THE IMPACT OF PAMOJA FM'S TUAMKE PAMOJA PROGRAM IN THE PROMOTION OF ECONOMIC EMPOWERMENT IN KIBERA SLUMS: THE CASE OF SOWETO EAST VILLAGE

OWITI WINNIE ACHIENG'

A PROJECT SUBMITTED IN PARTIAL FULFILMENT FOR THE AWARD OF A MASTER OF ARTS DEGREE IN COMMUNICATION STUDIES TO THE SCHOOL OF JOURNALISM AND MASS COMMUNICATION AT THE UNIVERSITY OF NAIROBI

2016

DECLARATION

I confirm that this project is my original work and has never been presented for any academic award in any learning institution or university.

Signature:……………………   Date: ………………………

Owiti Winnie Achieng'
K50/75135/2014

This project has been submitted for the award of a Master of Arts degree in Communication Studies with my approval as the university Supervisor.

Signature:……………………   Date: ………………………

Polycarp Omolo Ochilo

Lecturer, School of Journalism and Mass Communication

University of Nairobi

ACKNOWLEDGEMENTS

DEDICATION

To my loving Dad and Mum - you raised us well; we have made it this far because of you and the grace of God.

To my lovely brother Collins and Sister Irene, you are the most loving siblings. Thank you so much for your encouragements.

To the Almighty God, to whom I derive my strength.

TABLE OF CONTENTS

LIST OF TABLES

ABSTRACT

Media is segmented when it comes to news and information; different media have different audience groups dependent on their preferred channels in search of news and information. Media has the capacity to promote development but more so electronic media. Kibera has had consistent economic challenges since independence in terms of low income, high unemployment, high birth rates and high infant mortality. However, since independence, a lot of economic interventions have and continue to be tried in Kibera among the poor slum dwellers. Such interventions have to a large extent been supported by print media campaigns and coverage by international media organizations. Pamoja FM station, also known as the ''the voice of Kibera'' is the first one of its kind, owned by one of the slum dwellers and produces programs based on participatory production formats. It is because of the central role of this community radio station that my study sought to examine the impacts of Pamoja FM's Tuamke Pamoja program in the promotion of economic empowerment in Kibera slums: Economic empowerment in this study focused on the retail business activities that have and continue to thrive in the slums. Soweto East Village, one of the 14 villages in Kibera was selected as my case study. The literature review was divided into 3 main categories with the first part of literature discussing the fundamental roles of community radio in Kenya, Africa and the rest of the world, the second part discussed the challenges faced by community radios in achieving their core mandate, and in our case with regards to economic empowerment and the third being the possible solutions to the sustainability challenges. My study was guided by Social Judgment Theory and Communitarian Theory. My study was qualitative and data gathered were through key informant interviews in addition to consulting secondary data from various sources. Some of my key findings from this study indicated that majority of the locals have significantly and continue to benefit from Tuamke Pamoja programme aired on Pamoja FM Station. The radio discussions according to the study had enabled the residents to come together and form welfares and Sacco's that have enabled them to obtain loans for further business expansions. The study also revealed that a large number of the respondents have operational retail businesses. The study also revealed that a larger number of respondents do not listen to Pamoja FM. This was attributed to the timing of their programs of interest and interferences of its frequencies in their neighborhood. Of significance however, is the fact that the study revealed that a large number of respondents were familiar with Tuamke Pamoja Program and that the community radio had adopted a participatory approach in the development of its program contents. The study revealed that there were better financial planning and stock evaluation among the respondents due to the economic tips given by the media personalities of Pamoja FM. It was observed that 41.5% experienced challenges while trying to access the broadcasts aired at Pamoja FM. These they attributed to jammed caller lines, frequency interference by outside broadcasters, lack of signal clarity and the timing of some useful programmes weren't good enough since most of the people were at work. My study has therefore concluded that the enduring popularity of radio is an indication of the continuing versatility of radio as a medium of mass communication in spite of the growth in other forms of mass media .The case of Pamoja FM demonstrates that community radio is indeed a critical catalyst and facilitator of economic empowerment, proceeding from the interpretation of the information gathered by this case study. To this end, my study recommends that the community radios should come up with various funding initiatives to generate income, they should consider partnering with the devolved government to widen their operations and there is need for the community radio to engage the regulator so as to review various legal and policy framework to enable them have more ways of generating income.

CHAPTER ONE

THE IMPACT OF PAMOJA FM'S TUAMKE PAMOJA PROGRAMME IN THE PROMOTION OF ECONOMIC EMPOWERMENT IN KIBERA SLUMS: AN OVERVIEW

1.1 Background of the Study

The relationship between community and communication is primordial given its role in the human habitual interactions with one another in a shared space. Such interactions necessitates the exchange of ideas, thoughts, skills, messages, or information by thus word of mouth, written word, drawing, visual signal or overt behavior. Communication, for some of the above reasons, is therefore at the heart of communal living as it plays major roles to reinforce the bonds of community, cooperation, mutual esteem and incorporation of all community members (Fraser and Estrada, 2002).

However, the rapid technological advancements are constantly reshaping the mode and means of communication. For example, the two dominant media organizations in Kenya namely; the public broadcasting and commercial broadcasting have interests different from that of the specific communities yet neither public nor commercial models provide real access to communication in the Kenya or the rest of Africa. (Alumuku, 2006:32). While the former focuses on a larger national interest, the later focuses on profit maximization, leaving the community's needs to communicate locally unattended.

According to White (2008) community radio tends to bridge the gap left by dominant media organizations by creating a platform in which community members enter into dialogue and analytical discussions among themselves leading to the incorporation of fundamental cultural values. Community radios are some of the community media. The concept emerged in the broadcasting industry as an effort to enable communities to actively participate in communication processes. They are different from public radio

stations which are often inclined to whitewash government's achievements and commercial radios which are profit driven. On the contrary, community radios are forms of broadcasting not for profit but owned and controlled by particular communities under an association, trust or foundation, (Alumuku, 2006). Their primary goals are to meet community communication needs that tend to be unmet or ignored by commercial and public service media.

Alumuku identified these needs as; informational, educational and entertainment (Alumuku, 2006:32). Furthermore, community radios enhance the community's capacity to dialogue, debate and exchange ideas on community issues. They form formidable tools for boosting the capacities of local communities to organize themselves and participate in political processes.

Additionally, community radios enhance communal participation in the broadcasting processes due to their easy access as well as providing a forum for local arts and cultural production. For example in this context, Fraser and Estrada (2002), views community radios as a platform for which the public can dialogue and define, what they want who they are, and how to get it. Community radios build a long term capacity to solve problems in ways that leads to sustainable social change and economic development and can promote an enabling environment for freedom of expressions and information.

In the quest to empower communities with information and skills, the use of Community Radios (CRs) has gained popularity as an effective tool. Chapman et al (2003) notes that development agenda is becoming more participatory through information and knowledge transfer tools. Other researchers such as Chapman, Blench, Kranjac and Zakariah (2003) highlighted the key role played by community radio as an effective tool for economic and social empowerment in addition to providing a platform for communities to participate in

key issues affecting them. Consequently, community radios are useful tools for communities, civil society agencies, Non-government organizations and the citizenry to promote development in many parts of the world. Community Radios (CRs) are designed to disseminate content touching on different areas of community issues that mainstream commercial radio station do not provide to their listeners. They play a critical role in the development of rural communities. This is because they often address issues such as poverty, agriculture, education, inequality, gender issues among other social problems. A research by Chapman et al (2003) conducted in Northern Ghana revealed that Community Radio (CRs) are an effective method to disseminate information on agricultural practices especially to rural farming communities located in remote areas. Additionally, community radio involves a participatory communication model and thus supplement the efforts of agricultural extension officers by using local dialect to communicate to rural farmers.

Darby (2011) established the Most Significant Change (MSC) process as a framework through which Community Radios (CRs) can use to provide feedback in form of storytelling sessions which enable them to describe significant changes in their lives as a result of implementation specific radio programs.

Kibera is one of the largest slums in Africa with a population exceeding nine hundred thousand people (Umande Trust, 2010) the slum covers 2.5 square kilometers and is located approximately five kilometers away from the Nairobi, Central Business. It was first established as a resettlement for Nubian soldiers returning from war.

Kibera has the dubious distinction of being one of the largest informal settlements in Africa. It is the second largest slum in this region. The depravations of people living in this slum like many others are fundamental. For instance, Kenya's colonial history is seen

to have played major roles of ensuring both spatial and income segregation and the underdevelopment of slums such as Kibera. (Nabutola, 2004).

Mulcahy and Chu, 2009 insists that the British colonial government allowed the Kibera slum as a way to provide settlement for the Nubian soldiers who had fought alongside the British. Consequently, it was a way to reward the loyal soldiers (Mulcahy and Chu, 2009) However, after Kenya got independence, the government declared many of the houses in the informal settlement as illegal. This ruling adversely affected the land tenure of Kibera and it consequently was considered as an unauthorized settlement.

Despite being considered an illegal settlement, many people continued to live in Kibera slum. As early as 1970s, landlords were renting houses in the informal settlement to an increasing number of tenants. Most of the tenants were poor and opted to Kibera because they could not afford proper housing in other parts of the city. At this time, Kibera houses were comparatively affordable. As a result, the population in Kibera significantly increased despite the fact that the settlement was considered illegal (Nabutola 2004:35).

The UN-Habitat report notes that the current population of Kibera is between 350,000 to one million. On the other hand, the International Housing Coalition estimates Kibera population to be more than 500,000 people. Experts on urban slums approximate the population of Kibera to be more than 800,000 people. However, data from the Kenya National Bureau of Statistics indicate that the population of Kibera is approximately 200,000 people (KNBS, 2010)

Nabutola (2004) notes that many of Kibera resident come from rural communities that are poor and overpopulated. However, the land on which Kibera slums is located is owned by the government. The Kibera slum lacks basic social amenities such as schools, clinics, clean water and toilets. Most of the social amenities are privately owned.

Kibera slum is located on between two administrative areas; Dagoretti division and Lang'ata division. It mainly consists of 14 villages namely-Olympic, Kianda, Soweto West, Raila, Katwekera, Kisumu Ndogo, Karanja, KambiMuru, Mashimoni, Makina, Lindi, Laini Saba, Silanga and Soweto East. The largest village in terms of population size is Makina which consists of approximately 130,000 (KNBS, 2010).

Guy,Marvin & Moss (2001) note that residents in Kibera face a host of challenges. Majority of the residents live under abject poverty resulting in a host of challenges which include lack of access to clean and safe drinking water, lack of proper sanitation, lack of proper housing, inadequate waste management, poor health care services and insecurity. The residents also lack enough schools and poor urban infrastructure has resulted into many untold challenges.

In Kibera slum, there is heavy soot, human refuse, dust, garbage and other forms of waste. The situation is severed by existence of open sewarages and improper drainage systems (Hardoy, Mitlin& Satterthwaite, 2003; Hodson& Marvin, 2009). Many residents face illnesses and diseases that are caused by improper sanitation and poor nutrition (Heynen, Kaika & Swyngedouw, 2006; Kumar, Shigeo & Harada, 2003). It is estimated that 20 percent of the 2.2 million Kenyans living with HIV/AIDs are found in Kibera.

Findings from the Kibera Business Survey carried out by Research International (2004) give a picture of the economic structure of Kibera. Entrepreneurship was found to be critical to Kibera residents as only 3% are reported to be actively engaged in the formal sector. The report also noted that the large number of the residents do not have a premise on which to run their businesses. It was found that economic sustenance through small scale businesses is an area that required urgent focus, not just living conditions. Though

there are available community radios, programmes should be developed that incorporate topics on economic sustenance to inform the residents.

Another feature in Kibera is the inaccessibility created by poor urban infrastructure with narrow, uneven roads and footpaths. The road infrastructure is not adequate to allow vehicles to move into the slums. Consequently, policing is a rather difficult task. Police therefore; tend not to go into the slum where no street lighting exists, thus crime remains significant especially after dark. Several sources show that it is extremely insecure to be on the streets of Kibera after dark (Mulcahy and Chu, 2009; COHRE, 2005; Syagga et al, 2001).

Our study focused on the impact of Pamoja FM's Tuamke Pamoja programme in the promotion of economic empowerment in Soweto East Village in Kibera slums. Economic empowerment in this study focused in retail business activities that have and continue to thrive in the slums. These entail startup businesses and investment in small cash generating businesses like clothes stores, vegetable stalls, sanitation services (bathrooms /toilets), bicycle repair shops, cereal stores, hotels, M-pesa shops, hotels, welding sites, car repairs, carpentry etc.

Tuamke Pamoja programme is transmitted 4 times a week in which information relating to economic empowerment forms the main content of the program since the inception of the station. Furthermore, the station has continued to maintain very close relationships with most of those business ventures by way of hosting most of them in their weekly talk show programs.

The producers of Pamoja FM community radio also from time to time conduct interviews with members of these retails shops and their voices are heard during the program transmissions. Pamoja FM radio has also expanded its relationship with a number of Non-

Governmental Organizations (NGOs) in the area, whom they continue to provide with opportunities to share economic empowerment related information by inviting them to the station for talk shows.

Such relationships are of significance given the fact that the information that led to the formation of some of the Non-Governmental Organizations were provided through broadcasts aired at Pamoja FM. It is also significant that just like they have maintained links with a number of business retail shops, they still relate well with these NGOs and also interview them from time to time.

1.2 Statement of the problem

Economic development requires reorganization and reorientation of both economic and social systems. It also requires continuous review and change of administrative, institutional and social systems. In some cases, economic development may require change in popular attitudes, customs and beliefs (Mikkelsen, 2005).

Media is segmented when it comes to news and information; different media have different audience groups dependent on their preferred channels in search of news and information. Media has the capacity to promote development but more so electronic media. Kibera, being the biggest slum area in Nairobi and the second largest in East Africa has had consistent economic challenges since independence in terms of high unemployment low income, high infant mortality and high birth rates.

However since independence, a lot of economic interventions have and continue to be tried in Kibera among the poor slum dwellers. Such interventions have to a large extent been supported by print media campaigns and coverage by international media organizations, but Pamoja FM station, also known as the ''the voice of Kibera' 'is owned by one of the slum dwellers and produces programs based on participatory production

formats. Pamoja FM works for the citizens living within Kibera if presenters are given incentives to discuss about social and economic issues. (Mulcahy and Chu, 2009:67).

It is evident that Pamoja FM as a community radio has been actively involved in ensuring that the residents of Kibera are involved in the production of the program contents of the radio station as well as inclusive participation in giving their views and inputs on what affects them. According to a UN Habitat Report 2007, residents of Kibera suffer from many of challenges. For example, the residents live in abject poverty leading to a many of sustainability problems. Some of the most fundamental challenges faced by slums dwellers include; improved sanitation, access to clean water, proper housing, proper health care, solid waste management, energy and security. This undermines both macro and micro economic development as well as social and the well-being of the residents of Kibera.

With all this efforts however, since Pamoja FM was founded in 2007, no evaluation reports have emerged or been made public on its impact on the economic development of Kibera Residents. There are no documented sources that indicate how the lives of the slum residents have been affected by the program contents of Pamoja FM. Further, there are no public records capturing the voices of the slum residents on how their economic lives have been transformed both individually and communally. As such, it is important to study the economic impact of Pamoja FM community radio and its programme contents among the residents of Kibera. It is our view that such approach and the use of Kiswahili language should have higher chance of increasing people's participation in economic development.

The pertinent question and therefore the problem, is that in many of the studies that seek to establish the relationship between the media and the society is whether the media moulds or reflects social structures, and whether the media tends to precipitate socio-economic

change or whether it merely reinforces the status quo. (Chapman et al, 2003). This research therefore investigated the Impact of Pamoja FM's Tuamke Pamoja Program in the promotion of economic empowerment in Kibera slums: the case of Soweto East Village.

1.3 Objectives of the Study

The main objective of the research project was:

i. To examine the extent to which the programs aired at Pamoja FM have and continue to promote economic empowerment of the people in Soweto East Village in Kibera Slums.

The specific objectives of the research project were:

ii. To document the economic impacts of Pamoja FM's Tuamke Pamoja radio programme among the residents of Soweto East Village

iii. To identify and analyze the impact of Tuamke Pamoja programme in the promotion of economic empowerment of Kibera slum dwellers.

iv. To identify and assess the challenges constraining the residents of Soweto East Village from accessing the programs aired through Pamoja FM

1.4 Research Questions

i. How do the programs aired by Pamoja FM help in the promotion of economic empowerment of the people of Soweto East Village?

ii. What are the economic impacts of Pamoja FM's Tuamke Pamoja radio broadcasts on the community and its catchment areas?

iii. What are the challenges constraining the residents of Soweto East Village from accessing the programs aired through Pamoja FM?

1.5 Justifications of the Research

The broad aim of this research project was to examine and demonstrate the potentials of Pamoja FM community radio broadcasting as a catalyst for economic developments in Kibera and generate new empirical data in the area of the study with regards to economic development in the slums and its catchments area.

Consequently, we envisaged that the scientifically generated data will be used by the public policy implementers, the private sector and a number of internal groups who continue to assist a number of economic development interventions in Kibera slums. Furthermore, this study also examined the extent to which Pamoja FM community radio broadcasting model serves as an inclusive platform for the promotion of economic programmes in Kenya and East Africa.

This study is also justified by the fact that the documented economic impact results of Pamoja FM radio shall thus be used by future researchers in measuring the subsequent changes that will continue to occur due to the impacts of the radio broadcasts. Similarly, the study is also justified due to the fact that it aimed to fill the empirical gaps identified in the past.

Further, this study has also generated data on people's attitudes to broadcasts for development, outlined channels preferences e.g. public or commercial broadcasts as well as highlighted management challenges of the community radios and lessons learnt from the said challenges.

1.6 Scope of the research project

The research aimed at understanding the Impact of Pamoja FM's Tuamke Pamoja Program in the promotion of economic empowerment in Kibera slums: the case of Soweto East Village. The study involved the listenership of Pamoja FM in Soweto East Village.

CHAPTER TWO
LITERATURE REVIEW

2.1 Introduction

Community radio refers to a radio broadcasting service that is owned and managed by a particular community, mainly through a foundation or a trust and often as a non-profit making organization (Fraser & Estrada, 2001). It is the only cheap and easy medium of communication for the illiterate, poor, women, youth and ethnic linguistics minority which can help them know what is going on around them. It provides an opportunity for the community to make their voice heard. Fraser & Estrada (2001) refers to it, as a voice of the voiceless. There are those who have argued that community radio should be seen as an explicit communication medium for the poor and illiterate in the community.

They argue that community radio should be a crossroad in the community communication process where peoples from all walks of life, meet and cooperate so as to build and strengthen civic virtues. If community radio is seen in this way, it becomes a platform where rich, poor, literates and illiterates can encounter each other for the common good of a community. It will open, broaden and facilitate horizontal communication within and between the communities. As Costa asserts, community radio has grown exponentially and communities see radio as a tool for them to assert and safeguard local cultures and advocate for their rights (Costa 2012:135).

There are many varying definitions of the concept community media. Different scholars define community media differently, everyone leaning on the element(s) of the community media she or he wants to focus on. Some scholars such as Partridge (1982), tend to emphasize ownership and profitability of the media. Therefore, defining community media as a non-profit making organization that consists of a board of directors that is part of the community and station workers who are mainly volunteers Servaes (2009) on the other

hand, emphasizes the role and the functions of community media. He therefore, defines community media as media that contributes to the development of the people it serves and in a progressive manner, favoring social change and promoting community participation on pertinent issues.

Scholars who view community radio in relation to public and commercial broadcasting tend to emphasize the role of Community Radio (CRs) as a voice of the voiceless. They see community media as giving opportunity to the group of people who would otherwise not have an access to mainstream media. They see community media as an alternative to public and commercial media or a third tier in the broadcasting industry.

In conclusion, there is no single unifying definition of the term, "community media." However, there are unifying characteristics for all definitions. Some of those characteristics are editorial independence, emphasis on community, media which is not for profit and community participation. All communication researchers and scholars agree that these characteristics are indispensable aspects of a community media.

The literature review on Community Radio originally started out of Africa. According to Fraser & Estrada, 2001, Miners' Radios in Bolivia and Radio Sutatenza in Colombia are the earliest modes of the modern community radio around the world. In Bolivia, for example, a community radio service started with a radio called "The Voice of the Miner" in 1947.

The station grew to a network of radio stations serving the mining communities in Bolivia. Their aim was to respond to the appalling conditions of miners in Bolivia. This network united the miners and provided them with information that enabled them to counter the negative propaganda against their interests aired in most mainstream media. Apart from

defending and promoting miners' rights, the radio station was also critical for cultural education. (Fraser & Estrada, 2001:50)

In Colombia, Radio Sutatenza was founded in the same year by a Catholic priest, Fr. Joaquin Salcedo, with the idea of Radio Schools or educational radio stations; it grew to become Colombia's most popular broadcasting station called, "Acción Cultural Popular (ACPO)." The network was dedicated to assisting the Colombian peasants to improve their knowledge and skills. (Fraser & Estrada, 2001:51).

On the other hand, Community radio in US and Canada originated from diverse sources and took different growth routes thus presenting a rich variety of contemporary forms of community media. In the US, Pacifica radio was licensed in 1948. It established a network of radio stations mainly through a grant, public money and support from listeners. Volunteers were given the same status as paid workers and also had a voice in station operations (Fairchild, 2011: 237).Second, the goal of total geographical coverage, that is, making sure that all citizens of Canada have access to the central conduits of public culture as carried by Canadian Broadcasting Corporation (CBC) television and radio regardless of the desire for either Canadian culture or citizenship on the part of the community in question (Fairchild, 2001).

In Europe, community radio emerged in the 1960s-70s challenging state monopolies in radio broadcasting. European countries introduced Radio broadcasting in the 1930s-40s as states monopoly based on the principle of universality of service and diversity of programming. Governments' monopolies on the means of communication were based on the magic bullet theoretical convictions that media has powerful, uniform and immediate effects on the audience. Therefore, allowing alternative broadcasts would alter if not

challenge government assertion of national and social responsibilities of their citizens (Alumuku, 2006).

Broadcasting was a state monopoly until the early 1990s in South Asia, just like in Africa where most of the governments relaxed the state monopoly laws allowing private and community broadcasting. Nepal was the first country in South Asia to open up its airwaves in 1997 for community and commercial broadcasters. In Sri Lanka, the government decentralized broadcasting services in the early 1980s. In 1983, the government in collaboration with UNESCO initiated, Mahaweli Community Radio, the first community radio in Sri Lanka and the second UNESCO community radio initiative after the Homabay, Kenya initiative in 1982. The Mahaweli community project was started in the context of a large irrigation scheme called the Mahaweli Development Project (Fraser & Estrada, 2001). The government wanted to involve locals to participate in that massive irrigation scheme thus community radio was a logical solution.

In Africa, and especially in Kenya where our study is centered, it was in May, 1982 when the first community radio in Africa was launched in Homabay − Western Kenya. The project was the initiative of UNESCO in collaboration with the government of Kenya. In the 1980s, there was an increase in awareness of the limitations of centralization of economic planning.

World trends were changing in favour of democratization, decentralization and neo-liberal policies. UNESCO's initiative to initiate community radio in Kenya was not only to experiment with the possibility of using low voltage broadcasting hardware in a low technological environment (Fraser & Estrada, 2001) but also, to test the effectiveness of the then changing trend in the world favouring democratic and decentralized broadcasting systems.

According to Fraser & Estrada (2001), "experimental community radio in Homabay was a success for UNESCO since it was able to prove that low voltage radio transmitters can be used in a low technological environment without encountering technological problems." Using the Homabay experience, UNESCO, in collaboration with Sri Lanka government which was on the process of decentralizing nation broadcasting systems in their country, initiated Mahaweli community radio in 1983. But on the Kenyan government side, the experiment was irksome. The station's live interviews in the market places, on the streets and even in the studio did not go well with the then sitting government. Ordinary local citizens were given an opportunity to discuss and even criticize government policies in their locality. (Mpehogwa, 2011:10).

This newly availed democratic platform for grass roots people to discuss issues concerning their lives and air their daily frustrations, contravened unwritten but well known policy of the then ruling government which was to use national broadcasting (KBC) as the government's propaganda tool. Given that the community radio in Homabay did not trail along with unwritten government broadcasting policy, it was closed in 1984, after two and a half years of broadcasting. The government cited two reasons for the closure of the station. First, the government claimed that the station was violating the government policy which required that radio stations broadcast only in national languages which are Swahili and English. Additionally, the government accused the station of exacerbating tensions between different tribes (Fraser & Estrada, 2001).

After Homabay community radio's failure, community radio was not heard again in Africa until after the end of Cold War in the 1990s (Mpehogwa, 2011:12). The collapse of Russian socialism in 1991 and the dissolution of Soviet Union that followed left most of the African countries with no choice but to implement Structural Adjustment Programs

(SAPs). These programs, among other things, required the developing countries to reduce excessive government controls and to promote market competition.

As part of this neo-liberal goal adopted by western developed nations, developing nations were required to liberalize media industry in order to qualify for any cooperation with International Monetary Fund (IMF) and the World Bank.

In the 1990s many Africa countries were implementing SAPs in compliance with the new world trend. In Kenya it was a repeal of section 2A of the Constitution in 1991 which had until then ensured one party rule. The repeal of section 2A did not only allow multiparty politics in the country but it also expanded the scope of press freedom. The airwaves which were until then a state monopoly were liberalized leading to the proliferation of commercial media houses. (Oriare 2010). Of significance is that after the liberalization of the airwaves, many media houses came in existence, key among those, which is the subject of our study is Pamoja FM which was started in 2007 fundamentally to address the socio-economic development of the people of Kibera slums in Kenya.

For our study, the literature review is divided into three main parts with the first part of literature discussing the fundamental roles of community radio in Kenya, Africa and the rest of the world, The second part discusses the challenges faced by community radios in achieving their core mandate, and in our case with regards to socio-economic development and the third being the possible solutions to the challenges in the 2 categories above.

2.2 Fundamental roles of community radio in Kenya, Africa and the rest of the world

The growth of community radio in Africa and elsewhere has been harnessed by different social actors. On the other hand, international non-governmental organizations (NGOs) and other development agencies view community radio as a medium of communicated

information aimed at educating and empowering the grassroots as well as fostering behavior change, and helping to eradicate poverty.

Conversely, radio is considered as a powerful tool of countering extremism, violent conflict, mediating and building a culture of peace and tolerance. Conrad (2011) argues that community radio acts as an important phenomenon because it is accessible, makes possible empowerment and facilitates democratization. Worldwide, the impact of community radio movement is mostly felt where the world's most vulnerable people live.

Community radio has gained popularity as the tool of choice to reduce poverty among communities. This is due to the fact that community radio is effective in reaching people where other broadcasting media cannot. The impact of community radio can be considerable, although it varies from one radio station to another depending on factors such as geographical terrain of the target area, availability of other radio stations in the area and the transmission power.

Different evaluation approaches have given anecdotal evidence pointing to the success that community radio has registered in foster solutions around key issues of concern to the community, opening up space to air and debate (Fraser & Restrepo-Estrada 2002, Jallov 2007). Despite its clear potential and widespread proliferation, the impact of community radio has been uneven and its record mixed. This we attributed to the fact that while community radio has mushroomed in some countries, its presence in others is lean or absent.

Community radios expansion has been hampered by non-existent, hostile or inconsistent legislation in some countries. (Fraser and Restrepo-Estrada 2002).The evidence suggests that very few community radio stations have arrived at the right formula to remain viable or sustainable.

Community radio has particular characteristics which set it apart from public and commercial radio. First, a community radio presents a particular community distinguished by common interest or geographical demarcation. Second, a community radio represents the interest of the community which it serves. The researchers on community radio have defined community radio differently depending on which aspect of the community radio a particular research emphasizes on. However, across many different definitions of community radio, there is common dimension on ownership and management, none profitability, accessibility, participation and the social agenda theme. (Alumuku, 2006).

2.3 Global Perspectives of Community Radio

Radio Sutatenza is widely regarded as the first community radio in the developing world. It was started in Colombia in 1947(Diaz-Bordenave, 1977). Da Costa, Peter (2009) claim that community radio has experienced significant growth in developing countries since the 1990s. Community radios act as a vehicle for the community to work in partnership with NGOs, civil society, agencies, and citizens to promote community development aims, in addition to broadcasting. Girard (2007) explains that community radios have proved strong in improving Integration, Social Cohesion and peace-building. An example is Colombia where they have daily radio programs hosted by insurgents for hostages.

Radio is considered one of the most effective broadcast medium in Africa. According to Myers (2011), community radio provides a forum through which people come together and contribute towards the community's development. Their programmes have adopted a participatory approach and recordings are often conducted in open gatherings in villages. Hearing one's own views on economic and social issues has been empowering for many is regarded by many as an empowering experience. This is mainly because community radios operate in local languages and tend to give priority to mother tongues as opposed to foreign languages. In order to achieve Integration and Social Cohesion, Radio Maendeleo

which operates in the Democratic Republic of Congo (DRC) provides critical information on road traffic, movement of troops, fighting, and for especially for South Kivu which is a troubled area (BBC, 2006).

2.4 Roles of Community Radio

2.4.1 Promotion of Communication and Information Sharing

It is argued that audience involvement is critical to achievement of true democracy and Community Radio is an effective tool for audience involvement (Prehn, 2002). Community radio has an operational structure that is both horizontal and diversified in nature. Additionally, the organization structure of most community radio stations is bottom up. Consequently, community radio taps into the community network and its strength is in the many languages that exist in the communities. Employees of Community Radio stations strengthen communities by promoting dialogue in solving social issues and spearheading social change.

It is important to note that community radios participatory model is not restricted to disseminating information to the public. Community radio should be viewed as a critical agent for democratization, cultural development and social change. The benefit is that it brings people together, highlights and addresses local issues, open to the wider community and thus acts as a voice of the voiceless. Community broadcasting provides several opportunities for individuals and groups to express their aspirations, values and fears through public forums.

Pamoja FM, the community radio which is basically the focus of our study was launched in 2007 and based in Kibera Slums. One of the main goals of Pamoja FM was to mediate and bring about reconciliation between the different tribes that were fighting each other and to bring peace to the community. It further expanded its roles to the empowerment of

the youths of Kibera and its environs through information, entertainment and education. It only broadcasts in Swahili since that is the language almost everyone can speak and understand. This they do to promote communication and information sharing. According to Majiwa (2008:146), Pamoja FM broadcasts 24 hours per day and have a 50-50 percent mix of music and talk. They use what is called infotainment, which is a mix of information and entertainment. They use phone-ins and sms-services so that the listeners always can call in or text the station (Majiwa, 2008:147).

Pamoja FM has collaborated with BBC so that they broadcast the news together with them. Local, national and international news are given to the community six times every day. The reporters work a lot on the ground and talk to the citizens of Kibera to establish their concerns and understand their daily operations. They have all kinds of program formats; discussing programs, news, information programs and music. What they don't have is commercials since a community radio in Kenya is not allowed to be a profit making organization. That is a condition fixed by the CA (Communications Authority of Kenya). (Mulcahy& Chu,2009).

Pamoja FM has emerged as a platform where groups can hold dialogue on pertinent issues affecting the community. It also provides entertainment which is locally produced and hosts a number of talk shows on various issues. A Pamoja Trust 2009 Awareness and Listenership Survey noted that 32 percent of the Kibera population prefer Pamoja Radio to the 6 other radio stations accessible from the area. Additionally, 39 percent of the respondents tuned in Pamoja Radio for 2-3 hours a day (Pamoja Trust, 2009).

At Pamoja FM, presenters have an incentive to strive for factual broadcasts and talk about pertinent issues. Quality and trust are embraced in every aspect of the operations of the

community radio station. The station uses social networks of Kibera residents' as presenters and listeners.

According to Urgoiti (1999), for any Community Radio Station to be successful, it must embrace community participation. However, the author continues to insist that community participation requires patience and inclusiveness. It is justified by the fact that people support and actively participate in the various programmes including public forums on many issues. Community participation requires the active involvement of listeners in decision making regarding the various issues in the radio station. Community participation is about identifying "felt needs" and operating the radio station with the objective of meeting the identified needs (Jordan, 2006 and Bosch, 2007). Listeners that participate in Community Radio programmes feel important and a sense of belonging. Through participation, the Community Radio team ensures that relevant content is used to solve the social and economic problems facing the community (Wigston, 2001). The exchange between presenters and listeners also help improve communication. This is critical to increasing support, peace and development.

According to Tett (2010) Community Radio is critical in mobilizing groups and empowering communities by providing them with a platform through which their various issues can be addressed. It gives a voice to the problems experienced by communities by bringing them to the attention of government agencies.

According to The People's Voice (2004), the Human Sciences Research Council (HSRC) stresses that community participation should provide an opportunity for everyone to get together and discuss ideas or proposals that will be of benefit to the whole community. This, they say should be a continuous communication between the radio station and the community audience.

2.4.2 Fostering of Integration and Social Cohesion

Community acts as the foundation of human society and community radio stations on the other hand have the ability to create a sense of belonging for both the employees within the organization as well as the wider community of listeners. It provides and effective platform for local content focused on local projects within the community.

Berkeley (2003) argues that Community Radios improve integration and foster social cohesion and consequently, it contributes significantly to social change and community building. Social cohesion involves developing shared values and collectively enabling a community to feel that they are bridging social and economic disparities by confronting the challenges that they face. This enables them to affirm that they belong to the same social group.

Tett, (2010) defines Social cohesion as the ability of a community to reduce economic and social disparities and improve the well-being of individual community members and thus remove marginalization. In a cohesive society, communities and the state play a critical role in insuring the all citizens' needs are met.

Kenyan Community Radios play a critical role in fostering social and economic development of the communities in which they operate. Githaiga (2008) argues that despite their small size, Community radios in Kenya were able to effectively manage the post-election violence and provided direction on the role community radio stations have to play in the future. Githaiga (2008) continues to note that Community Radio Stations played a more positive role in calming the PEV.

2.4.3 Agent of Community Developments

Community Radio stations enable support capacity building community activities through access to the airwaves and media skills training. Some of the key elements of developing a

community entail the exchange of information, the provision of skills and training and the networking of groups. A Community Radio serves a local community of listeners and promotes awareness of its activities in the community that it is interested in. Due to its closeness to the local community, the community radio is more accessible in terms of ownership, programme output and decision making.

Pamoja FM serves as a watchdog for the community that it serves through monitoring of government-funded community projects and also report on issues of corruption at the community level. Pamoja FM has several programs dedicated to the promotion of quality community projects in the area. (Umande Trust, 2010). One such program is called "Crime stoppers". This program discusses crime reporting incidents and educates the community on security, personal safety, economic development, and crime reporting.

Walters et al. (2011) insists that a significant change can be made in a community's life through effective radio activities. Alumuku (2006) states that Community Radio Stations are a resource and a tool for social groups to work together towards economic and social progress. Da Costa (2009) on the other hand claims that a community radio can single handedly serve up to 100,000.

Communities host local events that have long tradition and are highly valued by the local people. Consequently, community radio can be an effective tool in encouraging community members to participate in these events. This will enable community members to be directly involved and help the radio station achieve its goals.

Dunaway (2002) argues that a community radio's main objective is to serve its audience with information, education and entertainment. This helps in the recognition that this is their station and in addition strengthens local culture .Sterling et al (2007) provided

evidence that listeners of a community radio are provided with an opportunity to create content and respond to programmes.

In using the principles of Participatory Action Research (PAR), it was noted that the public can benefit from technological solutions for community development if its members participate in the production of such information, rather than consuming information developed by other people (Sterling et al 2007).

2.4.4 Enhancements of Community Access and Participations

Participation in the production process of community radio's programs are indispensable characteristics of community radio. In 1977, UNESCO had a meeting in Belgrade, Yugoslavia. In that meeting, UNESCO defined the term 'access' to mean the use of media for public service. This implies availing to the public opportunities to choose relevant programs and provide a means to send feedback and reactions for the purpose of improving the quality of the programs. On the other hand, participation is defined as a public engagement or involvement in the process of planning and management of communication systems (Berrigan, 1979).

Community radio is a tool to enable local communities to communicate horizontally to each other and upwards to the regional and national service organizations (White, 2008). It provides a site for all community groups that feel that their voice is not effectively being heard in the mainstream media, to have an opportunity to actively participate in broadcasting. McQuail argues that there are expectations that media will create platforms for society-wide communication through 'downwards' models from leaders or elites to the base of society (McQuail, 1994: 220).

While these expectations are futile in mainstream media they are realizable in the community media since it hands communication tools to the downwards people and gives

them a space for self-expression. The main idea behind community radio is to make its audience the center of focus through their involvement in all aspects of the stations ownership, programme production and management as well as financing the operations of the station. The stations management must ensure that members of the community are given opportunities to produce programmes and to use the technical production facilities available (Fraser & Estrada, 2001).

It is, therefore, a combined effort of the community through volunteerism to ensure that the community owns runs, produces and indeed consumes its own local communication products. Community participation can also be seen in the form of volunteerism.

Community radios use the support of volunteers to reduce the expenses of running the station. Given that these stations are not for profit, paying everyone salaries would be difficult.

In our case of study, Pamoja FM community radio also has mechanisms in place that enhance community access and participation to information. At Pamoja, there are a total number of 35 people employed. There are 26 paid workers and 9 volunteers among the staff. "Pamoja FM does not pay the staff much. Most of them started as volunteers. What they earn cannot be called a salary, just something to get them going" (Majiwa, 2008:126). The majority of the staff working at Pamoja FM are youths living in the community. Majiwa (2008) says that they "discharge various social responsibility functions at the community level by offering college students with internship opportunities. It also promotes journalism especially to less fortunate youth in the community. Pamoja recognizes the critical role youth play as the leaders of change".

Furthermore, having people from the community volunteer is a form of getting people to participate in the running of the station. Volunteers, on the other hand, benefit from the

experience and exposure they get working in the station. They are empowered with journalistic skills and job opportunities such as being news readers, news reporters, programme producers, presenters, DJs, marketing agents etc.

Opportunity to volunteer for a community station gives them experience, popularity and exposure if they hope to become professionals in various fields in communication sector. On the other hand, in its quest to promote community participation, Pamoja FM ensures that its Programming content is developed through a participatory approach. Sterling et al. (2007) explains further that Community Radio listeners are provided with an opportunity to create program content which is locally oriented and produced. This has endeared Community Radio to the people.

Bell and Morse (1999) refers to programming Content as the broadcaster's ways of selecting and arranging the various elements of its production. This requires that music and talks be made appropriate and appealing to listeners. It refers to a set of activities that form the program of a community radio station intended to address the needs of target audience. Alumuku (2006) insists that contemporary Community Radio Stations offer a variety of broadcasts in terms of news and programs that address the specific issues in the locality. Additionally, each radio station strives to appeal to the desires, interests and tastes of its intended audience. Consequently, the station is able to achieve its objectives to the community and meet the needs of stakeholders. However, several factors affect the effectiveness of community radio, which include the type of programming a station adopts and how long the station is on air. Girard (2007) insists community radio should seek to promote social and economic change in addition to pleasing, entertaining, and educating its audience. This he says is what makes community radio programmes different. Mtimde (2000) argues that effective community radio programming needs to meet the specific needs of the community that it serves and relate to the mission stations they set to achieve.

Community Radio Stations have a common objective to support and positively influence the community while at the same time playing a key role in ensuring that the community is involved in its operations including management, programming, and financing the station. The more entertaining, engaging, compelling or interactive the program content, the more likely it is to have great impact on its audience.

2.4.5 Agents for Social Changes

As a social change agent, community radio serves as a platform for which knowledge is shared with the aim of reaching an agreement for actions that considers the interests, needs and the capacities of all stakeholders. It accommodates people's ideas and satisfies their spiritual and psychological well-being because it focuses on local issues, presented by local people who know and experience what they are discussing with respect for local structures, taboos while preserving community cultural heritage and language (Alumuku, 2006).

Pamoja FM is more than just a radio station. As a part of their social agenda, they arrange different kinds of events. For example they arrange a football tournament every year for the teams in Kibera. It´s both for women and men but they also have a tournament for the children (Majiwa, 2008).

Additionally, community radio provides space where local individuals can interrogate, question or hold their local leaders accountable on community projects, promises or communal decisions. It is next to impossible to call leaders to account for local development projects in the mainstream radio, since it deals with the entire nation. Some claims made on national radio do not reflect the reality on the ground. For example, some members of parliament (MP) claim in national public radio interviews that the constituent development fund (CDF) projects have been completed but in reality those projects are

half done or they are just beginning. If such claims are made on community radio, the MP would easily be taken to task by those who know what s/he talking about. The feedback will be prompt. It is, therefore, a viable accountability tool for local leadership.

In summary, community radio has enormous potential for participatory communication. It focuses a variety of economic and social issues from education to land use and management systems (Wanyeki, 2008). Furthermore, it plays the role in cultural transformation through communication. It preserves indigenous knowledge as well as enabling the locals to achieve an entire access to information so as to close the information gaps. These are just a few functions which community radio is able to provide in the social process. It can therefore be used to identify, analyze and solve problems at the community level and also help a community become more proactive in the pursuit of their own social and economic development (Fraser & Estrada, 2001).

2.5 Sustainability challenges faced by Community Radios in their quest to promote Socio-Economic Developments

2.5.1 Introduction

Operational and institutional sustainability are critical elements for the success of any community radio station. This chapter contextualizes the definition of community radio sustainability. The researcher begins by discussing various factors that determine the sustainability and how they work together to ensure sustainability of community radio stations. Some of the critical factors include funding models for community radio stations, community radio station programming, and governance and audience participation, marketing programs. Fundraising, financial management, maintenance of equipment and human resource strategies.

Many established commercial radio stations as well as community radio stations that have well established programming routines and that are self-sustainable have produced mixed results when it comes to sustainability (Masolane, 2005:12; and Simmering & Fairbairn, 2007:7). Notwithstanding the fact that radio has the advantage of being one of the most accessible and affordable mass communication media, small radio stations still struggle in their operations.

Many community radio stations set up to address community needs rely on donations, in-kind support and volunteers (Simmering & Fairbairn, 2007:7). In addition, poor communities in the areas where these community radio stations have been set up view the radio station as a major source of income as well as providing access to equipment and training opportunities for the youth. It provides access to telephones, fax machines, photocopiers and the Internet. Early community radio stations in South Africa were faced with rebellion, strikes, staged sit-ins and stolen equipment when employees realized that the organizations had insufficient income to support employee salaries (Simmering & Fairbairn, 2007:7).

Due to the challenges faced by community radio stations, most of them have opted to operate in rural communities. They focus on serving the interests and needs of their communities and act more like jukeboxes (Simmering & Fairbairn, 2007:10). Dunaway (2002:74) argues that quality of radio is often a reflection of the kind of access to resources that the station has. The researcher further argues that resources are critical for effective operation of community radio stations. The Independent Communications Authority of South Africa (ICASA) Act of 2000 made it mandatory that community radio stations should focus on local content and should operate as non-profit making organizations (Mmusi, 2002:6; Mtimde, 2000:2; and Fraser & Estrada, 2001:17).

Additionally, community radio stations are expected to fund community based projects in the target communities where they operate (AMARC-Africa, 1998).

Paradoxically, community radio stations incur extensive operational costs which the stations cannot produce (Teer-Tomaselli & De Villiers, 1998:166). In addition, the scope and accessibility of these stations is determined by a myriad of factors such as geographical terrain and size of targeted audience. These factors largely determine the sustainability of the community radio station and may limit its ability to explore financial opportunities through sponsorship and advertising. In most cases, lack of proper infrastructure limits the ability to finance the radio stations.

As a result, community radio stations rely on grants, donations, sponsorships which affects that quality of programming. Consequently, the ability of community radio stations to maintain quality programming while attracting large audience with a stable revenue base is a complex challenge (Mtimde, 2000:3). Two contrasting views affect the open access model, which emphasizes on meeting the needs of the radio and maintaining a large audience. The issues of size of audience and financial resources required for the radio station to be sustainable remain major challenges (Dunaway, 2002:74). In order to qualify for funding, radio stations should remain small and establish good working relationships with communities. On the other hand, to stop relying on donor funds mean that the radio stations have to increase their revenues through advertising (Teer-Tomaselli & De Villiers, 1998:166-7). The researcher adopts the view that these two critical approaches antagonize each other since the latter alternative affects the ability of the radio station to achieve the goals of the former option.

Despite the increase in community radio stations in South Africa, most of them face similar problems. This is because majority rely on (donor) funding and Media Diversity and Development Agency (MDDA) funding (Taunyane, 2007:22).

Community radio stations face a number of critical challenges which include digital migration; fundraising strategies; human resource capacity; provision of participatory quality programming; marketing and advertising; audience measurements; skills training and retention strategies and funding challenges. In addition financial management, organizational and policy challenges affect community radio stations (Mmusi, 2002:3; and Mtimde, 2000:1-5).

Sustainability of community radio stations generally indicates whether these stations will remain operational or not. This is because sustainability shows whether the stations will retain or reduce their staff. In most cases, community radio stations are caught in a profitless cycle and often are unable to remain sustainable in the long term (Van Zyl, Knipe, Williams, Singh, Nkalai, &Mostert, 2003:92).

Bosch (2007:6) argues that community radio stations cannot continue to rely on donor funding for their operations. Consequently, it is necessary for community radio stations to find ways to promote self-reliance and achieve financial, institutional and social sustainability. However, a holistic approach to achieve sustainability is necessary for all community based radio stations. The study examines the nature and characteristics of the challenges faced by community radio stations. The study adopted a comparative case study approach for three stations in Limpopo Province, namely Botlokwa Community Radio, Radio Turf and Mohodi Community Radio.

In spite of the great potential that exists for community radio to contribute to the all-round development of the communities they serve, the establishment and growth of this type of

radio, particularly in the less developed countries, has not been without numerous challenges. These challenges include financial constraints, a tough and uneven operating environment dominated by popular commercial radio stations, insufficient community ownership and or participation, political interference, low technical and managerial skills coupled with high staff turn-over. All these challenges work against the effectiveness of the community radio stations in delivering quality programme production in terms of content, quality, consistency and community involvement.

Failure to address these challenges effectively and progressively would ultimately be injurious to the growth and sustainability of any community radio station, given that continued support and patronage from the listeners is invariably tied to the station providing quality programming and generally fulfilling the expectations of its audience to a great degree. Sharma (2011) rightfully points out that no community radio can survive without the participation (and support) of the people it targets to broadcast to, given the importance of this aspect, and she even puts forward a threshold of 70% of the community participating actively in the affairs of the community radio station for it to be successful.

The establishment and growth of any community radio station is invariably tied to the thinking and decisions taken at the conception of the station by its promoters. Whose idea was it to start a community radio station? How was the location of the station chosen? Who would fund its setting up? What would be the governance and management structure of the radio station? Answers to these questions would point out to the long-term sustainability of the community radio station, a process that largely depends on the host community's ownership of the initiative and support for the radio station.

Jallov (2011in da Costa 2012) is convinced that the way a community is organized around the community radio together with how the community is involved in the production of

programmes and all other aspects of the general running of the radio station contribute to or detract from the radio's sustainability. Da Costa (2012) discusses a study by D. Conrad (2011) whose findings indicate that the prevalence of top-down approaches to establishing certain stations; a lack of sufficient community ownership and leadership and funding constraints are some of the challenges to sustainability of community radio stations in Africa.

A deeper understanding of the concept of sustainability for community radio stations is offered by Gumucio-Dagron (2001), who identified three dimensions of sustainability which determine the ability of community radio stations to survive and grow. Thus:

i. Social sustainability referring to the ownership of the community radio, and participation in production and airing of programmes by the community both at the decision-making and operational levels. This definition implies that only communities that have appropriated or owned a communication process can make it socially sustainable.

ii. Institutional sustainability indicating the ways the broadcasters function: station policies, democratic processes, management styles, internal relationships and practices, and partnerships with external agencies.

iii. Financial sustainability- this relates to the station's model of generating income and revenue and how the said revenue is managed and accounted for. All these three are inter-related and impact upon each other

2.5.2 Social Sustainability

Despite the fact that the issue of financial sustainability is critical, it is important for community radio stations to find alternative ways to sustain themselves. This is because, a well-funded community radio station that lacks quality local programming cannot attract and retain listeners and consequently will fail to sustain itself in the long run. On the other

hand, social sustainability refers to community participation and ownership of the radio station. This means that audience have to be involved in the programming, production and airing of programs as well as decision making of the community radio station (Bosch, 2007:6; Hussain, 2007:2; and Simmering & Fairbairn, 2007:11).

In order to achieve sustainability, it is critical to increase awareness among audience on the importance of community radio and its impact on the social and economic welfare of the people. Audience participation increases the level of social acceptance as listeners develop a sense of ownership of the community radio station (Hussain, 2007:3). Consequently, social sustainability depends on listener support and it is great determinant of community ownership (Simmering & Fairbairn, 2007:11).

2.5.3 Operational Sustainability

In order to achieve operational sustainability, it is necessary for community radio stations to appropriately follow regulations with regard to effective programming structure, trained work force, appropriate management mechanism; and establishment of an effective technical team (Hussain, 2007:3). Grumucio-Dagron (2001) insists that institutional sustainability is essential for community radio stations. The research points out that internal relationships and practice, management styles, and the stations policies are critical considerations in order to achieve institutional sustainability. In addition, it is necessary to involve partners such as external agencies in the broadcasting work. On the other hand, operational sustainability requires that these factors be reinforced with an information network that is scalable and adaptable to new technological innovations in order to serve the community better (Wesso, 2007:14).

Bell & Morse (1999) insist that for any intervention to be sustainable in the long run, it is necessary to ensure institutional sustainability is achieved first. Bell & Morse (1999)

concluded that institutional sustainability of the organization is different from sustainability of projects undertaken by the organization. They argue that institutional sustainability can be achieved as along as the organization has valued output. Consequently, community radio stations that do not satisfy the needs of the community can become irrelevant.

2.5.4 Financial Sustainability

Financial sustainability is the most important part to achieve sustainability in community radio (Hussain, 2007:4). Financial sustainability focuses on the ability of radio stations to generate in income. One of the major focus on financial sustainability is the contribution of the community in which the community radio serves (Gumucio-Dagron, 2001). Some of the activities may include event participation, donations and grants, sharing of in-house infrastructure, merchandise sales and selling airtime. All these sources contribute to financial sustainability of the community radio station (Hussain, 2007:3; and Open Society Foundation, 1999:165).

In support of financial sustainability, scholars insist that financial sustainability should rise from the community in which the radio station serves (Bosch, 2007:1). Community radio stations can further raise fund through government grants, listener donations, concerts, advertising and international donor funding. The main goal is to enable them be more financially sustainable and not making profits (Fraser & Estrada, 2001:3; and Mtimde, 2000:2).

2.5.5 What Makes for 'Sustainability?

All these add up to a problem of sustainability and evidence so far reviewed suggests that community radio stations are not yet a sustainable feature of the African media and development landscape. As Lush and Urgoiti (2011, p.36) explains, sustainability has been

assumed to be mainly pegged on financial terms. With the growth of community radios, sustainability is now viewed to be more complex than it was thought to be.

Gumucio Dagron (2001) identifies three dimensions of sustainability which is most holistic and widely agreed. His definition determines the ability of community radio stations to grow and survive.

Gumucio's first dimension is social sustainability, which he refers to as community ownership of the station and its participation in the production and airing of programmes at the operational and decision-making levels. This definition only refers to communities who have 'appropriated' or 'owned' a communication process that can make the community radio socially sustainable. The second dimension is 'institutional sustainability'. This relates to the functional processes of the broadcasters: internal relationships and practices, management styles, station policies, democratic processes and partnerships with external agencies. The third dimension is 'financial sustainability', this explains a station's model of generating finances and revenue and how these funds are utilized. All these three dimensions are inter-related and impact on each other (Gumucio Dagron 2001, in Lush and Urgoiti 2011).

On the other hand, Jallov (2007) offers a slightly different, although complementary, definition of sustainability. His definition entails three components. The first component is 'social sustainability' which he defines as the development of local content, processes and ideas, ownership of institutions, , language as well as local culture and relevance; His second component is 'organizational sustainability. This he says includes internal democracy, management and supervisory bodies, training and participation, adequate legislation and policies, appropriate and democratic structures, appropriate technologies, and belonging to relevant networks. His last component is 'financial sustainability' which

entails the development of realistic budgets, identifying local, national and international funding opportunities and determining the desired funding mix. Jallov's conviction is that "all these three elements of building up a community radio contribute to, or lessen the way a community radio is organized and the involvement of the community in the production of its programs (Jallov 2011).

2.6 Suggested solutions to the sustainability challenges facing Community Radios - Building from the Roots Up

Conrad (2010) gives a beneficial typology for understanding the background of community radio and its ownership. He explains that the establishment of a community radio is done before the community is in a position to fund or accept it, thus, the foundation is built and other life-sustaining considerations are made later. This occurs since most stations are created with external funding and their ownership tends to be external as opposed to internal.

This model makes it an uphill task for the station to build participation, get the trust of the people in its catchment area and explain the perceived ownership.

Multilateral development agencies, INGOs and the inter-governmental regional organizations within Africa continue to believe in the emancipative power of community media with particular reference to community radio. For example, the African Development Bank (AfDB) announced its intention to conduct a study on community radio in Africa in 2010.Their study was intended to inform the emerging focus of community radios on the so-called 'fragile states'. The focus of the study on 'fragile states', demonstrated the extent to which the sector is viewed as an enabler of economic development.

To piece together such doubtful eventuality, further research is recommended in the sector, appreciating the challenges community radio faces, while at the same time seeking to establish what success looks like. This would help us establish in what ways stations have been able to lay foundations for institutional, social and financial sustainability. In summary, we need to figure out the milestones it takes to build a community radio from the roots. Lush, D. and Urgoiti, D. (2011) suggests the following Plan of Action for the Sustainability challenges facing Community Radios;-

2.6.1 Common understanding of community broadcasting

Community broadcasters should build consensus around key concepts and find clear and shared definitions of community broadcasting, as well as participation, governance and not-for profit in the context of community broadcasting?

2.6.2 Community participation

Community broadcasters should involve their communities more in the governance of stations, in discussions and decisions about programme content, format and scheduling. Community broadcasters should involve a greater diversity of community members in programme production.

Broadcasters should attract and nurture a more diverse cadre of volunteers in order to reflect the diversity of their communities, without losing the enthusiasm and drive that young volunteers bring to a station. Community broadcasters should build their understanding of their community and their community's needs and encourage greater community participation in community stations.

Board members should become more involved in the governance of stations, their roles and responsibilities be defined more clearly, and ensure the stations strike a better balance in the representation of men and women on their boards.

2.6.3 Internal policies and systems

Community broadcasters should develop editorial guidelines/a code of ethics in a way that involves community members and protects the independence and integrity of stations. Community broadcasters should strengthen their financial systems, and become more financially accountable and transparent to their communities.

2.6.4 Capacity development

Community broadcasters should identify their training needs, and what they need to do to ensure that these needs are met. They should develop the skills and techniques to involve their communities more in programming decisions, programme production and station governance. Community broadcasters should have creative and cost-effective measures that make their local programming more appealing and the services more professional. Community broadcast sector should go about building the skills of board members. The sector should strengthen its ties with formal training institutions? Community broadcasters should build their in-house capacity to maintain and repair equipment.

2.6.5 Funding

They should have clear guidelines for (professional!) services offered and tariffs charged to increase funding from community members and revenue from advertisers. Broadcasters should explore creative ways of diversifying their sources of funding. The sector should strengthen its approach to advertising and marketing. Community broadcasters should encourage the establishment of a media development fund and tap into such a fund and/or local authority funding. Community broadcasters should lobby for local authority funding and ensure that their independence will not be compromised in the process.

Community broadcast sector should try to capitalize on its role of training young broadcasters for the rest of the industry.

Community broadcasters should build greater collaboration and solidarity amongst themselves. A representative body or network should assist in safeguarding the stations' independence from political and commercial pressures, thus maintaining their integrity and their communities' trust.

2.6.6 Engagement with the regulator

The community broadcast sector should go about engaging the regulator and engage secondary stakeholders to support the process. The sector should highlight discussions and negotiations with the regulator. Broadcasters should seek agreement with the regulator on the roles and responsibilities of boards, and the issue of community representation. The sector should also try to develop its own position on these issues before discussing them with the regulator.

The regulator should use positive regulation such as local content quotas, as well as training and financial incentives etc. to develop the capacity and, thus, the long-term sustainability of community broadcasters.

2.7 Theoretical Framework

A theoretical framework is a road map for the study which defines the structure of concepts which exists in the literature;. This Study was guided by Social Judgment Theory and Communitarian Theory.

2.7.1 Social Judgment Theory

Sherif and Sherif (1976) argues that SJT is a theory that focuses on the internal processes of an individual's judgment with relation to a communicated message. SJT explains

persuasive messages and how they are likely to succeed. It attempts to explain the probability of a how a person might change their opinion, the probable direction of that change, their tolerance towards others opinions, and their level of commitment to their position. Sherif et al. (1965) define attitudes as "the stand an individual upholds and cherishes about objects, issues, persons, groups, or institutions".

Sherif et al. argue that if we judge a message to be in our latitude of rejection, we will also adjust our attitude, but in the opposite direction from what we think the speaker is advocating. Hence, the linkage of SJT to the study is that communicated messages through Community Radio can make people change an attitude towards others if there was animosity in the community.

Communicated messages allow people to make informed decisions on how to live together, work together, share information on job creation among others. SJT can be applied to change attitudes towards others through the programming content, community projects community radio public forums organized by the Community Radio in fostering social cohesion and integration. A major gap which exist with the Social Judgment Theory is that persuasion is difficult to accomplish. Successful persuasive messages are those that are targeted to the receiver's latitude of acceptance and discrepant from the anchor position, so that the incoming information cannot be assimilated or contrasted.

2.7.2 Communitarian Theory

Self-help, institutional integration and consensus building are central to the rebuilding of a community in Communitarian theory. While the 'community' may be a family unit, it is usually understood in the wider sense of interactions between a community of people in a geographical location, or who have a shared history or interest asserts (Avineri and Avner 1992). According to Beauchamp and Childress (2001), Communitarianism is a theoretical

perspective that lessens the focus on individual rights and increases the focus on communal responsibilities.

The linkage of this theory to this study is that since the theory discourages individualism and advocates "communitarianism', Community Radio have a responsibility to come up with Communication Strategies to help people live together, work together, strategies on conflicts/animosity reduction, sharing of information, job creation and others. This, they can achieve through programming content, community projects and public forums organized by Community Radio as a way of fostering Social Cohesion and Integration.

There are existing gaps within the Communitarian Theory which hinder its implementation and its successful influence to the community's Social Cohesion and Integration. This includes the notion that human beings can only flourish within the context of a community. There are different forms of social entities which may not have a lot in common. These include families, neighborhoods, nations, as well as churches. Communities differ in what their members consider to be communal concerns. For example, a football team takes interest in its members' physical fitness, but it cares less about their religious views nor about their political allegiances.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

In this chapter we discuss the research methodology used in this study and the general framework this research adopted. The chapter presents details relating to the research design, target population, sample and sampling procedures, description of the research instruments, the data collection procedures that were adopted, data analysis techniques that were used and some of the ethical considerations that were considered during the study.

According to Sarantakos (1998), a research methodology is a model which involves theoretical principles as well as the framework to be adopted during the study that offers guidelines on how the research should be carried out. In other words, it is the whole process of how the data is collected and what methods or tools are used to collect and analyze the data. This chapter outlines the research design that was adopted in this study, the target population, sampling method, data collection and data collection instrument and data analysis.

3.2 Research Design

According to Ogula (2005), a research design is a plan, structure and strategy of investigations meant to give answers to research questions. According to Kerlinger (1973), a study design is defined as the plan of action that the researcher adopts in answering the research questions, hence setting up the framework for study. A research design can also be referred to as the blueprint of the researcher. (Kerlinger, 1973).

My study adopted a survey research design. Orodho (2003) defines this as a method of collecting information through interviews or administering questionnaires to a given sample of individuals. The main feature of a survey research design is the description of

specific characteristics of a large group of people, objects or institutions, through questionnaires (Jaeger, 1988). The survey design was adopted because of its descriptive nature and its ability to assists the researcher in collecting data from the target sample for the purposes of estimating the population parameters.

According to Kothari (2004), the advantage of the survey design is its applicability in diagnostic or descriptive studies that enables it to shed more light on all the objectives of the study and resources available. Surveys can therefore be useful when a researcher wants to collect data on phenomena that cannot be directly observed.

Our study on the Impact of Pamoja FM's Tuamke Pamoja Program in the promotion of economic empowerment in Kibera slums: the case of Soweto East Village adopted the combined design framework as defined by a number of scholars cited i.e Ogula (2005), Kothari (2004), Orodho(2003), Sarantakos (1998),(Jaeger, 1988) and (Kerlinger, 1973).

3.3 Target Population

Cooper and Schindler (2008) define population as the total collection of elements about which we wish to make some inferences. However, according to Ogula, (2005), "a population refers to any group of institutions, people or objects that have common characteristics.'' Our target population for this study as linked to the above definition thus constituted individuals living and settled in the slum areas of Soweto East Village in Kibera Slums in Nairobi Kenya, those operating retail businesses which entail startup businesses and investment in small cash generating businesses like clothes stores, vegetable stalls, sanitation services (bathrooms /toilets), bicycle repair shops, cereal stores, hotels, Mpesa shops, hotels, welding sites, car repairs, carpentry etc.

This study also relied on primary data that was collected from the field at the site of the study location, Soweto East Village in Kibera slums in Nairobi County. Evidence on the

44

ground indicated that whereas, Soweto East Village is in Kibera Slums, Nairobi County, the settlement area has attracted people from different tribes, owing to the cheap accommodation and its proximity to Nairobi Central Business District.

Kibera's Soweto East village is located in Kibera division of Nairobi County. The area is located in the Eastern part of Kibera and borders Nyayo Highrise, Silanga, Laini Saba and Lindi villages. Kibera is the second largest informal settlement in Africa which according to the KNBS (2010) has a total population of the slum is 170,070 to 2 million residents. The entire slum has about twelve villages. According to a UN-HABITAT socio-economic record, Soweto East has 19,318 inhabitants spread out in four zones: A, B, C and D

(Table 1 shows the zones). Zone A accounts for 37% of the houses in Soweto East, being the largest in size (UN-HABITAT, 2008).

Table 3.1: Information on Kibera's Soweto East Village

	ZONE A	ZONEB	ZONE C	ZONED	TOTAL
Area (Ha)	6.9	6.6	3.6	4.5	21.3 Ha
Population	6,288	4,709	3,256	4,331	19,318
structures	876	522	410	588	2,396
structure owners	945	409	941	551	2,419
tenants	5,545	3,004	4,361	3,989	16,899
physically challenged people	20	18	19	16	73

Source: UN-HABITAT. (2008b). Soweto Hast Redevelopment Proposal.

3.4 Sample and Sampling Techniques

According to Mugenda and Mugenda (1999), 10-30% of total population forms a representative sample. A sample is described as a smaller group or sub-group obtained from the accessible population (Mugenda and Mugenda, 1999). This subgroup is normally selected carefully so as to be representative of the whole target population with the relevant characteristics. Each participant in the sample therefore becomes a respondent, subject or interviewee.

According to Ogula, (2005), sampling is a process, procedure, or technique of choosing a sub-group from a population to participate in a study. My study adopted purposive sampling to get information from the respondents because purposive sampling relies on the judgment of the researcher that the people selected by way of purposive sampling for the study are deemed as having the capacity and knowledge on the subject and appropriate characteristics as well (Black, 1999).

The sample frame of this study therefore included a representative sample which was obtained through purposive sampling of the individuals living in all the four zones of Soweto East Village.

3.5 Data Collection Instruments

The main data collection instrument that was used in this study was the use of tested and piloted questionnaire. This was used for the purpose of collecting primary quantitative data from the field. We also adopted the use of questionnaire because of a number of reasons. First, its potentials in reaching out to a large number of respondents within a short time and its abilities to give the respondents adequate time to respond to the items. Second, questionnaires tend to offer a sense of security (confidentiality) to the respondent.

Third, it is also an objective method with no bias resulting from the personal characteristics (as in interviews) (Owens, 2002).

We also administered questionnaires to some key informants from the media such as Directors, Editors, Producers and Presenters of the Stations. This closed and open ended questionnaire was administered to the respondents to extract information on the field by the researcher and his two assistants who in some cases used the drop and pick method where they dropped the questionnaires and picked them later after having been completed. Assistants also helped in data collection through distribution and collection of the questionnaires. Secondary sources of information like websites, social media, books, magazines and journals were also used to collect information.

The administered questionnaire was divided into the main areas of investigation except for the first part which captured the demographic characteristics of the respondents. Other sections were portioned according to the major research objectives.

3.5.1 Data Collection Process

The researcher obtained all the necessary documents, prior to the commencement of data collection. These included an introduction letter from the University. Questionnaires were administered to the sampled individuals who are living in the informal settlements of Soweto East Village in Kibera slums by the researcher. The use of questionnaires eased the process of data collection as all the selected respondents were reached in time. During the distributions of the instruments, the purpose of the research was also explained to the sample target residing in the area of our study.

3.6 Data Analysis Procedure

The researcher used Statistical Package for Social Sciences (SPSS) to code, analyze, and generate frequency distributions, percentages and cross tabulations. These were used in the analysis and interpretations in our chapter dealing with the findings of the study.

Quantitative and qualitative data is presented using frequency distribution tables and narrations. The quantitative data from the questionnaire was coded and entered into the computer for computation of descriptive statistics. The Statistical Package for Social Sciences was used to run descriptive statistics such as frequency and percentages. This allowed us to present the quantitative data in form of tables, pie charts and graphs based on the major research field findings /results. The qualitative data generated from open ended questions was categorized in different themes in accordance with research objectives and reported in narrative forms along with quantitative presentations. The qualitative data was used to reinforce the quantitative data.

3.7 Limitations of the Study

This study focused on a single community radio station that is Pamoja FM with a rather limited range based in Kibera Slums, Nairobi County (Avineri & Avner, 1992, p. 32). The unique circumstances obtaining in and specific to Kibera as one of the largest slums in Africa and therefore impacting on the operations of Pamoja FM and its programming which may not meet the interests, expectations and relationships of such diverse audience.

People apathy was a limitation in our study given that Kibera is one of the most studied slums in Kenya.

3.8 Ethical Considerations

In line with the University of Nairobi's academic policy, the researcher explained to the respondents about the research and that the study was for academic purposes only. It was made clear to all the respondents that their participation was voluntary and that the respondents were free to withdraw or decline at any time during the research period. Only those who gave their consent were included in the actual data collection. Additionally, a cover letter was attached to every questionnaire which specifically requested for cooperation of the respondents (see Appendix I). After developing the proposal, I presented it to a panel of examiners and upon passing I was cleared for field work and issued with a certificate of field work (see Appendix IV). On successful conclusion of field work, I presented my findings to a panel of examiners who made some recommendations on my work. After incorporating the suggested corrections, I was issued with a certificate of corrections (see Appendix V). As required by the university, I signed a declaration of originality form (see Appendix VI) and my work was tested for originality which was successful hence I was awarded with a certificate of originality (see Appendix VII).

CHAPTER FOUR
DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.1 Introduction

This chapter discusses the analysis of data followed by the discussion and interpretations of the findings of the study. The finding of the study generally relates with the research questions that guided the study. In this study, the data was analyzed using SPSS Software to identify the Impact of Pamoja FM's Tuamke Pamoja Program in the Promotion of Economic Empowerment in Kibera Slums: The Case of Soweto East Village

This study set out with the following specific objectives:

i. To document the economic impacts of Pamoja FM's Tuamke Pamoja radio programme among the residents of Soweto East Village

ii. To identify and analyze the impact of Tuamke Pamoja programme in the promotion of economic empowerment of Kibera slum dwellers.

iii. To identify and assess the challenges constraining the residents of Soweto East Village from accessing the programs aired through Pamoja FM

4.2 Response rate

In this study, 220 respondents were targeted. Out of the 220 questionnaires distributed, 200 questionnaires were returned. This shows that the return rate was 91%. Out of the 200 questionnaires, 12 were not fully filled, this represents 94% which were fully completed. 188 questionnaires were fully filled out of the expected 220 respondents, it shows that the study had an 85.5% success rate. The response rate is considered adequate, given the recommendations by Saunders, Lewis and Thornhill (2007) who suggested a 30-40% response is adequate, Sekaran (2010) who document 30%, and Hager, et.al,. (2008) recommend 50%.

In the study, two informant interviews were conducted; the data was obtained from employees of Pamoja Radio FM and the listeners of Pamoja FM. The data was then analyzed and presented qualitatively. It explained the findings in response to the research questions that guided the study.

4.3 Demographic Data

4.3.1 Respondents Ages

The table below shows the distribution of the ages of the respondents. The respondents for the study were asked to state their age category. This is important in enabling us to know and understand fully which age groups listen to their local community radios and which kind of information they like. This is shown in the table 4.1 below

Table 4.1: Respondents' Ages

Age of the respondents	Frequency distributions	Percentage distributions
18-35 Years	138	73.4
36-45 Years	28	14.9
46-60 Years	15	8.0
Over 60 Years	7	3.7
Total	**188**	**100.0**

Source: Field Survey (2016)

In table 4.1 above, it was established that 73.4% of those who participated in the study were between 18-35 years, 14.9% were between 36-45 Years, and 8% were between 46-60 years while the remaining 3.7% were over 60 Years of age. The purpose of this was to establish the age distribution and to find out the ages that contribute high numbers to Pamoja FM's listenership and those involved in retail businesses. This shows that the youths who form the age group of 18-35 years form the largest category of Pamoja FM listeners.

In the study, interview schedules were prepared and presented to Pamoja FM Radio Station. It was observed that all the key informants were aged between 18-35 Years, they were all male respondents, and similarly, they all had a diploma level of education. Both had served between 1-10 Years. This shows that the FM Station is skewed with only male employees working in the station with limited experience in the media Industry. It was also observed that they all have Diploma level of education. This shows that in terms of governance and management, the skills for management such an FM Station in a slum like Soweto in Kibera needs some professionals with long experience in the Industry.

4.3.2 Respondents Gender

The table below represents the gender of the respondents. The respondents for the study were asked to state their gender. This is shown in the table 4.2 below.

Table 4.2: Respondents Gender

Gender	Frequency distribution	Percentage distribution
Male	103	54.8
Female	85	45.2
Total	**188**	**100.0**

Source: Field Survey (2016)

Table 4.2 above shows that 54.8% of those sampled were male while the remaining 45.2% were female. It shows that male respondent listen more to Pamoja FM as compared to their female counterparts.

4.3.3 Respondents Level of Education

The table below represents the level of education of the respondents. The respondents' level of education was considered to be significant to the study as it would help to establish the literacy levels of the respondents that would influence their interpretation and consumption of the communicated messages from Pamoja FM.

Table 4.3: Respondents Level of Education

Level of Education	Frequency distributions	Percentage distributions
Technical Certificate	52	27.7
Diploma	35	18.6
Degree	62	33.0
Masters	7	3.7
PhD	9	4.8
Others(High School, Primary, None)	23	12.2
Total	**188**	**100.0**

Source: Field Survey (2016)

The table above indicates that 33% of the respondents were Degree Holders, 27.7% Technical Certificate holders' and18.6% Diploma Holders. This was closely followed by others (High School leavers, Primary School leavers as well as those who do not have any educational achievement) at 12.2% and 4.8% of the respondents had PhD Level of Education. The remaining 3.7% were Master's Degree Holders.

The highest numbers of respondent are degree holders. This shows that it is easy for them as listeners to interpret and consume different broadcasts of Pamoja. It also places them at a better position to understand and participate in the economic empowerment issues being discussed during various broadcasts.

4.4 Retail Businesses Operated

The table below shows the different kind of retail businesses operated by the respondents. The respondents were asked to state the kind of retail businesses they operate. This is as illustrated in Table 4.4 below.

Table 4.4 Retail Businesses Operated

Retail Businesses Operated	Frequency distributions	Percentage distributions
Mpesa Agent	21	11.2
Bar Business	7	3.7
Entertainment Joint	10	5.3
Sell Second Hand Clothes	12	6.4
Saloon business	3	1.6
Kiosk business	3	1.6
Hotel owners	4	2.1
Vegetable vendor	4	2.1
Cyber Cafe	16	8.5
Grocery	9	4.8
Electronics shop	19	10.1
Play Station shop	17	9.0
Boutique Shop	13	6.9
Movie Shop	14	7.4
Hawker	17	9.0
None	19	10.1
Total	**188**	**100.0**

Source: Field Survey (2016)

The table indicates that 11.2% of the respondents operate as Mpesa Agents, 10.1% operate electronic shops, 10.1% do not operate any retail business, 9% are hawkers, 9% operate play station shops, 8.5% operate cyber cafes, 7.4% operate movie shops, 6.9% operate boutique shops, 6.4% sell second hand clothes, 5.3% run entertainment joints, 4.8% run grocery shops, 3.7 run bar businesses, 2.1% are hotel owners, another 2.1% are vegetable vendors, 1.6% run a saloon and another 1.6% run kiosk business.

This study shows that a large number of the respondents have operational retail businesses. This is significant to our study as it helps in establishing the role the

broadcasts of Tuamke Pamoja Program has had in the sustainability and workability of these businesses.

4.5 Respondents' opinions on radio as a source of information for economic development

The table below shows the different responses given by the respondents on their opinion on radio as a source of information for economic development. The respondents were asked to give their opinion on radio as a source of information for economic development. This is illustrated in Table 4.5 below.

Table 4.5: Respondents' opinions on radio as a source of information for economic development

Responses	Frequency distributions	Percentage distributions
Educates on economic issues	63	33.5
used for advertisements of our products	49	26.1
Avails the market price of products in the market	36	19.1
helps to create awareness on the development projects in Kibera	40	21.3
Total	**188**	**100.0**

Source: Field Survey (2016)

Data collected indicated that majority of the respondents 33.5% regarded radio as a source of information for economic development since it educated them on economic issues. 26.1% said that radio is used for advertisement of their products, 21.3% said that radio broadcasts creates awareness on the various development projects in Kibera while 19.1% said that through radio broadcasts, market prices of various products in the market are availed to them. This shows that respondents are indeed aware of the benefits of radio as a source of information for economic empowerment.

4.6 Respondents listenership rate to Pamoja FM Radio Broadcasts

The table below shows the respondents listenership rate to Pamoja FM broadcasts. The respondents were asked whether they listened to Pamoja FM broadcasts. Their responses is illustrated in Table 4.6 below.

Table 4.6: Respondents listenership rate to Pamoja FM Radio Broadcasts

Responses	Frequency distributions	Percentage distributions
Yes	83	44.1
No	105	55.9
Total	**188**	**100.0**

Source: Field Survey (2016)

Data collected indicated that out of 188 respondents who fully participated in the study, 44.1% do listen to Pamoja FM while the remaining 55.9% don't. This was aimed at establishing the level of awareness and participation in the broadcasts of Pamoja FM. This shows that a larger number of respondents do not listen to Pamoja FM. Their reasons being that the timing of their programs of interest was not good since it found most of them at work. Others also said that there were interferences of its frequencies in their neighborhood and others also said that it was not their channel of preference. Those who listened to Pamoja FM said that it has educative topics that enlighten them on how to generate small income generating businesses, its broadcasts has discussions that enlighten the listeners on the on how to save for start-up businesses, gives frequent updates on the happenings of their neighborhoods, airs issues affecting the community and have a good mix of music.

In the study, the key respondents were asked what they knew about Pamoja FM; their employer. According to the responses obtained, it was observed that Pamoja Radio FM is a community radio that aires on 99.9 FM. Its programmes aim at promoting cohesion

among the slum dwellers and provide information on economic empowerment. The researcher sought the opinion of the key informants on the role of Pamoja FM Radio was playing in the economic empowerment of residents of Kibera. According to the responses obtained, it was reported that the radio station has designed programmes that educate and enlightened the residents of Kibera on various economic issues affecting them.

4.7 Respondents programmes of interest at Pamoja FM Radio station

The table below shows the respondents programs of interest at Pamoja FM. The respondents were asked whether they listened to Pamoja FM broadcasts. Their responses is illustrated in Table 4.7 below.

Table 4.7: Respondents programmes of interest at Pamoja FM Radio station

Responses	Frequency distributions	Percentage distributions
Tuamke Pamoja Programme	30	16.0
Sunday morning show	25	13.3
Development and Counseling Programmes	25	13.3
News	26	13.8
Music Mixes	35	18.6
Morning Talk Shows	14	7.4
Reggae Music	33	17.6
Total	**188**	**100.0**

Source: Field Survey (2016)

Data collected indicated that 18.6% of the respondents program of interest was Music Mix, 17.6% Reggae Music, 16% Tuamke Pamoja Programme, 13.8% News, 13.3% Development and Counseling Programmes, 13.3% Sunday morning show and 7.4% Morning Talk Shows. This shows that our Program of research, which is Tuamke Pamoja Program has 16% of the listenership interested in their broadcasts, hence its central role in the promotion of economic empowerment of these listeners.

4.8 Respondents reasons for preference of various programs of Pamoja FM

The table below shows the respondents' reasons for their preference of the various programs aired at Pamoja FM. The respondents were asked to state their reasons for preference of various programs of Pamoja FM. Their responses is illustrated in Table 4.8 below.

Table 4.8: Respondents reasons for preference of various programs of Pamoja FM

Responses	Frequency distributions	Percentage distributions
They teach us on different aspects of life and promoted co-existence among communities	31	16.5
The information obtained is educative	10	16.0
Reggae music is fun and enjoyable	11	5.9
Tuamke Pamoja hosts guests who educate us on how to save for startup businesses	24	12.8
Helps in advertisement of local products	30	16.0
Sunday morning gospel show features local talents and encourages attention to local music	30	5.3
Avails the market price of various products in the market	22	11.7
Informs of development projects in Kibera	30	16.0
Total	**188**	**100.0**

Source: Field Survey (2016)

Data collected indicated that 16.5% of the respondents liked the various programs of Pamoja FM because it taught them different aspects of life and promoted peaceful co-existence among different communities in Kibera, 16% found the information obtained from the broadcast to be educative, 5.9% found Reggae music to be fun and enjoyable, 12.8% found Tuamke Pamoja broadcast to be of interest as it hosted guests who educated them on how to save for startup businesses, 16% found the programs to be of help since it helped in the advertisement of various local products, 5.3% found Sunday morning gospel show to be of interest since it featured local talents and encouraged attention to local music, 11.7% preferred the programs because it availed the market price of various

products in the market and 16% preferred the various programs since it informed them of the development projects in Kibera.

This is significant to our study since it shows that the respondents' are already aware of the benefits they can get from the various radio broadcasts; hence make them to be active consumers of radio broadcasts. This makes it easy for researchers to determine the impact of Tuamke Pamoja Program in the promotion of economic empowerment among the residents as we will be dealing with active consumers of the radio broadcasts.

4.9 Respondents' familiarity with Tuamke Pamoja Program

The table below shows the respondents' familiarity with Tuamke Pamoja Program. The respondent's stated whether they were familiar with Pamoja FM's Tuamke Pamoja Program. Their responses are illustrated in Table 4.9 below.

Table 4.9: Respondents' familiarity with Tuamke Pamoja Program

Response	Frequency distributions	Percentage distributions
Yes	119	63.3
No	69	36.7
Total	**188**	**100.0**

Source: Field Survey (2016)

Data collected indicated that 63.3 % of the respondents were familiar with Tuamke Pamoja Program while 36.7% of the respondents were not familiar with Tuamke Pamoja Program. Those familiar with the program indicated that they had gained a lot from the programme since its broadcasts contained useful economic information, the program hosted different guests from Non - Governmental Organizations   who educated the listeners on how to start –up businesses and how to save money to sustain their businesses, it encouraged the youth on how to grow economically, it guided the community on how to

manage their businesses and empowered the youths on how to improve their life style through business startups.

The findings also shows that awareness campaigns by the managers of the FM to popularize the station and its broadcasts has not fully impacted on the community living around them, hence the 36.6% which is not familiar with the Program.

4.10 The role of Tuamke Pamoja programme in Soweto East Village

The table below shows the role of Tuamke Pamoja program among the residents of Soweto East Village in Kibera. The respondents were asked to state the role they had seen Tuamke Pamoja Program had had in their lives. Their responses are illustrated in Table 4.10 below.

Table 4.10: The role of Tuamke Pamoja programme in Soweto East Village

Responses	Frequency	Percent
Supports local talent by offering internship opportunities	19	10.1
Hosts experts who educate the community of economic issues	36	19.1
gives business idea and connects broken hearts and families	16	8.5
enlightens the community on social issues and peaceful coexistence	15	8.0
Educates the community on how to start-up businesses	29	15.4
Led to the formation of Pamoja Sacco & Pamoja Welfare	29	15.4
Provides information on where to borrow loans for startup businesses	15	8.0
Educates the young youth on how to be independent	29	15.4
Total	**188**	**100.0**

Source: Field Survey (2016)

Majority of the respondents indicated 19.1% indicated that Tuamke Pamoja Program had played a key role in their lives by hosting experts who educated them on economic issues. 10.1% indicated that Tuamke Pamoja Program supported local talent by offering internship opportunities, 8.5 said that the program gives business idea and connects broken hearts and families, 8.0% indicated that the program enlightens the community on social issues and peaceful coexistence, 15.4% indicated that the program enlightens the community on how to start-up businesses, 15.4% indicated that the program led to the formation of Pamoja Sacco & Pamoja Welfare Society which encourages its listeners to save their money with these societies so as to borrow as loans for business start-ups, 8.0% indicated that it provides information on where to borrow loans for startup businesses and 15.4% indicated that it educates the young youth on how to be independent.

These findings show that Tuamke Pamoja Programme has indeed played a major role in the improvement of the lives of the residents of Soweto East Village in Kibera through various initiatives through their broadcasts, which has also seen the formation of Pamoja Sacco and Pamoja Welfare Society where the listeners are encouraged to save for financial sustainability of their businesses.

The researcher inquired from the key respondents to explain some of the economic issues that had been or were being tackled by Pamoja FM Radio. It was reported that accessing loans to startup businesses, starting up businesses and investment in small cash generating businesses were among them.

4.11 Listeners' role in the determination of program contents at Pamoja FM Station
The table below shows the role the listeners play in the determination of the program contents at Pamoja FM. The respondents were asked to state the role they play in

determining the programs contents at Pamoja FM. Their responses are illustrated in Table 4.11 below.

Table 4.11: Listeners' role in the determination of program contents at Pamoja FM Station

Responses	Frequency distributions	Percentage distributions
Bringing topics for consideration in the discussion	26	13.8
Volunteered at Pamoja FM	30	16.0
Participatory , through calling, sending messages with the content of the programme	33	17.6
collecting of information and relaying to Pamoja FM	43	22.9
Deciding on the music to be aired on the station through call ins	39	20.7
Sent various advertisements to be made in the station	17	9.0
Total	**188**	**100.0**

Source: Field Survey (2016)

Data collected indicated that majority of the respondents 22.9% participated in the determination of the program contents at Pamoja FM through collection of information and passing the same over to the producers of Pamoja FM. 13.8% of the respondents brought topics for consideration in the various discussion, 16% volunteered at Pamoja FM, 17.6% used a participatory method, through calling, sending messages with the content they wished to be included in the programme, 20.7% decided on the music to be played on the station through call ins and 9% sent advertisement requirements to be made in the station.

The researcher asked the key respondents to explain how the community was involved in the programming and production at Pamoja FM. It was observed that the local community gives their feedback on the production and programming at Pamoja FM through making

live calls through the established number 0770331194 or sending short messages on 0787535307. Also the community is involved by hiring some of the locals to work in the station on temporary basis at Pamoja FM.

These findings are key to our study as it shows that the community radio has adopted a participatory approach in the development of its program contents. This has seen the community's involvement in determining the contents of various programs in the community.

4.12 Respondents' other sources of information on matters related to economic development

The table below shows the respondents other sources of information that relate to economic development apart from radio. The respondents were asked to state their other sources of information, on matters related to economic development, apart from radio. Their responses are illustrated in Table 4.12 below.

Table 4.12: Respondents' other sources of information on matters related to economic development

Responses	Frequency distributions	Percentage distributions
Newspaper Articles	50	26.6
Social media	54	28.7
Magazines	29	15.4
Research Books and Journals	29	15.4
Television	26	13.8
Total	188	100.0

Source: Field Survey (2016)

Majority of the respondents relied on social media 28.7% as another source of information on economic development issues, apart from radio. 26.6% relied on Newspaper Articles, 15.4% on magazines, 15.4% on research books and journals and 13.8% on Television.

This shows that the respondents were keen on issues to do with economic development hence they also sought other forms of news sources to gain more knowledge on issues pertaining to economic development.

4.13 Comparison between other sources of information and information received from Pamoja FM

When asked how the other sources of information on economic development compared to the information they received from radio, particularly Pamoja FM broadcasts, the listeners reported that the information they received from these other sources of information were also important, however, they could not be compared to the news they receive from Pamoja FM which they say depicted their kind of daily living and aired issues that affected them as a society.

Most respondents said that the information from Pamoja FM mirrored them as a society while the other sources of information had a holistic approach to issues and did not only concentrate on Kibera as an area. They however also argued that Television was much more comprehensive and gave elaborate covering of all aspects of economic development in different areas of the country. It was reported that Information from the Newspaper and Internet are mostly audience specific, with a specific targeted audience, but Pamoja FM is all inclusive, it is well communicated to the society, it is easier to access the sources of information can be traced back to them.

4.14 Economic activities/developments that have taken place in the community that can be attributed to information from Pamoja FM's broadcasts

Some of the responses obtained indicated that there were better financial planning and stock evaluation due to the economic tips given by the media personalities of Pamoja FM. This, they said, could also be attributed to the information they got from SOMO NGO,an

NGO which is normally invited by the media personalities of Pamoja FM to give expertise advice on proper financial management during Tuamke Pamoja Program.

The respondents cited an increase in the retail business and formation of more start-up businesses which they attributed to the formation of various welfare groups and Chama's e.g. Pamoja Welfare and Pamoja Sacco which encourages the residents of Kibera to save with them and borrow from them for the purposes of business establishment.

4.15 Milestones in the businesses attributed to Pamoja FM's Tuamke Pamoja broadcasts

The table below shows the respondents milestones made in their various businesses that they can attribute to the information they got from Pamoja FM's Tuamke Pamoja Program. The respondents were asked to highlight the milestones they had achieved in their various businesses that could be attributed to Pamoja FM's Tuamke Pamoja broadcasts. Their responses are illustrated in Table 4.13 below.

Table 4.13: Milestones in the businesses attributed to Pamoja FM's Tuamke Pamoja broadcasts

Responses	Frequency distributions	Percentage distributions
Expansion of business	54	28.7
Sufficient cash flow management	38	51.1
Increased sales	38	20.2
Total	**188**	**100.0**

Source: Field Survey (2016)

Majority of the respondents 51.1% indicated that they had gained sufficient cash flow management as a result of the broadcasts of Pamoja FM's Tuamke Pamoja Program. 28.7% of the respondents had expanded their business and 20.2% of the respondents realized increased sales.

The key respondents explained that there were economic changes/improvements exhibited in Kibera as a result of radio broadcast by Pamoja FM, it was reported that there are numerous examples especially from the retail business owners. It was observed that the residents had gained a lot from SOMO Group, an NGO which helps the residents of Kibera in starting up businesses. They are also hosted in Tuamke Pamoja Program where they give advice on how to obtain banks loans for investment in small cash generating businesses. Through Pamoja FM Radio broadcasts, the residents had formed two Chama "Pamoja Welfare" and "Pamoja Sacco" where residence borrow money for business purposes.

This is significant to our study as it shows that that indeed, Pamoja FM's Tuamke Pamoja Program has had an impact in the lives of the people of Soweto East Village in Kibera slums.

4.16 Community's involvement in the governance and management of Pamoja FM Station

The table below shows the respondents response to their involvement in the governance and management of Pamoja FM. The respondents were asked to state if the community should be involved in the governance and management of Pamoja FM. Their responses are illustrated in Table 4.14 below.

Table 4.14: Should the Community be involvement in the governance and management of Pamoja FM Station

Responses	Frequency distributions	Percentage distributions
Yes	136	72.3
No	52	27.7
Total	**188**	**100.0**

Source: Field Survey (2016)

Majority of the respondents 72.3% agreed that the community should be involved in the governance and management of Pamoja FM station. Their main reasons for supporting the idea was the fact that the community should support its own programmes aired in the station, issues affecting them as a community could be made known and can be tackled through the various programs aired in the FM stations that they contribute to,community acts as a source of information for the radio station and because the station mainly serves the interest of the people and it seeks to get audience from the people and their opinions and input counts as the key stakeholders.

Some of the respondents who didn't agree 27.7% with the idea that the community should be involved in the governance and management and of the FM Radio Station under the study gave the following reasons; governance and management of Pamoja FM station should be left to those who have skills in that field and the community's participation in the governance and management can lead to interference in the programme schedule.

4.17 Community's support towards Pamoja FM

The table below shows the respondents response to whether the community supported Pamoja FM. The respondents were asked to state whether the community supported Pamoja FM. Their responses are illustrated in Table 4.15below.

Table 4.15: Community's support towards Pamoja FM

Responses	Frequency distributions	Percentage distributions
Yes	116	61.7
No	72	38.3
Total	**188**	**100.0**

Source: Field Survey (2016)

Majority of the respondents 61.7% agreed that the community supported Pamoja FM while 38.3% disagreed. This was aimed at establishing the stability level of the community radios on the ground. This implies that the FM Station has higher chances of progressing

and many people if given access to the station would improve their living standards as a result of the programmes aired on the Pamoja Radio FM.

Some of those who agreed that the community supported Pamoja FM station indicated that the FM station was the voice of the community and hence the community supported the station financially by advertising their businesses through the station and requesting for their advertisements to be made at a fee and this helped the station grow. They also said that they participated in discussions through making calls and SMS and giving contributions towards the development of various program contents.

However, some of the respondents didn't agree that the community supported the FM Radio Station and argued that they were not aware of the current location of the FM Station since it kept shifting offices hence they felt they were not in proper touch with them as much as they listened to their broadcasts.

4.18 Measures to be put in place to increase the effectiveness of community radios

The respondents indicated that some of the measures that needed to be put in place to make community radios like Pamoja FM to be more effective included; active involvement of the community in the radio broadcasts, availability of alternative sources of funding for the stations so as to broaden their reach and enable them hire trained and qualified staff, have more programs in place to take care for the development needs of the community, integrate their activities through various corporate social responsibilities within the community, involve the very community it meant to serve in its governance so as to achieve its purpose it was formed for, the management of the Radio station should respond positively towards the need of listeners for example by adding more time to some programmes of interest to the people, the station should increase the number of staffs so that they can reach the local community easily, there should be more awareness of the

existence of the radio stations and its various broadcasts and need to get a stable source funding to help them start projects in the community.

The key respondents explained that; financial constraint was a major sustainability challenge that the community radios were experiencing. This they attributed to the lack of income generating potential. It was also observed that operational sustainability was a threat since they did not have proper management mechanisms, trained work force and effective programming structure.

4.19 Challenges experienced in trying to access the broadcasts aired at Pamoja FM

The table below shows the respondents response to whether they experienced any challenges while trying to access the broadcasts aired at Pamoja FM. The respondents stated whether they experienced any challenges while trying to access the broadcasts aired at Pamoja FM. Their responses are illustrated in Table 4.16 below.

Table 4.16: Challenges experienced in trying to access the broadcasts aired at Pamoja FM

Responses	Frequency distributions	Percentage distributions
Yes	78	41.5
No	110	58.5
Total	**188**	**100.0**

Source: Field Survey (2016)

Data collected indicated that 58.5% of the respondents did not experience any challenges while trying to access the broadcasts aired at Pamoja FM while 41.5% experienced challenges while trying to access the broadcasts aired at Pamoja FM.

Those who experienced challenges explained that there were times when the caller lines would be jammed, sometimes there would be frequency interference by outside broadcasters, the signal at times lacked clarity hence difficulty in accessing the broadcasts,

the timing of some useful programmes weren't good enough since most of the people were at work .

4.20 The importance of Pamoja FM to the economic empowerment in Kibera.

The respondents explained that Pamoja FM had contributed to the business success of the community as the information they get from the radio's broadcasts has enabled them to expand their businesses, secure a stable cash management flow and also led to the increase of sales due to the stability of cash flow.

Pamoja FM also airs programs where the community are enlightened on how to startup businesses and manage their resources. It has also provided them with information that has given them an insight on the relevant areas of business development and skills and educated them on the various types of businesses that they can operate.

The broadcasts at Pamoja FM has changed peoples mindset towards economic issues and has enabled the retail business owners to reach their targeted audience through the broadcasts thus facilitating sales and economic growth.

It has also provided educative and informative information on economic growth, it has helped market Kibera in a good way by advertising local products found in Kibera, it has helped the youth of Kibera by providing them with internship opportunities at the station which has built their skills, it has promoted the business community in Kibera since they can advertise their products through the FM station, it has also highlighted the issues affecting the community in Kibera especially on issues of economic awareness such as entrepreneurship and advocated for peaceful coexistence among the different communities living in Kibera.

Through Pamoja FM, the community has seen the establishment of Pamoja Sacco and Pamoja Welfare, entities which have seen the residents save and borrow money for their businesses.

The key respondents reported that Tuamke Pamoja Program provides a platform where the residents of Kibera deliberate on the economic issues affecting them and are also educated on ways to improve their economic status. This was done by inviting various NGOs operating in the area for talk shows on economic issues.

CHAPTER FIVE

SUMMARY, POLICY IMPLICATIONS, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

The chapter presents a synopsis of this research project. The chapter captures the high points of the study which are contained in the summary, policy implications, recommendations and conclusions that follow here below.

5.2 Summary

The broad aim of this study was to examine the extent to which the programs aired at Pamoja FM have and continue to promote economic empowerment of the people in Soweto East Village in Kibera Slums. The study examined whether the community radio broadcasting model provided a platform that had the capacity to fundamentally affect - in a positive way - the economic development of the slum dwellers.

It is argued in this study that mass communication if well harnessed and deployed properly, can and should be able to act as a catalyst of economic empowerment in Kenya and indeed anywhere else in the world. Radio, due to its unique characteristics, was identified as the most appropriate form of mass media that could be tapped for development communication. However, while acknowledging that radio would be the appropriate mass medium for economic development, it was important to understand that there are different categories of radio, and that community radio is the type that was most ideal for development communication. Community radio was thus identified because it is a type of radio broadcasting model that has the host or target community as the focal point of its programming as opposed to the mainstream- and usually commercial private – radio

stations that broadcast to a general and wider audience, with the profit-making as a key motive.

The community radio model works well for the slum dwellers audience by according them an opportunity to actively and effectively participate in both programme development and content generation process, thereby capturing the aspirations and concerns of the target host audience. This effectively gives them the much needed voice and space to articulate issues they consider critical to their own holistic development. In order to better understand how community radio broadcasting impacts the economic empowerment of a community, this study elected to focus on the case of Pamoja FM, a community radio station based in Kibera slums in Nairobi County.

The attraction for Pamoja FM stemmed from the fact that it is a community radio that is managed and owned by the community. Through key informant interviews and studying secondary data sources, information was collected from respondents who mainly comprised of Pamoja FM listeners, but included members of staff at the radio station.

Majority of the locals have benefited from Tuamke Pamoja programme aired on Pamoja FM Station and have gained a lot from the programme. The radio discussions according to the study has enabled the residents to come together and form welfares and Sacco's that has enabled members to obtain loans for business purposes. Reports from the study indicate that many individuals have been able to utilize the discussion from the Tuamke Pamoja Radio discussion to start up and expand businesses thereby empowering them economically.

This study also shows that a large number of the respondents have operational retail businesses. This explains the significant role the broadcasts of Tuamke Pamoja Program has had in the sustainability and operationability of these businesses.

The study reveals further that the station has been useful in empowering the youths living in Kibera. Pamoja FM faces numerous challenges which among others include financial challenges, majority of the broadcasters have no relevant skills and experience in the profession. The respondents also stated that the FM station is not accessible in some parts of Kibera due to frequency interferences.

The study revealed that a larger number of respondents do not listen to Pamoja FM. Their main reason being that the timing of their programs of interest was not good since it found most of them at work. Others also said that there were interferences of its frequencies in their neighborhood and others also said that it was not their channel of preference. Those who listened to Pamoja FM said that it has educative topics that enlighten them on how to generate small income generating businesses, its broadcasts has discussions that enlighten the listeners on the on how to save for start-up businesses, gives frequent updates on the happenings of their neighborhoods, airs issues affecting the community and have a good mix of music.

The study revealed that a large number of respondents were familiar with Tuamke Pamoja Program .Those familiar with the program indicated that they had gained a lot from the programme since its broadcasts contained useful economic information. The findings from the study confirm that the community radio has adopted a participatory approach in the development of its program contents. This has seen the community's involvement in determining the contents of various programs in the community.

Similarly, the study revealed that there were better financial planning and stock evaluation due to the economic tips given by the media personalities of Pamoja FM. This, they said, could also be attributed to the information they got from SOMO NGO, an NGO which is

normally invited by the media personalities of Pamoja FM to give expertise advice on proper financial management during Tuamke Pamoja Program.

Majority of the respondents 51.1% indicated that they had gained sufficient cash flow management as a result of the broadcasts of Pamoja FM's Tuamke Pamoja Program. 28.7% of the respondents had expanded their business and 20.2% of the respondents realized increased sales.

Majority of the respondents 72.3% agreed that the community should be involved in the governance and management of Pamoja FM station.

Majority of the respondents 61.7% agreed that the community supported Pamoja FM while 38.3% disagreed. This implies that the FM Station has higher chances of progressing and many people if given access to the station would improve their living standards as a result of the programmes aired on the Pamoja Radio FM.

The study revealed that some of the measures that needed to be put in place to make community radios like Pamoja FM to be more effective included; active involvement of the community in the radio broadcasts, availability of alternative sources of funding for the stations so as to broaden their reach and enable them hire trained and qualified staff and have more programs in place to cater for the development needs of the community,

It was observed that 41.5% experienced challenges while trying to access the broadcasts aired at Pamoja FM. Those who experienced challenges explained that there were times when the caller lines would be jammed, sometimes there would be frequency interference by outside broadcasters, the signal at times lacked clarity hence difficulty in accessing the broadcasts, the timing of some useful programmes weren't good enough since most of the people were at work .

The study revealed that Pamoja FM had contributed to the business success of the community as the information they get from the radio's broadcasts has enabled them to expand their businesses, secure a stable cash management flow and also led to the increase of sales due to the stability of cash flow.

It was observed that the timing of some of the programmes aired at Pamoja FM has posed as a challenge to some of the residents accessing the broadcasts since that's the time when most of the people are preparing for work. The frequency of the FM Station is poor in certain parts of the Slum area thereby not enabling listeners to participate in programmes relating to economic issues. Some individuals were particularly interested in the kind of entertainment the FM Radio station offers especially between 2-4 pm every day. They are not attracted to the discussions on economic issues.

5.3 Conclusions

The continued enduring popularity of radio is an indication of the continuing versatility of radio as a medium of mass communication in spite of the growth in other forms of mass media such as internet and mobile-based social media. This has been attributed to the unique characteristic of radio as having immediacy in the delivery of its content and that it cuts across many barriers including illiteracy, age and economic status. The case of Pamoja FM demonstrates that community radio is indeed a critical catalyst and facilitator of economic empowerments.

5.4 Recommendations of the study

It has been demonstrated that community radio stations play a critical and important role in the economic developments of any given community. However, the number of community radio stations in Kenya is quite low in spite of rapid expansion in the radio broadcasting sector. This only means that the growth of this type of broadcast model is

lagging behind the other models for a number of factors. These factors should be isolated and dealt with in order to make smooth the growth path for community radio broadcasting in Kenya. This study puts forth the following recommendations, which the researcher feels would strengthen the place and role of Pamoja FM and other community radio stations in delivering on their mandate to their target communities.

5.4.1 Legal and Policy Framework

The licensing and regulatory framework for the community radio stations envisages them as not-for-profit broadcasters. Their fundraising is somehow restricted for they are not allowed to carry commercial advertisements unless they directly address the welfare of the target community.

Thus the restrictions prescribed by the regulatory authority serve to constrain the revenue base for the community radio stations such that where donations and grants are not forthcoming, a popular community radio station would struggle financially and cannot take full advantage of its wide listenership base to attract unlimited advertisements from commercial interests and thereby improve its financially situation significantly. Community radio stations should be given leeway to financially benefit from the popularity of their radio station by tapping into the huge advertising funds at the disposal of a cross-section of private and public organizations out to market their organizations as well as their products and services.

Licensing fees and related conditionality's present another challenge for community radio stations. After much lobbying and representation by stakeholders, the government of Kenya through the communications industry regulator listened to the pleas of the stakeholders and reviewed downwards the application, licensing and annual operating fees for community radio stations. However, whereas the licence for the commercial radio

broadcaster lasts for 5 years, that one for the community radio broadcaster lasts for only 3 years. A consideration should be made to extend the life of the community radio station licence so that it is in tandem – if not longer – with the other licences.

5.4.2 Sustaining Community Radio Stations

As Dunaway (2002:72) argues, issues of sustainability and more specifically, financial resources have far reaching effects on community radio the stations' ability and capability to fulfill their functions. Growth and sustainability of community radio is therefore a matter of great concern to supporters of this model of radio. There are several approaches to growing and sustaining a community radio station. An appropriate mix of several of these approaches – depending on each station's needs and circumstances - would serve any community radio station.

5.4.3 Volunteerism

Members of the community could and should be motivated into volunteering their time, knowledge and skills in support of the operations of the community radio stations. This approach would help the community radio stations to keep their wage bills low while ensuring that they have quality programming and services rendered to their listeners as the volunteers would be expected to be well versed in the areas in. Volunteerism from among the members of the target community would strengthen the relationship between the radio station and the community while at the same time reinforcing the claim of ownership of the radio station by the community by virtue of their mutual involvement.

5.4.4 Partnership with Devolved Government

Mass media reports indicate that a number of counties are in the process of setting up radio stations at county level. Nairobi, Kakamega, Vihiga, Trans Nzoia are among those that have been mentioned. That is evidence that county governments consider radio as an

important platform on which to engage their citizens. Community radio station should identify avenues of collaboration and partnership with the devolved governments at county level. Since the key rationale behind the move towards devolution is to give greater focus and impetus to socio-economic development at the grassroots level, the county governments are much closer to the local populations than the central national government could ever be. County governments, civil society actors and other stakeholders could regularly sponsor discussion panels and sessions on the local community radio stations focusing on a variety of perennial and emerging issues that confront and impact the lives of the local populations in one way or another.

5.4.5 Fundraising Initiatives

A weak financial base was identified as one of the major weaknesses of Pamoja FM as well as the rest of the community radio stations in Kenya. Community radio stations should explore the possibilities of fund-raising from the public by leveraging on the financial services offered by technological advances in the telecommunications industry. There are opportunities for revenue sharing with telecommunication firms on the short code SMS platform, mobile money transfer on services such as M-Pesa, and other such innovations that make it easier for listeners to support their favourite radio station or a particular programme on the station's broadcast menu.

The task for the radio station would be to develop popular programmes that command wide listenership which would then make it easier to engage the listeners on given short code SMS numbers identified with the community radio station for the regular feedback and call-ins. This way, if the listenership is large and a considerable number of these listeners regularly use the short code SMS platform, the radio station shall be assured of a regular revenue stream that would be expected to expand as the listenership grows. On the other hand, a mobile money transfer facility (M-Pesa, Airtel money and any such other)

could be set up for listeners and any other well-wisher to donate whatever amounts of money directly to the community radio station. Such a facility if well publicized would be able to attract a wide range of donations varying from as low as fifty shillings to hundreds of thousands whether on a one-off or on regular basis depending on individual donor preference.

Other avenues available to community radio stations towards strengthening their financial base include themed fundraising campaigns such as community marathons and or walks, raffles and competitions in which winners are rewarded with tokens. The marathons and or walks could be developed into annual events that all stakeholders look forward to and would serve as an opportunity for the community radio station staff to interact with their listeners, sponsors, supporters and other stakeholders, all these in the spirit of appreciating the work that the community radio station is doing within the society.

5.4.6 Recommendations to the management and broadcasters

It was observed that although the Pamoja FM Radio is meant to serve and provide economic ideas to the residents of Kibera, the frequencies or accessing the channel is still a major challenge. Majority of Kibera residents indicated that they can't access the channel in the houses.

Some of the residents indicated that the timing of Tuamke Pamoja Program was running at a time when they have other engagements, the timing should be programmed in such a way that more listeners are able to participate in the discussion.

The management of Pamoja Radio FM should ensure that Tuamke Pamoja programme is aired by those who have skills and better academic qualification. It was observed that all those who participated in the study as key informants were all Diploma holders and has

had below 10 years' experience. This implies that their skills and techniques of moderating discussion is not of high standard.

There is need for roadshow to create awareness to those locals who don't know the existence of such Radio station in their locality. This should be done frequently to ensure that they are always in touch with their listeners.

Radio as a means of communication is facing stiff completion from other media like the TV, Social media, Magazine among others. The management needs to embrace this and have a TV Station, have a social media account to interact with their listeners.

The management should diversify their sources of funding to overcome financial challenges being faced by the Radio station.

5.4.7 Recommendations to the Academia

More studies should be conducted on other slum areas to establish how the use of Radio in those localities has helped to improve the living standards of the locals. Further studies should be conducted in Kibera to establish how Pamoja FM has been used to sell political ideas and social ideas.

REFERENCES

AMARC & Panos Institute Southern Africa (1998). What is community radio? A Resource Guide. Lusaka: AMARC & Panos Publishers.

Alumuku, P.T. (2006).*Community Radio for Development. The World and Africa*. Nairobi: Pauline's Publications Africa.

Avineri, S. &Avner D. (1992). *Communitarianism and individualism*. Oxford: Oxford University Press.

Ball-Rokeach, Sandra (1985) *The origins of individual media-system dependency: A sociological framework*. Communication Research, 12, 485–510.

Beauchamp, T. & Childress, J. (2001).*Principles of Biomedical Ethics. Oxford*, New York: Oxford University Press.

Bell, S., & Morse, S. (1999). *Sustainability Indicators: Measuring the Immeasurable.* London: Earthscan.

Berkeley, R. (2003). *The Year of Cohesion.* Retrieved from http://www.afesis.org.za/Local-Governance-Articles/social-cohesion-orsocial-equality-exploring-what-comes-first. (Pdf).

Black, T. R. (1999). ''*Doing quantitative research in the social sciences'': An integrated approach to research design, measurement, and statistics*. ThousandOaks, CA: SAGE Publications, Inc. (p. 118).

Bosch, T. E. 2007. *Sustaining Community Radio. UNESCO Community Radio in South Africa.* Retrieved fromhttp://www.i4donline.net/articles/currentarticle.asp?articleid=1156&typ=Features. Accessed: 29thJune 2016.

Borg, W. R., & Gall, M. D. (2003). *Educational Research: An Introduction* (Fifth ed.).New York: Longman.

Bwire, T. (2013). *Community radio curbs election time protests in Kibera. Retrieved from* ukjournalism.co.uk/.../community-radio-curbs-election-time-protestsin-text.

Banda, F. (2003) *Community Radio Broadcasting in Zambia: A Policy Perspective*, PhD dissertation: University of South Africa, South Africa.

Bierig, J., &Dimmick, J. (1979). ''The late night radio talk show as interpersonalcommunication''. *Journalism Quarterly 56*(1), 92-96.

Chapman R., Blench R., Kranjac-Berisavljevic' G. and Zakariah A.B.T. (2003). "Rural Radio in Agricultural Extension: the Example of Vernacular Radio Programmes on Soil and Water Conservation in Northern Ghana"; Agricultural Research & Extension Network; Network Paper No. 127 January 2003 ISBN 0 85003 640 2.

COHRE. (2005). Listening to the Poor? Housing Rights in Nairobi, Kenya: Consultation Report Fact-Finding Mission to Nairobi. Centre on Housing Rights & Eviction

Communications Commission of Kenya. (2014). Annual Report: 2012 -2013

Conrad, D. (2011). Lost in the Shadows of the Radio Tower: A Return to the Roots of Community Radio Ownership in Kenya, Uganda and Tanzania. What happens when / if the donor leaves? Presentation delivered at the 2011 International Communication Association Conference. 28 May 28 2011, Boston.

Costa da Peter, (2012).The Growing Pains of Community Radio in Africa, Emerging Lessons Towards Sustainability, Nordicom Rewiew 33 Special issue. pp. 135-148.

Cooper, D. and Schindler, P. (2008). Business research methods, 10th edition. New York-NY McGraw Hill Irwin.

Da Costa P. (2009). *The Growing Pains of Community radio in Africa: Emerging lessons towards Sustainability,* Nordicom Review.

DeFleur, Melvin, Ball-Rokeach, Sandra (1989) *Theories of Mass Communication*

Dunaway, D. (2002). *Community radio at the beginning of the 21st Century: commercialism vs community power.* Cresskill: Hampton Press.

Fairchild, C., (2001). Community Radio and Public Culture: being an examination of media access and equity in the nations of North America. http://charlesfairchild.files.wordpress.com/2011/04/a-full-text.pdf

Fraser, C. and Estrada, S.C. (2001). Community Radio Handbook, Paris: UNESCO.

Fraser, C. and Estrada, S.C. (2002). Community Radio for Change and Development Society for International Development. SAGE Publications

Githaiga, G., (2008) The Way Forward for Community Radios in Kenya; Proceedings of the national seminar held in Nairobi on June 25-26, 2008. EcoNews Africa: BBC World Service Trust: UNESCO.

Githaiga, G. (2008). *The way forward for community radios in Kenya.* Paper presented at the World Association of Community Radio Broadcasters (AMARC).Retrievedfrom amarcwiki.amarc.org/upload/**...**/Community_Radios_in_Kenya.pdf.

Githethwa, N. (2010) Milestones, Challenges and Proposals in the Development of Community Radio in Kenya. A Discussion Paper presented at the AUF – ACDM meeting on 21st February, 2010 as a framework of discussions and a guide to further action.

Girard, B. (2007) *Empowering radio good practices in development and operation of community radio: Issues important to its effectiveness.* Report prepared for the programme on civil Engagement, empowerment and respect fordiversity, World Bank Institute (WBI).

Gumucio-Dagron, A. (2001). Art of Aerialists: Sustainability of Community Media. New York: Rockefeller Foundation

Guy S, Marvin S, Moss T. (2001). Urban Infrastructure in Transition. Earthscan: London.

Hardoy J. Mitlin D, Satterthwaite D, (2003). Environmental Problems in Third World Cities.Earthscan: London.

Heynen N, Kaika M, Swyngedouw E. (2006). In the Nature of Cities: Urban Political Ecologyand the Politics of Urban Metabolism. Routledge: London.

Hodson M, Marvin S. (2009). Urban ecological security: a new urban paradigm? *International Journal of Urban and Regional Research* 33(1): 193–215.

Howley, K. (2005). *Community Media, People, and Communication Technologies:* Cambridge, University Press.

Hussain, F. (2007). Sustainability in Community Radio Broadcasting. http://asiapacific.amarc.org/files/OURMedia6_Sydney/Presentations/OM6_ Sustainability%20In%20Community%20Radio%20Broadcasting-2.pdfAccessed: 21stJuly 2016.

Independent Communications Authority of South Africa, 2000. Pretoria: Government Printers.

Independent Communications Authority of South Africa: Corporate Information, 2002. Pretoria: Government Printers

Ismail J.A. and Deane J. (2008) The 2007 General Election in Kenya and its Aftermath: The role of Local Language Media. The international Journal of Press/Politics. http://hij.sagepub.com/content/13/3/319

Infante, D. A., Rancer A. S. & Womack, D.F. (1997). Building Communication Theory (3rd ed.). Prospect Heights, IL: Waveland Press.

Jaeger, R. M. (1988). *Survey Methods in Educational Research*. Washington D.C.: Brooking Institution Press.

Jordan, A. 2006. *Global review of community radio.* (AMARC) World conference. Retrieved from http://www.econewsafrica.org/default2.asp?active_page_id=315&id=26.

Kenya National Bureau of Statistics (KNBS, 2010). Kenya 2009 Population and HousingCensus.

Kerlinger, F. N. (1973). *Foundation of behavioral science.* New York: Holt, Renehard and Winston.

Kothari, C. R. (2004). *Research methodology: Methods and techniques (second revised edition).* New Delhi: New Age International (P) Ltd.

Kumar S., Shigeo K, Harada, H. (2003) Living Environment and Health of Urban Poor: AStudy in Mumbai. Economic and Political Weekly, August 23.

Levy, Mark, Windahl, Sven (1984) *Audience Activity and Gratifications: A Conceptual Clarification and Exploration*. Communication Research, 11, 51–78.

Littlejohn S.W and Foss K.A., (2011) *Theories of Human Communication* (10th ed.) Waveland Press, Inc, Illinois, USA.

List, D. (2002). *Participative marketing for local radio* .Wellington: Original Books.

Lowery, S.A., & DeFleur, M.L (1994) Milestones in Mass Communication Research (3rd ed.) Longman Publishers, USA.

Lush, D. and Urgoiti, D. (2011) The Sustainability of Community Broadcasting in Namibia: An Assessment and Plan of Action. A study commissioned by the Friedrich Ebert Foundation's Africa media programme (FES Media).

Majiwa, F., (2008) The Way Forward for Community Radios in Kenya; Proceedings of the national seminar held in Nairobi on June 25-26, 2008.

Masolane, T. (2005). Community Radio Being Neglected. In Sunday World.

Mikkelsen Britha Helene (2005). *Methods for Development Work and Research: A new guide for Practioners*, 2nd Edition. London: Sage

Mmusi, S. O. 2005. The Impact of Community Broadcasting on Rural Development in South Africa.InLesame, N.C. (Ed). New Media: Technology and Policy in Developing Countries. Pretoria: Van Schaik Publishers.

Mpehongwa, G., (2011) Media Research Report, Media Council of Tanzania.

Mtimde, L. (2000). *Sustainability for Community Radio.* A paper presented at the Namibia Community Broadcasting Conference. November. Retrieved from*http://www.ourmedianet.org/members/Mtimbe/Mtimbe_CommRadiSustain.rtf*

Mugenda, O. M. &Mugenda, A. G. (1999). *Research methods: quantitative andqualitative approaches.* Nairobi. Publisher: ACTS.

Mulcahy, M. and Chu, M. (2009). *Kibera Soweto East: A Case Study in Slum Upgrading*.Available athttp://www.design.upenn.edu/new/cplan/02b_KiberaMulcahy.pdfKiberasowetoeastslumupgrading. Accessed on 20.06.2016.

Nabutola, W. (2004) *Affordable Housing in Kenya: A Case Study of Policy on InformalSettlements.* A paper presented during the 3rd FIG Regional Conference in Jakarta,Indonesia on October 3rd -7th 2004.

Nachmias, F. (1996): *Research Methods in the Social Sciences* Oaks: Sage publications.

Ogula, P. A. (2005). *Research Methods.* Nairobi: CUEA Publications.

Open Society Foundation. 1999. Community Radio Manual. Cape Town: OSF-SA.

Orodho, A. J. (2003). *Essentials of Educational and Social Sciences Research Method.* Nairobi: Masola Publishers.

Owens, L. K. (2002). Introduction to Survey Research Design. *SRL Fall 2002 Seminar Series.* Retrieved from http://www.srl.uic.edu

Pamoja Trust, (2009). An Inventory of the Slums in Nairobi, Matrix Consultants, 1998.

Prehn, O. (2002). *Community media in the Information age: Perspectives and prospects.* Cresskill: Hampton Press.

Rubin, Alan, Windahl, Sven (1982). *Mass Media Uses and Dependency: A Social Systems Approach to Uses and Gratifications.* Paper presented to the meeting of the International Communication Association. Boston, MA.

Ruggiero, Thomas (2000) *Uses and Gratifications Theory in the 21st Century.* Communications Department University of Texas at El Paso. Mass communication & society.

Servaes, Jan (2009). *Communication Policies, Good Governance and Development Journalism.* Department of Communication, University of Massachusetts-Amherst, MA, USA.

Siemering, B., & Fairbairn, J. (2007). Community Radio: Guidebook on Sustainability: Developing Radio Partners. http://www.developingradi opartners.org/downloads/Lo%20Res%20Guidebook.pdf Accessed: 22ndJuly 2016.

Stahlhut, J., (2008). The Way Forward for Community Radios in Kenya; Proceedings of the national seminar held in Nairobi on June 25-26, 2008.

Sharma, A. (2011). Community Radio as an Effective Tool for Agricultural Development. http://www.youthkiawaaz.com/2011/07/community-radio-as-an-effective-tool-for-agricultural-development-research/Accessed on 16thSeptember, 2016).

Sherif, C. W. &Sherif, M. (1976). *Groups in harmony and tension: Journal ofpersonality and social psychology,* New York.

Sherif, C.W.; Sherif, M.S. &Nebergall, R.E. (1965). *Attitude and attitude change.* Philadelphia: W.B. Saunders Company.

Sterling S., O'Brien J., & Bennett J. (2007). *Advancement through interactive radio information systems Frontiers Volume 11, Issue 2.*

Sterling S., O'Brien J., and Bennett J. (2007), "Advancement through Interactive Radio" Information Systems Frontiers Volume 11 Issue 2.

Syagga, P., Mutulla, W., & Gitau, S. K. (2001). Nairobi Situation Analysis A Consultative Report. Nairobi: Government of Kenya and United Nations Centre for Human Settlements (Habitat) Nairobi.

Taunyane, M. 2007. Sustainable Community Radio up for Discussion at Convention. City Press.

Teer-Tomaselli, R., & De Villiers, C. (1998). Radio: Theatre of the Mind. In De Beer, A.S. (Ed). Mass Media Towards the Millennium. The South African Handbook on Mass Communication. Pretoria: J. L. Van Schaik.

Tett, G. (2010). *Future funding strategies could prove a test of patriotism. Financial times.* Retrieved on June 12, 2016.

Umande Trust Kibera, (2010). The Right to Water and Sanitation in Kibera in Nairobi, Kenya

Urgoiti, G. (1999). Community Participation: The Backbone of Successful Community Radio Station. In Open Society Foundation, Community Radio Manual. OSF-SA P 13-20.

UN-Habitat, (2007). *A report on the Nairobi Urban Sector Profile.* UN Habitat: Nairobi.

Van Zyl, J., Knipe, S., Williams, K., Singh, R., Nkalai, T., & Mostert, A. 2003. Community Radio. Johannesburg: Sharp Sharp Media.

Waters D, James R, Darby J. (2011) "Health Promoting Community Radio in Rural Bali: an Impact Evaluation". Rural and Remote Health. Available from: http://www.rrh.org.au

Wanyeki, L. M. (2000). The Development of Community Media in East and Southern Africa. In Kwame Boafo (Ed). Promoting Community Media in Africa.Paris: UNESCO. P 25-30.

Walters D, James R, Darby J. (2011). *Health promoting community radio in rural Bali: An impact evaluation. Rural and remote health available from:* http://www.rrh.org.au

Wesso, H. M. (2007). Community Radio Sustenance in the Era of Convergence. A paper presented at the National Community Radio Conference on " Sustaining Community Radio in the Era of Convergence". Durban: Department of Communications.

Wigston, D. (2001). *Radio production. In Fourie, P. J. (Ed). Media studies: Content, audiences and production.* Lansdowne: Juta Education. Country profile:Kenya. BBC news, retrieved from*http://news.bbc.co.uk/2/hi/africa/country_profiles/1024563.stm The Kenya 2007 Elections and their aftermath. The role of media and communication, policy briefing.* BBC World Service Trust. Retrievedfrom*http://downloads.bbc.co.uk/worldservice/trust/pdf/kenya_policy_briefing_08.pdf*

White, R., (2008) African Communication Research, (Journal) Vol.1, No.1, St. Augustine University of Tanzania, Mwanza, Tanzania.

White, R., (2007). The Media and Civic Society of African, A paper presented at 27th,URICICOM Colloquium, on Communication and Culture, in Fiesa Slovenia.

APPENDIX I: INTRODUCTION LETTER

Winnie Owiti

University of Nairobi

Dear Sir/Madam,

RE: DATA COLLECTION

This is to kindly inform you that I am carrying out an academic research for the purpose of examination leading to the award of a Master's Degree in Communication Studies of University of Nairobi. The purpose of this letter is to request you to provide the required information as per the questionnaire provided. The information you will provide will be considered as confidential and will only be used for the purpose of my examination only. Confidentiality of the collected data and anonymity of the respondents is assured.

Thank you in advance for your cooperation.

Yours Faithfully

Winnie Owiti

APPENDIX II: QUESTIONNARE

1. TARGET GROUP INTERVIEW QUESTIONNAIRE
RETAIL BUSINESS OWNERS

Guide Preamble

This questionnaire seeks to collect information for a Master of Arts degree academic research at the School of Journalism and Mass Communication at the University of Nairobi. Your participation in the study is requested and is voluntary. All the information received from you shall be treated with the necessary confidentiality.

SECTION A: Basic Demographic Data

1. How old are you? (Years)

    18 - 35 ☐   36 - 45 ☐   46 - 60 ☐   over 60 ☐

2. Please indicate your Gender

    Male ☐   Female ☐

3. What is your academic/professional qualifications?

    Technical certificate ☐

    Diploma ☐

    Degree ☐

    Masters Degree ☐

    PhD ☐

    Others, please specify………………………………………………………..

4. What kind of retail business do you operate?

………………………………………………………………………………………………

………………………………………………………………………………………………

Section B

1. I believe most of you listen to radio; what are your opinions on radio as a source of information for economic development? Please explain.

....

....

2. Do you listen regularly to Pamoja FM Radio?

     YES ☐   NO ☐

If yes, please explain what attracts you to the station...

....

If no, please explain why...

....

3. What are some of the programmes that you enjoy listening to from Pamoja FM Radio station?

....

....

4. Why do you like these particular programmes? Please explain.

....

....

5. Are you familiar with "Tuamke Pamoja" programme on Pamoja FM?

     YES ☐   NO ☐

If yes, please explain ....

....

If no, please explain why...

....

6. What role in your opinion does "Tuamke Pamoja Programme''play in your community? Please explain.

....

....

7. (a) In what ways, if any, do you as listeners participate in determining the contents of the Pamoja FM station?

....

....

(b) Please explain the exact roles you play in the development of the programmes contents.

....

....

8. (a) Apart from radio, what are your other sources of information on matters related to economic development?

....

....

(b) How does such sources of information compare with the information you receive from radio particularly Pamoja FM?

....

....

9. What are some of the economic activities/developments that have taken place in your community that can be attributed to information from Pamoja FM's broadcasts? Please explain.

....

....

10. As one of the retail business owners, what are some of the milestones you have made in your business that you can attribute to the information you got from Pamoja FM's "Tuamke Pamoja" programme? Please explain.

....

....

....

11.Should the community be involved in the governance and management of Pamoja FM station?

YES ☐   NO ☐

If yes, please explain ....

....

If no, please explain why...

....

12. Does the community support Pamoja FM?

YES ☐   NO ☐

If yes, please explain ....

....

If no, please explain why...

....

13.What do you think should be done to help community radio stations like Pamoja FM to be more effective in their service to their targeted audience communities?

....

....

....

14. Do you experience any challenges in trying to access the broadcasts aired at Pamoja FM?

YES ☐   NO ☐

If yes, please explain ………………………………………..…………………………………

…………………………………………………………………………………………………

If no, please explain why……………………………………………..…....……………....

……………………………………………………………………………………………....

15. How important is Pamoja FM to the economic empowerment of Kibera? Please explain.

…………………………………………………………………………………………………

…………………………………………………………………………………………………

…………………………………………………………………………………………………

1. Key Informant Interviews

Preamble

This questionnaire seeks to collect information for a Master of Arts degree academic research at the School of Journalism and Mass Communication at the University of Nairobi. Your participation in the study is requested and is voluntary. All the information received from you shall be treated with the necessary confidentiality.

SECTION A: Basic Demographic Data

1. How old are you? (Years)

   18 - 35 ☐   36 - 45 ☐   46 - 60 ☐   over 60 ☐

2. Please indicate your Gender

   Male ☐   Female ☐

3. What is your academic/professional qualifications?

   Technical certificate ☐

   Diploma ☐

   Degree ☐

   Masters Degree ☐

   PhD ☐

   Others, please specify…………………………………………………………….

4. How long have you been working ?

   1- 10 years ☐   11 - 20 years ☐

   21- 30 years ☐   over 30 years ☐

Section B

1. What do you know about Pamoja FM Community Radio in Kibera Slums?

....

....

....

2. What role in your opinion is the radio station playing in the economic empowerment of the residents of Kibera?

....

....

....

3. What are some of the economic issues that have been/or are being tackled by Pamoja FM broadcasts?

....

....

4. How is the local community involved in the programming and production at Pamoja FM?

....

....

....

5. Are there examples of economic changes/improvements that have taken place in Kibera as a result of radio broadcast programmes by Pamoja FM?

YES ☐   NO ☐

If yes, please explain ....

....

If no, please explain why……………………………………………..……...…………...

……………………………………………………………………………………………...

6. What role has "Tuamke Pamoja" programme on Pamoja FM played in the economic empowerment of the people of Kibera?

……………………………………………………………………………………………

……………………………………………………………………………………………

……………………………………………………………………………………………

7.In your opinion, what challenges if any are constraining the growth and sustainability of community radio broadcasting in Kenya?

……………………………………………………………………………………………

……………………………………………………………………………………………

……………………………………………………………………………………………

8. How can these challenges and constraints be dealt with? Please explain.

……………………………………………………………………………………………

……………………………………………………………………………………………

9.Is there any other information you may wish to share concerning Pamoja FM?

       YES ☐   NO ☐

If Yes, Please discuss some of them

……………………………………………………………………………………………

……………………………………………………………………………………………

……………………………………………………………………………………………

APPENDIX IV: CERTIFICATE OF FIELD WORK

UNIVERSITY OF NAIROBI
COLLEGE OF HUMANITIES & SOCIAL SCIENCES
SCHOOL OF JOURNALISM & MASS COMMUNICATION

Telegram: Journalism Varsity Nairobi
Telephone: 254-02-3318262, Ext. 28080, 28061
Director's Office: 254-02-2314201 (Direct Line)
Telex: 22095 Fax: 254-02-245566
Email: director-soj@uonbi.ac.ke

P.O. Box 30197-00100
Nairobi, GPO
Kenya

REF: CERTIFICATE OF FIELD WORK

This is to certify that all corrections proposed at the Board of Examiners' meeting held on 28th June, 2016 in respect of M.A./Ph.D final Project/Thesis defence have been effected to my/our satisfaction and the student can be allowed to proceed for field work.

Reg. No: K50/75135/2014

Name: WINNIE ACHIENG' OWITI

Title: THE IMPACT OF PAMOJA FM COMMUNITY RADIO "TUAMKE PAMOJA" PROGRAM IN THE PROMOTION OF ECONOMIC EMPOWERMENT IN KIBERA SLUMS, THE CASE OF SOWETO EAST VILLA
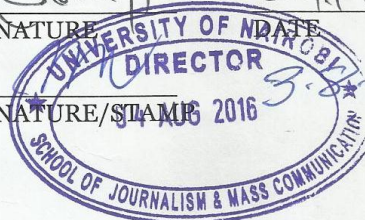
POLYCARP OMOLO OCHILO

SUPERVISOR   SIGNATURE   DATE 5th July, 2016.

Dr Samuel Siringi

PROGRAMME COORDINATOR   SIGNATURE   DATE 30/7/2016

Dr. Ndeti Ndati

DIRECTOR   SIGNATURE/STAMP

APPENDIX V: CERTIFICATE OF CORRECTIONS

UNIVERSITY OF NAIROBI
COLLEGE OF HUMANITIES & SOCIAL SCIENCES
SCHOOL OF JOURNALISM & MASS COMMUNICATION

Telegram: Journalism Varsity Nairobi
Telephone: 254-02-3318262, Ext. 28080, 28061
Director's Office: 254-02-2314201 (Direct Line)
Telex: 22095 Fax: 254-02-245566
Email: director-soj@uonbi.ac.ke

P.O. Box 30197-00100
Nairobi, GPO
Kenya

REF: **CERTIFICATE OF CORRECTIONS**

This is to certify that all corrections proposed at the Board of Examiners meeting held on 27/10/2016 in respect of M.A/PhD. Project/Thesis Proposal defence have been effected to my/our satisfaction and the project can now be prepared for binding.

Reg. No: K50/75135/2014

Name: OWITI WINNIE ACHIENG'

Title: THE IMPACT OF PAMOJA FM'S TUAMKE PAMOJA PROGRAM IN THE PROMOTION OF ECONOMIC EMPOWERMENT IN KIBERA SLUMS : THE CASE OF SOWETO EAST VILLAGE.

MR. POLYCARP OMOLO OCHILO   21st November, 2016
SUPERVISOR   SIGNATURE   DATE

Dr Samuel Siringi   21/11/2016
ASSOCIATE DIRECTOR   SIGNATURE   DATE

Dr. Ndeti Ndati   21.11.2016
DIRECTOR   SIGNATURE/STAMP   DATE

99

APPENDIX VI: DECLARATION OF ORIGINALITY FORM

UNIVERSITY OF NAIROBI

Declaration of Originality Form

This form must be completed and signed for all works submitted to the University for examination.

Name of Student ___Winnie Achieng' Owiti___

Registration Number ___K50/75135/2014___

College ___Humanities and Social Sciences___

Faculty/School/Institute ___Journalism___

Department ___Journalism and Mass Communication___

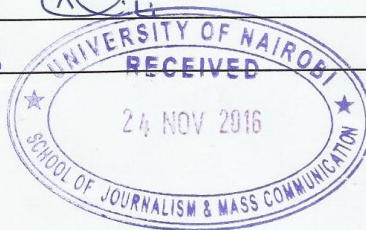Course Name ___Master of Arts in Communication Studies___

Title of the work : ___The Impact of Pamoja FM's Tuamke Pamoja Program in the promotion of economic empowerment in Kibera Slum. The Case of Soweto East Village.___

DECLARATION

1. I understand what Plagiarism is and I am aware of the University's policy in this regard

2. I declare that this ___Project___ (Thesis, project, essay, assignment, paper, report, etc) is my original work and has not been submitted elsewhere for examination, award of a degree or publication. Where other people's work, or my own work has been used, this has properly been acknowledged and referenced in accordance with the University of Nairobi's requirements.

3. I have not sought or used the services of any professional agencies to produce this work

4. I have not allowed, and shall not allow anyone to copy my work with the intention of passing it off as his/her own work

5. I understand that any false claim in respect of this work shall result in disciplinary action, in accordance with University Plagiarism Policy.

Signature _____

Date ___24/11/2016___

UNIVERSITY OF NAIROBI
RECEIVED
24 NOV 2016
SCHOOL OF JOURNALISM & MASS COMMUNICATION

100

APPENDIX VII: CERTIFICATE OF ORIGINALITY

Turnitin Originality Report

THE IMPACT OF PAMOJA FM'S TUAMKE PAMOJA PROGRAM IN THE PROMOTION OF ECONOMIC EMPOWERMENT IN KIBERA SLUMS: THE CASE OF SOWETO EAST VILLAGE   by Owiti Winnie Final Achieng' K50/75135/2014

From Mass media and Technology (MA Comminication theory)

- Processed on 03-Nov-2016 18:43 EAT
- ID: 731486340
- Word Count: 17585

Similarity Index
15%
Similarity by Source

Internet Sources:
      11%
Publications:
      1%
Student Papers:
      7%

sources:

| 1 | 6% match (Internet from 21-May-2014) http://ijsse.org/articles/ijsse_v1_i5_688_713.pdf |

| 2 | 1% match (Internet from 01-Apr-2016) http://digitalcollections.sit.edu/cgi/viewcontent.cgi?article=1826&context=isp_collection |

| 3 | 1% match (student papers from 04-Aug-2016) Submitted to Saint Paul University on 2016-08-04 |

| 4 | 1% match (Internet from 17-Aug-2013) http://ccfcindia.net/ckfinder/userfiles/files/UNESCO%20-%20Community%20Radio%20Handbook%202001.pdf |

| 5 | 1% match (student papers from 13-Mar-2015) Submitted to Africa Nazarene University on 2015-03-13 |

| 6 | < 1% match (student papers from 01-Aug-2016) Submitted to Gunn High School on 2016-08-01 |

| 7 | < 1% match (Internet from 03-Mar-2016) http://cemca.org.in/ckfinder/userfiles/files/CR%20and%20Sustainability%20Report.pdf |