

The Role of Maa-Speaking Vernacular Radio Stations in Promoting Literacy Among Maa Women in Narok County

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Abstract: This paper examined the role of Maa-speaking vernacular radio stations in promoting literacy among women in Narok County, Kenya. The research investigated content significance of educational broadcasting in indigenous language media. The research employed a mixed-methods research design, combining quantitative and qualitative approaches to provide comprehensive understanding of vernacular radio's educational impact. Primary data was collected through structured questionnaires administered to 312 women aged 15-60 years across rural areas of Narok County, and in-depth interviews conducted with 20 radio personnel from four Maa-speaking stations (Sidai FM, Mayian FM, Nosim FM, and Radio Osutua FM). Multistage cluster sampling was used for women respondents, while purposive sampling selected radio personnel with educational programming experience. The theoretical framework integrated Agenda-setting theory. Quantitative data was analyzed using SPSS version 28.0, employing descriptive statistics, correlation analysis, and cross-tabulations. Results were presented through tables, charts, and statistical summaries. Qualitative data from interviews and content analysis was analyzed using thematic analysis, identifying recurring themes and patterns related to programming approaches, content development, and audience engagement strategies. The findings revealed that all respondents were listening to Maa-speaking radio stations, with 59% listening daily. Universal awareness (100%) of literacy-related programming indicated successful content integration, with 83% of respondents confirming that programmes specifically target women. The research found that 67% of content is broadcast entirely in Maa language, though only 31.7% of women have been consulted about programming preferences. Women's perceptions were generally positive, with mean scores of 3.67 for motivation to read and write and 3.75 for knowledge acquisition through radio programmes. The research concluded that Maa-speaking vernacular radio stations serve as effective platforms for literacy promotion, successfully reaching target audiences and influencing educational attitudes and behaviors. The research recommends that radio station owners increase literacy content allocation and improve community consultation mechanisms to enhance programme relevance.

Keywords: Literacy Promotion, Indigenous Language, Vernacular Radio Stations, Literacy Related Programming, Women in Narok County.

1. Introduction

A. Background

Literacy promotion among women serves as a fundamental development strategy that modifies societal approaches to achieve educational equity while addressing gender disparities in learning opportunities (UNESCO, 2020). These promotion strategies exist in four main categories including formal education initiatives, community-based learning programs, media-mediated educational campaigns, and technology-enhanced literacy interventions (World Bank, 2022). Formal education initiatives require systematic educational infrastructure through school accessibility, teacher training programs, and curriculum development systems (UNICEF, 2021). Community-based learning programs include modifications to local educational structures, stakeholder engagement mechanisms, and cultural adaptation frameworks (Mubarak & Waseh, 2025). Media-mediated educational campaigns encompass the utilization of radio broadcasting, television programming, and digital communication platforms to deliver literacy content (UNESCO, 2020).

Vernacular radio broadcasting constitutes a specialized communication medium that operates primarily in indigenous languages to serve specific linguistic communities within particular geographical regions (Buckley, 2020). These broadcasting systems distinguish themselves from mainstream commercial media by focusing exclusively on addressing localized educational needs, preserving cultural identity, and providing accessible information platforms in native languages (Ajani et al., 2024). The programming structure of vernacular radio includes educational segments, cultural preservation content, health awareness campaigns, and interactive community discussions that directly address specific audience requirements (Peshut & Mogambi, 2024). Technology innovation practices in vernacular radio encompass the adoption of digital transmission capabilities, audience engagement platforms, and educational content delivery systems (Ansu-Kyeremeh, 2021). The implementation of vernacular radio programming aims to address evolving literacy needs, cultural preservation requirements, educational

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accessibility challenges, and community development objectives (Ochieng, 2020).

The implementation of vernacular radio programming in promoting women's literacy aims to address evolving educational needs, cultural barriers, accessibility challenges, and technological advancements in rural communities. The educational performance of communities experienced positive effects from vernacular radio optimization, culturally relevant programming implementation, and indigenous language adoption. Saleem et al. (2021) conducted extensive analysis on radio broadcasting transformation drivers which included educational content implementation, cultural sensitivity development, and literacy strategy recalibration in Pakistan's Central Punjab region. Globally, evidence on vernacular radio effects on literacy promotion exists in multiple international contexts. International studies examined how indigenous language broadcasting affects educational system efficiency in marginalized communities. Various countries focused on studying operational challenges with literacy promotion implementation strategies through vernacular media platforms. In Pakistan, organizational changes such as educational programming practices and cultural sensitivity improvements have led to enhanced literacy outcomes and educational accessibility among rural women communities (Saleem et al., 2021). In broadcasting institutions, vernacular radio practices are seen as necessary for educational facilities to deliver effectively, given the vast needs of communities to access quality literacy programming (Zhang et al., 2023). Malaysian analysis found that radio institutions are more educationally effective when implementing indigenous language capabilities and that changes in programming approaches positively affect literacy advancement and educational performance (Metom & Ting, 2024). In various developing economies, vernacular radio efforts have been driven by educational transformation, technology adoption, and evolving literacy requirements. In multiple global contexts, vernacular radio implementation has revealed that strategic programming and cultural optimization can lead to improved performance in educational delivery systems.

Regionally, vernacular radio has become an important vehicle for advancing literacy by delivering accessible, culturally relevant educational content in indigenous languages.

The Kenyan government has implemented various adult and continuing education programs including basic literacy, numeracy, and life skills training to address educational gaps, yet the reach and effectiveness of these initiatives remain limited in rural areas where awareness levels are low and cultural barriers persist (Republic of Kenya, 2018). While four major Maa-speaking radio stations operate in Narok County Nosim FM, Sidai FM, Mayian FM, and Radio Osutua FM broadcasting primarily in the indigenous language with significant reach among rural women, their specific contribution to literacy promotion has not been systematically examined (Bongo, 2022). Evidence from other Kenyan contexts suggests that vernacular radio programming often fails to adequately address educational development issues, with studies indicating that despite high listenership rates, most

programming does not effectively sensitize audiences about educational opportunities (Kimani, 2020). This gap between radio station capacity and effective educational messaging represents a significant missed opportunity for leveraging vernacular media to address literacy challenges among Maa women.

The persistence of traditional practices such as female genital mutilation and early marriage in Narok County further compounds these challenges by interrupting girls' education and perpetuating intergenerational cycles of illiteracy, similar to patterns documented in other marginalized communities where cultural factors significantly influence educational outcomes (Alela, 2021).

The absence of comprehensive understanding regarding how Maa-speaking radio stations can effectively promote literacy limits the development of evidence-based strategies for addressing educational disparities in Narok County. Contemporary challenges facing vernacular radio include difficulties in engaging diverse demographic groups and adapting traditional broadcasting approaches to meet evolving educational needs while maintaining cultural relevance (Muroria, 2024). Furthermore, research indicates that effective literacy promotion through vernacular radio requires understanding audience preferences, cultural sensitivity, and systematic programming approaches that address both practical literacy applications and cultural preservation (Okinda et al., 2020). Without systematic examination of programming rationale, content effectiveness, audience perceptions, and implementation gaps, opportunities for optimizing vernacular radio's potential in literacy promotion may continue to be underutilized, perpetuating educational inequalities that limit women's participation in community development and decision-making processes (Ndavula & Lidubwi, 2023).

Vernacular radio practices positively impacted the performance of educational facilities through effective communication management and community engagement implementation. Indigenous language programming proved to be an effective educational strategy for promoting literacy among marginalized communities in rural areas (Asuman & Subeshini, 2023), and vernacular radio practices positively influenced educational outcomes in communities through effective audience retention strategies (Milala, 2022). Educational advancement through vernacular radio has been documented across multiple African countries, with communities served by indigenous language broadcasting showing consistently higher literacy rates compared to those with limited vernacular media access (Thuranira, 2023). Radio broadcasting proved essential during educational disruptions, facilitating home-based learning and demonstrating the medium's vital role in educational continuity (Nkoala, 2023).

The Kenyan educational landscape has experienced significant transformation in recent years, with various vernacular radio institutions contributing substantially to literacy promotion despite various challenges. Educational advancement development is crucial in the literacy promotion sector, with radio stations acting as "literacy facilitators" for communities through quality educational programming,

cultural sensitivity, and evidence-based content delivery. The importance of vernacular positioning in educational organizations and the significance of indigenous language functions in ensuring sustainability of literacy institutions have been highlighted. Strategic vernacular radio programming positively impacted the educational competitiveness of rural sectors, and effective broadcasting frameworks influenced literacy quality in various operational contexts (Bongo, 2022).

Educational advancement development is essential in the organizational strategy system of vernacular radio institutions operating in evolving literacy landscapes (Kimani, 2020). The competitive performance of educational initiatives experienced positive effects from vernacular radio optimization, cultural programming implementation, and indigenous language adoption in Kenyan communities (Peshut & Mogambi, 2024). Contemporary challenges include youth engagement difficulties requiring innovative educational content approaches that combine traditional radio strengths with modern technological platforms (Muroria, 2024).

Educational effectiveness has been demonstrated through programming that addresses critical social issues while giving voice to vulnerable and marginalized groups including women and children (Alela, 2021). Radio remains the dominant information source for rural women, with significant weekly listening hours demonstrating the medium's exceptional reach and potential for educational messaging among target populations (Okinda et al., 2020). Implementation gaps exist regarding inclusive educational programming, with few vernacular stations adequately addressing comprehensive educational needs despite existing policy frameworks supporting inclusive content development (Ndavula & Lidubwi, 2023).

Contextually, most existing studies have concentrated on Ghana, Rwanda, and South Africa, with limited focus on the Maa-speaking communities in Tanzania, despite their vulnerability to literacy exclusion this presents contextual gap. Conceptually most of the existing studies have explored community engagement and cultural preservation through vernacular radio, but little attention has been given to structured literacy-focused programming in indigenous languages. Methodologically, earlier studies have been largely descriptive and lacked superior empirical designs to establish the direct relationship between vernacular radio programming and literacy outcomes, creating a methodological gap that this study sought to address.

B. Statement of Problem

Ideally, vernacular radio stations should serve as inclusive platforms that deliver structured literacy programs tailored to the needs of marginalized groups, particularly women, by integrating indigenous language pedagogy with accessible educational content. In the current situation, however, Maa-speaking radio stations in Narok and other pastoralist regions primarily focus on cultural preservation, community news, and entertainment, with limited emphasis on systematic literacy promotion. This misalignment between potential and practice has left critical literacy needs especially for rural women largely

unmet. The absence of targeted, evidence-based literacy programming within Maa-speaking vernacular radio, presents literature gap which necessitated investigation on how these platforms can be effectively leveraged to promote literacy in Narok County.

Even though there exists significant global evidence demonstrating the effectiveness of vernacular radio in promoting literacy among marginalized communities, substantial educational disparities persist in Kenya, particularly among women in rural areas. Narok County exemplifies this challenge, with overall literacy levels at approximately 63%, while women's literacy remains critically low at 31% compared to men's 69%, representing a substantial gender gap that impedes individual empowerment and community development (Narok County Development Profile, 2018). This disparity reflects broader patterns observed in similar contexts where cultural barriers, early marriage practices, and limited educational access continue to restrict women's educational participation (Peshut & Mogambi, 2024).

C. Purpose of the Research

The purpose of this study was to assess the role of Maa-speaking vernacular radio stations in promoting literacy among Maa women in Narok County.

D. Objectives of the Research

The specific objectives of the research was to analyze importance of programmes aired by the Maa-Speaking radio stations in promoting literacy among the Maa women in Narok.

E. Justification of the Research

Previous studies on vernacular radio and literacy promotion across different contexts and communities have not provided conclusive findings on how these media platforms specifically affect women's literacy advancement in pastoralist communities. Therefore, this study is important to various stakeholders including policymakers, academicians, vernacular radio stations, and development organizations, as it addresses the unique context of Maa-speaking communities in Narok County.

F. Scope of the Research

The research explored how Maa-speaking vernacular radio stations promote literacy among women in Narok County. It specifically examined the programming approaches, content significance, and audience perceptions related to literacy promotion through indigenous language broadcasting. Participants for the research were sourced from key institutions including four major Maa-speaking radio stations (Nosim FM, Sidai FM, Mayian FM, and Radio Osutua FM) and rural communities across Narok County, with a total sample size of 332 individuals including radio personnel and women listeners aged 15-60 years. The research was conducted between September 2024 and September 2025, focusing on literacy-related programming content and audience responses during this period.

G. Limitations and Delimitations of the Research

Inadequate data availability and language barriers provided limits to the investigation. Some respondents had cultural restrictions and domestic commitments that prevented them from being available during data collection, despite their expressed interest in participating. The research addressed this by working with community leaders and scheduling appointments through local intermediaries in advance. Additionally, some women were reluctant to participate due to concerns about confidentiality and cultural appropriateness of discussing educational matters with outsiders. However, researchers assured them that the research adhered to strict ethical standards and employed trained local interpreters to facilitate culturally sensitive data collection.

The use of interpreters for data collection with illiterate respondents may have affected the accuracy and depth of information gathered, despite comprehensive interpreter training. The research's geographical focus on Narok County limits the generalizability of findings to other Maasai communities or pastoralist groups in different regions. The research timeframe may not have captured seasonal variations in radio listenership or programming content that could influence literacy promotion effectiveness.

H. Assumptions of the Research

The research assumed that the sample would provide a reliable representation of the total population of Maa-speaking women in Narok County. It also assumed that respondents would truthfully relate their experiences with vernacular radio programming and literacy-related content, based on their listening habits, cultural understanding, and educational perspectives. Moreover, it presupposed the accuracy and dependability of the information provided by both radio personnel and women listeners regarding programming strategies and audience responses.

The research assumed that cultural and linguistic factors influencing literacy promotion could be meaningfully assessed through survey and interview methods, and that interpreters would accurately convey both questions and responses without significant meaning distortion. The research conformed to established communication theories including agenda-setting theory, framing theory, and uses and gratification theory to ensure theoretical grounding and analytical framework validity.

2. Literature Review

A. Introduction

This chapter presents a comprehensive literature review examining the role of Maa-speaking vernacular radio stations in promoting literacy among women in Narok County. The chapter is structured into four main sections: theoretical framework, empirical literature review, conceptual framework, and operationalization of variables. The theoretical framework provides the foundation for understanding how vernacular radio influences literacy promotion. The empirical literature review examines existing research on vernacular radio programming, literacy promotion strategies, and women's education in

pastoralist communities, drawing from recent studies conducted in Kenya and similar contexts globally. The chapter concludes with a conceptual framework that illustrates the relationship between vernacular radio programming approaches and women's literacy promotion, followed by the operationalization of key variables used in this study.

B. Theoretical Framework

1) Agenda-Setting Theory

Agenda-setting theory, originally proposed by McCombs and Shaw (1972), offers important insights into how vernacular radio programming influences community priorities and public discourse regarding literacy and education. The theory suggests that media influence public opinion not by telling people what to think, but by telling them what to think about through the selection and emphasis of certain topics (McCombs, 2018). This foundational concept has evolved to include second-level agenda-setting, which examines how media not only set the agenda of issues but also influence how audiences think about those issues by emphasizing particular attributes or aspects (Guo & McCombs, 2019). In the context of vernacular radio and literacy promotion, agenda-setting theory helps explain how programming choices influence community discussions about education and women's literacy.

The application of agenda-setting theory to this study involves examining how Maa-speaking radio stations prioritize literacy-related content and how this prioritization influences community attitudes toward women's education. When radio stations consistently feature educational content, discuss literacy benefits, and highlight successful educational outcomes, they signal to audiences that education is important and worthy of attention (Wanta, 2018). This theoretical perspective helps explain how sustained media attention to literacy issues can shift community priorities and create supportive environments for women's educational participation. The theory also addresses how the frequency and prominence of literacy-related programming can influence the perceived importance of education within the community (Kioussis, 2019).

However, agenda-setting theory has faced criticism for its assumption that audiences are passive recipients of media influence and for potentially oversimplifying the complex relationship between media coverage and public opinion formation (Shaw & Martin, 2021). Recent research suggests that agenda-setting effects may vary based on individual characteristics, social context, and competing information sources. Despite these limitations, the theory remains relevant for understanding how vernacular radio can set community agendas that support literacy promotion. By consistently highlighting educational opportunities, featuring educational success stories, and discussing barriers to women's education, radio stations can influence what communities discuss and prioritize regarding educational development, creating momentum for social change and supporting policy initiatives that promote women's literacy in marginalized communities.

C. Empirical Literature Review

1) Programming Approaches and Organizational Performance

Contemporary vernacular radio stations worldwide are implementing diverse programming approaches to address community educational needs, representing a significant shift from traditional broadcasting models. Research conducted globally supports the importance of strategic programming approaches in achieving educational objectives, emphasizing the deliberate actions taken by radio stations to develop culturally relevant content that promotes literacy and educational awareness (Saleem et al., 2021). Additionally, studies highlight a clear connection between programming quality and audience engagement levels, with well-designed educational content demonstrating superior effectiveness in promoting behavioral change compared to conventional entertainment-focused programming (Zhang et al., 2023).

However, recent evidence indicates that several vernacular radio stations may not be fully utilizing their potential for educational programming. Research in Malaysia reveals concerns that inadequate programming approaches may result in missed opportunities for promoting indigenous language literacy and educational advancement (Metom & Ting, 2024). The work of program developers and content creators is crucial in ensuring that vernacular radio stations can effectively achieve their educational objectives by consistently producing high quality, culturally relevant programming. Programming approaches include content development strategies, audience consultation methods, cultural sensitivity training, and community engagement initiatives, among other components.

Content development refers to the systematic processes used by vernacular radio stations to create educational programming that addresses community needs while maintaining cultural authenticity. The goal is to ensure that programming effectively serves educational objectives while remaining engaging and culturally appropriate for target audiences. Programming approaches involve various methods for developing content that resonates with specific communities, including community consultation, expert interviews, storytelling techniques, and interactive formats such as call-in shows and community discussions (Asuman & Subeshini, 2023). To effectively address educational challenges, vernacular radio stations must employ innovative programming strategies and adapt to changing audience needs and technological developments. Moreover, fostering transparency and accountability in programming decisions may enhance credibility and trust, both within the community among listeners and externally with educational stakeholders and development partners.

According to research conducted in African contexts, there are unique challenges in developing effective educational programming for vernacular radio stations and implementing literacy promotion strategies. Common problems include limited financial resources for content development, lack of trained personnel, insufficient technical equipment, and competition from commercial entertainment programming (Thuranira, 2023). Radio stations occasionally broadcast content that may not adequately address community

educational needs or cultural sensitivities. Research on programming effectiveness in South African contexts emphasizes that educational institutions and radio stations are increasingly aware of the negative consequences resulting from poorly designed educational programming (Nkoala, 2023).

2) Content Significance and Organizational Performance

In vernacular radio programming, content significance encompasses both formal and informal approaches to ensure programming addresses community needs and promotes educational objectives effectively. Additionally, it enhances audience engagement with educational content and equips listeners with knowledge and motivation that may benefit their personal and community development (Milala, 2022). For vernacular radio stations, investing in significant educational content is critical to achieving literacy promotion goals and maintaining audience loyalty. Content significance is vital, as programming represents valuable station resources, and maximizing educational impact is essential for achieving organizational objectives and sustaining long-term community service.

The success of vernacular radio stations is closely tied to the significance and relevance of their programming content. Providing educational content that addresses real community needs and interests is central to effective literacy promotion efforts. Global research on educational radio programming demonstrates that station performance improves when resources are allocated to developing significant, culturally relevant content that addresses pressing community issues including literacy, health, and economic development (Saleem et al., 2021). Research from various international contexts further emphasizes that vernacular radio stations recognize the importance of investing in content significance to ensure programming remains relevant and effective in promoting educational advancement.

Amidst rapid technological and social changes, vernacular radio stations in developing countries face challenges in maintaining content relevance and significance. To overcome these challenges, stations must prioritize continuous content evaluation and audience feedback mechanisms (Zhang et al., 2023). Similarly, research conducted in African contexts reveals that radio stations offering consistent, significant educational content are more likely to achieve optimal literacy promotion outcomes. Improving content significance is closely related to understanding diverse community needs, incorporating multiple perspectives, and addressing the composition of heterogeneous audience groups with varying educational backgrounds and interests (Thuranira, 2023).

Content significance is essential for improving the effectiveness of vernacular radio in promoting literacy by providing audiences with relevant information, practical knowledge, and motivation necessary for educational engagement. Diverse content development approaches can be employed in radio programming, including expert interviews, community discussions, storytelling formats, educational features, call-in shows, and interactive programming that encourages audience participation (Asuman & Subeshini, 2023). These strategies are employed to fulfill the educational

Table 1
Operationalization of variables

Variable	Definition	Indicators	Measurement Scale
Relevance of Programmes to Maa Women	The extent to which radio programming addresses the specific needs and interests of Maa women in Narok County	Cultural appropriateness of content Educational content relevance Community needs alignment	Likert Scale (1-5)

requirements of both individuals and communities while maintaining cultural authenticity and audience engagement.

D. Conceptual Framework

This is a graphical and systematic representation of the relationship between the independent variables (vernacular radio programming approaches: programming strategies, content significance, and audience engagement) and the dependent variable (women's literacy promotion in Narok County). Similarly, the attributes to measure the variables are added to operationalize the variables in the research, providing a clear framework for understanding how vernacular radio programming influences literacy promotion outcomes among Maa-speaking women.

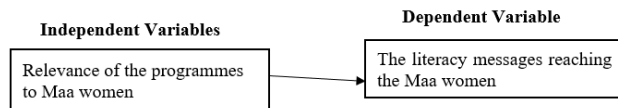


Fig. 1. Conceptual framework

E. Operationalization of Variables

This section provides a graphical representation of how variables will be operationalized in the research. It shows specific indicators for measurement for all variables, ensuring clear and measurable criteria for data collection and analysis based on the updated conceptual framework.

3. Research Methodology

A. Introduction

This chapter details the methodology, instruments, and procedures that were used to conduct the research. It lays out the methodology that was used, including the research's design, population of interest, sampling framework, sample size calculation, sampling methods, data collecting procedures, and pilot testing. Data collection, processing, and analysis methodologies, as well as the statistical measurement model to be used, were covered. The chapter establishes the systematic approach employed to examine the role of Maa-speaking vernacular radio stations in promoting literacy among women in Narok County.

B. Research Design

Research design serves as a systematic framework that researchers use to integrate various components of a study in a coherent manner. Takona (2024) explain that it allows researchers to develop a structured plan that addresses the research's issues and answers the research questions. For this study, a mixed-methods research approach was employed to examine the role of Maa-speaking vernacular radio stations in promoting literacy among women in Narok County. Mixed-methods research aims to provide comprehensive understanding by combining both quantitative and qualitative

approaches to data collection and analysis.

This approach relies on both descriptive statistics and qualitative thematic analysis to understand the phenomenon under investigation. According to Johnson and Onwuegbuzie (2020), mixed-methods research design not only offers a detailed account of organizations, activities, events, and settings but also seeks to understand the underlying reasons for certain phenomena, incorporating an exploration of what, when, where, which, how, and why. The sequential explanatory design was specifically adopted, where quantitative data collection preceded qualitative data collection to help explain and elaborate on the quantitative findings.

C. Study Area

The research was conducted in Narok County, Kenya, a predominantly rural region situated in the southern part of the Rift Valley and home to a large Maasai population. The county covers an area of approximately 17,933 km² and is geographically positioned between latitudes 0°30' and 2°00' South and longitudes 35°28' and 36°25' East. Narok town serves as the county headquarters and is a commercial hub linking Maasai pastoralist communities with the wider national economy. The county is characterized by diverse socio-economic activities including livestock keeping, subsistence farming, and a growing tourism sector due to its proximity to the Maasai Mara National Reserve. Despite these opportunities, literacy levels remain low, particularly among women in rural areas, making Narok a significant setting for investigating the role of Maa-speaking vernacular radio stations in promoting literacy.

D. Target Population

Willie (2024) describe a target population as a set of entities possessing similar traits and are the subject of study. Target population is characterized as a cluster of individuals with common attributes who are the primary focus of a specific research investigation. This group is comprised of study subjects or people who possess one or more common traits. Participants in the research were drawn from two distinct groups: radio station personnel from Maa-speaking radio stations and adult women listeners in Narok County.

The target population comprised radio station personnel from four selected Maa-speaking radio stations (Nosim FM, Mayian FM, Sidai FM, and Radio Osutua FM) and women aged 15-60 years residing in rural areas of Narok County. Based on the Narok County Development Profile (2020), it can be inferred that the target population comprised 24 radio personnel (6 from each station) and approximately 280,000 women aged 20+ years in Narok County. According to Table 2, the radio personnel were chosen from different departments within the four Maa-speaking radio stations, while women were selected from various rural locations across Narok County.

Table 2
Target population

Category	Target Population
Radio Station Personnel	24
Women Listeners (20+ years)	280,000
Total	280,024

Source: Narok County Development Profile (2020) & Radio Station Records (2024)

E. Sampling Frame

A sampling frame comprises all sampling units present within the population under investigation. The sampling frame pertains to the information that is commonly employed to select a sample that represents a population for statistical analysis in a study. This is achieved by assigning a numerical identifier to each individual characteristic in the research (Babbie, 2020). This study included all women aged 15-60 years from rural areas of Narok County who listen to Maa-speaking radio stations and all personnel from the four selected radio stations in its sampling frame.

F. Sample Design

Sampling design is a systematic approach used to select a portion of a larger population for inclusion in a research study (Lohr, 2021). In this particular study, a detailed sampling design was implemented to outline the procedure for participant selection. A multistage cluster sampling technique was employed for women respondents, which entails dividing the population into separate geographical clusters to ensure that each area is adequately represented in the final sample. For radio personnel, purposive sampling was used to select individuals with specific knowledge and experience relevant to the research objectives.

The research categorized the intended demographic according to geographical areas for women respondents and by role/position for radio personnel. The research employed multistage cluster sampling for women listeners and purposive sampling for radio station personnel to draw a representative sample from their respective target populations.

G. Sample Size

According to Lakens (2022), a sample is a selection of objects, people, or data points drawn from a larger population having characteristics that are relevant to the research's objectives. A statistically sound sample size must take into account the critical factor of achieving a level of precision that provides a range of values for population estimation. When sampling from a population with a certain average attribute value, it's essential to choose a sample size with a confidence level that indicates the percentage of times the predicted results should be accurate. For this study, the Yamane equation was used to determine the appropriate sample size for women listeners, as it provides a simplified formula for calculating sample sizes from finite populations.

The sample size was determined using the Yamane equation (Yamane, 1967), as illustrated below:

$$n = N / (1 + N(e)^2)$$

Where:

n = Sample Size

N = Population size (280,000 women aged 20+ years in Narok County)

e = Level of precision/margin of error (0.05 for 95% confidence level)

Calculation:

$$n = 280,000 / (1 + 280,000(0.05)^2)$$

$$n = 280,000 / (1 + 280,000(0.0025))$$

$$n = 280,000 / (1 + 700)$$

$$n = 280,000 / 701$$

$$n = 399.4$$

$$n \approx 400$$

Therefore, a sample size of 400 women was determined using the Yamane equation. Additionally, 20 radio personnel were selected using purposive sampling (5 from each of the four radio stations: Sidai FM, Mayian FM, Nosim FM, and Radio Osutua FM), bringing the total sample size to 420 respondents.

H. Data Collection Instruments

To explore individuals' viewpoints, this study utilized questionnaires that included both open-ended and closed-ended questions, as well as interview guides for in-depth interviews. These questionnaires were distributed among women listeners of Maa-speaking radio stations in Narok County, while interview guides were used with radio station personnel. The selection of these instruments was based on their practicality and cost-efficiency compared to other data collection methods.

The questionnaires were used to collect both demographic information and descriptive feedback from women participants. The descriptive feedback was measured using a 5-point Likert scale, where 1 represents "strongly disagree," 2 represents "disagree," 3 denotes "neutral," 4 indicates "agree," and 5 represents "strongly agree." Interview guides facilitated in-depth discussions with radio personnel about programming approaches, content development strategies, and audience engagement methods.

I. Data Collection Procedures

The act of soliciting data from participants after determining the appropriate instruments and sequencing is commonly known as the data collection process (Dahal et al., 2024). Stringent monitoring of data collection protocols was implemented to mitigate the potential for omission biases and transcriptional inaccuracies. Researchers reached out to radio stations and community leaders in advance to ask for their help in recruiting participants, and data collection tools were administered through trained research assistants.

Data collection involved visiting rural areas of Narok County to administer questionnaires to women respondents and conducting interviews with radio station personnel at their respective stations. Research assistants were trained in cultural sensitivity and appropriate interaction with Maa-speaking communities. The data collection process included obtaining informed consent, ensuring participant comfort, and

maintaining confidentiality throughout the process.

1) *Pretesting of the Data Collection Tools*

Hu (2024) define a pilot study as a preliminary inquiry undertaken on a smaller scale to prepare for a bigger study. In order to achieve accurate pilot studies, it is deemed acceptable to utilize a sample size ranging from 1 to 10% of the main sample. A preliminary investigation was conducted on a cohort of 20 women participants from Ewaso Kidong area in Kajiado County, which represents approximately 5% of the total sample size for women respondents. Pilot testing was crucial for collecting accurate and reliable data in the research, as it helped to refine the instruments and improve their validity and reliability. The pilot study provided insights into question clarity, cultural appropriateness, and logistical challenges in data collection procedures.

2) *Instrument Validity*

According to Masuwai, Zulkifli and Hamzah (2024), an assessment is considered valid if and only if it reliably assesses the constructs it sets out to examine. This investigation utilized both construct and content validity. The questionnaire was structured into sections to enhance construct validity, ensuring that each component is tailored to specific objectives and is consistent with the research's conceptual framework. Content validity was established through expert review by faculty members and communication professionals. Participants in the pilot study were also asked to evaluate the survey's measurement items to ensure their relevance, clarity, and appropriateness to the Maa-speaking context. Based on their feedback, adjustments were made to the instrument before it was used for the final data collection, including simplification of complex questions and addition of local language translations for key terms.

3) *Instrument Reliability*

Trajković, Rančić, Ilić, Herodek, Korobeynikov and Pekas (2024) states that if the same individual were to take the test many times or under various settings, their results should be consistent across administrations, forms, and items. Reliability ensures impartiality and credibility by raising transparency and decreasing potential for prejudice. If multiple items designed to measure the same underlying concept produce similar outcomes, it suggests that the test possesses strong internal consistency.

Cronbach's Alpha Coefficient was employed to evaluate the reliability of these measurements and guarantee uniformity across different sections of the questionnaire. The pilot study yielded a Cronbach's alpha value of 0.83, which exceeds the generally accepted threshold of 0.70 for social science research. The research relied on the following interpretation: $\alpha > 0.9$ – Excellent, $\alpha > 0.8$ – Good, $\alpha > 0.7$ – Acceptable, $\alpha > 0.6$ – Questionable, $\alpha > 0.5$ – Poor.

J. *Data Analysis and Discussion*

Wutich, Beresford and Bernard (2024) describes data analysis as a methodical approach to identifying patterns and developing insights based on data, with the goal of substantiating these patterns and concepts. This involves employing both descriptive and inferential statistical techniques

to organize, edit, analyze, and interpret the information. Descriptive statistics encompass measures such as means, standard deviations, frequencies, and percentages, while qualitative data analysis involves thematic analysis to identify patterns and themes.

The analysis was conducted using SPSS version 28.0 for quantitative data and NVivo 12 for qualitative data analysis. The findings were displayed through tables, charts, and narrative descriptions. Specifically, correlation analysis and descriptive statistics were employed to examine the quantitative data, while thematic analysis was used for qualitative interview data.

K. *Ethical Considerations*

It is critical to make sure that ethical norms are taken very seriously during the research process. The investigation's overarching goal is to benefit the Maa-speaking community, radio stations, and educational stakeholders in Narok County in accordance with the principle of beneficence. Hence, community benefit, not individual wealth, was the primary objective.

Assuring that participants were not pressured into participating in the research was a top priority for the research. Consequently, the participants were afforded the autonomy to exercise their discretion in electing to engage in the research or abstain from doing so. The research obtained informed consent from participants, and strict adherence to cultural sensitivity was observed to honor the subjects' cultural values and practices.

The research implemented measures to mitigate any potential harm, encompassing emotional, social, and physical aspects, and refrained from exposing participants to avoidable risks. Every participant in the research was handled with integrity and impartiality. Although participants gave consent to engage in data collection, they retained the autonomy and entitlement to refuse to answer certain questions, thus safeguarding their privacy.

Data collection authorization from Kenya Methodist University (KEMU) was obtained, while research permission from the National Commission for Science, Technology and Innovation (NACOSTI) was also secured before commencing the research. Confidentiality and anonymity were maintained throughout the research through unique identification codes and secure data storage procedures.

4. Results and Discussion

A. *Introduction*

This chapter presents the findings of the research on the role of Maa-speaking vernacular radio stations in promoting literacy among women in Narok County. The chapter begins with response rates and demographic characteristics of respondents, followed by systematic presentation and analysis of data addressing the objectives. The findings are organized into four main sections: response rates and demographic profile of respondents, programming approaches employed by Maa-speaking radio stations, significance of programmes in

promoting literacy among Maa women, and women's perceptions of literacy-related programmes. Both quantitative data from questionnaire surveys and qualitative data from in-depth interviews are presented and analyzed to provide comprehensive understanding of the research problem. The data were collected from 312 women listeners aged 15-60 years across rural areas of Narok County and 20 radio personnel from four Maa-speaking radio stations (Nosim FM, Mayian FM, Sidai FM, and Radio Osutua FM). Quantitative data were analyzed using SPSS version 28.0, while qualitative data from interviews were analyzed using thematic analysis. The findings are presented using tables, charts, and narrative descriptions to address the research objectives systematically.

B. Response Rates

A total of 420 questionnaires were distributed and interviews scheduled to the target respondents, comprising 400 questionnaires for women listeners and 20 interview schedules for radio station personnel. Out of the 400 questionnaires distributed to women, 312 were successfully completed and returned, representing a response rate of 78.0%. 20 radio personnel participated in the in-depth interviews, achieving a 100% response rate for this category. The overall response rate for the research was 79.05%, which exceeds the 70% threshold recommended for social science research (Mugenda & Mugenda, 2003).

Table 3
Response rates

Category	Distributed	Completed	Response Rate (%)
Women Listeners	400	312	78.0
Radio Personnel	20	20	100.0
Total	420	332	79.05

Source: Field Data (2024)

The response rate of 78.0% for women listeners is considered excellent for field research in rural communities, particularly considering the cultural and logistical challenges associated with data collection in pastoralist communities. The 100% response rate from radio personnel demonstrates strong cooperation from broadcasting institutions and validates the relevance of the research topic to media practitioners. The overall response rate of 79.05% provides a robust foundation for data analysis and ensures the reliability of research findings.

C. Respondents Demographic Features

Various demographic features were sought from the Maa speaking women who listen to the selected radio stations. The characteristics included: age, their marital status, education background and their accessibility to radio.

1) The Age Bracket of Women

The Maa speaking women indicated their age as per the table presented below in figure 2.

The figure above indicates that there was a mix-up in age of the women respondents. The women between the age of 15 and 19 years old were 36 representing 11.54% of the respondents. The women respondents between the age of 20 and 30 were 60 representing 19.23% of the total respondents. Those between the age of 31 and 40 were 48 representing 15.38% of the

respondents, those between the age of 41 and 50 were 96 representing 30.77% while the group between 51 and 60 years old was 72 representing 23.08%.

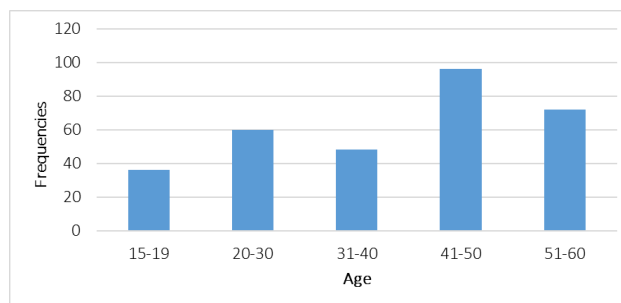


Fig. 2. Age distribution of the women respondents
Source: Data taken from survey, 2025

The figure shows that the highest number of respondents were between the age of 41 and 50 who represented 30.77%, at the same time, women respondents between the age bracket of 15 and 19 years were the least at 11.54%. This means majority of women who gave their response were mature enough to give credible information. The small number of respondents between the age of 15 and 19 could be attributed to the fact that many young women at this age bracket are in school as the research was conducted during school days.

2) Marital Status of Women Respondents

The respondents were asked their marital status as this was considered as an important aspect in determining if women are married before going to school to determine their literacy levels. The result of their response is as indicated in Table 4.

Table 4

The marital status of women respondents		
Marital Status	Frequency	Percentage
Married	300	96.15%
Single	12	3.85%
Total	312	100%

Source: Data taken from survey, 2025

From the data shown in Table 4, most Maa speaking women who responded to the questionnaire were married. Only 12 women, representing 3.85% of the total number of respondents were not married. This shows most women who live in rural areas are married as most women interviewed live in rural set-ups. The 12 single women were among the 36 women in the age bracket of 15-19. This is the school going age. The data shows that 24 women below the age of 19 years were already married. The age of married women who responded to the questionnaire is important as early marriage can hinder one from attaining formal education and boosts the rate of illiteracy.

3) Education Background

The level of education of the Maa-speaking women in Narok County is important as education influences literacy. The table below shows the frequency of their level of education from the questionnaires presented. The women were asked to tick their level of education. They were to tick one of the following: Primary, Secondary, University, Tertiary and none. Below is the analysis of the women level of education responses represented in Figure 3.

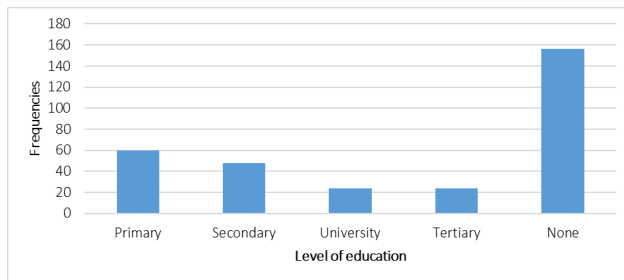


Fig. 3. The frequencies of the level of education of maa speaking women in Narok county from the data collected
Source: Data taken from survey, 2025

4) Access to Radio

The research also sought to seek whether the Maa-speaking women in Narok county have access to radio or not. This analysis is relevant as the research is about the role of radio in promoting literacy among Maa-speaking women in Narok county. All the 312 women who participated in the research confirmed that they have easy access to radio. Radio can be accessed easily because it is affordable, portable and does not require electricity or internet to function. This makes it an easy source of information in areas with little access to other technologies. Odengo, 2018 asserts that radio can be a strong pathway to change to change as it is easily accessible and has a huge number of listenership.

5) The listenership of Maa-Speaking Radios by Women in Narok County

This research sought out if Maa women in Narok County listen to Maa speaking radios verses the level of education of their choice of radio. The result of the research is as analyzed in figure 4 below.

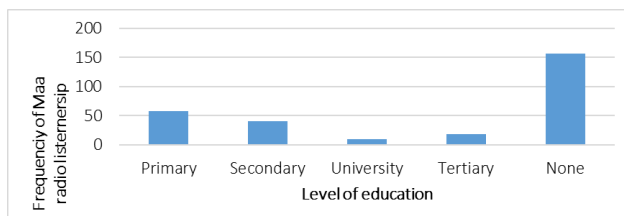


Fig. 4. The listenership of maa speaking radios in relation to the level of education of maa women in Narok county
Source: Data taken from survey, 2025

Figure 4 shows that majority of the Maa women who listen to the Maa-speaking radio stations are those who did not attend school. The analysis shows a total of 282 interviewed women listen to Maa-speaking radios. This represents 90.38 % of the interviewed population. Only a handful 30 women out of 312 women (representing 9.62%) interviewed preferred listening to other stations except the Maa speaking radios. 156 women who have never attended school also indicated to listen to the Maa-speaking radios. 58 out of 60 women who only attained primary education also indicated to listen to Maa-speaking radios. This means only two women from the interviewed population, who have attained a maximum of primary education listen to other stations apart from the Maa-speaking radios.

40 out of 48 women who have attained secondary education

in the interviewed group listen to Maa-speaking radios. At the same time, only 10 women out of the 24 women who have attained university education listen to the local Maa speaking radio stations and 18 out of 24 at colleges and other tertiary levels listen to Maa speaking radios. The analysis shows that a majority of literate women prefer listening to other stations apart from the local Maa-speaking radios. All the illiterate women in the sampled population, who have never been to school, prefer listening to the local Maa-speaking radio stations. Walters, James & Darby, 2011 reiterates that local voices are capable of promoting local issues, and foster the growth of societal dialogue around critical issues. These topics have the potential to impact on education and development.

a. The Maa-Speaking Radios that Maa Women in Narok County Listen to

This study aimed at finding out which preferred Maa-speaking radios the women in Narok County listen to. The figure below illustrates the findings from the interviewed women.

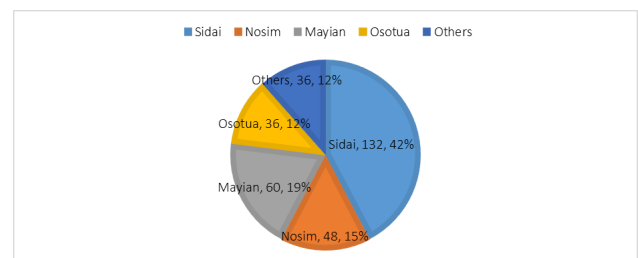


Fig. 5. The Maa-speaking radio stations listened to by women in Narok county
Source: Data taken from survey, 2025

From the data presented in the figure above, Sidai FM had the highest number of listenership among women in Narok county at 42%. The station is followed by Mayian FM at 19%, Nosim FM at 15%, Osotua radio at 12% while other radios at 12%. The other radios included stations that were not listed among the four selected Maa-speaking radios and others that do not broadcast in Maa language. The data also proves that the selected Maa-speaking radios have laudable listenership from the targeted population. This could be attributed to innovation and timely programs run in their shows. The result is in support of a Media Council of Kenya report released in 2012 that revealed that community-based radio stations are popular in rural areas and most of the listeners are over 30 years old.

D. Significance of Programmes Aired by Maa-Speaking Radio Stations in Promoting Literacy

The second research objective analyzed the significance of programmes aired by Maa-speaking radio stations in promoting literacy awareness and educational participation among women in Narok County. This section examines the availability, targeting, content, and perceived impact of literacy-related programming.

1) Availability and Recognition of Literacy Programming

All women listeners (100.0%) confirmed awareness of literacy-related programmes aired by Maa-speaking radio stations, indicating universal recognition of educational content

across the four stations. This complete awareness demonstrates the stations' success in making literacy programming visible and accessible to their target audience, establishing a strong foundation for educational impact. The universal recognition suggests that literacy content is well-integrated into regular programming and consistently promoted to ensure audience awareness. This finding supports research by Saleem *et al.* (2021) who found that targeted radio programming contributed substantially to educational awareness when content was prominently featured and consistently available to target audiences.

Table 5
Awareness of literacy-related programmes

Response	Frequency	Percentage (%)
Yes	312	100.0
No	0	0.0
Total	312	100.0

Source: Field Data (2024)

2) Gender-Specific Targeting of Literacy Messages

Table 6
Targeting of women in literacy programmes

Response	Frequency	Percentage (%)
Yes	259	83.0
No	53	17.0
Total	312	100.0

Source: Field Data (2024)

The majority of respondents (83.0%) indicated that literacy-related messages specifically target women, while 17.0% perceived the messages as general rather than women-specific. This high targeting rate suggests deliberate programming strategies to address women's literacy needs and demonstrates the stations' recognition of gender-specific educational challenges in the Maa community. The targeted approach aligns with research by Milala (2022) who found that targeted vernacular radio programming led to substantial improvements in women's educational participation and literacy acquisition when content specifically addressed women's needs and circumstances. The 17.0% who perceived messages as non-

targeted suggests opportunities for more explicit women-focused messaging and programming approaches.

3) Behavioral Impact and Attitude Change

Table 7
Attitude change among women listeners

Response	Frequency	Percentage (%)
Yes	219	70.2
No	93	29.8
Total	312	100.0

Source: Field Data (2024)

The majority of women listeners (70.2%) reported that literacy-related messages aired by Maa-speaking radio stations helped change their attitudes toward education, while 29.8% indicated no attitude change. This substantial positive response rate demonstrates significant potential for radio programming to influence educational perceptions and behaviors among Maa women. The attitude change reported by over two-thirds of respondents indicates that the programming content resonates with audience experiences and successfully challenges traditional perspectives on women's education. This finding supports research by Zhang *et al.* (2023) who found that educational radio programming significantly enhanced educational outcomes and increased motivation for formal learning participation when content addressed cultural relevance and practical benefits.

The most common behavioral change was encouraging children's education (55.4%), followed by increased interest in learning to read/write (49.4%) and discussing education benefits with family (39.7%). These findings indicate that radio programming influences both direct literacy engagement and broader educational advocacy within families and communities. The intergenerational impact demonstrated through children's education encouragement (55.4%) suggests that radio programming creates multiplier effects beyond individual women, influencing family educational decisions and community attitudes toward schooling. The substantial percentage expressing increased personal literacy interest (49.4%) indicates direct impact on women's educational

Table 8
Specific behavioral changes adopted by women

Behavioral Change	Frequency	Percentage (%)
Encouraging children's education	173	55.4
Increased interest in learning to read/write	154	49.4
Discussing education benefits with family	124	39.7
Seeking information about literacy programs	109	34.9
Joining community education groups	84	26.9
Attending adult literacy classes	56	17.9
Advocating against early marriage	67	21.5

**Note: Multiple responses allowed. Source: Field Data (2024)*

Table 9
Weekly programming allocation for literacy content by station

Station	Programme Name	Target Audience	Weekly Duration (Minutes)	Daily Time Slots
Sidai FM	Eselenkei (Women's Show)	Women	200	Mon-Fri, 10am-1pm
Sidai FM	Nduat (Ideas Show)	General audience	100	Mon-Fri, 6am-10am
Mayian FM	Nanu O Iyie (Me and You)	Youth and women	150	Mon-Fri, 1pm-4pm
Nosim FM	Women Show	Women	100	Mon-Fri, 11am-1pm
Nosim FM	Youth Show	Young people	120	Saturday, 2pm-4pm
Radio Osutua FM	Professionals Show	General audience	125	Mon-Fri, 7:30pm-9pm
Total Weekly Allocation			795	

Source: Content Analysis Data (2024)

motivation, while community-level changes such as advocacy against early marriage (21.5%) demonstrate broader social influence of literacy programming.

4) Weekly Programming Allocation Analysis

Sidai FM allocated the highest weekly duration to literacy-related content (300 minutes total), followed by Mayian FM (150 minutes), Nosim FM (220 minutes), and Radio Osutua FM (125 minutes). The total weekly allocation across all stations was 795 minutes, representing substantial commitment to educational programming. However, the variation in allocation from 125 to 300 minutes weekly indicates inconsistent prioritization of literacy content across stations. The timing of programmes mostly during daytime hours (10am-4pm) when many women are engaged in domestic or agricultural activities may limit accessibility, though evening programming by Radio Osutua FM (7:30pm-9pm) offers alternative access times.

5) Content Themes and Educational Messaging

Analysis of 46 literacy-related episodes across six months revealed that harmful retrogressive cultural practices received the most coverage (26.1%), followed by education and community development (19.6%) and economic empowerment through literacy (17.4%). This thematic distribution indicates comprehensive approach to addressing both barriers to women's education (cultural practices) and benefits of literacy (economic empowerment, community development). The emphasis on cultural practices (26.1%) reflects the stations' recognition that traditional barriers must be addressed directly to promote women's educational participation, aligning with research by Chege and Sifuna (2019) who identified early marriage and female genital mutilation as primary obstacles to girls' education in pastoralist communities.

6) Qualitative Insights from Radio Personnel

Programming Content Development: Respondent 002 (Programme Producer, Sidai FM) explained their targeted approach: *"Our Eselenkei show specifically targets women's issues including literacy. We cover topics ranging from adult education importance to overcoming cultural barriers. The programme format includes expert interviews and live call-ins where women can engage directly with educational topics and share their experiences with learning challenges."*

Respondent 006 (Educational Content Coordinator, Mayian FM) described their modernization focus: *"In our 'Nanu O Iyie' programme, we challenge women about modernization and the evolving world where technology is taking center stage. We emphasize how literacy skills are essential for participating in the modern economy, using mobile banking platforms safely, and accessing government services that increasingly require basic reading skills."*

Impact Assessment and Evidence: Respondent 003 (Community Outreach Officer, Sidai FM) observed tangible impacts: *"We see evidence of programming impact through increased calls from women asking about adult literacy centers and government education programs. Community leaders report more women attending public participation forums after our civic education programmes. Some women call to thank us for encouraging them to enroll their daughters in school despite family pressure for early marriage."*

Respondent 007 (Programme Host, Mayian FM) noted behavioral changes: *"Women listeners frequently call to share how our programmes motivated them to enroll in adult education classes or start supporting their daughters' education more actively. Some report standing up against early marriage plans for their daughters after listening to our cultural awareness programmes that explain the legal consequences and long-term benefits of education."*

Content Quality and Relevance: Respondent 011 (Educational Specialist, Nosim FM) described collaboration efforts: *"We collaborate with the Ministry of Education's adult learning coordinators to ensure our content aligns with government literacy initiatives. During International Literacy Day programming, we featured official statistics showing 2,815 adults enrolled in continuing education programs in Narok County, with 1,854 being women, demonstrating progress in addressing literacy challenges."*

Respondent 018 (Programme Presenter, Radio Osutua FM) explained their role model approach: *"Our professional women programmes highlight success stories of Maa women who achieved education despite cultural challenges. We feature women lawyers, teachers, and successful business owners who share their educational journeys, demonstrating that education is both possible and beneficial for women in our community."*

7) Discussion of Findings

The findings demonstrate significant programming commitment to literacy promotion across all four Maa-speaking radio stations, with universal awareness (100%) of literacy-related content and strong targeting of women (83.0%). The substantial attitude change reported by 70.2% of women listeners indicates meaningful impact potential.

Agenda-Setting Theory Application: The universal awareness of literacy programming demonstrates successful agenda setting by Maa-speaking radio stations. According to McCombs (2018), agenda-setting theory explains how media influence public priorities through consistent coverage of specific issues. The prominence given to literacy content across all stations has successfully placed education on the community agenda, as evidenced by the 100% awareness rate. This aligns

Table 10
Literacy programme content themes (July-December 2024)

Content Theme	Frequency of Coverage	Percentage (%)
Harmful retrogressive cultural practices	12	26.1
Education and community development	9	19.6
Economic empowerment through literacy	8	17.4
Women's rights and empowerment	7	15.2
International literacy initiatives	6	13.0
Professional role models	4	8.7
Total Episodes Analyzed	46	100.0

Source: Content Analysis Data (2024)

with Guo and McCombs (2019) who found that sustained media attention to issues influences their perceived importance within communities.

The behavioral changes, particularly encouraging children's education (55.4%) and increased personal literacy interest (49.4%), demonstrate the second-level agenda-setting effects described by Kioussis (2019). Beyond simply making literacy a topic of discussion, the stations have influenced how women think about education—emphasizing its benefits and practical applications. This supports research by Thurairaja (2023) who found that vernacular radio programming created intergenerational effects where educational awareness among women influenced family educational decisions.

The agenda-setting implications of the timing issues are significant—if women cannot access programming due to scheduling conflicts, the stations' ability to set community agendas regarding literacy may be limited. This aligns with research by Muroria (2024) who found that traditional vernacular broadcasting faced challenges in engaging audiences effectively, requiring innovative approaches that accommodate audience daily routines.

The positive perceptions provide evidence that the theory is functioning effectively in the Maa-speaking radio context: stations are successfully setting community agendas that prioritize education. However, the moderate enthusiasm levels indicate room for improvement in programme development and delivery approaches, particularly regarding accessibility and timing considerations that could enhance theoretical effectiveness.

5. Summary, Conclusions and Recommendations

A. Introduction

The present section provides an overview of the main investigation's outcomes regarding the role of Maa-speaking vernacular radio stations in promoting literacy among women in Narok County, the investigation's final analysis, the conclusions drawn from the research, and considerations for future investigations in vernacular radio and literacy promotion.

B. Summary of the Findings

The purpose of the research was to investigate the role of Maa-speaking vernacular radio stations in promoting literacy among women in Narok County, Kenya. The research analyzed the importance of programmes aired in promoting literacy among Maa women.

It revealed that when stations provided comprehensive literacy programming with strong targeting of women, it led to significant attitude changes and behavioral modifications regarding education. Effective programming that addressed cultural barriers while promoting literacy led to positive audience perceptions and substantial knowledge acquisition among women listeners.

C. Conclusions

This study examined the role of Maa-speaking vernacular radio stations in promoting literacy among women in marginalized communities. The significance of the findings has

been emphasized for radio station management, policymakers, and development organizations for the purpose of building effective strategies to enhance literacy promotion through vernacular media platforms.

On programme significance in promoting literacy, the research found that when stations provided comprehensive literacy programming with strong targeting of women and consistent coverage of educational themes, their audiences experienced significant attitude changes and behavioral modifications. Further, literacy promotion was enhanced by addressing cultural barriers while emphasizing economic empowerment and community development benefits.

The research further concluded that positive audience perceptions of literacy programming were an important indicator of effectiveness and were prerequisites for sustained educational impact, as demonstrated by the substantial knowledge acquisition and increased motivation for learning among women listeners.

A conclusion was made from the findings that Maa-speaking vernacular radio stations' involvement in literacy promotion was very important as it led to increased educational awareness, positive attitude changes, and behavioral modifications that supported both individual learning and community educational priorities.

D. Recommendations

To enhance vernacular radio's effectiveness in promoting literacy among marginalized women, the following measures were recommended:

Radio station management should establish systematic community consultation frameworks that increase women's participation in programming decisions from the current 31.7% to at least 60% within two years.

In addition, programming departments should be reinforced to develop consistent literacy content allocation with a minimum of 200 minutes weekly dedicated to educational programming across all stations.

Station managers and content developers should make efforts to optimize programming timing to accommodate women's daily routines, with emphasis on evening broadcasts when women have greater availability for educational content consumption.

Radio stations should establish formal partnerships with adult education centers, government literacy programs, and community-based organizations to enhance content quality and provide direct linkages between programming and available educational services.

The station management should establish effective monitoring and evaluation systems to assess programming impact on literacy awareness and educational behaviors among target audiences.

Community consultation meetings should be made mandatory and regular feedback mechanisms should be implemented so that all stakeholders can participate in programming decisions and content development processes.

Radio stations should develop capacity building initiatives for programming staff to enhance educational messaging

effectiveness while maintaining cultural sensitivity and community relevance.

Policy makers should establish dedicated funding streams for vernacular radio literacy programming through relevant government agencies and development organizations.

E. Recommendations for Further Research

Since this research was conducted focusing on women's literacy promotion, a similar research can be done examining vernacular radio's role in promoting education among other marginalized groups for comparison purposes. In addition, since the research was done to establish the role of vernacular radio in literacy promotion, it is recommended that another study be conducted to establish other media platforms and communication strategies that may contribute to educational development in pastoralist communities beyond radio broadcasting.

Further longitudinal studies should be conducted to assess the long-term impact of vernacular radio programming on actual literacy skill acquisition and sustained educational behaviors among target populations.

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