

**THE ROLE OF RADIO PROGRAMS IN PROMOTING
PEACEFUL CO-EXISTENCE; A CASE STUDY OF RADIO AMANI**

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DECLARATION

Declaration by the Candidate

This project report is my original work and to the best of my knowledge has never been presented for a degree award in any other university.

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This report has been submitted to the University of Nairobi for examination with my approval as the supervisor.

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Supervisor

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First I thank God Almighty for granting me good health and strength to complete this research. Am also grateful to my supervisor Dr. Hezron Mogambi for being patient with me and for his professional guidance through every stage of this work. My sincere gratitude also goes to my husband Richard Kenana and my daughters Soila and Simalo for their untiring support and love throughout the course period. My special thanks also go to my classmates and friends for their support and encouragement throughout the course.

DEDICATION

To my husband Richard and daughters, for your support and encouragement that kept me going to the completion of this work. God bless you all.

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ACRONYMS AND ABBREVIATIONS

DFID	Department for International Development
IDPS	Internally Displaced Persons
KANU	Kenya African National Union
LRA	Lord's Resistance Army
NGO	Non-Governmental organizations
PEV	Post-Election violence
SMS	Short Message Service
UN	United Nations
USAID	United States Agency for International Development

ABSTRACT

After the 2007/2008 post-election violence in Kenya, many organizations, institutions and government agencies arose seeking to contribute towards restoring the country through peace-building and reconciliation. The organizations which included the media came up with strategies that encouraged the affected communities to dialogue as a way of bringing about healing, reconciliation and peaceful co-existence. This study focused on establishing the role played by radio Amani call-in peace program in promoting peaceful co-existence among communities living in conflict-prone areas of Nakuru East and Nakuru West sub-counties. The study investigated the level of community participation in the peace program, assessed the relationship between the peace program and other peace efforts in the area in order to determine the role played by the program in promoting peaceful co-existence. The study was guided by two media effects theories of agenda setting and media uses and gratification. The study adopted mixed approach with data collected by interview method and questionnaires. The data collected was thematically analyzed and presented using narrative for qualitative and frequency tables and pie-charts for quantitative data. The study established that radio programs play a big role in promoting peaceful co-existence among communities living in conflict-prone areas. The programs provide a platform where communities can engage, debate and articulate local issues to help generate solutions to the problems that bring about conflicts among them. Additionally, the study established that radio Amani peace program complements other peace efforts by creating awareness on the initiatives and also linking the communities to these initiatives. It is recommended that government compliments such radio peace efforts as away of helping ease tensions in areas concerned. Media practitioners running peace programs need peace-building and conflict resolution skills in order to make their programs more effective.

CHAPTER ONE

INTRODUCTION

1.0 Overview

This chapter contains the background of the study statement of the problem, research objectives, research questions, justification, scope and limitations and definition of terms.

1.1 Introduction

Media whether public or privately owned plays an important role in the society world over. The media as an influential social institution shapes public opinion and world views to enable public interpret reality in a certain way, McCombs (1994). The media as a gatekeeper therefore sets the agenda for the public discourse by filtering important issues in an attempt to maintain balance of views. Media offers a voice to the voiceless particularly among the marginalized in the rural areas or those living in informal settlements by allowing them greater access to information to enable them play an active role in the development of their lives. The media therefore through various forms of programs provide a space where societies can dialogue and articulate local issues to enable them generate solutions to problems that easily trigger conflicts among them and promote peaceful co-existence.

In Africa, the influence of media particularly radio has continued to grow and contribute to conflict resolution and peace-building. This has seen many countries in conflict situations attempt to harness the power of the media for constructive purposes. In Burundi, the setting up of studio Ijambo in 1995 saw a team of twenty journalists drawn from Hutu and Tutsi ethnic groups initiate programs aimed at promoting dialogue, reconciliation and peaceful co-existence. This enabled the two tribes reach a common ground in the conflict that afflicted the region, Gilboa (2002).

In Kenya, the liberalization of airwaves has seen many media organizations particularly vernacular radio stations increase in number. These are either commercial, government-run or even faith-based radio which have attempted to contribute positively to the society. The growing prominence of internet as a medium of mass communication in the country has also increased the influence of the media in the country, Kroker and Weinstein,

(1994). Radio with its characteristics of being cheap, portable and accessible anywhere and anytime, has become a popular media among Kenyans particularly those living in the informal settlements.

The Kenyan media has played both destructive and constructive roles. During the 2007/8 post-election violence, media particularly vernacular radio station were implicated for creating an environment of hate through partisan programming, Waki report (2008). However the same media played a significant role in restoring the country through peace-building efforts. Among the radio outlets that played this role was radio Amani which operates as both community and faith-based radio and which was set up to help promote reconciliation and peaceful co-existence among communities living in Nakuru County. This is because the region was ailing from the aftermath of the 2007/8 PEV with symptoms of recurrence of violence being very real. Cases of heightened tension, rampant circulation of threat leaflets targeting certain communities, forceful evictions from certain areas, zoning where members of same communities moved in selected areas for security purposes and increased cases of hate speech perpetuated by the political elites were just but some of the reasons that prompted the setting up of this radio station to help resolve the problems and promote peaceful co-existence among the concerned communities. The radio station was started by the Catholic Diocese of Nakuru (CDN) in the year 2008. The station provided a platform for peace-building through community participation. The peace programs aired by the station allows the community members give their views and engage with other peace players in in an attempt to help generate solutions to the local issues that bring about conflicts.

1.1 Background Information

The 2007/8 post-election violence that erupted following the December 2007 disputed Presidential elections left more than 1100 Kenyans dead and 660,000 others internally displaced, United Nations (UN) Office for the Coordination of Humanitarian Affairs (OCHA) (2013). Although the situation was resolved through mediation and a coalition government formed, the situation remained unpredictable particularly in areas referred to as hot-spot or conflict-prone as signs of recurrence of conflict of such magnitude

remained real. This is because the underlying problems which were said to be the root causes of the conflict such as unequal distribution of resources, negative ethnicity and corruption remained unaddressed. As such persistent tensions, mistrusts and fears among communities living in the conflict-prone areas remained high.

The aftermath of this violence however painted a grim picture on the Kenyan media, particularly radio after the Waki and Kriegler reports (2008) indicated that a section of vernacular radio stations reinforced the violence through partisan and sensationalized programmings. The programs saw hate messages and inciting statements aired with impunity. The two reports further said the impunity created an environment of hate and negative ethnicity which further fueled the violence and tensions among the communities. The Waki report (2008) implicated radio stations including KASS FM, Bahasha FM, Inooro FM and Kameme FM for engaging in partisan and exaggerated programming. The report also cited a section of individual journalists who were accused of being reckless and irresponsible in their presentation of the radio programs.

However, despite media having the ability to spur ethnic hatred and political conflicts, the same media has been said to have the ability to restore peace and reconcile communities in what Howard (2003) described as 'double edged sword' role of the media. This means that Media has the ability to contribute towards conflict resolution and peace-building. Media provides a platform where conflicts emanating from differences in goals and aspirations among communities can be openly articulated and solutions generated through media programs. By so doing, stalemates can be broken and dialogue and negotiations initiated in search of a common ground in a conflict. The media therefore offers greater access to information to enable communities play an active role of developing their lives. This means the media plays a critical role in facilitating the establishment of lasting harmony and peace that help in preventing recurrence of conflicts among communities. Maiese (2003) argues that Peace-building efforts should integrate efforts of all players including civil society groups, religious groups, government agencies and media which is anchored on the fourth pillar of peace-building.

The media can also be used to change society way of perceiving conflicts and peace by allowing them to participate and own the peace process. This helps in bringing lasting harmony among rival groups. Waki and Kriegler reports (2008) proposed that media programs should be designed towards addressing the underlying issues, which are the major causes of conflicts among communities in Kenya. Media particular radio therefore has a role to play as it has the potential of promoting peaceful co-existence through its programming where communities' participation into finding solution to the conflict is key.

Media according to McCombs (2004) is an influential social institution which plays a significant role in shaping public opinion in the society. Besides being the society watchdog and providing a voice for the voiceless, the media provides space where conflicts in the society can be addressed and peace enhanced by instilling social change through sharing of information. Teer-Tomaselli and De Villiers, (1998) argue that the personalization character of radio makes it one of the most appealing and accessible mass communication media. Radio is also said to have capacity to reach large audiences, including those in both urban and remote areas of developing world. Bosch, (2007) argues that radio has proven to be a powerful and vital platform for communication that guarantees community involvement in the communication process and provides communities with up to date information in the language they understand and are compatible with their cultures.

Radio can also be used to increase the flow of information for linkage and exchange between policy makers, government agencies, civil society groups and communities. This can be done through programs that encourage interactive discussions on issues of national importance, debates and discussions can help communities engage and articulate their own issues to promote peaceful co-existence. According to Schramm (1964), radio can influence social change by playing the role of the society watchdog, policy maker and teacher through sharing of relevant information in a participatory style of interaction.

This study therefore focused on the role played by radio Amani call-in peace program that is aired by the faith-based radio station. The station located in Nakuru County was set up after the 2007/8 post-election violence that left communities in the county divided on ethnic lines which many saw as a recipe for recurrence of the conflict. The study investigated the level of community participation in the peace process, assessed how the peace program related with other peace efforts and also established the roles played by the program in promoting peaceful co-existence.

1.2 Statement of the Problem

Conflicts are societal problems that continue to plague the world over. However, Media as an influential social institution, McCombs (2004), has found itself at the center of these conflicts and has in most cases been accused of orchestrating the conflicts, particularly political conflicts through partisan and sensationalized programs. In Kenya, Media has been seen to play both destructive and constructive roles. This has either triggered conflicts or promoted peaceful co-existence among communities. During the 2007/8 post-election violence, the media was accused of reinforcing the violence through partisan programming where hate messages and inciting statements were aired with impunity. The Waki Report (2008), implicated a section of vernacular radio stations which were said to have created an environment of hate and negative ethnicity. This not only fueled the violence but also brought about tensions, mistrusts and animosity among communities living in conflict-prone areas.

Despite the media having the ability to spur conflicts, the same media has the ability to play a reconciliation and peace-building role. This is what Howard (2003) described as the 'double edged sword' role of the media. Through programs, media sets the agenda for the public discourse where issues of importance are filtered and given prominence, McCombs (1994). In peace-building, media filters issues that promote peace from those which do not. The media therefore provides a platform where communities can engage, debate and articulate local issues to help generate solutions to the problems that bring about conflicts.

The media also offers a voice for the voiceless by allowing communities to express their concerns and participate in generating solutions to their local problems. However despite the much efforts by media through these programs, tensions, mistrusts and animosity continue to persist in conflict-prone areas especially during electioneering seasons. This study therefore investigated the role of radio programs in promoting peaceful co-existence among communities living in conflict-prone areas to establish their effectiveness and the role they play in promoting peace among communities living in these areas.

1.3 Research objectives

1.3.1 Main objective

The role of Radio Amani call-in peace program in promoting peaceful coexistence among communities living in conflict-prone areas of Nakuru Town East and Nakuru Town West Sub-counties.

1.3.2 Specific objectives

- i. To investigate the level of community participation in Radio Amani call-in peace program.
- ii. To find out the relationship between the Radio Amani call-in peace program and other peace efforts in the two areas.
- iii. To investigate the role played by the peace program in promoting peaceful coexistence among Communities living in Nakuru East and Nakuru West sub-counties.

1.4 Research Questions

- i. What percentage of the population participates in Radio Amani call-in peace program?
- ii. What is the relationship between the peace program and other peace efforts in the study area?
- iii. What role does the peace program play in promoting peaceful co-existence?

1.5 Justification

From the finding of the study, radio programs play a significant role in promoting peaceful co-existence among communities living in conflict prone areas. Peaceful co-existence among communities is key to fostering community development. Community projects and programs cannot thrive where the communities are in conflict. This study therefore will help the government and other peace initiatives see the need to support such media efforts in order to foster development in conflict-prone areas. The findings of the study will bring out the need for the government and other peace-building agencies formulate policies that are relevant and tailored towards the needs of these conflict areas to help ease tensions and unify communities living in such areas. The study will bring to fore the need for other media organizations particularly commercial, state-run and privately owned to give prominence to peace-building programs to complement other peace efforts in conflict areas.

The study will bring out opportunities that radio Amani and other radio stations involved in peace-building can take advantage of in order to make a more significant contribution towards peace-building and improve their peace programming to make it more effective. The findings of the study will help in changing community perceptions and attitudes towards peace-building and help them take a proactive role in the peace process in the conflict areas. The study will generate new knowledge that will open up opportunities for further research on peace-building.

1.6 Scope and Limitation

The study established that radio Amani call-in peace program plays a big role in promoting peaceful co-existence among communities living in Nakuru East and Nakuru West sub-counties. The two areas are cosmopolitan in nature and are hosts to the 43 tribes of this country. The areas were among those adversely affected by the 2007/8 post-election violence and saw many internally Displaced Persons (IDPs) take refuge in the area, UN report, (2013). As a result, the two areas witnessed massive peace-building interventions both by the government and other players including nongovernmental

organizations. The study is limited to these two areas are cosmopolitan and are prone to conflicts particularly during electioneering period. Although many other sub-counties in Nakuru County were affected by the 2007/8 poll violence, time and financial constraints limited the study to these two areas.

1.7 Definition of Terms

Conflict: Perceived divergence of interest or a belief that the parties' current aspirations cannot be achieved simultaneously.

Radio programming: Is an organized set of activities made to run in a radio station and aimed at meeting the needs of a target audience to help them understand their environment for personal and social transformation and change.

Peaceful co-existence: A policy of peace where people respect one another and compete without conflicts despite having differing opinions, ideas and culture.

Community: A small or large group of people living near one another and who interact socially and who have something in common such as values, religion or identity.

Faith-based radio: Is a non-profit media entity that serve a particular community and works towards promoting the community interests by encouraging them to participate in the selection and provision of Programming based on religious principles.

Participation: Is a process of involving all the beneficiaries of a programme in the decision-making in the management of their resources.

CHAPTER TWO

LITERATURE REVIEW

2.1 Overview

This chapter summarizes the findings of other researchers on the role of radio programs in promoting peaceful co-existence among communities living in conflict-prone areas. This chapter attempts to define conflict and examines the concept of peace-building in relation to radio programming. The chapter also gives a brief history of conflict in Africa and Kenya and also in Nakuru County. The chapter also examines peace-building efforts that have been made in the area and the main pillars of peace-building and how the study responds to these pillars. The chapter also examines the concept of community participation in peace-building and how this promotes peaceful co-existence among communities.

2.2 What is conflict?

Conflict is defined as a struggle between individuals or groups over differences in values or claims to status, to power and also scarce resources. According to Goodhand and Humle (1999) the aim of the conflicting parties are to assert their values or claims over those of others. Conflict is said to start when one party perceives another party as negatively affected, or is about to affect something that the first party cares about. Robbins (2005), however argues that conflict is about perceptions and not necessarily hard facts. Pruitt and Rubin, (1986) on the other hand define conflict as perceived divergence of interest or a belief that the parties' current aspirations cannot be achieved simultaneously. This means that the conflicts arise from the parties' belief that aspirations of both sides cannot be satisfied simultaneously. The aspirations are usually expressed in terms of goals, targets, or standards acceptable. The party owns level of aspiration and their perception of the other parties' level of aspirations contributes to the parties' perceptions of incompatibility.

2.3 Media and conflict

Media plays a significant role in bringing about conflicts world over by use of both facilitating and triggering factors such as use of labels that are in many occasion misinterpreted and stereotyped by both the audiences and the political class. In Rwanda, a large population used radio to access information and messages from the government as majority could not read and write. Dallaire (2004) argued that the national radio Rwanda broadcasted Rwandan government official notification of appointments, dismissals from government posts, announcements of government meetings and also school admissions. The President also used the radio to urge the citizenry to work hard and live clean lives. This therefore made radio a very crucial medium of mass communication among a majority population of Rwanda.

According to Dallaire (2004), the political elites in Rwanda abused the platform and used it to disseminate propaganda messages for the President's single-party, MRND. This means that the national radio not only became the voice of the state and propaganda for the single-party era but also linked distant relatives through broadcasting funeral announcements. The same radio Rwanda was first used in promoting the killings of Tutsi at Bugesera town. The radio was said to have repeatedly aired a communique allegedly sent by a human rights group based in Nairobi warning that Hutu in Bugesera would be attacked by Tutsi. The announcement by the national radio Rwanda compelled the Hutus to attack and kill hundreds of Tutsi in what was said to be in self-defense from the alleged plan attack. As Joseph Goebbels who was Hitler's propaganda minister referred to radio as 'the most important instrument of mass influence that exists anywhere', Dellavigna and Gentzkow (2010), political elites in control of autocratic states use mass media to win support from the masses and even incite them to participate in violence against their opponents.

Media in Kenya, particularly vernacular radio was accused of fanning ethnic tensions and mistrust after the disputed 2007 December Presidential elections through partisan programming where hate speech and inciting statements were aired with impunity, Abdi and Deane, (2008).

The result of this environment was the eruption of the 2007/8 postelection violence that left more than 1000 Kenyans dead, more than 600,000 others displaced and property worth billions of shillings destroyed country-wide, (Waki report,2008). Nakuru County was said to have been one of the most affected regions by the 2007/8 poll violence where many IDPs took refuge in from other parts of the country and where counter-attacks were reported that left many dead, Kriglier report (2008). The conflict was believed to have emanated from some parts of Rift valley region and spread to other parts of the country.

Rift Valley region is however known to have a history of election-related conflicts for many years and this has seen many peace efforts undertaken in this region. The history of these conflicts was said to have started with colonial government in Kenya which was said to have interfered with communal ownership and land rights after it seized huge chunks of arable land from Kenyans and placed it under colonial control for cultivation. Many indigenous Kenyans living in “white Highlands” were displaced and forced into marginal reserves which were over-crowded. What followed was a migration of some communities from the reserves to the highlands where they lived as squatters working at the settlers farms as cheap laborers, (Kimenyi and Ndung’u, 2005). However, after independence, the settlers sold the land to willing buyers and many migrants settled in areas that were not their ancestral land such as Rift Valley which was very suitable for agricultural activities.

Ethnic groups such as Kalenjins , Kikuyus, Maasais and even Kisiis settled in Rift valley and with time, inequalities in land ownership due to increase in population started raising tensions and conflicts among the major ethnic groups in this region. Notions on “insider” and “outsider” that had been created by the media continue raising ethnic tensions and animosity among the bigger groups occupying Rift valley and violent clashes among these groups especially during electioneering period has been witnessed in this cosmopolitan region. For example, many Kalenjin community members argue that the 2007/8 post-election violence was a product of long-standing bitterness over land distribution after independence. They claim the land that was

alienated by the colonial government was unfairly allocated to the Kikuyus and other ethnic groups who are seen as ‘outsiders’.

However, after the introduction of multi-party democracy in Kenya, conflicts in Rift valley took a new turn where political power struggles polarized the region and promoted ethnicity in politics. People started voting on tribal lines as they felt that if one of their own would ascend into power, then they would benefit in terms of resources and protection. However, due to the sufferings and humanitarian crisis caused by the series of ethnic clashes witnessed in Rift valley, both international and local organizations came up with ways of resolving the conflicts. Various interventions aimed at reducing the risk of lapsing or relapsing of the conflict were put in place by organizations and institutions such as catholic Justice and Peace Commission, mercy cops, Provincial peace forum among others. The 2007/8 post-election violence left 1100 Kenyans dead and about 660,000 others displaced. UN humanitarian affairs report (2013). The aftermath of this violence however painted a grim picture on the Kenyan media, particularly the Radio after the Waki and Kriegler reports (2008) indicated that a section of vernacular radio stations incited Kenyans to violence by creating a climate of hate and negative ethnicity through their programs. According to the Waki Commission report (2008), many public statements given to the commission implicated a number of vernacular radio stations believed to have contributed to the eruption of the violence through partisan programming.

The Waki commission (2008), made some observations and recommendations on the role of the media in the 2007/8 post-election violence. From the public statements and testimonies made through Waki Mitanni report, a popular version of the commission report, vernacular radio stations were most responsible for contributing to a climate of hate, negative ethnicity and incitement to violence. Radio stations mentioned included KASS FM in Rift valley, Kameme FM, Inooro FM, Coro FM, Bahasha FM and Nam Lolwe FM. In the same report, it was observed that unprofessionalism and use of untrained staff may have been the main reason that saw the radio stations being partisan and politically biased in their programming.

2.4 What is Peace-building?

The term peace-building was first coined by Johan Galtung in the 1970s through his promotion systems that were designed to create sustainable peace. The systems were to address conflict and support local capacity for peace management and conflict resolution. Galtung adopted a bottom-up approach that decentralized social and economic structures that encouraged society to adopt a culture of peace as opposed to structures of coercion.

Maiese (2003) however defined peace-building as a process that facilitates the establishment of durable harmony by preventing the recurrence of violence. Peace-building therefore means reinforcing the prospects for peace and minimizing the chances of further violence. Peace-building further means putting in place an intervention aimed at preventing the eruption or resumption of a violent conflict by restoring order and creating sustainable peace. Maiese (2003) further argues that peace-building activities should attempt to address the root causes or potential causes of the conflict, meet the society expectations and stabilize the society both socio-economically and politically. He adds that successful peace-building activities tend to create an environment that will ensure individuals are self-sustaining, reconcile the rival groups, prevent conflict from reoccurring, ensure durable peace, integrate civil society and address underlying structural and societal issues. Many scholars have also found out that peace-building is most effective and durable when it depends on local conceptions of peace and underlying dynamics that bring about conflicts.

However Peace-building, according to UN secretary-general's policy committee (2007) involves various measures aimed at reducing the risk of lapsing or relapsing into conflict through strengthening of national capacities at all levels for better conflict management. The committee further adds that the activities must lay the foundations for sustainable peace and development with the strategies adopted being coherent and tailored to the needs of the concerned parties. In Kenya, the process of peace-building was aimed at addressing root causes and effects of the conflict through reconciliation and institutional building, while targeting the community socio-economic and political transformation. Physical, social and structural initiatives were seen to be integral to post-conflict

reconstruction and rehabilitation while long-term peace-building methodologies were designed to address underlying substantive issues that were seen to bring about conflicts.

2.5 Dimensions of Peace-building

The peace-building framework focused in physical, social and structural reconstruction and rehabilitation in the post-conflict while at the same time considering long-term peace-building methodologies which are designed to address underlying substantive issues that bring about conflicts. This framework consists of four dimension pillars as outlined here below.

2.5.1 Structural dimension pillar

This pillar addresses the structural dimension of peace-building and focuses on social, political and economic structures and conditions that are likely to trigger violent conflicts. Waki and Kriglier reports (2008), have documented the causes of the 2007/8 PEV and explained them in detail. Some of these causes includes land grievances, political marginalization, economic inequalities, negative ethnicity and even unemployment among the youths. There is therefore need to address such issues through socio-economic developments to ensure peaceful and harmonious societies.

2.5.2 Relational dimension pillar

According to Maiese (2003) and Doyle and Sambanis (2006), this pillar acknowledges that peace-building and reconciliation is important in helping to reduce effects of conflict-related hostilities through repair and transformation of damaged relationships among the conflicting parties. Laderach, (1997) argues that the principle in this pillar is that people need to realize their mistakes and change their perceptions towards their perceived enemies, which he adds demonstrates remorsefulness and empathy that allows members relate harmoniously with each other. This pillar is however based on certain aspects: that reconciliation is achieved through dialogue and other communication strategies, that forgiveness which is a product of reconciliation should be earned at all costs and that trust and confidence building which leads to security of the parties involved, is a necessary environment for harmonious society. In this pillar, dialogue is

the key instrument in helping to calm the masses to help diffuse tensions, fears and mistrusts through peace education and communication.

2.5.3 The personal dimension pillar

This pillar is based on the desired changes at the individual level. Maiese (2003) and Luc (2001) argues that if individuals fail to undergo a healing process, broader social, economic and political repercussions are bound to occur. The two also argue that peace-building and reconciliation needs to prioritize mental health issues for integration in efforts targeting peace plans and rehabilitations. Dialogue at the community level, prayers for healing rituals and cleansing ceremonies are seen to help in alleviating pains and sufferings both at individual and community levels.

2.5.4 Peace-building agency pillar

According to Maiese (2003), Hanning (2002) and Boutros (1995) peace-building measures should integrate other agency efforts such as civil society groups, the media and religious groups. This means that media is a significant player in peace-building and reconciliation and plays a significant role in sensitizing communities on the need to embrace peace and co-exist peacefully.

2.6 Radio and peace-building

The development and wide spread of radio transmitters and distribution of radio sets in Africa is an indication that radio is the popular mass medium. According to Myers (2008), radio has the widest geographical reach and the highest audiences compared to TV, newspapers and other ICTs. Although many radio stations in Africa have been seen to spur conflicts among communities, a number of them have also been used to promote peaceful co-existence in countries that have experienced violence and political turmoil by airing peace programs. Here, several radio stations were set up by the United Nations, donor agencies, church organizations and non-governmental organizations to help communities to deal with problems of establishing peace after conflicts and wars.

In Burundi, local press was said to reflect deep ethnic divisions in their programming. These programs promoted hatred with programs advocating for mass killings for rival groups being aired with the programming spreading fear, terror and distrust among diverse ethnic groups, Hagos (2001). However studio Ijambo was set up in 1995 to help eradicate negative effects of the mid-1990s hate radio in the African great lakes region. The studio was funded by United States Agency for International Development (USAID) and produced programs that enhanced peace-building efforts in Burundi and assisted in resolving conflict while strengthening local capacity.

In Northern Uganda, an area that has been ravaged by the Lord's resistance Army (LRA) for decades, Mega FM, funded by the UK's Department for International Development (DFID) was set up. The radio was instrumental in encouraging rebels to surrender and come out of the hidings. The interactive radio for justice (IRF) in eastern Democratic Republic of Congo (DRC) where thousands perished during the country's civil war. The radio was set up to create awareness on human rights among the people and options for dealing with crimes during and after war. The radio produces programs in which general public are given a chance to ask questions from local and international officials. The programs are intended to help people understand local and international laws. IRF was set up in 2005 with funding from MacArthur foundation. In areas where ethnic and political factions have incited hate through propaganda in order to fan ethnic hatred and genocide, UN-run stations have sought to counter such broadcasts. For example the NGO Search For Common Ground (SFCG) which operates in West Africa, produces and airs radio programs on peace disarmament and reconciliation in Liberia. SFCG also runs radio projects in eight countries emerging from wars and conflicts including Burundi, Angola, Sierra Leone and Liberia.

In Kenya, the aftermath of the 2007/8 post-election violence were devastating with many internally displaced families remaining in IDP camps for fear of returning to their farms to encounter hostile neighbors. Although the violence was resolved through mediation and a coalition government formed, the situation remained unpredictable particularly in areas referred to as conflict-prone as signs of recurrence of conflict of such magnitude

remained real. This is because the underlying problems which were said to be the root causes of the conflict such as unequal distribution of resources, negative ethnicity and corruption remained unaddressed. As such tensions, mistrusts and fears among communities living in the conflict-prone areas persisted. However many organizations, institutions and government agencies rose to the occasion to contribute towards restoring the country through peace-building and reconciliation. The organizations which included the media came up with strategies that encouraged the affected communities to dialogue as a way of bringing about healing, reconciliation and peaceful co-existence.

The media particularly radio stations played major roles in peace-building after the violence through enlisting civil society interactions and dialogue. The interactions offered the communities avenues where they could voice and express their concerns where information was disseminated and shared to generate solutions to the issues that had the potential to trigger the conflict again. The media used peace-building approaches to demonstrate that despite having the ability to spur ethnic hatred and political conflicts, the same media has the ability to restore peace and reconcile communities in what Howard (2003) described as ‘double edged sword’ role of the media. This means that media provided a platform where conflicts emanating from differences in goals and aspirations among communities could be openly articulated and solutions generated through media programs. By so doing, stalemates were broken and dialogue and negotiations initiated in search of a common ground in the conflict. The media as a platform of information sharing and interactions has therefore a critical role to play to facilitate the establishment of lasting harmony and peace and prevent recurrence of violence among communities. According to Momanyi (2015), radio plays a big role in conflict resolution and peace-building in conflict-prone areas and help to reverse the damage done by conflicts.

Many radio stations particularly community radio organized call-in programs which integrated audience participation in routine broadcasts. A good example of such radio programs was done by the Sauti ya Rehema (SAYARE) which run a variety of call-in peace programs Use of direct telephone call-ins and SMS text were used in response to

the theme under discussion. The interactive shows saw significant personalities invited and audiences granted opportunity to call in and make contribution to the topical dialogue or asked relevant questions. These thematic and topical discussions were also facilitated using SMS texts. Music related to the topic and theme of the discussions and carrying messages of peace, reconciliation and peaceful co-existence was used in between the discussions. These programs were aimed at sensitizing the audience on issues of peace, reconciliation and good neighborliness. The SMS text sent to the studios were expected to be clear and to the point as requested by the program presenter to maximize time and clarity of the messages while minimizing antagonism and misunderstanding. During and the immediate post-election violence period, callers sent very hostile messages that could easily trigger further conflicts and fueled hatred and mistrusts. The messages demonstrated that the communities were still hurting. However the program presenters restricted such calls and SMS by cutting off the speeches and not reading the texts which were articulating for violence. The presenters emphasized preferences of callers that promoted peace and reconciliation

2.7 Radio and Community Participation

Faith-based radio operates the same way community radio does. It can be described as a broadcast service that operates as a non-profit entity that serves the interests of a particular target community. The radio outlet therefore should work towards promoting the community interests and encouraging the same to participate in the selection and provision of programming, (Fraser and Estrada, 2001). The radio emphasizes the communication elements of sender and receiver as part of the same social system of the community. Vatikiotis (2004) argues that community is the frame of reference for shared interest and interpretation and the radio communicates and collectivizes shared experience. Just like community radio, faith-based radio is owned by the community through a religious organization.

The meaning of community as a concept can be conceptualized in terms of identity or shared interests. The concept stresses a distinction between those who belong and those who do not belong to the community (we and they). Community or faith-based radio

stations therefore are characterized by the people's ownership, access by the people's participation and are noncommercial and non-state dependence, (Alumuku, 2006). He further observes that public participation is the central aspects of faith-based/community radio as it has the potential to create a sense of belonging to the community, allowing the communication process become itself an agent for democratization and social change.

Community participation therefore means that the target community getting involved in the decision-making process in the management of their affairs. In radio programming community participate in the production and dissemination of information. Here the media organization is seen to provide a platform where the community can voice their needs and take control over the distribution of their ideologies, ideas and values. By so doing, it allows individuals to be active in one of the many micro-spheres relevant to daily life and put into practice their right to communicate (Bailey and Carpentier, 2008). This further enhances public participation in wider society by empowering the society members to participate in democratic processes and civic activities.

Public participation through media means community members being able to Participate in public debates and discussions, for example talk shows, that can help them come up with home-grown solutions to their problems. Most community radio in Africa are not owned by community themselves but by NGOs and churches (Myers, 2000) yet participation is said to create a sense of community ownership. Due to the influence that radio as a mass communication medium has on society, the channel plays a significant role in fostering peace through the daily programming, McCombs (1994). Puddephatt (2006) argues that radio can be used to build public confidence, facilitate peace agreements and negotiations and break deadlocks in conflict situations. By so doing, the medium facilitates the communities in resolving conflicts themselves.

TeerTomaselli and De Villiers, (1998), argue that the personalization character of radio makes it one of the most appealing and accessible mass communication medium that promotes participatory communication. Mogambi (2011) admits that radio has a capacity to reach large audiences, including those in both urban and remote areas of developing world. He further argues that radio has proven to be a powerful and vital platform for communication that guarantees community involvement in the communication process as it provides communities with up to date information in the language they understand and compatible with their cultures. Radio can therefore be used to manage conflicts and promote peace and reconciliation among communities. This can be done through inculcation of national values and a culture that respects the sanctity of human life. This helps restrain people from the use of violence as an instrument of resolving personal and community disputes.

Community radio can be a useful media platform for the marginalized, conflict prone communities to promote peace agenda, (Bratic V and Schirch L. 2007). After the Rwandan Genocide, radio which was accused of playing negative role in the conflict, started many initiatives to promote peace and reconcile communities in the affected areas in Africa, Brisset-Foucault (2011). Community radio was perceived as the vital avenue for peace initiatives due to their connection with the communities which Bonde (2006) argues has a participative and culturally sensitive aspect that enable media to promote diversity, intercultural dialogue and tolerance among communities.

Curtis , (2000) identified four areas in which the media or radio is involved in peace-building including media activities that improve the general media environment to facilitate peace-building, media projects that disseminate information and educational materials on peace-building, media fostering a culture of mutual understanding and peaceful co-existence and activities to train journalists and support the development of inclusive communication policies. Curtis (2000), emphasized that for media to promote a culture of peace and inter-ethnic harmony with an aim of changing attitudes and perceptions of communities, the media must use appropriate language and disseminate relevant information that will tone down hate and suspicion among

communities. A study by Momanyi (2015), found that radio, particularly faith-based radio Amani, contributed immensely in conflict resolution in Nakuru County through its programs. The programs gave an opportunity to community members living in the volatile county to discuss issues afflicting them and find the way-forward. Momanyi (2015) also argues that the national Rwanda radio which was used to incite Tutsis and Hutus against each other was also used as a voice of hope in finding solutions to the animosity that existed among the two communities. Although many may argue that it is beyond the capability of the media to promote peace, yet one way to increase the potential is to establish partnerships with experts in conflict resolution and non-governmental Organizations (NGOs) which work for a similar cause, (Adam and Holguin, 2003).

However, the non-political character of Faith-based/community and peace media is their strength where they have the ability to reflect the everyday life of the community rather than focusing on the conflict. Rodriguez (2011) argues that such media can transform community's perceptions by providing alternative information, images and visions of 'who we are' that helps the community to cope and heal after a conflict. Media particularly faith-based radio in Kenya played a major role in reconciliation and promoting peace after the 2007/8 post-election violence. The stations closeness and spiritual nourishment to the communities gave them an advantage to communicate and dialogue with the communities through various programs. A variety of such radio programs that run after the violence challenged the communities to be mindful of each other and be their brother's keepers. These programs were interactive in nature and offered communities an opportunity to express their opinions as far as conflict resolution and peace-building was concerned. Radio therefore provided a platform for information sharing and dialogue among communities moderated by the radio producers or presenters.

A number of religious radio including faith-based and Islam radios organized call-in programs to facilitate communities in areas that were affected by 2007/8 post-election conflict dialogue with each other. The move enabled the communities come up with a

solution that promoted peaceful co-existence among them and reconcile them. Call-in programs are those which integrates audience participation during a routine broadcast. Such programs involves either direct telephone calls or SMS text sent to the presenter of an ongoing program in a station and the message is aimed at responding to a discussion on a social issue such as peace-building. In such program, the caller can either give their views on the topic of discussion or ask a question to an expert or guest invited in the station studio to give expert advice. Discussion panels can also include members of the clergy, political elites, community leaders, counselors and other experts on the topic under discussion.

2.8 Radio and Peace Programming

According to Bell and Morse (1999), radio programming is a comprehensive set of broadcasting activities that run in a radio station and intended to meet the needs of a given target audience. In a faith-based or community radio, such programs are meant to empower communities to understand their environments for personal and social transformation and change. However Smith (1990), describes programming in radio as the way broadcasters select and arrange the various elements of the presentations including music, talks, news and other elements that make a radio program. He adds that the format should be pleasing and appealing to the listeners to attract their attention. In a faith-based or community radio, a good quality development program needs to be relevant to the audience or community in addition to relating to the mission of the station, (Mtinde, 2000). The formatting of these programs is largely determined by the interests of the community being served and which in most cases adopts homogenous approach of programming. This means a diverse format including talk shows, discussions, and analysis forms better interactive programs.

According to Jesica (2016), during the 2013 general elections a section of community and faith-based radio stations operating in Nairobi County worked together with communities and provided a platform to the communities to voice their concerns. For example Koch and Pamoja FM stations collaborated with other peace players to air peace-promoting programs. By so doing, the stations created an opportunity to interact with many groups

of people, reaching out to a wider and more varied audience. These interactions, according to Alumuku (2006), helps in strengthening public capacity to participate in finding solutions to the community problems by allowing the community members voice their views, concerns and provide the way forward. Radio Amani which means ‘peace’ was set up by the Nakuru Catholic diocese in the year 2008 with the aim of promoting peace among the communities living in this cosmopolitan county, Momanyi (2015). The station has been engaging in peace programming ever since to ensure that political conflicts such as the 2007/8 post-election violence do not recur. The study established that radio Amani call-in peace program contributes to a large extent in promoting peaceful co-existence among communities living in the conflict-prone areas of Nakuru East and Nakuru West sub-counties.

2.9 Theoretical Framework

This section contains the theories that guided the study and an arrow diagram that explains the interrelationship between the various variables measured in study and how they relate to the study problem.

2.10 Media effects theories

2.10.1 Agenda-setting theory

According to McCombs and Shaw (1963), agenda setting theory describe the ability of the media to influence the salience of certain issues in the lives of the audience to make them regard them as more important than others. The scholars indicate that media sets the agenda by covering and airing a given issue so prominently and frequently to make the audience regard the issue as being more important. Agenda-setting is therefore creation of public awareness and concern of salient issues by the news media. This theory was formally developed by Max McCombs and Donald Shaw in 1968 when they studied American Presidential elections in a study dubbed ‘Chapel Hill Study’. The two were able to compare what a number of Americans thought as important in the election and what the media considered as important. This means that the media was able to determine the degree to which the media influence public opinion.

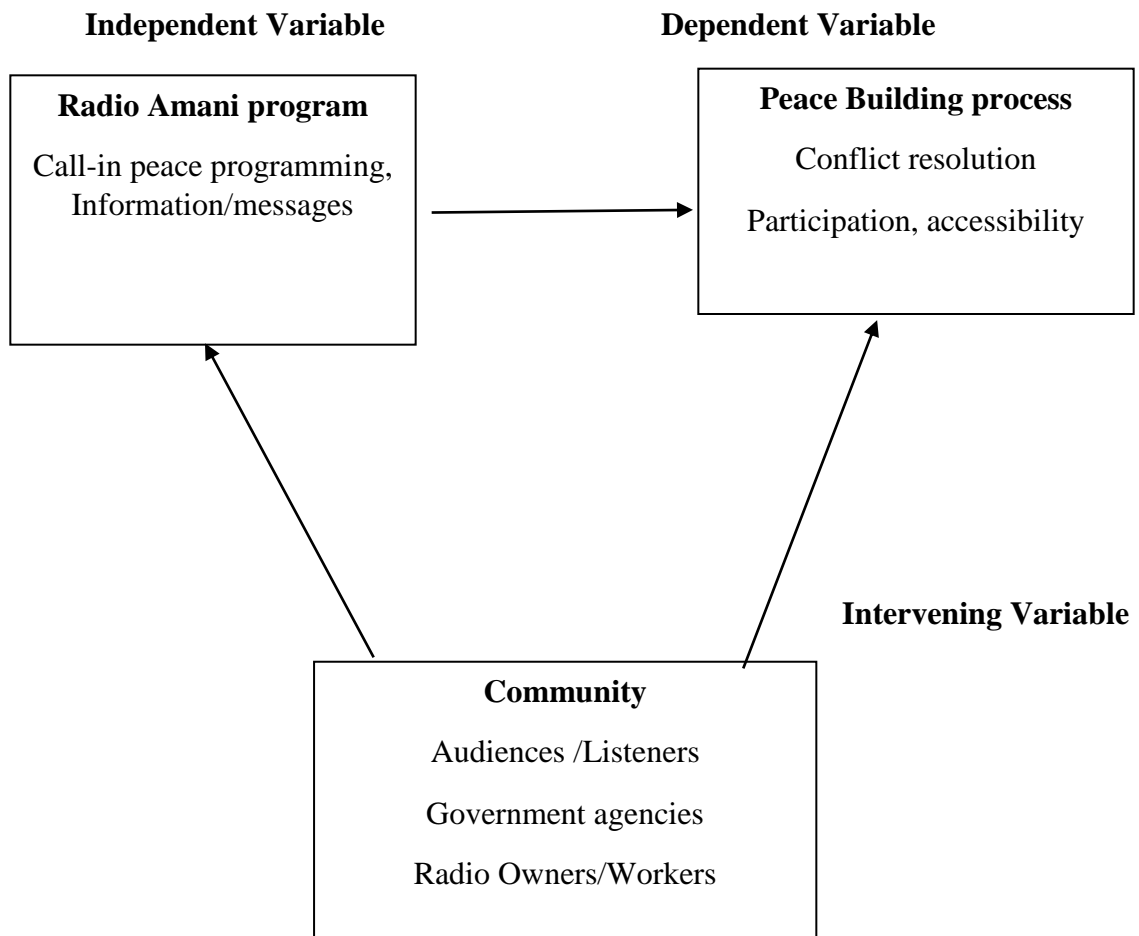
The effects of the Agenda-setting theory is not felt on receiving one or a few messages but is felt on the aggregate impact of a very large number of messages. Each of these messages may have a different content but all the messages must deal with same general issue. This study is based on this theory where radio Amani focuses attention and prominence in the important issues of peace to make the audience regard them as very important. The peace messages are aired so prominently and frequently, that is five days of the week, which has been able to influence public opinion and participation in the peace process. The radio makes a large number of peace messages in a call-in program where the public is expected to participate by contributing on the topic or theme under discussion. The program is aimed at influencing public opinion and attitudes on the important issue of peace. This theory was used to determine the level of community participation in the peace program. The radio through peace messages influences public perceptions and attitudes towards peace-building process which makes the audience take personal responsibility to participate in activities that promote peace in their areas. Audiences with negative perceptions of peace do not embrace peaceful co-existence, hence the need to adopt the theory in the study.

2.10.2 Uses and gratifications theory

The theory according to Katz, Blumler and Gurevitch (1974), describes how and why people seek and consume certain messages from specific media in order to satisfy their needs. The scholars argue that the theory is an audience-centered theory and tends to answer questions such as; why do people use the media? What do they use them for? Many people are known to use the media to satisfy needs such as gain knowledge or certain information, for companionship, relaxation, entertainment, escape from reality and others. Blumler and Katz however argue that the theory assumes that the audience are active consumers of media messages as opposed to being passive and that they take an active role in interpreting the media messages to help them meet their needs and gratifications. This therefore means that the media must ensure they compete, research well to ensure that the messages or information they pass to the audiences meet their needs and satisfy them.

This theory is applicable in this study because the audiences of the call-in peace program want information that will help them address the social-economic and political problems that bring about conflicts. The gratification that they get from the information and messages from the program, influences the listeners to participate in the call-in program to inquire more and discuss to express their opinions. The audience preference on the radio programs is based on the awareness that this is a regional outlet that focuses more on peace-building. Out of many radio station that they access the audience are able to determine which of them meets their needs. The selection is therefore done after much considerations by the audience. This theory was used to determine the effects of the peace program on peaceful co-existence. For example many of the respondents said the program had played a role of empowering the communities' capacity to participate in generating solutions to their local problems. This means that the program has been able to meet the needs of the communities. Other needs that were met by the program is healing through giving hope to the communities through instilling national and Christian values to the communities through the peace messages.

Figure 2.1 Conceptual framework



Source: Field survey 2017

2.11 Conceptual Framework

According to Shields and Rangarjan (2013), conceptual framework is an analytical tool with various variables that helps to organize ideas in a research work. Conceptual frameworks captures real things that are measurable and helps one remember the variables easily and apply them. Conceptual frameworks can also be said to be abstract representations connected to the research objectives and purpose and tends to help in data collection and data analysis.

In this study the conceptual framework explains the relation between independent and dependent variables where for example the peace program is the independent variable and the peace-building and participation as a process is the dependent variable. In such a case, the more and clear information or messages generated by the peace programs, the higher the level of community participation in the peace-building process. The Intervening variable in the conceptual framework in this study is listeners, government agents or radio programmers who will tend to bring the other two variables together in a way of intervening.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Overview

This chapter contains research design, research approaches, research population, sampling and sample size, data collection, study site and time frame, data analysis and presentation and validity and reliability.

3.1 Research Design

The study utilized a case study design. This design entails in-depth investigation of a phenomenon. A case study analyzes a specific issue within a specific environment, organization or situation. Mugenda and Mugenda (2003) argues that case study design obtain information that describes existing phenomenon by asking individuals about their perceptions, attitudes, behaviors or values. The study adopted a descriptive case study which helps analyze the sequence of the interpersonal events of the radio peace program. This means the study described in details the role of the peace program in the promoting peaceful co-existence among communities living in conflict-prone areas of Nakuru East and Nakuru West sub-counties. Descriptive case studies utilize interviews and questionnaires as tools of data collection. In the study, the case being analyzed is the call-in peace program within the environment of radio Amani media organization. Data for the analysis was collected using questionnaires and interview and presented as narratives for qualitative data and tables and pie-charts for the quantitative data.

3.2 Research Approaches

The study adopted mixed approach. Creswell (2012) argues that the mixed approach helps the researcher to fully understand the research problem and analyse the phenomenon better. Quantitative approach was used to collect numerical data such as the level of community participation in peace program in terms of percentages, figures and numbers. The ontological philosophical leaning relies on numerical data to find how things are in reality and analyse quantitative findings such as the level of public participation in the peace program to help determine the role that the program plays in promoting peaceful co-existence among communities.

Epistemology philosophical leaning on the other hand according to Creswell and Clark (2011) helps in analysing qualitative data in a descriptive and narrative way to find in detail what the case is all about. Qualitative study tends to examine a phenomenon in a holistic and detailed way to bring out the real picture and full understanding of the case, Creswell, (1998). This is done through the use of interviews, where the radio producers and peace experts were interviewed on the role of the peace program on peaceful co-existence and how the program relates with other peace efforts in the area of study. Use of both approaches helped in the collaboration of the findings which gave a deeper and better understanding of the case.

3.3 Research Population

Mugenda and Mugenda (2003) defines population as an entire group of individuals, events or objects having common observable characteristics. The scholars identifies two types of population: the target population which is the total set of subjects in a study from which the research result is generalized. For this study, the target population includes the whole population of Nakuru East and Nakuru West sub-counties. According to the 2009 census, the two sub-counties had a population of 309,424 people with Nakuru West having a population of 152,257 while Nakuru East with 157,167 people. The accessible population on the other hand refers to a set of subject from which the sample of study is to be derived. This study focused on six villages of Free-area, Kiratina, Mwariki, Rhonda, ng'ambo and Ponda-Mali, three from each sub-county which are prone to conflict particularly political conflicts. In this study, accessible population include radio Amani listeners, radio Amani program producers and area peace experts.

3.4 Sampling and Sample Size

Sampling technique is the process by which a relatively small number of individuals, objects or events is selected and analyzed in order to investigate about the entire population from which a sample has been selected , Mugenda and Mugenda (1999). The sampling technique used to select the respondents for the questionnaire was simple random technique. For the interview, the study used purposive sampling to pick the key informants. On the other hand, a sample is a subject of a particular population. The study

used the Yamane (1964) formula to determine the sample size of the respondents of the questionnaires from the total population of the two sub-counties which is 309,424 people.

Formula: $n = N / (1 + Ne^2)$

Where

N = population size

n= corrected sample size

e= Margin of error = 0.05 based on the research conditions

$n = 309,424 / (1 + 309,424(0.05^2))$ n= 384

The sample size selected through simple random was 384 respondents. Purposive sampling was used to sample the radio producers, the peace experts and village elders who were interviewed to find out the relationship between the peace program and the other peace efforts and also the role played by the program to promote peaceful co-existence.

3.5 Data Collection

The study utilized both questionnaires and interviews. Questionnaires were administered on 384 respondents randomly selected. Questionnaires were used to obtain important information about the population. Questionnaire is a means of eliciting feelings, beliefs, experiences, perceptions and even attitudes towards a process. A questionnaire is cheap to administer, questions are uniform to all the respondents and can give more data on the topic under study. This ensures that the respondents answer similar questions which eradicates any confusion while analyzing the data.(See appendix 1).

On the other hand, interviews were used to collect data from the key informants who included radio producers, peace experts and village elders. The advantage of an interview is that it is a direct face to face way of obtaining reliable and valid responses from the respondents. In an interview, the researcher is able to clarify issues, can obtain personal information attitudes and beliefs and also one can observe both verbal and non-verbal communication (See appendices 2,3 and 4)

3.6 Study site and time-frame

The study was conducted at Nakuru East and Nakuru West Sub-Counties between the months of May to October, 2017. The two administrative areas are found within Nakuru County. This county has a history of violent ethnic conflicts with the 2007/8 post-election violence having devastated the region. After the violence, the county witnessed many interventions from both the government agencies, NGOs and religious organizations that contributed towards restoring the region. Besides Nakuru town being a political bedrock for the past three regimes, it is also an economic hub that connects all parts of Kenya. Nakuru town is also a main transit town for transit transporters to neighboring countries and other regional blocks. This region is cosmopolitan in nature hosting all the 42 ethnic groups found in Kenya. This country is an agricultural and tourism destination in the East African trade block. This therefore means that peace is paramount for this region which not only represents the face of Kenya but also that of Africa economically. This study is therefore relevant and important as it attempts to establish how media can bring about lasting peace in this important region.

3.7 Data analysis and presentation

The collected data was checked for completeness, accuracy, omissions and inconsistency. The statistical package for Social sciences (SPSS) was used for the purposes of coding and analyzing quantitative data. The SPSS computer program generated percentages, pie-charts and frequency distribution tables for measuring the level of participation and the role of the peace program. The researcher presented quantitative data in form of pie-charts, tables and percentages. Qualitative data was presented in a narrative form.

3.8 Validity and Reliability

According to Mugenda and Mugenda, (1999), reliability refers to a measure to which a research instrument gives similar results after a repeat of the study. A measurement of a given phenomenon is viewed as a valid measure if it successfully measures the phenomenon. To ensure reliability (dependability) and validity (credibility) of the questionnaires, the study pretested about 10 questionnaires where the responses was analyzed to ensure clarity and ease in administering them. Necessary changes were made

before the actual data collection process commenced. For interviews, reliability and validity was ensured through explanation of the purposes of the study to help seek permission from the respondents to carry out the interviews. The researcher assured the respondents of absolute confidentiality, hence securing their support and cooperation.

3.9 Ethical Considerations

A certificate of field work was issued by the University Board of examiner to enable the researcher proceed for fieldwork (See appendix 5). The certificate facilitated the researcher to carry out the study and use various data collection tools. The researcher explained to the respondents of their free will to participate in the study and the purpose of the study with assurance of their confidentiality. The researcher ensured that the names or address of the participants was not included in the questionnaire. The researcher also ensured that the responses of any respondent were not discussed with any person and any information that may identify an individual participant was not recorded or published. Electronic data was saved in a device with appropriate security safeguard to prevent loss or damage. The researcher was able to make appropriate corrections as recommended by the defense panel and a certificate of corrections was issued to this effect (see appendix 6) The research work was subjected to a plagiarism test and a certificate of originality issued (see appendix 7).

CHAPTER FOUR

DATA PRESENTATION ANALYSIS AND INTERPRETATION

4.1 Overview

This chapter is an analysis of the data collected from the accessible population of the study. The qualitative data is presented in narratives while the quantitative data is presented in form of statistical information utilizing pie-charts and frequency tables. The chapter also presents an interpretation of the data in relation to the study objectives.

4.2 Response Rate

The research focused on six villages which were found to be conflict-prone areas which includes Rhonda, Ponda-Mali and G'ambo in Nakuru West and Free-area, Kiratina and Mwariki in Nakuru East sub-county. The researcher randomly selected a sample size of 384 respondents, 64 from each village for study. 307 out of the 384 respondents returned the questionnaires duly filed indicating a response rate of 80%.

4.3 Background of Respondents

4.3.1 Age

Respondents were grouped into age brackets of; 18-20, 21-30, 31-40 and above 41. The highest number of respondents was found to be from age category of above 41 at a frequency of 108 (35%) followed by 31-40 at a frequency of 92 (30%). These two age categories consist of persons who may be married and with investments or employment as a means of livelihood for their families. This group may be more interested in peace-building because they have interest of safeguarding their livelihoods and their families. These groups therefore have a likelihood of listening and participating in the Radio Amani peace program to help promote peaceful co-existence among members of different communities living in the area. The respondents in age category 18-20 and 21-30 constitute a frequency of 46 (15%) and 61 (20%) are mainly youths who may not have family responsibilities. In conflict situation, youths are used by either their elders or leaders to propagate violence.

However the same youths can be very effective in promoting peace among the communities because they are strong and have less responsibilities as far as family issues are concerned. Many peace initiatives targets the youths for peace-building.

Table 4.1 Respondents Characteristics

Age (Years)	Frequency	Percentage
18-20	46	15
21-30	61	20
31-40	92	30
Above 40	108	35

Source; Field survey 2017

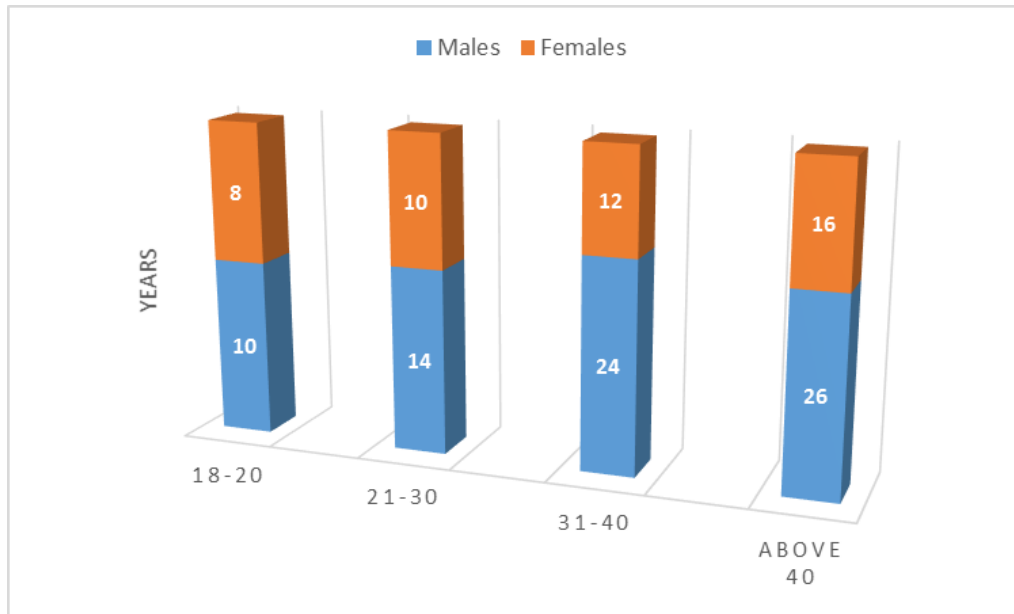
Table 4.2 Key Informant's Bio Data

Title	No.	Years worked	Area of operation
Radio producers	4	Over 5	Nakuru County
Peace experts	3	Over 8	Nakuru East and Nakuru West Sub-counties
Village elders	6	Over 10	Free-area, Kiratina, Mwariki, Rhonda, Ponda Mali and Ng'ambo (one elder per village)

Source: Field survey 2017

4.3.2 Gender

Figure 4.1 Respondent Distribution by Gender

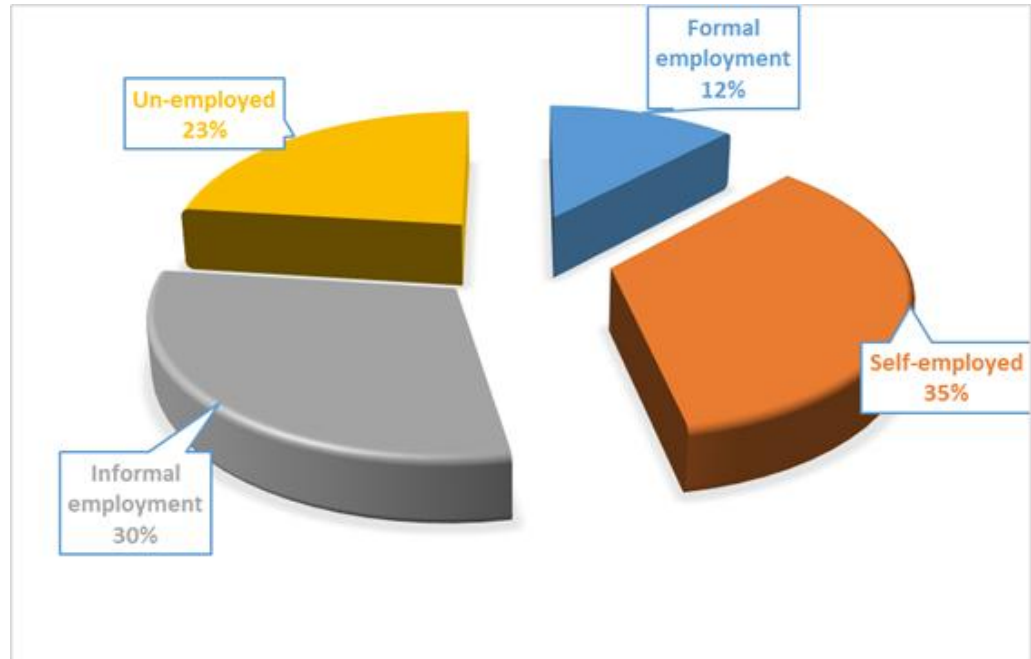


Source: Field Survey, 2017

Out of the 307 respondents who returned the questionnaires, 190 (62%) of them were male while 117 (38%) were female. This means that most men have time and ability to participate in the peace process than women. This could be attributed to cultural practices from the diverse ethnic groups in the area which prohibits women from making community decisions such as during war and also in peace-building. However equal number of youth male and female in age brackets of 18-20 and 21-30 responded to the questionnaires. This may mean that youths are continually being liberated from traditional cultural practices.

4.3.3 Occupation

Figure 4.2 Respondents' Distribution by Occupation

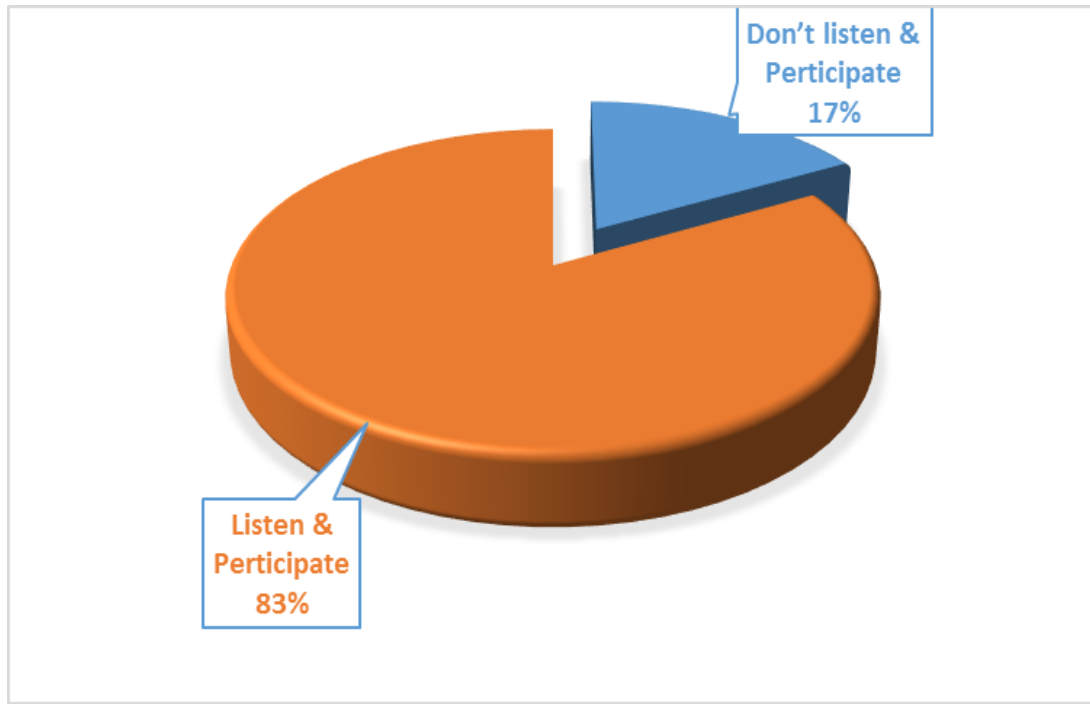


Source: Field Survey, 2017

The researcher found out that the highest number of respondents are self-employed at 35%. These included jua kali traders, bodaboda operators, kiosks owners, market traders and also hawkers. 30% of the respondents are in the informal employment such as casual workers in the industries and construction sector. 12% are in formal employment while 23% are unemployed. The reason why very few respondents who are formally employed live in conflict-prone zones is because most employed persons can afford to rent houses in middle class housing areas unlike those living in the informal settlements that are more prone to community-related conflicts.

4.4 Participation in the Peace Program

Figure 4.3 Respondent's Participation in the Peace Program



Source: Field survey 2017

In this section the researcher sought to find out whether the respondents listen to radio Amani peace program, whether they participate in any way in the program, why they listen and participate and at what frequency. The researcher found out that 255 (83%) out of the 307 respondents listen and also participate in one way or another in the radio peace program. 52 (17%) do not participate in any way in the peace program. Asked why they listen to radio Amani, the respondents said since most of them live in the informal settlement, most of them could only afford a radio as it is cheap and could be accessed easily anywhere anytime owing to its mobility aspect.

They also said the station was a faith-based one and its programming was anchored on Christian values and so they had faith and trust in the messages disseminated through the peace program. These findings could also mean that a majority of the audience values peaceful co-existence and that is why they listen and participate in the program.

This could further mean that many of them recognize the importance of peace in the development of their lives and that of their families and the nation as a whole. Radio Amani peace program producers interviewed confirmed that the faith-based radio station broadcasts and airs the Kiswahili peace program dubbed 'Taswira ya jinsi mambo yalivyo' being translated as the reality of things on the ground, aired from Monday to Friday from 5.00 to 9.00am. The program is an interactive one with a presenter moderating while encouraging the listener to participate in a topic of discussion through telephone call to the studio or through use of SMS text.

The presenter sometimes invites an expert to discuss a given peace topic where listeners are encouraged to ask any question and even interrogate some of the peace-building strategies being implemented by the peace initiatives in the region. The peace program is sponsored by the Catholic diocese of Nakuru and the Catholic Justice and peace commission and aims at promoting peace and harmony among local communities. The program which targets general public utilizes a participatory approach, which has seen many members of the community engage with each other and also other peace players through debates and discussions. The producers said through the program, community members have reconciled and embraced one another. The radio program presenters said sometimes they have cut-off hostile calls or failed to read negative text messages on air as this could jeopardize the prevailing peace. The presenters only encourage messages that promote peace or texts that will help promote peace.

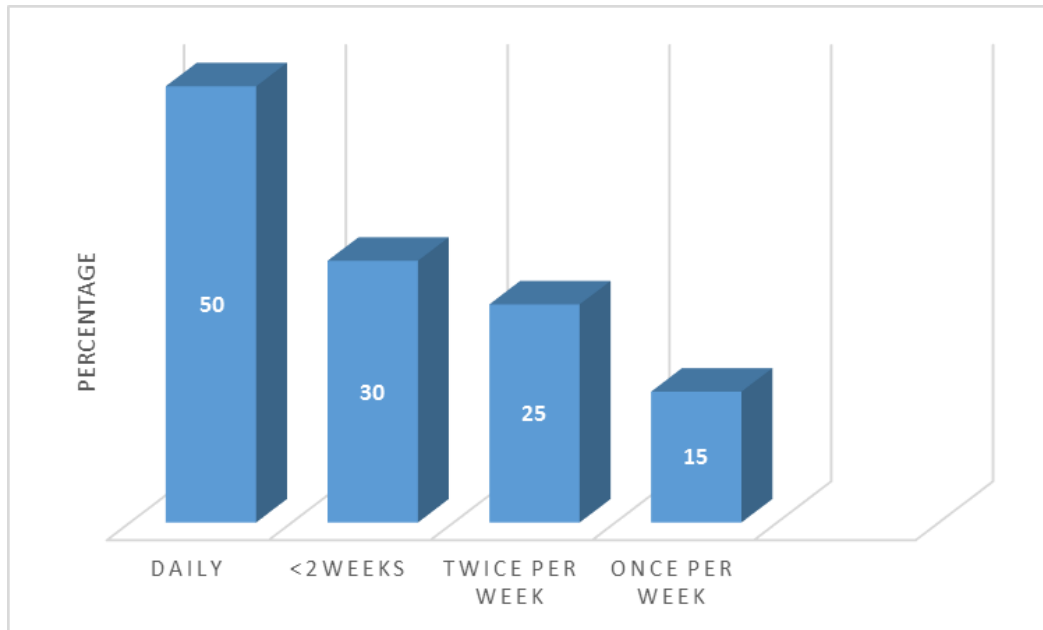
Peace experts interviewed affirmed that interactions through the peace program have enabled community members from the two sub-counties to dialogue with each other and arrive on a common ground on local issues. He adds that the debates and discussions facilitated by the program have helped build public confidence and trust in the process and

enabled communities to see each other as neighbors and not enemy. The peace expert said that through the program, the peace experts have been able to educate the radio listeners and respond to their concerns as far as peace is concerned.

They further said that the type of questions asked and the high number of callers indicate that the audiences are interested with peace and were ready to live with each other harmoniously. He adds that through the awareness created by the program, the communities have been able to participate in peace activities such as peace walks, joint cultural festivals and sporting activities that bring communities together.

The local elders said through the program, villagers turned peace monitors have been able to alert security agencies on perceived threats to the peace so that actions could be taken to prevent the occurrence. The elders said through the awareness created by the peace program, members of different communities have been able to form peace committees at the village level where they monitor peace and sensitize other villagers on the need to keep the peace and own the peace process in their villages.

Figure 4.4 Respondent Participation Frequency



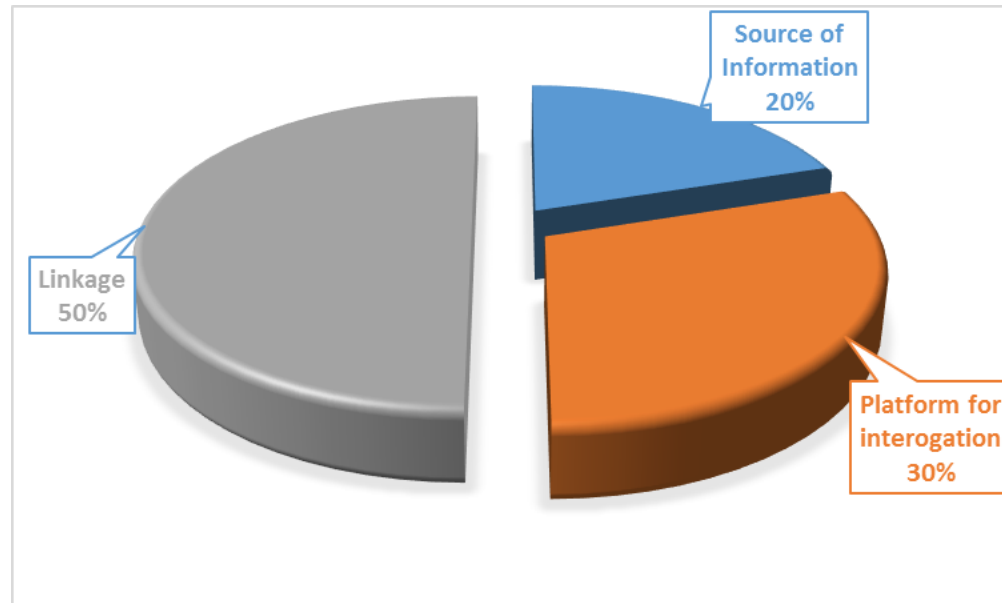
Source: Field survey 2017

Asked how often they participate in the peace program, the researcher found out that 50% listen and participate in the program on a daily basis, 30% participate more than twice per week, 25% twice per week while 15% listen and participate just once per week. The program producers also affirmed this assertion when they said that majority of the listeners participate in the program through the two communication modes of telephoning or texting.

The findings shows that the program is very popular with majority of the respondents participating in the program at 83%, and with a majority 50% listening and participating in the program on a daily basis. This means that the program resonates with the needs of the local communities' to value and promote peaceful co-existence among themselves. This may also mean that many of the communities have recognized the need for and importance of peaceful co-existence which is not only an ingredient for fostering development among themselves but also for the whole nation.

4.5 Program Relationship with Other Peace Efforts

Figure 4.5 Relationship between the Program and Other Peace Efforts Pie Chart



Source: Field survey 2017

In this section, the researcher sought to find out if the radio peace program has any relationship with other peace efforts in the study area and in what ways the two relates. The researcher found out that all the 307 respondents who listen and participate in the peace program feel that the program relates by complementing the efforts of other peace initiatives. Asked how the program relates with the other peace initiatives, 50% said the program acts as a linkage between the audiences and the peace initiatives, 30% felt that the program provides a platform where the audiences can discuss and interrogate the activities of the other peace initiatives while 20% felt that the program acts as a source of information regarding the activities of the peace initiatives.

Radio producers interviewed affirmed that the peace program has been a link between the community members and the other peace initiatives undertaken in the region. They said the radio station invites representatives from the initiatives who through an interactive program, discuss and debates on the work that the initiatives do.

Audiences are encouraged to ask questions in regard to the initiative operations and even propose ways that the initiatives can improve their services to the communities as far as promoting peace is concerned.

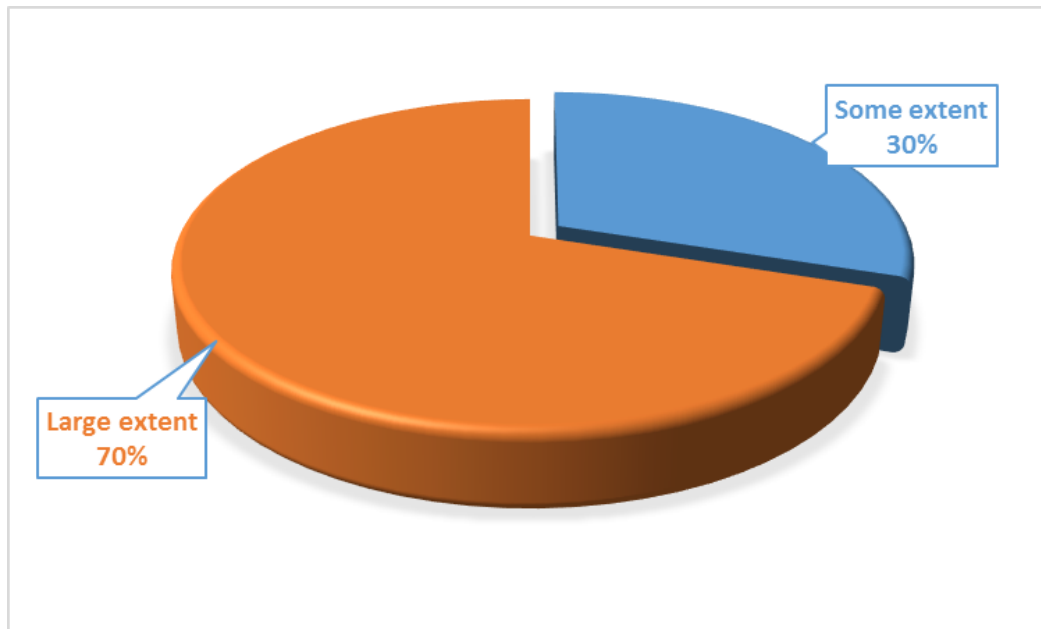
The peace experts explained that through the program, they are able to explain their operations and invite the listeners to volunteer for peace-building activities such as joint cultural festivals, sporting activities for youths and other activities that bring communities together. The experts said the platform has enabled them recruit peace monitors and change agents who also recruit others in their localities. By so doing communities are able to work together in promoting peace.

The village elders from the six villages said the village peace committees have been working jointly with the peace organizations and the catholic diocese of Nakuru to ensure that peace in the conflict prone areas is safeguarded. The radio program is said to air any security concerns raised by the residents from where the security agencies are able to intervene.

The findings that 100% of the respondents agreed that the peace program complements other peace efforts is an indication that the program relates positively and in a big way with other peace players. The program according to the producers helps in facilitating the communities to access and participate in the peace-promoting activities carried out by the initiatives. The findings also proved that most respondents have been empowered by the program to participate in constructive discussions and debates on the issue of peace. The communities have been able to engage positively with the initiatives which has enabled the communities participate and own the peace process in the region to ensure sustainable peace.

4.6 The Role of the Peace Program in Promoting Peaceful Co-Existence

Figure 4.6 Extent of the Program Effects



Source: Field survey 2017

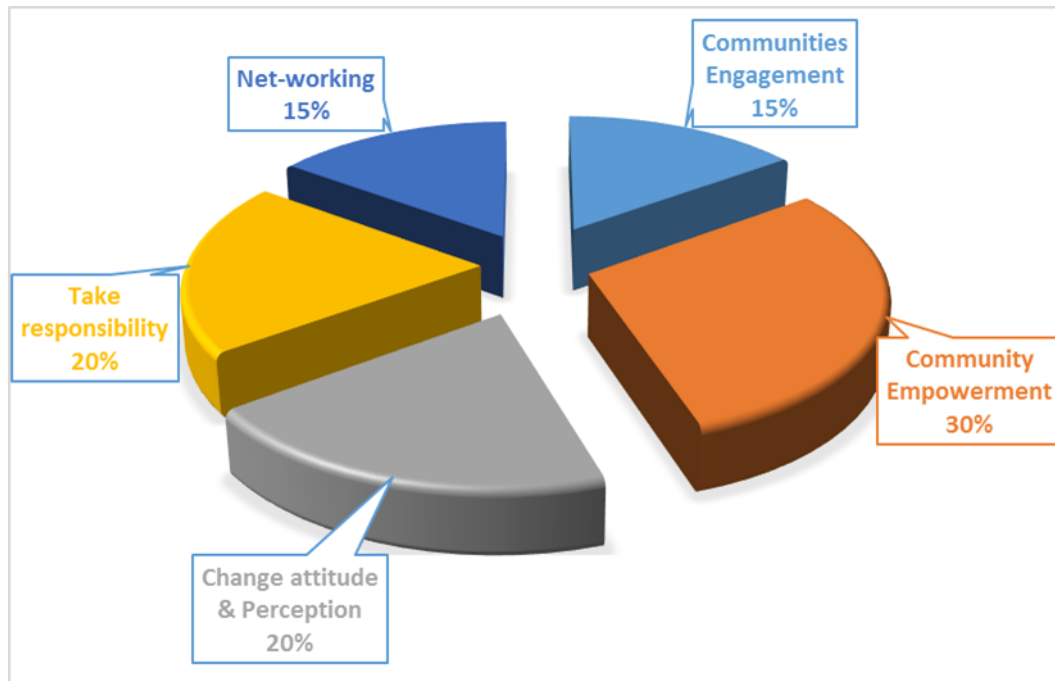
In this section, the researcher sought to find out the extent to which the program promotes peaceful co-existence and in what ways. The researcher found out that 70% of the respondents felt that the program had to a large extent promoted peaceful co-existence among diverse community members living in the region. 30% felt that the program had to some extent promoted peaceful co-existence among communities.

The radio program producers affirmed this and said the program has to a large extent helped in promoting peaceful co-existence among communities in the area. One of the producers said that cases of reported threats to peaceful co-existence had gone down by about 60%. He further indicated that most audiences were no longer sending hostile SMS text or inappropriate call messages an indication that the pain they were experiencing have tremendously gone down. He also said many community members were now taking personal responsibilities to report occurrences that appeared to threaten peace to help prevent conflicts before they occur, an indication that more people were now participating in the peace process.

A peace expert said that cases of reported circulation of threat leaflets had reduced with only one case reported at Nakuru West sub-county before the August 8th, 2017 general elections. He said the case was however dealt with immediately it was reported and tensions diffused after media reported that the culprit had been apprehended. The expert said cases of zoning where same community lived in certain areas for security purposes have been eradicated where members of different communities now live together and work together in the conflict-prone areas.

The expert added that although cases of tensions have been reported particularly during campaign season, they do not disrupt economic activities in these areas and the tensions die with time. The experts further said that the youths from different communities were able to come together in peace activities such as joint sporting activities. This provided an avenue for the youths to interact and socialize. The village elders said crime rate in their villages has gone down with majority of elders taking responsibility to counsel the youths through the program discussions. The elders also affirmed that cases of rising tension had gone down in the conflict-prone villages.

Figure 4.7 Effects of the Peace Program on Communities



Source: Field survey 2017

The researcher also found out that the peace program has had several positive effects on peaceful co-existence among communities. 30% of the respondents felt that the program had empowered communities to participate and own the peace process in the region through information-sharing approach, 20% of the respondents felt that the program had influenced them to change their attitudes and perceptions towards peaceful co-existence, 20% felt that the program had influenced them to take actions by personally taking responsibility to promote peace among communities as peace agents or peace monitors, 15% felt that the program had influenced them into networking and engaging with other peace initiatives into finding lasting peace among communities while 15% felt that the program had influenced them into engaging with their fellow community members through volunteering to participate in peace promoting activities that bring communities together to reason and dialogue. Such activities include joint sporting activities, inter-cultural festivals, peace walks, joint community feasts and community policing meetings among others.

The finding that 70% of the respondents felt that the program has to a large extent promoted peaceful co-existence, is a clear indication that the program has contributed immensely into promoting peaceful co-existence. This has been affirmed by the Radio producers showing some of the visible positive effects of the program where communities now are taking personal responsibility to act as peace monitors and dialogue with their perceived aggressors to amicably find relevant solutions to local issues that trigger conflicts among them. The respondents have outlined some of the positive effects that the program has had on the communities including empowerment to participate and own the peace process, change of negative attitudes and perceptions on the peace efforts, networking to promote peace, engagements and dialogue among communities themselves through joint activities, which is a prove that the communities have immensely benefited from the radio Amani peace program.

According to Bratic and Schirch (2007), media plays various roles in preventing conflicts or fostering peace. The scholars outlined such roles as media as policy maker, peace promoter, diplomat and bridge builder. Asked what roles they felt the radio program played in promoting peaceful co-existence, 35% of the respondents felt that the program had played a role of mediation where communities were persuaded to dialogue and voice out their concerns and come with the way forward as a way of reconciling with one another. 20% of the respondents felt that the program played a role of bringing about healing where by dialoging and discussing, the communities were able to vent out their frustrations and pains which brought about forgiveness and remorsefulness. 20% of the respondents also felt that the program had played the role of restoration by giving the communities who felt marginalized hope through installing Christian values and teachings of forgiveness.

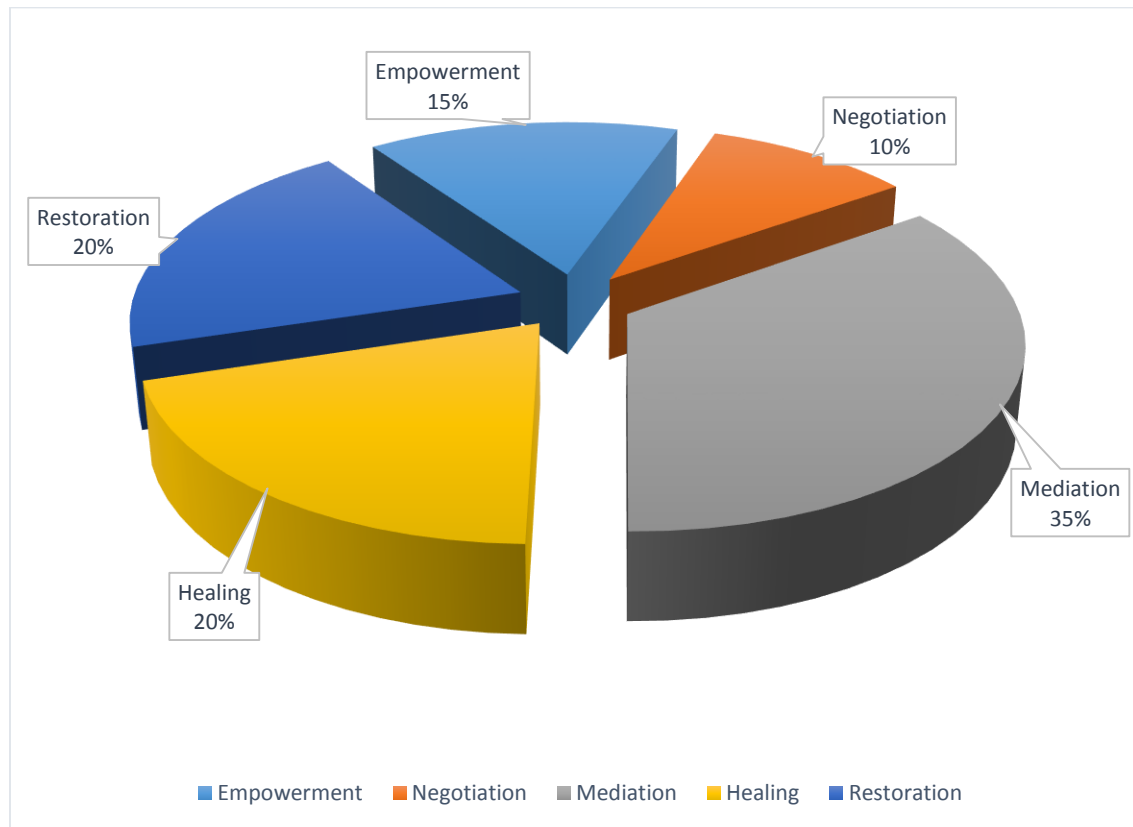
Appropriate music played by the station gave an encouragement to such communities to move on. 15% felt that the program had played a role of empowerment to the communities where the aggrieved parties were now able to articulate and discuss openly what their concerns are and bring relevant solutions. The respondents felt that the program created an awareness of their rights and enabled them to make responsible and

informed decisions on the peace process. 10% of the respondents felt that the program had played a role of negotiation where the communities were facilitated to negotiate with their perceived enemies to come to an agreement through peace agreements. The peace initiatives also facilitated the communities to come together in joint peace activities such as cultural and sporting activities where they could negotiate and agree on the way forward.

The peace experts felt that the program had responded to all the four peace-building pillars in its effort to promote peaceful co-existence among communities in the conflict prone areas. These pillars included structural dimension pillar where the experts felt that the program was able to bring about social, political and economic empowerment to enable communities make informed decisions. On relational dimension, the peace experts felt that the program was able to reconcile the communities and to some extent brought about relationship healing among the affected communities.

On personal dimension, the experts felt that the program brought about changes in perceptions and attitudes on a personal level where individuals are now participating in the peace process as peace monitors and change agents. On peace-building agency pillar, the peace experts said the media had worked closely with other peace players including NGOs, government and other agencies to promote peace in the conflict-prone areas of the two sub-counties.

Figure 4.8 Actual roles played by the program in promoting peaceful co-existence



Source: Field survey 2017

4.7 Data Analysis

This study sought to establish the role of radio programs in promoting peaceful co-existence among communities living in conflict-prone areas. The study focused on radio Amani call-in peace program. The research found out that 83% of the respondents listen to radio Amani and the peace program aired by the station. This is in affirmation to the argument that nearly all Kenyans are radio listeners and use radio as a source of information as opposed to entertainment, Bowen (2010). This means that radio Amani is popular among people living in the conflict-prone areas of Nakuru East and Nakuru West sub-counties. This further means that radio Amani has been instrumental in promoting peace among communities in these areas as most of the listeners according to this study tune in the radio early enough to listen to the peace program.

Despite studies linking media, particularly radio to conflict eruption and escalation, Price and Thompson (2002), this study established that radio through its programs can contribute to peace-building and reconciliation and hence promote peaceful co-existence among communities in conflict areas. The study found out that 50% of those who listen and participate in radio Amani peace program do this on a daily basis. This shows that the program is popular and accessible to people living in conflict areas. This also means that radio programs are powerful tools for disseminating peace and reconciliation messages during and after conflict. The programs are also important in influencing public opinions and shaping public decision-making, McCombs (2004).

According to Manoff (1998), media are ideal for peace-building and conflict resolution because their traditional functions are related to those of conflict resolution. He adds that through the medium, information is provided to correct wrong perceptions by objectively analyzing and framing conflict issues correctly. He further argues that media identifies and channel the interests of the conflicting parties by providing a medium for self-expression that help diffuse tensions and mistrust among the parties. This study found out that 45% of the respondents felt that radio Amani peace program had empowered them to make informed decisions as far as peace is concerned. The respondents felt that the program had changed their perceptions, attitudes and mistrusts on their perceived enemies, hence diffusing tensions that existed after the 2007/8 PEV. The interactivity of the program encourages discussions and debates among the audience and peace players resulting to information sharing which empowers communities in the conflict areas to make informed decisions that generate solutions to their local problems that bring about conflicts among them.

The study found out that radio Amani produces a Kiswahili peace program dubbed ‘Taswira ya jinsi mambo yalivyo’ that is aired five working days a week from 5.00 to 9.00 AM. This program is designed to promote conflict resolution and peace-building in Nakuru region. The peace program is sponsored by the Catholic diocese of Nakuru and Catholic justice and peace commission.

The program which was initiated after the 2007/8 post-election violence targets the general public in Nakuru region which is a cosmopolitan area. The program was aimed at promoting peaceful co-existence and harmony among communities living in this conflict-prone region. The program adopts a participatory approach where presenters come up with peace-related topics and themes for discussion and invites an expert on the same to the studio. The audiences are encouraged to participate in the discussion by either contributing or asking questions to the experts and at the end of it, the audiences with the help of the experts come up with the way forward.

Siebert (1998) asserts that media play a role in public confidence building and mediation between conflicting parties by fostering communication, generating alternatives to violent conflicts while communicating the process of negotiations to the parties involved. This is done while providing a forum for on-going dialogue which reflects the needs and desires for peace for the conflicting parties. This study found out that the peace program has to a large extent contributed to reduction of crimes related to political conflicts such as forceful evictions of certain community members, circulation of hate leaflets and zoning for self-protection against perceived attackers. The study found out that 70% of the respondents felt that crimes related to the aftermath of the 2007/8 post-election violence had gone down to a large extent.

The study found out that 70% of the respondents acknowledged that the radio Amani peace program complemented other peace players in the region. Botes (1996) asserts that media play the role of promoting tolerance and diverse view-points. According to Maiese (2003), Hanning (2002) and Boutros (1995) peace-building measures should integrate other agency efforts such as civil society groups, the media and religious groups. This means that media is a significant player in peace-building and reconciliation and plays a significant role in sensitizing communities on the need to embrace peace and co-exist peacefully. The study found out that radio Amani peace program complemented peace efforts by NGOs, government agencies and individuals in promoting peaceful co-existence among the communities.

This therefore means that if the radio efforts were enhanced, radio has the potential to contribute effectively to peace-building and promote harmony and peaceful co-existence among communities. Myers (2008) argues that media in Africa have not been fully harnessed to drive processes of conflict resolution and peace-building, although a section of radio stations such as radio Amani continues to make a contribution towards this noble task of peace-building. For radio therefore to make a significant contribution towards peace-building and conflict resolution, government and other peace players need to support their efforts.

This study found out that radio Amani peace program played a major role in promoting peaceful co-existence among communities in the two sub-counties of Nakuru which were devastated by the 2007/8 post-election. 70% of the respondents felt that the radio program had played the role of restoration, reconciliation, healing, mediation and community empowerment through capacity building. According to Maiese (2003) peace-building should facilitate the establishment of durable harmony by preventing the recurrence of violence. Peace-building should also reinforce the prospects for peace and minimize the chances of further violence. Peace-building further should put in place interventions aimed at preventing the eruption or resumption of a violent conflict by restoring order and creating sustainable peace. Maiese (2003) further argues that peace-building activities should attempt to address the root causes or potential causes of the conflict, meet the society expectations and stabilize the society both socio-economically and politically.

This means that successful peace-building activities should create an environment that will ensure individuals are self-sustaining, reconcile the rival groups, prevent conflict from reoccurring, ensure durable peace, integrate civil society and address underlying structural and societal issues. The process should also take into consideration the local conceptions of peace and underlying dynamics that bring about conflicts for it to achieve effective and durable results.

The study found out that the Peace-building efforts in the study areas are aimed at addressing root causes and effects of the conflict through reconciliation and institutional building, while targeting the community socio-economic and political transformation. Physical, social and structural initiatives were considered to be integral to post-conflict reconstruction and rehabilitation while long-term peace-building methodologies were designed to address underlying substantive issues that were seen to bring about conflicts. The study found out that the program responded to the four dimensions of peace building. These dimensions includes the structural dimension pillar which addresses the structural dimension of peace-building and focuses on social, political and economic structures and conditions that are likely to trigger violent conflicts. Waki and Kriglier reports (2008), documented the causes of the 2007/8 PEV where some of these causes included land grievances, political marginalization, economic inequalities, negative ethnicity and even unemployment among the youths. The second dimension is relational dimension pillar which according to Maiese (2003) and Doyle and Sambanis (2006), helps in reducing effects of conflict-related hostilities through repair and transformation of damaged relationships among the conflicting parties.

Laderach, (1997) also argues that the principle in this pillar is that people need to realize their mistakes and change their perceptions towards their perceived enemies, which he adds demonstrates remorsefulness and empathy that allows members relate harmoniously with each other. This pillar is however based on certain aspects: that reconciliation is achieved through dialogue and other communication strategies, that forgiveness which is a product of reconciliation should be earned at all costs and that trust and confidence building which leads to security of the parties involved, is a necessary environment for harmonious society. In this pillar, dialogue is the key instrument in helping to calm the masses to help diffuse tensions, fears and mistrusts through peace education and communication.

The third dimension is that of personal dimension pillar which is based on the desired changes at the individual level. Maiese (2003) and Luc (2001) argues that if individuals fail to undergo a healing process, broader social, economic and political repercussions are

bound to occur. The two also argue that peace-building and reconciliation needs to prioritize mental health issues for integration in efforts targeting peace plans and rehabilitations. Dialogue at the community level, prayers for healing rituals and cleansing ceremonies are seen to help in alleviating pains and sufferings both at individual and community levels. The fourth pillar of peace-building agency pillar according to Maiese (2003), Hanning (2002) and Boutros (1995) should integrate other agency efforts such as civil society groups, the media and religious groups. This means that media is a significant player in peace-building and reconciliation and plays a significant role in sensitizing communities on the need to embrace peace and co-exist peacefully.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Overview

This chapter contains a summary of the findings, conclusion and recommendations of the study based on the research objectives.

5.2 Summary of key Findings

The main objective of the study was to examine the role of radio program in promoting peaceful co-existence among communities living in conflict-prone areas, with focus on radio Amani call-in peace program. The study was guided by three objectives: To determine the level of community participation in the peace program, to establish the relationship between the peace program and other peace efforts in the area and to determine the actual role-played by the program in promoting peaceful co-existence.

5.2.1 Level of Community Participation in the Peace Program

The findings showed that 83% of the community members participates in Radio Amani peace program. The findings also found out that 50% of the communities listen and participate in the program on a daily basis. This means that the program is popular as it resonates with the needs and desires of majority of the communities which makes them value and participate in the peace process through the program.

5.2.2 Relationship between the Program and Other Peace Efforts

The findings showed that radio Amani peace program relates well with other peace efforts in the study area. Majority of the respondents felt that the peace program complements other peace efforts which is an indication that the program relates positively and in a big way with other peace players in promoting peaceful co-existence among communities in the area. This further means that the program responds to the fourth dimension pillar of peace-building agency pillar which acknowledges the contributions of various peace players in promoting peace.

5.2.3 Role of the Program in Promoting Peaceful Co-Existence

The findings showed that radio Amani peace program has contributed immensely into promoting peaceful co-existence among the communities living in the conflict-prone areas of Nakuru County. Many respondents felt that the program had played the role of mediation, healing, negotiation, empowerment and restoration. The findings also found that the program have positive effects in the promotion of peaceful co-existence including empowering communities to participate and own the peace process, change community negative attitudes and perceptions on the peace efforts, helped communities network with other peace players to promote peace and helped communities engage and dialogue amongst themselves through joint peace-promoting activities.

5.3 Conclusion

From the findings of this research, it can be concluded that radio programs play significant role in promoting peaceful co-existence among communities living in conflict-prone areas. Radio programs facilitates participatory interactions through debates and discussions where communities dialogue and engage with each other to generate solutions to issues that bring about conflicts amongst them. From the findings of the study, it is also clear that empowered communities are ready and willing to participate and own the peace process to enable them live harmoniously with each other. However, the effectiveness of the peace program relies on the cooperation of the government and other peace players in the two sub-counties. This is because the faith-based station does not have financial and human resource capacity to handle the emerging sophistication in conflict matters in the area.

5.4 Recommendations

From the findings of this study, radio programs have been found to play a significant role in promoting peaceful co-existence among communities living in conflict-prone areas.

5.4.1 Recommendations from the study

The government should complement such media peace efforts as a way of helping ease tensions in such conflict-prone are.

The radio program producers should be trained to equip them with conflict resolution and peace-building skills to make the programs more effective.

5.4.2 Recommendations for Further Study

The study recommends that further study be done on how best faith-based radio programs could be harnessed to help promote peace-building efforts in conflict-prone areas in a more effective way.

5.4.3 Recommendation for Policy Makers

The government should put in place policies that will enable media practitioners running the peace programs acquire peace and conflict skills in order to make their programs more effective. The study also recommends that media organizations come up with policies that will give prominence to peace programming in their stations.

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APPENDICES

APPENDIX 1: RESEARCH QUESTIONNAIRE

I'm a student at the University of Nairobi pursuing a Master's degree in Communication studies. This is kindly to request that you fill this questionnaire for me to help in gathering information for the purposes of my academic project. Your responses will be treated with all confidentiality and will be solely used for academic intentions.

PART 1: BIOGRAPHICAL INFORMATION

(Please tick as appropriate)

- 1. Age of the respondent in years
 - 18 -20
 - 21 -30
 - 31- 40
 - Above 41
- 2. Gender
 - Male
 - Female
- 3. Occupation .
 - Formal employment
 - Informal employment
 - Self employed
 - Unemployed

PART 2: COMMUNITY PARTICIPATION LEVEL

- 1. Are you aware of the call-in peace program aired by Radio Amani?
 - Yes
 - No
- 2. If yes, do you participate in any way in the peace program?
Explain.....

3. How often do you participate in the program?

Daily

More than twice a week

Twice a week

Once a week

PART 3: RELATIONSHIP OF THE PROGRAM WITH OTHER PEACE EFFORTS

1. Do you think that the peace program has any relationship with other peace efforts going on in your area?

Yes

No

2. How do you think the program relates with these peace efforts?

Explain

.....

.....

PART4: ROLE OF THE PEACE PROGRAM INPROMOTING PEACEFUL CO-EXISTENCE

1. To what extent do you think the peace program has contributed to peaceful co-existence in your area?

Large extent

Some extent

2. In what ways do you think the program has promoted peaceful co-existence in your area?

Explain.....

.....

.....

APPENDIX 2: INTERVIEW SCHEDULE FOR RADIO PRACTITIONERS

1. What is your role in the call-in peace program?
2. How often do you air this peace program and why?
3. How does your audience participate in the program?
4. What is your estimation of the level of community participation in the program?
5. Do you think the program has any relations with other peace efforts undertaken in the study area and how?
6. Do you think the program has any effect on the peaceful co-existence among the communities in the two sub-counties and why?
7. Do you think the program has been effective in promoting peaceful co-existence and give reasons?

APPENDIX 3: INTERVIEW SCHEDULE FOR PEACE EXPERTS

1. What role do you play in peace-building?
2. For how long have you been doing this in this region?
3. Do you engage media while discharging your duty?
4. Are you aware of radio Amani peace program?
5. If yes, how do you as a peace expert and your organization relate with the radio peace program?
6. Do you think the peace program play any role in promoting peaceful co-existence among communities in the area?
7. If yes, to what extent do you think the program has been effective?

APPENDIX 4: INTERVIEW SCHEDULE FOR VILLAGE ELDERS

1. Do you know of any peace-building efforts in your area?
2. If yes, do you in anyway involve yourself in peace-building activities?
3. Are you aware of radio Amani peace program?
4. From your judgment, do you think the peace program contributes to peace-building in your village?
5. If yes, in what ways does the radio program promote peaceful co-existence among communities in your village?
6. To what extent do you think radio Amani program has been effective in peace-building?

APPENDIX 5: CERTIFICATE OF FIELD WORK



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Nairobi, GPO
Kenya

REF: CERTIFICATE OF FIELDWORK

This is to certify that all corrections proposed at the Board of Examiners meeting held on 9/6/2017 in respect of M.A/PhD. Project/Thesis Proposal defence have been effected to my/our satisfaction and the project can be allowed to proceed for fieldwork.

Reg. No: K50/81135/2015

Name: Esther Wanjā Mwangi

Title: Contribution of Radio programs in promoting
Peaceful Co-existence, a case study of radio Amani.

DR. HERON MUGAMBI
SUPERVISOR

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10/7/2017
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Dr Samuel Siringi
ASSOCIATE DIRECTOR

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APPENDIX 6: CERTIFICATE OF CORRECTIONS



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Name: Esther Wanja Mwangi

Title: The role of Radio programs in promoting
Peaceful Co-existence, a Case study of Radio Amani

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APPENDIX 7: PLAGIARISM REPORT

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