appeal to their emotions and feelings such as anger, sympathy and motivates them to act. Once these feelings are aroused, the audience can easily be mobilized to action through rallying the other able community members to contribute towards improving the lot of the less fortunate. Besides, the TV Station provides bursaries and sponsorship to needy students in secondary schools around the county. This is the method that Baite TV uses to mobilize the audience.

Majority of the respondents agreed that the programmes in Baite TV play a role in social development of the community. Rogers (1975) describes development as a participatory process of social change leading to material possessions, more freedom and greater equality and other qualities that are valued by the community. For this to happen, the people should have greater control over their environment and greater power over their political destiny. Baite TV has provided an avenue for free expression, national debate and self-criticism and eventual democratization and social progress. In this way, vernacular television can be used as an agent for social change. In the emancipation approach TV programmes are seen as contributing to the democratization of the mass media by giving a chance to and a forum to participate in the production of media content (Hamo, 2006).

Vernacular television has been used in sectors like agriculture, health and education. to effectively realize social development. Social development entails improvement of the quality of life and meeting the needs of the poorest in society by providing them with primary needs such as health care, clean water, sanitation and family planning. It entails providing food security and basic education and diversification of production structures. These are the social development issues that Baite TV has been

involved in through community empowerment which has enabled it to accomplish these tasks successfully. However, with more support in terms of resources from the community, National and County Government and other development agencies, a lot more can be achieved in bringing positive changes in society.

This study further found out that Baite TV programmes assist in provision of business start-up funds to needy members of the community. The TV Station is lauded for providing funds for development through its various programmes. This is done through its unique approach in which it mobilizes the community towards giving support to projects within their locality. The Station uses its programmes to identify youths who require training. They are then given training opportunities with the ultimate aim of securing employment or being self-employed

The Station's programmes help the less fortunate in society by providing them with material things such as housing, clothing, medicine, wheelchairs, etc. This is a unique project spearheaded by the Baite TV Station. The TV Station uses its programmes further to assist in the provision of bursaries and scholarships to needy students identified by the community. In this way Baite TV programmes play a big role in the social development of the community. The audience view Baite TV as the watchdog of society. The Station exposes evils in society such as corruption, greed, and other ills including theft of public funds. Members of the community who may be inclined to embezzle public funds may hesitate when they know that somebody is watching and that they will be exposed.

During *Okolea* and other public rallies organized by the Station, leaders educate and explain issues on social, economic and political aspects thus raising peoples' awareness. These are some of the social development issues that Baite TV has endeavoured to tackle. The media, and especially vernacular television, are suitable channels who through community groups, the church and the government can deliver the much needed development in the rural and other areas that have for a long time been ignored by mainstream media. Moemeka (2000) and Rodman (2012) state that the mass media have great impact due to their large audience. They have a social and political role to play in society, and can therefore, be used to transform the world.

5.5 Conclusions

This study set out to inquire into the role that vernacular TV stations and specifically Baite TV play in social development. The key finding of this study is that the broadcast content in vernacular content is key to fostering development and in mobilizing the community's involvement in social development. Through appropriate content in programmes, vernacular TV stations such as Baite TV and vernacular media in general play a uniting role by using the local language thus bringing people together to share their knowledge, information and culture. Besides the traditional roles of media, vernacular television can be used as an effective means to foster development communication and social development. When individuals are educated, they become empowered, they adopt efficient production systems and become more productive. An informed populace is able to comprehend issues easily including how to use improved energy sources. All these improvements lead to better lifestyles.

Baite TV has devised unique strategies that integrate the Stations programmes with the community. This close interaction has fostered social development in Meru County. The station sets the agenda by focusing on a needy area and rallies people around the project. This way the Station plays an important role in the social development of the community which it serves. Development agencies can use vernacular televisions as agents of social change in sectors like agriculture, health and education to effectively realize social development (Berrigan, 1979). This is done partly by using the vernacular language spoken by majority residents to develop programmes that involve and empower them. Communities engage in and support activities that uplift the well-being of the members of the community. who postulated that by emphasizing an event the media influence the audience to view the event as important. The media sets the agenda for public discussion and focuses on topics they wish to enhance and sustain (Muhoro, 2003).

Vernacular TV is received by majority residents in their area of operation. Due to the widespread access, vernacular TV stations can be used to mobilize responsible citizens and resources by making appeals and encouraging interpersonal relations, enhancing self-esteem, for spiritual nourishment. The programmes will help to rally people to contribute towards projects that, are proximate to them and help to transform individual lifestyles citizens to assist the destitute. In addition, the

programmes help talented people to exploit their potential through creativity and innovation for personal advancement and eventual community development. Community participation entails equitable sharing of resources, roles, redistribution of political and economic power (Servaes, 1999). Communication is very important in the organization of the TV programmes that involve the audience in the participatory process. Vernacular TV plays a mobilization role by bringing stakeholders together to map out and establish needs, raise awareness and solicit support from the audience for specific projects. The stakeholders who are the audiences are then involved in identifying, contributing, and managing human and material resources, and in the implementation of identified projects. This participation has strengthened the peoples' resolve to solve their problems and become self-reliant.

The audience of vernacular TV view the Station as a valuable partner. Vernacular TV content have an impact on the audience. The media can therefore be used to influence the decisions, actions and the thinking of the viewers. As Friend (2001) avers, the media can be used to shape public opinion and even to win international support as was the case with Apartheid South Africa. Vernacular TV acts as the bridge that links the community to the County and National Governments. The audience have accepted and trust the Station as their voice, the connection between them and the government. Members of the community, regardless of individual social status can use the Station as a forum for expression and to air their grievances and views to the authorities live on television. This is possible because of the rapport created between the Baite TV crew and the community members whom they involve in their programmes, and who in turn feel valued and recognized.

Through corporate social responsibility initiatives and philanthropy, vernacular TV programmes can empower the local community by identifying and assisting the needy people to get training opportunities in craft and artisan courses with the ultimate aim of enabling them to secure employment or become self-employed, thus uplifting the living standards of the disadvantaged in society. The TV station programmes have a unifying role. The gatherings by community members during *Okolea* rallies and during various other events organized by the media house can be used to bring people together thereby creating cohesion in society.

TV is now accessible to many homesteads, it is no longer a luxury or status symbol. Vernacular TV has diversified TV reach. This has brought to an end the monopoly enjoyed by state-controlled media (King'ara, 2014). Due to this wide reach to people of various social-cultural and political backgrounds television can be used effectively to drive the social development agenda in the rural areas where it has a lot of grassroots support. However, this should be in a bottom-up approach where the community identifies a common issue and pools its resources together to solve the problem. Vernacular TV can be used effectively by employing the Information Education and Communication (IEC) to solve the conundrum of underdevelopment. As Kasoma, 1986; Boafo, 1987 and Edeani, 1994 have noted, private TV and radio stations focus on issues of importance to local communities that are ignored by state owned media and they provide access to relevant information for the community to act on.

Vernacular TV should encourage the active participation of the audience in the making and scheduling of programmes. This makes the audience to identify with the station and its TV programmes. This can play an empowering and potentially unifying function. With the realization that vernacular TV stations are involved in social development, the National Government and development non-government organisations (NGOs) and community based organisations (CBOs) can consider supporting and working with vernacular TV stations financially by providing funds towards identified projects. The government and NGOs and CBOs should participate in the development of TV programmes (including talk shows) aimed at sensitizing the community. This way projects that benefit the community at grassroots level will gain more acceptance and success. The government can effectively use vernacular television to disseminate information on its policies since vernacular television can and has been used to effectively disseminate critical information such as disease prevention, agricultural extension and education and to mobilizing people by sensitizing them. By so doing the messages will be communicated to a large audience who may otherwise not have access to or who have been largely ignored by the mainstream media.

Vernacular television stations have a good knowledge of the local environment, culture and language of the community. They provide local communities with vital

information on matters that concern them. They facilitate communication among them in live television coverage and open forums thus making vernacular television an interactive medium that gives the audience a voice. Due to their location among the community, they highlight the experiences of the communities and enable viewers to present their opinions and to lobby the government. They help to alleviate poverty and hunger by promoting agricultural development, improving nutrition, thus contributing to the realization of social development.

Vernacular media are not well endowed financially, they are independent. Media independence is important in that the media have a significant role to bring issues into the public agenda thus providing democratic space (Boafo, 1987). These media should strive to equip their studios and improve the quality of training of their journalists so that they that they are enabled to perform their work professionally and improve the quality of their productions. For example, Hambly, and Kassam (2002) report that when agricultural researchers and radio and television broadcasters team up to plan, prepare, format and evaluate, their extension programmes improve. Participation of the audience is critical in the acceptance and success of projects started in their communities. Development agencies and the National Government can support the local media by advertising in such stations so as to extend their reach and help the stations to improve on their financial status and operational capacity to gather and disseminate information. Government extension officers and the Provincial Administration (the Presidency) can use vernacular television as a forum to communicate government policies.

Vernacular media has effectively decentralized mass media channels by expanding their reach to the periphery where majority people reside. While mainstream media tend to focus their coverage on urban areas and to circulate information in urban areas where they are based. There is a shift in development matters from “top-down” to “bottom-up” in an effort to embrace a participatory approach to development whereby the communities identify their needs, mobilize available resources and use them on priority projects.

Vernacular TV represents a free and independent media that may remove fears and prejudices associated with public media stations that hinder expression of opinion on

all matters. According to Selfe (1981), democracy thrives when people get accurate, timely and useful information enabling them to make informed decisions. A free and independent media may help to remove prejudices and fears that may hinder expression of opinion and impartial elections. Selfe (1981), argues that an independent and free media can be used as a source of information, opinion, education, and news. In Ghana and elsewhere in Sub-Saharan Africa, centralized media systems are prone to political manipulation (Boafo, 1987) In many of the countries communication resources and institutions are used for propaganda, indoctrination and trivia rather than for genuine socio-economic development. Therefore, media that is controlled through restrictive legislation and tight control through ownership cannot function freely (Kadhi, 1992). A free media under the rule of law may be used to successfully mobilize public opinion. Such media being free from shackles of officialdom can become efficient conduits through which to disseminate information, as a source of news, opinion and also be used to mobilize public opinion and contribute to social development. Vernacular TV may however, not be free from the whims of media owners who also control the purse strings and on whom the livelihoods of the employees depend.

5.6 Recommendations for Further Research

1. A comparative study can be made to assess the role played by other vernacular stations on whether they too have a role to play in development communication through content in their programmes.
2. The strategies used by Baite TV have succeeded in drawing big audiences. A research can be conducted to examine whether the popularity of a TV with the audience is attributable to the corporate social responsibility of the station.
3. The target audience of Baite TV is the Kimeru speakers. Research should reveal the coverage and reach of Baite TV programmes outside Meru County with a view to expanding the stations reach and whether diversification of languages used could increase the station's viewership.
4. The fourth objective was to establish how the audience perceive Baite TV programmes. This study focused on one vernacular television station based in

Meru County due to its unique approach to solving problems afflicting the society. Studies can focus on other stations and in other counties to find out whether vernacular stations can be started in other counties.

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APPENDICES

APPENDIX 1: QUESTIONNAIRE FOR THE RESPONDENTS

The topic of this study is, “Vernacular televisions and social development: the case of Baite Television.” The results of this study will go a long way in informing television audience the impact of vernacular television programmes as a medium for mobilizing community resources to promote the social development of the community. It will also inform the media owners on the programmes that are most watched by the audience and therefore the most useful in mobilizing the community towards their well-being and social development. This way they can broadcast programmes that are demand-driven and thus serve the community effectively and have a positive impact on the audience.

Your cooperation in answering the questions will greatly enrich this study. Please answer the questions to the very best of your ability. Where there are choice answers please choose the answer that truly describes the situation as you know it. The information you will give will be private and confidential and will only be used for purposes of this study. Please do not write your name anywhere on this document.

PART ONE: DEMOGRAPHIC INFORMATION ON VIEWERS OF BAITE TELEVISION IN MERU COUNTY

Please tick [√] as appropriate

1. Please indicate your age

- (a) 18-30 []
- (c) 31-40 []
- (d) 41-50 []
- (e) 51-60 []
- (f) 61-70 []
- (g) 71 and above []

2. What is your Gender?

- (a) Male [] (b) Female []

3. Please indicate your highest level of education.

- (a) Primary school
- (b) Secondary School
- (d) Certificate
- (e) Diploma
- (f) University (First Degree)
- (g) University (Postgraduate diploma)
- (g) University (Masters degree)
- (h) University (Ph.D.)

4. What is your present occupation?

PART TWO: CONTENT AND VIEWERSHIP OF PROGRAMMES IN BAITE TV

1. Do you own a television set?

- (a) Yes
- (b) No

2. If your answer to the above is “No”, indicate whether you watch TV elsewhere other than your own.

- (a) At my neighbour’s
- (b) At work
- (c) In a public place
- (d) Elsewhere (indicate where)

3. In a typical day how often/when do you watch television? (Please tick (✓) as appropriate)

- (a) Every day
- (b) Occasionally
- (c) During the day only
- (d) Day and Night
- (e) At night only

3. Do you watch Baite TV?

- Yes
- No

4. What role do programmes in Baite TV play in the social and economic empowerment of the community?
5. If your answer to 2 above is “Yes” please indicate in the table the your most popular programme on Baite TV? Please tick (√) as appropriate.

Programme	(√)
Meethene ya Nteto (News)	
Karubera Nturene/Miinga mix (comedy)	
Kigooco (Gospel music)	
Baite Mashinani	
Okolea (Rescue operations)	
Baite sports	
Talk shows	
Baite movies	
Baite Music shows	
Baite Kids (Cartoons)	
Baite Family religious sermons	
Any other (specify)	

6. Please indicate by a √ how often you watch the programme.

Programme	How often do you watch? By a ticking (√) as appropriate				
	Daily	Weekly	Monthly	Occasionally	I do not watch at all
Meethene ya nteto/Muthiuruko jwa nteto (Baite News)					
Karubera Nturene/Miinga Mix (comedy)					
Kigooco (Gospel Music)					
Baite Mashinani					
Okolea (Rescue Operations)					
Baite Sports					
Talk Shows					
Baite Movies					
Baite Music Shows					
Baite Cartoons					
Baite Family (Religious sermons)					

7. For those programme(s) that you watch, please give the motivational factors (reasons) for watching.

Programme	What is the reason for watching?
Meethene ya Nteto/muthiuruko jwa nteto (Baite News)	
Karubera Nturene/Miinga mix (Comedy)	
Kigooco (Gospel music)	
Baite Mashinani (local news/features	
Okolea (Baite TV rescue missions)	
Baite sports	
Talk shows	
Baite Movies	
Baite Music Shows	
Baite Family show (Religious sermons)	
Soap operas	

8. How have the TV programmes listed below impacted on you?

	Programme	Impact. Please tick (√) as appropriate				
a		I learn how to interact with my peers	It motivates me to assist others financially	I emulate the lifestyle I see on TV	It appeals to my emotions	It helps me to relax and reduce stress
b	Meethene ya nteto/Muthiuruko jwa nteto (Baite News)					
c	Karubera Nturene/Miinga Mix (comedy)					
d	Kigooco (Gospel Music)					
e	Baite Mashinani					
f	Okolea (Rescue Operations)					
g	Baite Sports					
h	Talk Shows					
i	Baite Movies					
j	Baite Music Shows					
k	Baite Cartoons					
l	Baite Family (Religious sermons)					

PART III: (OBJECTIVE 2) BAITE TV STRATEGIES

9. Do you participate in any of these Baite TV programmes? If you participate in the following programmes, please indicate the method of participation. Please tick (√) as appropriate.

Programme		Method of participation. Please tick (√) as appropriate					
a		Watching news/getting informed	Watching for entertainment	Attending rallies organized by Baite TV	Call-ins (making phone calls)	Contributing money/materials to assist the needy	Through social media (SMS, Facebook, Instagram, Twitter, WhatsApp)
b	Meethene ya Nteto/Muthiuruko jwa nteto (Baite News)						
c	Karubera Nturene/Miinga Mix (Comedy)						
d	Kigooco (Gospel Music)						
e	Okolea (Rescue Operations)						
	Baite Mashinani						
f	Baite Sports						
g	Talk Shows						
h	Baite Movies						
i	Baite Music Shows						
j	Baite Kids (Cartoons)						
k	Baite Family (Religious sermons)						

Through which programme(s) does Baite TV involve the community in social development activities?

	Programme	Please tick [√] as appropriate
a	Meethene ya Nteto/Muthiuruko jwa nteto (Baite News)	
b	Karubera Nturene/Miinga Mix (Comedy)	
c	Kigooco (Gospel Music)	
d	Baite Mashinani	
e	Okolea (Rescue Operations)	
f	Baite Sports	
g	Talk Shows	
h	Baite Movies	
i	Baite Music Shows	
j	Baite Kids (Cartoons)	
k	Baite Family (Religious sermons)	

PART IV: (OBJECTIVE 3) AUDIENCE RECEPTION OF BAITE TV PROGRAMMES

10. To what extent do you agree with the following statements in relation to Baite TV programmes? Where; 1= Not at all, 2= to a small extent, 3= to a moderate extent, 4= to a great extent, 5= to a very great extent. Please tick [√] as appropriate

		1	2	3	4	5
a	They have the right information communicated at the right time					
b	They are done in a language I understand					
c	They provide immediate relevant information					
d	Appropriate information empowers people towards actions that can transform lives					
e	They help a person to be creative and innovative and exploit talents					
f	They help in personal advancement and community development					
g	Information transforms individuals and appeals to responsible citizens to cooperate and contribute to needy cases in society					
h	They appeal to us to assist the less fortunate in society					
i	Baite TV plays a significant role in social development					

PART V: AUDIENCE EVALUATION OF BAITE TV PROGRAMMES

In a scale of 1-5 rate how the audience evaluate of contribution of Baite TV programmes in the area of interpersonal development and self-esteem. Where 5 = Strongly Agree, 4 = Agree, 3 = Undecided, 2 = Disagree, 1 = Strongly Disagree.

Please tick [√] as appropriate

	Area of social development	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
a	The programmes assists needy individuals (materially)					
b	The programmes assist in provision of funds					
c	The programmes assist in provision of health/assisting the sick					
d	The programmes assist in provision of education (scholarships/fees/bursaries)					
e	The programmes assist in provision of water					
f	The programmes assist in provision/construction of houses					
g	The programmes assist in farming (provision of farm inputs and advice to farmers)					
h	The programmes assist in provision of food					
i	The programmes assist in provision of employment					
j	The programmes assist in provision of training opportunities					
k	The programmes assist in provision of business opportunities					
l	The programmes assist in provision of a forum for debate					
m	The programmes link the community to the government					
n	Baite TV is the voice of the poor					
o	The programmes assist in provision of business start-up funds					
P	The programmes motivate me to assist the needy					

APPENDIX 2: QUESTIONNAIRE FOR MEDIA PRACTITIONERS

The topic of this study is, “Vernacular televisions and social development: the case of Baite Television.” The results of this study will go a long way in informing television audience the impact of vernacular television programmes as a medium for mobilizing community resources to promote the social development of the community. It will also inform the media owners on the programmes that are most watched by the audience and therefore the most useful in mobilizing the community towards their well-being and social development. This way they can broadcast programmes that are demand-driven and thus serve the community effectively and have a positive impact on the audience.

Your cooperation in answering the questions will greatly enrich this study. Please answer the questions to the very best of your ability. Where there are choice answers please choose the answer that truly describes the situation as you know it. The information you will give will be private and confidential and will only be used for purposes of this study. Please do not write your name anywhere on this document.

PART ONE: DEMOGRAPHIC INFORMATION OF MEDIA PRACTITIONERS

Please tick [] as appropriate

1. Please indicate your age

- (a) 18-30 []
- (b) 31-40 []
- (c) 41-50 []
- (d) 51-60 []
- (e) 61-70 []
- (f) 71 and above []

2. Please indicate your gender

- (a) Male []
- (b) Female []

3. Indicate your highest level of education

- (a) Primary school []
- (b) Secondary []
- (c) College Certificate []
- (d) College Diploma []

- (e) University (First Degree)
- (f) University (Postgraduate Diploma)
- (g) University (Masters degree)
- (h) University (Ph.D.)

4. What is your present position (job) in Baite TV?

5. Are you a member of a journalists' professional body?

- (a) Yes
- (b) No

6. If your answer to 6 above is "Yes" to which professional body do you belong?

.....

7. Do you have any professional training in journalism?

- (a) Yes
- (b) No

8. If your answer to the above is "Yes", please specify the level of training.

- (a) Certificate
- (b) Diploma
- (c) Bachelors degree
- (d) Postgraduate Diploma
- (e) Masters
- (f) Ph.D.

PART TWO: CONTENT AND VIEWERSHIP OF PROGRAMME IN BAITE TV

1. What is the extent of coverage of Baite TV signal?
 - a) Local (Meru and environs) []
 - b) National (countrywide) []
 - c) International []

2. At Baite TV, what is the source of programmes aired? Please tick as appropriate.
 - a) Most of the programme content is produced in-house by our producers
 - b) Most of the programmes are foreign (imported)
 - c) Most programmes are produced by other media houses and re-broadcast on Baite TV

3. Do you conduct audience surveys? Among the locally generated programmes, which one do you consider to be the most popular?

.....

.....

4. Does the local community participate in the development of your locally produced programmes?.....

.....

.....

5. Which Baite TV programmes are concerned with social development (improving standard of living of the community)?

.....

.....

.....

.....

6. Are Baite TV social development programmes produced inhouse. Please tick as appropriate

(a) Yes (b) No

7. How does Baite TV interact with the audience?

.....

8. Based on your knowledge of journalism, to what extent do you agree with the following statements?

Statement	Strongly agree	Fairly agree	Undecided	Disagree
a I am aware that there is a journalists' code of ethics				
b I have knowledge of the journalistic code of ethics				
c The Station I work for observes the journalistic code of ethics				
d Our producers observe the journalistic code of ethics when preparing programmes				
e The Television Station I work for is a member of the Media Owners Association of Kenya of Kenya				
f The Television Station I work for reports in a free, fair and objective manner				
g The Television Station I work for has a programme schedule that is followed each day				
h The Television Station I work for operates in a free atmosphere devoid of censorship from the Government or other regulatory bodies				

9. What was the main objective of starting the Television Station? Please tick (✓) as appropriate.

	Reason for starting the Television Station
a	To offer high quality broadcasting services in a language the locals understand
b	As a corporate social responsibility
c	To provide objective reporting
d	To mobilize the local community on development issues
e	As a commercial enterprise (Through advertisements)
f	To expose social ills (coverage of crime, violence, corruption, etc.)
g	To provide a link between the local community and government
h	To provide a forum for the locals to discuss community affairs

10. Do you participate in any of these Baite TV programmes? If you participate in the following programmes, please indicate the method of participation. Please tick (√) as appropriate.

	Programme	Method of participation. Please tick (√) as appropriate				
a		Giving interviews/my opinions	Through social media (SMS, Facebook, Instagram, Twitter, Whatsapp	Attending rallies organized by Baite TV	Call-ins (making phone calls)	Contributing money/materials to assist the needy
b	Meethene ya Nteto/Muthiuruko jwa nteto (Baite News)					
c	Karubera Nturene/Miinga Mix (Comedy)					
d	Kigooco (Gospel Music)					
e	Okolea (Rescue Operations)					
f	Baite Mashinani					
g	Baite Sports					
h	Talk Shows					
i	Baite Movies					
j	Baite Music Shows					
k	Baite Kids (Cartoons)					
l	Baite Family (Religious sermons)					

11. Through which programme(s) does Baite TV involve the community in social development activities?

	Programme	Please tick [√] as appropriate
a	Meethene ya Nteto/Muthiuruko jwa nteto (Baite News)	
b	Karubera Nturene/Miinga Mix (Comedy)	
c	Kigooco (Gospel Music)	
d	Baite Mashinani	
e	Okolea (Rescue Operations)	
f	Baite Sports	
g	Talk Shows	
h	Baite Movies	
i	Baite Music Shows	
j	Baite Kids (Cartoons)	
k	Baite Family (Religious sermons)	

APPENDIX 3: INTERVIEW SCHEDULE FOR MEDIA OWNERS

PART ONE: DEMOGRAPHIC CHARACTERISTICS OF MEDIA OWNERS

1. What position do you hold in this media house? Director, Owner?

.....
.....
.....

2. For how long have you worked in the media industry?

.....
.....

3. Do you have professional training as a journalist/media manager?

.....
.....

PART TWO: VIEWERSHIP OF VERNACULAR TELEVISION

1. What is the vision and mission of this media house?

.....
.....
.....

2. Who are the target audience of your broadcasts?

.....
.....
.....

3. How do you interact with your audience?

.....
.....
.....

4. Do you receive feedback from your viewers regarding your programmes? If the answer is yes, how do you interact?

.....
.....
.....

5. Which are your most popular programmes according to the viewers?

.....
.....
.....

6. Are there developmental issues that were raised by the audience that Baite TV has addressed?

.....
.....

PART THREE: VERNACULAR TELEVISION PROGRAMMES

1. What kind of programmes do you broadcast?

.....
.....
.....

2. Do you have a programme schedule for the day? week? month?

.....
.....

3. From where do you source your programmes?

.....
.....

4. Do you produce programmes in-house?

.....
.....

5. Do you conduct outside broadcasting?

.....
.....

6. Do you have outside broadcasting equipment?

.....
.....

7. What is the type of business/ownership of this broadcasting house?

	Type of Business/Ownership	Please tick (√) as appropriate.
a	It is a sole proprietorship	
b	It is a partnership	
c	It is owned by a group/Community Based Organisation/Non-Governmental Organisation	
d	It is a limited company	
e	It is owned by a religious organization	
f	Others (specify)	

APPENDIX 4: DETERMINING SAMPLE SIZE

Population	Sample	Population	Sample	Population	Sample
120	92	600	234	8000	367
130	97	650	242	9000	368
140	103	700	248	10000	370
150	108	750	254	15000	375
160	113	800	260	20000	377
170	118	850	265	30000	379
180	123	900	269	40000	380
190	127	950	274	50000	381
200	132	1000	278	75000	382
210	136	1100	285	1000000	
	384				

Source: Krejcie & Morgan (1970). Determining sample size for research activities.