EFFECTS OF MESSAGES THROUGH RAMOGI FM VERNACULAR RADIO STATION DURING THE PRESIDENTIAL ELECTIONS IN KISUMU COUNTY, KENYA

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ABSTRACT
Messages play a critical role in communication. The effectiveness of communication is largely determined by how the message is packed and sent to the audience. The speedy growth in the vernacular broadcast media sector in Kenya has been applauded as significant in the social and economic change of the rural societies. Vernacular radio stations and more so Ramogi FM vernacular radio station have been in the past implicated for endorsing agendas for discussions and providing a stage for presidential analysis. However, the effects of these messages through Ramogi FM vernacular radio station during the presidential elections still remains doubtful. The objective of this study was to investigate the effects of messages through Ramogi FM vernacular radio station during the 2007, 2012 and 2017 presidential elections in Kisumu County which has been prone to presidential conflicts. This study was conducted in Kisumu County, Kenya, as one of the Counties greatly affected by conflicts in 2007, 2012 and 2017 presidential elections. The study was guided by agenda setting theory, media theory and gratification theory. A mixed method research design was used with quantitative and qualitative data applied for analyses. Target population comprised of 1,224,524 residents within Kisumu County. Stratified sampling, simple random sampling and purposive sampling were used to select a sample size of 384 respondents for both qualitative and quantitative data. Questionnaires; interview schedules; focused group discussions; and, document analysis were used for data collection. The study found out that despite the media airing their news freely, they were gagged. The utterances of social actors were not monitored and this was a recipe for chaotic outcomes. The study concluded that Ramogi FM vernacular radio played an important role in calming tension and promoting dialogue among residents of Kisumu County. The study recommends that social actors be held accountable for fuelling negative messages during elections. And also need to train residents on the importance of peaceful co-existence amongst themselves.

Keywords: *Effects, Messages, Vernacular Radio Station, Conflicts, Presidential Elections in Kisumu County*

INTRODUCTION

Vernacular radio stations in this study are the radio stations that broadcast in languages other than the two official ones; English and Kiswahili. Precisely, the study focuses on the effects of messages through Ramogi FM vernacular radio station during the 2007, 2012 and 2017 conflicts in presidential elections in Kisumu County, Kenya that claimed over 1000 lives followed by losses of properties, burning of homes, displacement of non-indigenous members of a particular community and losses of business materials incurred through looting.

The African media was established by the colonial masters with the intentions of ensuring effective control of what the subjects did, thought and expected (Griffiths, 2021). They wanted to ensure a firm grip on the people they colonized. After nations in African continent gained their independence. Vernacular FM Radio Stations thus has been vibrant in passing the agenda of different leaders which has sometimes led to ethnic hatred and animosity which led to civil war and conflict between communities (Muinde, 2019). In spite of abundant developments in the media sector, radio remains the leading source of news for a majority of Kenyans. This is basically because it is affordable and reaches even the remotest parts of the country. The radio landscape has been predominantly characterized by broadcasts in the two main languages (English and Kiswahili) which disregard a majority of the less educated and rural based audiences whose understanding of the two languages is either limited or not practical. The five major ethnic groups whose population make up more than 70 percent of Kenya take a major share 7 of these stations with each having between 3 (Luhya) and 8 (Luo) radio stations. Royal Media, a private media company, leads in this field with twelve FM radio stations broadcasting in various local languages: Inooro (Kikuyu), Ramogi (Dholuo), Mulembe (Luhya), Musyi (Kamba), Muuga (Meru), Chamgei (Kalenjin), Egesa (Kisii), Wimwaro (Embu) Vuuka (Maragoli), Sulwe FM (Bukusu), and Maa FM (Maasai) Other vernacular FM stations include Kass FM, Kitwek FM (Kalenjin) Coro FM,Timau Radio and Kameme FM (Kikuyu), Radio Nam Lolwe, Radio Lake Victoria, Mayienga FM and Kewi Radio (Luo), Star FM (Kisii), West FM (Luhya) and (Kikuyu) Mbaitu FM (Kamba), Kaya FM (Agiriyama), Minto, Kitwek (Kipsigis), and Anguo FM (Taita). The Media Council of Kenya estimates that these vernacular stations now command 42 percent of the total radio market share (Media Council Annual Report 2014).

The growth of these vernacular radio channels has come with various challenges including their choice of content, the professionalism of their workforce, and the demographic dynamics of their target audience. The challenges have seen them fall into a lot of problems and they have been sometimes accused of hate speech and lack of morals. The background to the development of Kenya's media industry before and after independence and the developments that specifically formed a basis for the sprouting of vernacular media. The current most popular vernacular radio in Dholuo-speaking areas is Ramogi FM Vernacular Radio which has established and has had an economic impact on both listeners and associates. Kenya has two official languages: English and Kiswahili but a large majority of Kenyans rarely speak either. For many, mother tongue is the most preferred, or what is called a vernacular language. The study presents this diversity of languages as a significant path through which democratic values can be disseminated and through which people's attitudes can be changed. Thus, vernacular radio can gave people a platform to participate in democracy and an avenue of receiving information necessary to aid in rational decision making.

In most countries mainstream media are based in capital cities or major towns and are announced using languages that hinder the passing of information to rural communities where people are as not educated as their urban counterparts (AMARC 2018). In nations that have well established media stations, community radios still occupy a central role since they announce in local language making its impact incomparable. They usually hide behind arguments that are baseless and not well founded within the context of good leadership (Njeru *et al.,* 2018). Presidential elections conflicts have been witnessed in many African countries. Across Africa, disputed presidential elections deteriorated into post-election violence in Ethiopia (2005), in, Nigeria (2007), in Zimbabwe (2008), in Ivory Coast (2010) and more recently in Gabon (2016), among other nations in the world. In Kenya specifically, on November 20th 2017 where, more than 1,000 Kenyans died in the utmost violent and brutal post-election period in the country's history (Simati, 2017). Vernacular FM Radio Stations have been used to propagate election violence (Thompson, 2002/2007). Despite that, a report commissioned by BBC World Service on polls worldwide showed that Vernacular Radio Stations played a key role in the events that followed the announcement of presidential elections (Tayeebwa, 2014).

According to Voice of America (VOA, 2010) in an archived document entitled Economic Impact of election violence on display in Western City (Kisumu) indicated that presidential post-election violence killed more than one thousand (1000) people and displaced 600,000 others. A report by Yedioth & Ahronoth (2008) entitled "Up to 1000 in Kenyan Crisis", indicated that Kisumu County witnessed an average of 250,000 displaced persons. The report further indicated that the displacements must have been aggravated by announcements from Vernacular Radio Stations. The gap evidenced is that Vernacular FM Radio Stations were not adhering to the policy of reporting responsibly, after the announcement 600 Kenyans died and 250,000 displaced (Omanga, 2016). Kisumu County of focus for this research faced similar challenges with Vernacular FM Radio Stations in 2007, 2012, and 2017 before, during and postelection violence (Njeru *et al.,* 2018). Whether the crisis was as a result of the broadcast or perception of the electorates or poor packaging of information is a major gap which this research will investigate. It is against this background that this study examines the effects of messages through Ramogi FM vernacular radio station during the 2007, 2012 and 2017 conflicts in presidential elections in Kisumu County, Kenya.

MATERIALS AND METHODS

The study employed Concurrent Triangulation Research Approach (mixed method) approach with the aim of helping the researcher with concrete confirmation for clarifying a problem using more than one technique to address a problem, besides trying to resolve problems using numbers and words (Creswell, 2003). Concurrent Triangulation Research Approach provides a distinctive means of data collection as it gives prospect to collect both quantitative and qualitative data and offers two crucial pathways for data analysis as advanced by (Tashakkori & Teddlie, 2003). Besides, it uses quantitative and qualitative techniques to collect and analyse data in either sequential or parallel manner (Tashakkori & Teddlie, 2003). The amalgamation of qualitative and quantitative approaches offered a thorough understanding of a research problem than either approach alone (Johnson, Onwuegbuzie, & Turner, 2007; Creswell, 2014).

Quantitative data was collected via questionnaires and qualitative data is concurrently collected through in-depth interviews. Data analysis was done through descriptive analysis. Quantitative data analysis was presented in charts, and tables, while, qualitative data analysis was used to pinpoint outcomes, noting perceptions, identification of challenges and stakeholder experience.

Location of the Study

This study was carried out in Kisumu County. Kisumu County is one of the 47 counties in the republic of Kenya. According to Kisumu County Annual Development Plan document (CADP), Kisumu County has a population of one million two hundred and twenty-four thousand, five hundred and twenty four. Kisumu County was selected based on the fact that: there has been cases of conflicts during presidential elections in the subsequent years: 2007; 2012: and, 2017.

Sampling Techniques

Sampling is the practice of choosing and studying a sub-set from a population to obtain information regarding a phenomenon (Somekh and Lewin, 2005). In reaching the right and good sample size, the study adopted both Simple Random Sampling, stratified sampling and purposive sampling. Teachers' respondents and supermarket proprietors were selected by the use of stratified sampling which guaranteed equal chances of participation from each subgroup to form a sample ((Somekh & Lewin, 2005). Whereas, the four principals were purposefully sampled as they were key informants for the study. This was based on the information they can provide unlike further sources (Maxwell, 1997; Teddlie & Yu, 2007). Principals/Head teachers, Sub-County Administrators, Market Administrators, and Bodaboda SACCO chairmen were sampled through simple random sampling.

Simple Random Sampling gives each element an equal chance of being selected in the sample. (Maree, and Van der Westhuizen, 2010). Purposive sampling technique was employed to select Media personnel and the Bodaboda SACCO chairmen. Purposive sampling was ideal as does not need fundamental theories or a set number of informants (Maxwell, 1997; Teddlie & Yu, 2007). Besides the key informants are observant, reflective members of the community of interest who know much about the study and are both able and willing to share their knowledge (Maxwell, 1997).

Sampling Size

In arriving to the sample size for this study. The study adopted a sampling table downloaded from the internet and advanced by Yamane, (1967) and Supported by Morgan, (2007) to identify sample size for research respondents. The table suggests that with a target population of over one million a sample size of 384 can be adopted. Thus, the sample size for this study was 384 respondents. According to Kisumu County Integrated Development Plan 2018-2022 (CIDP), there were 847 schools in Kisumu County whereby 172 were secondary schools and 675 were primary schools.

According to Kisumu County Integrated Development Plan 2018-2022 (CIDP), there were 35 wards, 180 markets, and 120 supermarkets. Using the rule of thumb, 30 percent for the sample gave 11 wards, 54 markets and 36 supermarkets respectively. Additionally, head teachers and principals from schools were included in this study. Furthermore, chairmen of the 28 sampled Bodaboda SACCO groups, 7 sub-County administrators, 28 chairpersons of markets and one person from each supermarkets; that is the proprietor or one employee was added in this study, in conclusion four media personnel was included in the study.

Table 1: Sample frame

Sample frame				
	STRATA	Population	Sample size	Respondents
1	Schools – Primary	400	120	Head teachers
2	Schools Secondary	172	52	Principals
3	Sub-Counties	7	7	Sub-County administrators
4	Market (Urban Centers)	223	70	Chairmen
5	Supermarkets	141	42	Owners
6	Bodaboda (Motor Cycle Operators)		61	Bodaboda respondents
7	Boda Saccos	82	28	Chairpersons
8	FM Media		4	Anchors
	Sample Size		**384**	

Source: CIDP -Kisumu County

Data Collection

In getting data, we mainly adopted four techniques of data generation which were: questionnaires; interview schedules; focused group discussions; and, document analysis. Qualitative in-depth data was sought using interview schedule with purposive sampled market administrators, Bodaboda SACCO chairmen, the media personnel, and super market proprietors/ managers. Interview schedule were used to source for qualitative data besides targeting at the respondents 'opinions on the research problem (Kelleher & Brinkmann, 2009). In addition, Focus group discussions were also used to source for qualitative data. Focus group discussions (FGDs) are a qualitative research technique for collecting data in which a pre-selected group of participants participates in extensive conversation about a specific topic or issue under the direction of a qualified, external moderator (Mwangi, 2021).

Moreover, the study adopted document analysis for systematically reviewing both electronic and printed documents/materials. Document analysis is a form of qualitative research in which documents are used by the researcher to give voice and meaning around an assessment topic (Bowen, 2009). The documents that was analysed for this study comprised public records involving leaders who were invited in studios to give pieces of information to the public during 'Talk show programs', agendas, manuals; background papers; diaries and journals; event programs which are online letters and memoranda; maps and charts; and newspapers.

Whereas, questionnaires were used to generate quantitative data from targets' respondents on the fact that they were senders and recipients of information in Ramogi FM vernacular radio station and thus could offer diverse perspectives on conflict (Somekh & Lewin, 2005). The suitability of the questionnaire largely revolved around its convenience, reliability, and validity in the provision of targeted answers

Data Analysis

Tables were used to present quantitative data through frequencies and percentages. The data collected were coded and analysed using Statistical Package for Social Sciences (SPSS). Quantitative data was analysed through descriptive statistics, whereas, qualitative data was analysed thematically and presented through narratives.

RESULTS AND DISCUSSION

A total of 384 questionnaires were administered to the respondents, of which 345 were returned. The results showed that 54.8% were male while 45.2% were female. The number of female participants was representative enough to avoid biasness in the findings.The response rate for head-teachers was 86.7% and 84.6% for secondary school principals, whereas, administrators was 100%. Market Chairpersons 95.7%, Supermarket proprietors 90.5%, the market chairperson's 95.7%. Bodaboda (motorcycle operators) 91.8%. Sacco Bodaboda Chairpersons 96.3%, while, Media personnel were 100% and sub-county administrators 100% (Table 2).

Table 2: Questionnaire Response Rate

No	Sampled group	Total issued	Total returned	Return Rate %
1	Head-Teachers of primary schools	120	104	86.7
2	Secondary School Principals	52	44	84.6
3	Sub-County administrators	7	7	100.0
4	Market Chairpersons	70	67	95.7
5	Supermarket Proprietors	42	38	90.5
6	Bodaboda (motorcycle) Operators	61	56	91.8
7	Bodaboda Sacco Chairpersons	28	25	89.3
8	Media Personnel	4	4	100.0
	Total	**384**	**345**	**89.8**

According to the results in Figure 1, Majority of respondents, (92.4%), were over the age of 30. The age of the majority of respondents is significant because it is an active age that is quite productive in terms of peace initiative and conflict resolution in society (Mansell et al, 2011). Further, they were more likely to witness the presidential elections under study.
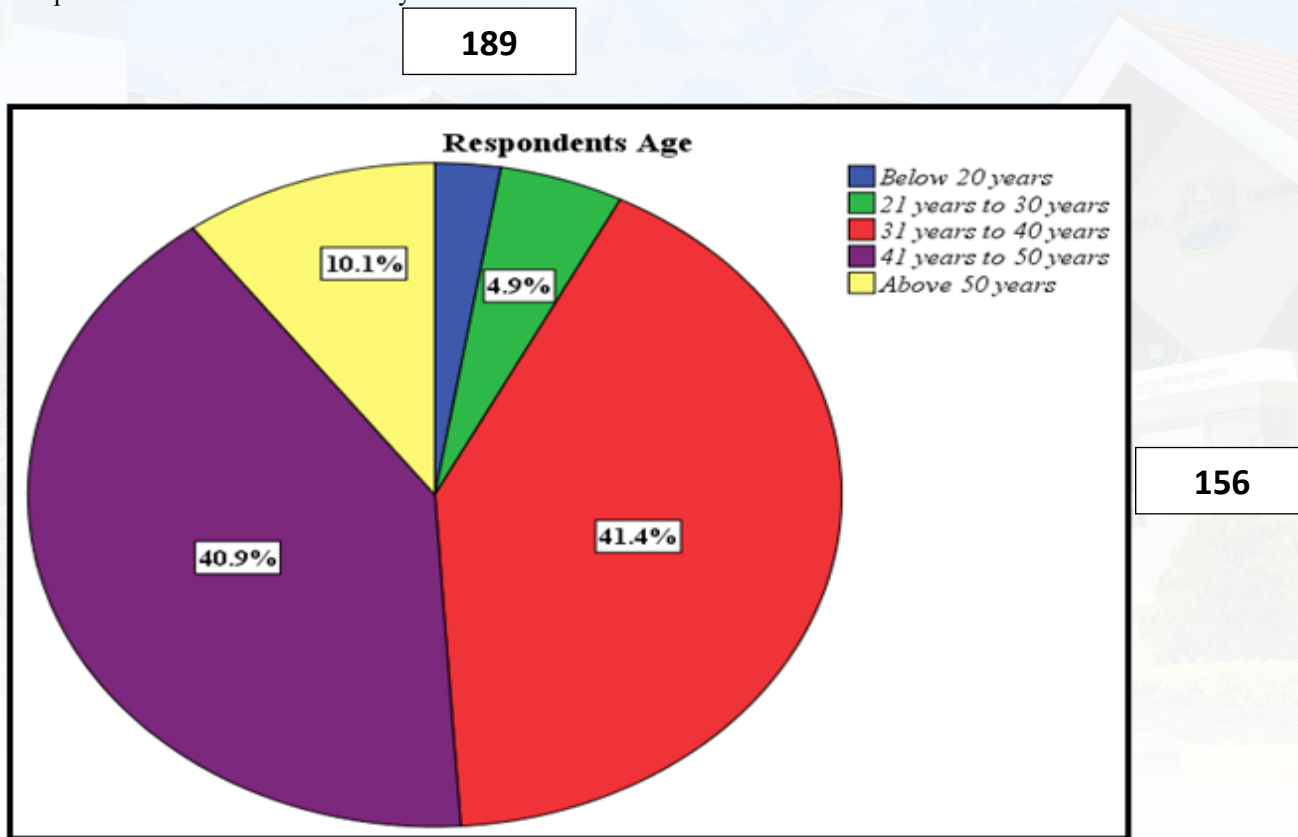
189

156

Figure 1: Distribution of Respondents by Age.

According to the findings in Table 3, out of the 345 respondents all eight categories of respondents took part in the study.

Table 3: Distribution of Respondents by Occupation

		Frequency	Percent	Cumulative Percent
Occupation	Primary School Head Teachers	104	30.1	30.1
	Secondary School Principals	44	12.8	42.9
	Sub-County Administrators	7	2.0	44.9
	Market Chairpersons	67	19.4	64.3
	Supermarket Proprietors	38	11.0	75.4
	Bodaboda (Motorcycle) Operators	56	16.2	91.6
	Bodaboda Sacco Chairpersons	25	7.2	98.8
	FM Media Personnel	4	1.2	100.0
	Total	**345**	**100.0**	

According to the results in Table 4. Kisumu West had (11.3%), Seme Sub County had (15.4 %), Kisumu East had (16.2%), Nyando had (12.5%), Kisumu Central (17.4%), Muhoroni (11.6%) while Nyakach Sub County (15.7%). An indication that each sub-county was adequately represented.

Table 4 Distribution of Respondents by Sub-County

Sub County	Frequency	Percent	Cumulative Percent
Seme	53	15.4	15.4
Kisumu West	39	11.3	26.7
Kisumu East	56	16.2	42.9
Nyando	43	12.5	55.4
Kisumu central	60	17.4	72.8
Muhoroni	40	11.6	84.4
Nyakach	54	15.6	100.0
Total	**345**	**100.0**	

Effects of messages through Ramogi FM Vernacular Radio Station

This section exploited impact of inflammatory broadcasts from Ramogi FM Vernacular Radio Station on post-election conflict, coded words that were outright hate speech, broadcasts that mirrored reality and influence of media reports on residents of Kisumu County, Kenya. For many, the preferred language is that of their community or their mother tongue or what is called vernacular language.

Inflammatory Messages from Ramogi Vernacular Radio station

Inflammatory Messages disseminated from media stations, leaders and residents of Kisumu County were considered in this dissertation to ascertain whether they aggravated conflicts or countered chaos through the messages they gave.

Table 5: Radio Stations that supported views elections were stolen

Response	Frequency	Percent
Yes	246	71.3
Not	99	28.7
Total	**261**	**100.0**

Source: Field Data 2022

The results in Table 5. Showed that (71.3 %) of the respondents agreed that the stations they listened to supported views that elections were stolen while (28.7%) of the respondents negated that elections were not stolen. The number who agreed is significant.

Table 6 Impact of Codded Inflammatory messages on Social conflicts

			Social conflicts were rampant in presidential election outcomes of residential Election Conflicts of 2007, 2012 and 2017					Tot
			Strongly Disagree	Disagree	Moder-ately Agree	Agre e	Stron gly Agre e	
Inflam-matory messages were cod-ded	D	Count	0	2	5	7	11	**25**
		%	0.0	6.9	10.4	11.7	5.4	**7.2**
	MA	Count	0	6	16	13	63	**98**
		%	0.0	20.7	33.3	21.7	30.7	**28.4**
	A	Count	1	6	18	24	62	**111**
		%	33.3	20.7	37.5	40.0	30.2	**32.2**
	SA	Count	2	15	9	16	69	**111**
		%	66.7	51.7	18.8	26.7	33.7	**32.2**
Total		Count	3	29	48	60	205	**345**
		%	**100.0**	**100.0**	**100.0**	**100**	**100**	**100.**

Source: Field Data 2022

Table 5 indicated that (7.2 %) of the respondents disagreed that the messages were codded. While, (28.4 %) of the respondents agreed that the messages were codded. whereas, (32.2 %) of the respondents who indicated that social conflicts were rampant in presidential election outcomes agreed that the messages were codded and (32.2 %) of the respondents strongly agreed that that the messages were codded. From the findings above, (64.4 %) agreed or strongly agreed that the messages which were inflammatory were codded and thus those who were entitled to consume them did so.

Qualitative View on inflammatory messages
Below are some of the QUAL theme analyses on views inflammatory messages witnessed during presidential election in Kisumu County
Codded I
Imayo wa gini dak ugenge ma uling' alinga ni. Be uneno kajogi mayowa loch ma newase kawo. Jogi mayowa gi ombulu mikwalo kod kwano maok adieri, omiyo wuog uru ugeng loch ma marwa.
Bodaboda Respondent BBR10
The statements were communicative, perhaps designed to make the concerned target group to act. The messages were to notify the government that they have known their plans; so the government takes care or corrective measures.
Codded II
Ombulu iloko kendo loch dhi kaok uwuok mager kendo motegno mar gengo kendo fuenyo ni kweno ok en kaka ne upare kendo ok en kaka ne ungeye. Gigi iloko machal kaka gin ema gidaro.
Bodaboda Respondent BBR5

This statement was inflammatory. It was meant to raise the emotions of the Luo community to act swiftly to defend presidency which was at stake. Those who took it verbatim went to the streets and faced the consequences.
Codded III
Loch dhi wuog uru oko ukony, omawa. Kaok uwuok to ok ubi konyo nikech gimedo loko duoko kaka giduaro ma gibiro ketho gimoro amora. Wuog uru ugo koko kendo ugeng kama gikethego no.
Bodaboda Respondent BBR7
This statement when analysed well, it qualifies as offensive statement because it is calling for action against some group.
Codded IV
Wuog uru ugeng adiechu gini ikwalo.En adiera ni lochne maru to koro ikwale .Ne waloyo adieri to loch imawa. Jatendwa ne olocho to jokuoge kwale ayanga kuom loko ombulu kendo tamore yie
Bodaboda Respondent BBR9
Translation
The elections have been rigged; get out and defend your rights. You legitimately won, but your results were doctored. Your leader won by a wide margin, but the thieves are staking their claim to that political rights right away. Indeed this statement was inflammatory because it was meant to call people to act.
Codded V
Jo kanyanam, jo kabimbe kwalo wa to u nindo, wuog uru oko. Ma e saa ma jogikwalowae to unido aninda. Jokabimbe ongiyo gi kuo koro gikele e wach om-bulube ,wuog uru oko.
Secondary Principal Respondent SPR8

Translation

Come out and defend the president from these baboons. Why remain mute while these baboons' offspring grab the presidency. Do not you realize that this was the one opportunity we had, and we took advantage of it.

The remark was overtly inflammatory since it used the derogatory codename "baboons" to refer to a community; it called on the affected community to take action without specifying what sort; it was emotionally charged but left it up to the audience to pick what course of action to follow. Conflict was sparked by these messages when they were combined with others. People left their homes because FM radios had broadcasters telling them in coded language to go to the streets and defend what was being stolen. Such statements fell short of the ethical bar for harmonious coexistence.

Codded XIII

Bi uru ugeng loch dhi kod jokabimbe gi.On'geche kwalowa to uling nan'go, jogi on'giyo gi kuo koro kendo gimayowa marwa ni. Ok wanyal yie negi ni gikwalowa mayot kamano.

Market Chair Respondent MCR4

These were undoubtedly provocative phrases that might easily arouse the crowd.Citizens reacted differently in various situations as a result of their conflicting interpretations of these messages. As the radio reported, individuals did indeed venture outside. This statement, in our opinion, was incendiary because if it hadn't been for those words, other individuals might not have understood what was happening and might have stayed in their homes. The findings are in line with the position of King (2017) who is of the opinion that dictatorship can both emanate from a bad media as well as a bad executive, judiciary or parliament, when people demand press freedom, they should consider the enormous power of the media which can be exercised either for the good or detriment of society.

Kenya's Vernacular mass media have been accused of, among others, being irresponsible, nonprofessional, non-objective and fanning political violence. The Kreigler's Report stated that banning the vernacular radio may not be a solution but there is need to control the content of the message broadcast for public consumption (*Standard Newspaper, P8, and September, 2008*). Odongo (2019) observes that, few months before national elections were held in December 2007, vernacular radio stations in Kenya were already igniting ethnic consciousness among listeners: "urging them to support a presidential candidate from their own tribe or one who was coming from their party and to harbor bad feelings about people from other communities," He continue to say that "The ethnic hate that the radio stations were propagating about other communities was unbelievable.

In fact, in some broadcast stations, some journalists refused to take up assignments simply because the source of, say news item, happened to be a member of an ethnic grouping they were politically estranged. Ogola, (2011), argues that the media in Kenya were practicing subjectivism. The quantitative data was supported by qualitative data findings. The interviews carried out from supermarket owners, market officials and Bodaboda depicted the following scenario: During the 2007 elections, media audiences were already divided on party lines just like radio stations. Similarly, the community radios were divided along these ethnic and political lines.

Coded words Perceived as hate speech.

The study established from respondents whether they witnessed hate speech broadcast from Ramogi FM Radio Station.

From the findings in Figure 2, Majority of the respondents (85.4 %) witnessed hate speech from Ramogi vernacular Radio station.
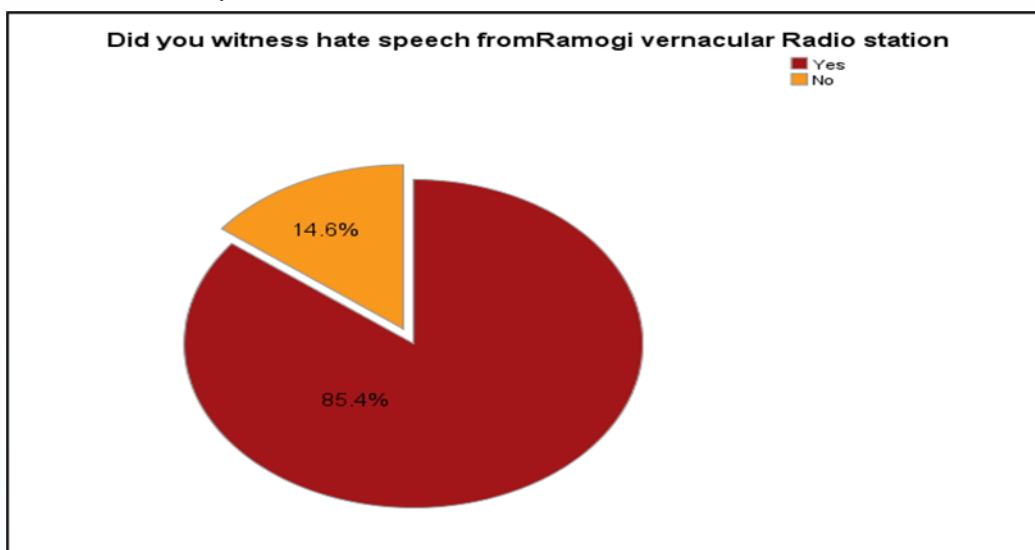

Figure 3: Witnessed hate speech from Ramogi vernacular Radio station

Table 7 Inflammatory messages were codded

Descriptive Statistics					
	n	Minimum	Maximum	Mean	Std. Deviation
Inflammatory messages were codded	345	2.00	5.00	**3.89**	.94166
Valid N (list wise)	*345*				

1.00= "Strongly disagree", 2.00= "Disagree", 3.00= "Moderately Agree", 4.00= "Agree"
5.00= "Strongly Agree"
Source: Field Data 2022

In Table 6 the results showed that the mean coefficient of 3.89 which was within the range of **3.41 to 4.20** showed that respondents agreed that inflammatory messages were coded.

Table 8 Inflammatory Code words

S/N	Codes	Symbol	Implication
1	*'Ogwenge'*	Mongoose	**Eating Chicken (our win)**
2	*'Jokabimbe'*	Baboons	**Corrupt people**
3	*'Kuot'*	Shield	**Defence**
4	*'Omawa'*	We are denied	**Our Right is gone**
5	*'Loch dhi'*	Leadership flies away	**We have lost our win**
6	*'Jokanyanam'*	People from the Lakeside	**Unity to defend rights**

Source: Field Data 2022

The coded messages above were recipe for chaos. Table 8 above justified that the inflammatory messages were codded and were detrimental for peace-building during post-election violence in Kisumu County. On the other hand, there was this perspective of preparing the Luo population as the ultimate winners. When the election ended then the instant interpretation was that the election had been stolen. The outcome ended with Tokeni nje, msilale! Mambo yameharibika, Uongozi unatoweka (come out, do not sleep. The situation is bad. Our presidency is being taken away).

The findings are in agreement with several past studies (International Republican Institute, (2007), and Obonyo, (2007).

Summary of influence of media reports on Post-election violence

The study used quantitative and qualitative data to establish from respondents whether the post-election violence of 2007, 2012 and 2017 were influenced by media reports. Vernacular Radio gives society voices and functions as an independent avenue that one can establish a safer platform to air their grievances against the ills of government or any other illegal functionaries. It jeopardizes the very rights the media is expected to defend. Radoli (2011) explicitly suggests that the subject of human rights is recognized in the field of Journalism, especially if the media conditions are set to honour and defend against abuse. Vernacular Radio to always speak against the ills meted on the locals and inform them how and why they should speak against such injustices. Whenever elections are closer these rights are thrown out of the window and politicians begin to use platforms to turn citizens against each other and some Vernacular Radios begin to support their own. The planned use of the media to stir up the community to commit violent acts on others can hardly therefore be safeguarded under the right to "freedom of the media".

Coded messages incited residents because was asking the members to stand up and act against some ethnic communities perceived to be related to the people who rigged the elections. We thus, noted that this was not a peace-building statement, calling the residents to be alert, come out and consult or even analyse by scrutinizing what could be happening that has caused the delay. Statements were out right inflammatory since it referred to a community with a demeaning coded name. Concerned communities were called upon to come out for action which was not specific. The Statements were emotionally provocative but left hanging for people to decide on the kind of action to take. The study showed that combined messages were enough to fuel conflict which left the country with blood shed. The messages were inflammatory and were not be welcomed because they relatively referred to some groups In this case the messages passed ignited the emotions of the people who resorted to participate in country wide demonstrations. As a conclusion to this research question, it was noted that messages allowed by media from leaders and politicians to call people by names by symbolic titles like rats, thieves baboons and monkeys went against the uses and gratification theory of the right to make choices on relevant goals.

Effects of messages transmitted through Ramogi FM Vernacular Radio Station.

Based on the study, the Independent Electoral Boundaries Commission produced inconsistent results, which fuelled post-election violence. The study found out that hate speech was coded and common during post-election violence. Furthermore, the study supported that vernacular media played a role in passing information to its listeners. The findings demonstrated that media outlets did reflect reality by exposing police brutality, so they also fanned violence emanating from brutality and killings of innocent citizens.

CONCLUSION AND RECOMMENDATION

The study concludes that radio messages reflected deeper political divisions among ethnic groups. On the other hand, Ramogi FM vernacular radio local stations played an important role in calming tension and promoting dialogue among residents of Kisumu County. Based on this, the study recommends that social actors be held accountable for fuelling negative messages during elections. Additionally, there is need to train residents on the importance of peaceful co-existence amongst themselves to avoid any conflict.

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