

**ROLE OF COMMUNITY RADIO IN PEACE BUILDING AMONG THE  
YOUTH: A CASE STUDY OF PAMOJA FM IN KIBRA, KENYA**

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**REG. NO: K50/82033/2015**

**A RESEARCH PROJECT SUBMITTED TO SCHOOL OF JOURNALISM AND  
MASS COMMUNICATION IN PARTIAL FULFILLMENT OF THE  
REQUIREMENT FOR AWARD OF THE DEGREE OF MASTER OF ARTS IN  
COMMUNICATION AT THE UNIVERSITY OF NAIROBI**

**DECEMBER 2017**

## **DECLARATION**

This project is my original work and has not been presented for a degree or any other award in any other university.

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I confirm that the work reported in this project was carried out by the student under my supervision.

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**Date:** \_\_\_\_\_

## **DEDICATION**

This research work is dedicated to my family. My parents Mr. and Mrs. Mwanzia, sister Ann Mwanzia and brothers Job Mwanzia and Japheth Mwanzia for their constant support and encouragement throughout my study. May God richly bless you.

## **ACKNOWLEDGEMENT**

All the honor and glory goes to the Almighty God for giving me the strength and good health to see this research study through.

I profoundly thank my supervisor Dr. Wambui Thuo of the School of Journalism and Media Studies for her patience, support and immense guidance throughout every step of this research. This research has come to its completion through her diligent guidance and encouragement.

I wish to thank and acknowledge the wide- ranging assistance granted by the Pamoja FM fraternity and the entire community respondents who committed their time and resources to ensure the successful data collection and analysis thus ensuring successful completion of this research.

Special thanks to my family who constantly reminded me the importance of getting this research done, their undying commitment to ensuring I made progress with this research and unending encouragement throughout this academic journey. Their constant prayers and moral support throughout this process has finally paid off. I will forever be indebted to you.

## **ABSTRACT**

This study sought to investigate the role of community radio in peace building among the youth of Kibra. It focused on Pamoja FM, a community radio serving the residents of Kibra in Nairobi, Kenya. Its objectives were: to find out the radio's programmes meant to promote peace among the youth, to investigate the parties used by Pamoja FM to advance peace and to investigate the messages used by the Pamoja FM to encourage peace in Kibra. The research was a case study whose data was collected through questionnaires from 400 respondents from Kibra constituency. The questionnaires were analyzed using descriptive analysis and presented through tables and graphs. Content analysis was also done on the broadcast content over the period covering June to August, 2017. For the content analysis, a purposive sample of 10 audios were analyzed and were triangulated with interviews of two key informants. The results of the study revealed that Pamoja FM had peace broadcast content that was aired throughout the day and also specifically youth tailored peace content in discussions aired during the afternoon show. A majority, 52% of the youths listened to the "Afternoon Youth Show". It was also noted that 39% of the youth preferred the involvement of known community members in disseminating peace content, 24% participated through radio call-ins whereas 5% preferred music as a delivery strategy. Generally, 70% of the youth felt that the parties covered by Pamoja FM encouraged peace and co-existence through encouraging them to be more tolerant of other community members and influencing them to become peace advocates within their community. Despite the many players in community peace building, this study concludes that community radios are vital communication tools that remain undisputed in promotion of peace and cohesion among community members especially the youth. The study recommends allocation of more time to the afternoon youth show to facilitate more talks/ discussion on peace in the program.

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## **ACRONYMS AND ABBREVIATIONS**

<b>AMARC:</b>	World Association of Community Radio Broadcasters
<b>BBC:</b>	British Broadcasting Corporation
<b>GoK:</b>	Government of Kenya
<b>HBCR:</b>	Homa Bay Community Radio
<b>ICT:</b>	Information Communication Technologies
<b>KBC:</b>	Kenya Broadcasting Corporation
<b>KCOMNET:</b>	Kenya Community Media Network
<b>KNBS:</b>	Kenya National Bureau of Statistics
<b>MCK:</b>	Media Council of Kenya
<b>NACOSTI:</b>	National Commission for Science, Technology and Innovation of Kenya
<b>NDI:</b>	National Democratic Institute
<b>PEV:</b>	Post-Election Violence
<b>SOJMC:</b>	School of Journalism and Mass Communication of the University of Nairobi
<b>SPSS:</b>	Statistical Package for Social Science
<b>UNESCO:</b>	United Nations Educational, Scientific and Cultural Organization
<b>UNICEF:</b>	United Nations Children Fund
<b>VOK:</b>	Voice of Kenya

# **CHAPTER ONE**

## **INTRODUCTION**

### **1.1 Overview**

This chapter provides the background of the study, the problem statement of the research, research questions, objectives, significance of the study and the scope and limitations of the study.

### **1.2 Background to the Study**

According to Baran (2009), communication is a fundamental element in life that forms the foundation of human society. For effective communication to take place, it is important to use the right communication channel. For this reason, this research will delve into exploring community radios as important tools used in communication to advance peace among the youth.

Among other electronic medium used in communication such as television and computers is the radio. Studies by Myers (2008) and Baniya (2014) showed the big role radio plays in influencing its listeners. Beyond its reach and its interactive nature, radio catches the interest of many audiences mainly because of its features and functions (Myers, 2008; Baniya, 2014).

Its accessibility and audio capability enables it to reach masses in a short time. As alluded earlier, it also encourages interactions among the audiences giving them a platform to air their opinions. According to Baniya (2014), radio functions as an educative, informative and an entertainment tool. These features and functions give reasons as to why radios are used as the communication tools to the masses (AMARC, 1998; Baran, 2009).

Radios can be divided into four categories; Commercial Radio, State- Owned, International Radio and the Community Radios (Myers, 2008). This study will focus on community radio as a communication medium that can be used to influence and advance peace among the youths.

The characteristics of community radios make them stand out as they work within a specific community to meet their needs. They are established by the community, for the community and are required to work with the communities they exist in thus making them vital instruments in influencing social change and development at the grassroots level (Myers, 2008; Baniya, 2014; Javuru, 2011).

According to the National Youth Council (2009) and the Constitution of Kenya (2010), youth are persons aged between 18 years and 34 years. Like in other developing countries, Kenyan youths are faced with unemployment and political exclusion making them engaged in vices such as crime. This situation makes them vulnerable to politicians who may use them to cause havoc and instability during elections (Gustafsson, 2013). As confirmed by Apuke (2016) and Gustafsson (2013), the media plays a big role in influencing the decisions they make in lives. Further Bratic and Schirch (2007), reiterates the importance of the media in ensuring peace prevails as it at the center of policy making, peace building, diplomacy and reconciliation by building 'bridges'.

It is therefore on this background that this research was based on.

### **1.3 Problem Statement**

Kenya has a young population with 43% of all Kenyans being under 15 years (Onyango & Tostensen, 2015) thus taking the inverted population pyramid model. The youth suffer from unemployment and poverty. These young people are forced to seek other alternatives to earn a living and deal with idleness (Gustafsson, 2013).

Study conducted by Onyango & Tostensen (2015) asserts that the youth in the urban slums are actively involved in politics. This may be both ways positively and negatively. Kenya was a victim of the Post- Election Violence in 2007. During this time, the youth were negatively involved and caused destruction of property (Onyango & Tostensen, 2015; Okombo and Sana, 2010). Many losses, displacements and deaths were reported in the media.

According to Okombo and Sana (2010), among the most affected urban slums was Kibra. It is home to residents of different ethnic backgrounds. A study by Onyango and Tostensen (2015) reports the majority of being the Numbi, Luos, Luhyas and the Kambas. It is also characterised by political tensions due to politics based on ethnic/cultural differences (Okombo and Sana, 2010; Gustafsson, 2013).

A research by Elder, Stigant and Claes (2014), notes that the media played a role in advancing violence in 2007 whereas in the 2013 elections, the media was at the frontline advocating for peaceful co- existence and peaceful election. This was achieved through self-censorship that filtered content aired. Concerns for different quarters expressed dissatisfaction regarding self-censorship as it oppressed democratic debates amongst the citizens. Vernacular radio stations that broadcasted using various ethnic languages were

blamed for deliberately advocating for violence and incitement against other tribes. Comparisons have been done with the neighbouring country Rwanda where radio was used to fuel violence and clashes that eventually led to the genocide in 1994 (Somerville, 2010).

The Waki Commission report on Post- Election violence experienced in Kenya during the 2007 established that radio fuelled violence. Therefore, this research sought to find out if Pamoja FM was succeeding or failing in advancing peace building among the youth of Kibra.

#### **1.4 Objectives**

The main objective of this study was to establish role community radio plays in peace building among the youth with reference to Pamoja FM in Kibra slums, Nairobi- Kenya.

##### **1.4.1 Specific Objectives**

1. To find out Pamoja FM's programmes meant to promote peace among the youth of Kibra
2. To investigate the parties involved in peace building in Kibra through Pamoja FM's programmes
3. To investigate the messages employed by Pamoja FM radio to advance peace among the youth of Kibra.

#### **1.5 Research Questions**

The research was based on these questions;

1. What programmes are aired by Pamoja FM to promote peace among the youths of Kibra?

2. What parties are involved in peace building in Kibra through Pamoja FM's programmes?
3. What messages are employed by the community radio to advance peace among the youths?

### **1.6 Justification of the Study**

This study focused on Pamoja FM that operates in Kibra within the radius of 5 kilometres. Kibra is a densely populated area therefore the community radio serves many people in that community and has the ability to influence many youths in Kibra.

Kibra being the second largest urban slum in Africa, it is home to residents from different ethnic backgrounds with diverse political opinions making it an epitome of political activity thus a highly volatile area during elections. This area was among the worst hit by the post-election violence (PEV) in 2007 that saw many lives lost.

Keeping in mind that 2017 was an election year, this study was of importance to the media fraternity as it would provide information on how community radios could be used to advance peace among the youth as a whole. By engaging youth constructively through the use of community radio, they would be informed and made aware of their rights, responsibilities during election period. Therefore, shun violence and advocate for peace in their communities.

A lot of studies have been conducted on the role of vernacular radio stations in promotion of civic engagements especially in democratic processes forgetting about the community radios which plays an equally important role at the community level. This research would concentrate on Pamoja FM a community radio in Kibra- Nairobi. By doing so, it would



contribute to the global literatures on community radios by bringing forth the Kenyan case.

Therefore, this study was important as it would document the contents aired by the community radio to promote peace, how the messages were delivered and the impact of the content aired by the community in pursuit of peace among the youths of Kibra community.

It was for the aforementioned reasons that this study was of interest.

### **1.7 Significance of the Study**

This study was of importance to the Pamoja FM fraternity as it would enable them get a better understanding of what the youth feel about their peace programmes thus improve their content so as to get the desired response from them.

The study was also of importance to the journalism students as it would show the important role of information sources in the communication process. The study achieved this by bringing out clearly the links and shows the relationship of the sources and audiences.

Research has been done on vernacular radio stations as opposed to community radios in matters pertaining peace. Therefore, this study was also of importance to researchers as it would document how Pamoja FM advocates for peace among the youth of Kibra.

It would also be of importance to communication specialists who would appreciate and better understand message composition, content development and placement. These factors are of importance in ensuring effective and efficient communication takes place.

### **1.8 Limitations and Scope of the Study**

Geographically, this study covered the five wards that make up the Kibra Constituency and served by Pamoja FM. They includes; Laini Saba, Makina, Sarang'ombe, Lindi and Kenyatta. This study is strictly reflective of the youths of Kibra constituency who are listeners of Pamoja FM only and is not applicable in other areas.

The study targeted the youths specifically Kibra Constituency of Nairobi aged between 18 and 35 years. The results therefore, are only reflective of Kibra youth and may not represent the opinions of other age segments of the Kibra population. Future studies could be conducted to document the opinions of the other segments of the population.

It also focused on Pamoja FM and its programmes aimed at promoting peace building among the youths of Kibra. This involved the use of ten recorded radio programmes that may not have been sufficient enough for the study. To address this challenge, the study also incorporated the use of questionnaires and interviews.

## **1.9 Operational Definitions**

**Community radio:** In this study, community radio refers to Pamoja FM that was established in 2007 that aimed at bringing peace and reconciliation among the residents of Kibra after the Post- Election Violence of 2007.

**Youth:** Refers to persons aged between 18 and 35 years

**Peace:** Refers to a situation where there is tolerance and harmonious co-existence among community members of different ethnic backgrounds.

**Parties:** Refers to the information sources involved by the pamoja FM to deliver peace messages and contribute to live peace discussion

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 Overview**

This chapter presents global literature on community radios and peace building in the communities they serve. The chapter also covers the conceptual framework that guided this study.

#### **2.2 The Global outlook of Community Radios**

Globally, various communities have embraced community radios for various reasons such as; the need to advance the development agenda within their own communities, advancing social inclusion, promoting peace. Others include; telling their own stories in a way they can relate with and understand, be producers of information and not just being the receivers of information from the mainstream media, being the driving force behind development in their communities and lastly, the urge and drive of providing solutions to their own communal problems (Myre, 2011; World Bank, 2004; Mhagama, 2015).

In 2014, India had 170 community radios on air operating in different parts of the country and catering for different communities (CEMCA, 2014). Canada had 109 community radios in 2007 according to Skinner (2009). However, it should be noted that not all applications for licensing were granted with 667 applications rejected and more than 500 applications at various stages (CEMCA, 2014).

In the African Region, countries such as; Togo, Senegal, Nigeria and Ghana (in the West) Kenya, Burundi, Uganda and Tanzania (in the East), radio broadcast remains unopposed with radio ownership according to Balancing Act (2008), recording the highest percentages of gadgets owned as compared to television, phones, and computers.

### **2.3 Community Radios in Kenya**

According to the Media Council of Kenya, 95% of Kenyans listen to radio regularly. According to Ngugi (2014), the first community radio in Africa and Kenya was the Homa Bay community radio that was established in 1982. This came at a time when the only source of information was through the then State owned Kenya Broadcasting Corporation (KBC). Unfortunately, Homa Bay Community Radio (HBCR) was shut after about two years of being on air. According to Javuru (2011), this community radio was started under the watch of the Government with funding from UNESCO. The staff in HBCR also worked in the state owned Voice of Kenya. According to Quarmyne (2006), this was attributed to the Governments reservations of having an Independent radio controlled by a Non- Governmental Organisation.

According to Javuru (2011), taking the radio to the grassroots was a revolutionary step by the Kenyan Government that was against the norm of the day where information got to the people in the grassroots right from the city and not the other way round. Javuru (2011), further reiterates that this was not only a way for the Central Government to devolve some of its function but also to gain expertise in operating low cost broadcast technology in those early days where there was limited technology.

Despite its main agenda being community development, HBCR faced several challenges among them being the fact that it mirrored the state-owned broadcaster VOK in its operations, it also failed to use the local community language Dhuluo yet the Dhuluo community was its main audience (Javuru, 2011).

In the present times, the country boasts of an engaging and active community media that is coordinated by Kenya Community Media Network (KCOMNET) (Javuru 2011; Nassanga, 2009). This is contrary to the opinions of Freedom House (2009) that raised concerns over the slow growth of community radios in the recent times despite the fact that the first community (HBCR) radio in the region was started in Kenya. This also contradicts Audiencescapes (2009) that submitted that Kenya had 8 community radios at the time of which only two were community radios in the slum areas. Another concern is brought forth by Fairbairn and Rukaria (2010), who state that community radios in Kenya do not perceive themselves as special in the broadcast sector with different values and priorities as compared to the other broadcast media.

Javuru (2011); Nystrom and Rosenblad (2012) note that community radios in Kenya are owned by Developmental Organisations and Universities designed to reach a particular community.

### **2.3.1 Community Radios in the Urban Slums of Kenya**

Various scholars (Onyango & Tostensen, 2015; Okombo and Sana, 2010) with research on urban slums in Nairobi have studied Majengo, Korogocho, Mukuru and Kibra slums. Among the community radios in the urban Nairobi slums include; Ghetto radio (based in Majengo slums), Koch FM (based in Korogocho) and Pamoja FM (based in Kibra).

Characterized by high population, increased crime, lack of basic infrastructures such as electrical supply, roads and schools, urban slums remain a neglected community with different challenges from the rest of the urban areas (Onyango & Tostensen, 2015;

Okombo and Sana, 2010). Despite these challenges, they remain to be a closely knit community striving hard to overcome the challenges they face.

Community radios provide a virtual space where the community members, presenters and the guests can share and exchange ideas regarding the subject of discussion (AMARC, 1998; Rosenblad, & Nyström, 2012). They share same experiences and through the use of text messaging and phone calls on air, the conversations are made possible.

According to these scholars (AMARC, 1998; Rosenblad, & Nyström, 2012), community radios in the urban slums empower the local communities with information and motivate the audiences to steer change within the community they live in. An example is the Koch FM that is based in Korogocho slums in Nairobi that provides its audience with information regarding various services and funds they could take advantage of offered by the Government of Kenya such as the Constituency Development Funds (CDF) and UWEZO funds. By empowering the community, integrity and accountability on the usage of those funds are held high and corruption is shunned.

Urban slums in Nairobi comprise of people from different ethnic backgrounds (Onyango & Tostensen, 2015; Okombo and Sana, 2010). Therefore, it is important to ensure that community radios in these areas air contents that lack ethnic ties. By doing so, unity among the community members is enhanced as they encourage the listeners to view themselves as Kenyans and not as members of a certain tribe.

### **2.3.2 Pamoja FM in Kibra Slums**

Founded in 2007 slightly after the General Elections by Adam Hussein, Pamoja FM set out to provide a platform where community members from the different tribes could share and bring reconciliation. Just like its name suggests, it aims at bringing unity and togetherness among the community members. Pamoja FM aimed at bringing calm at a time when the country was experiencing post- election violence through advancing peace (Rosenblad & Nyström, 2012).

According to Rosenblad and Nyström (2012), the language used in Pamoja FM is Swahili as it is the common, uniting language in the area and is understood by the majority of the community members. Its programming includes the use of music and discussion around various themes of interest to the locals. The radio station has collaboration with British Broadcasting Corporation (BBC) that allows them broadcast together. The locals enjoy local, national and international news several times a day.

### **2.4 What content is broadcasted to promote peace among youth?**

According to Hart (2011), community radios are determined to mirror the characteristics for the communities to which they cater for. Therefore, the content/ programming should respond to the needs and interests of the community for them to be successful.

In line with Hart (2011), Fraser & Estrada (2001) submits that community broadcast stations take into account the preferences of the community they occur in when making decisions regarding the contents they air. Due to this, the content aired is defined by the cultures, languages, histories shared amongst the community members (Hart, 2011)



Sarr (2000), in agreement with Hart (2011) and Fraser & Estrada (2001) explains that in order for a community radio to be and remain beneficial to the community it serves, its community dimension has to be completely effective. Meaning it should be a representation of its community in the broadcast contents. By reflecting the society it serves, ensuring the local audience relates and identifies with them makes the audience more receptive to the information they are broadcasting (Gustafsson, 2013).

On the contrary, due to different perceptions, socialization and cultures in community members, not all audiences will relate with some of the content broadcasted thus creating a rift and communication breakdown. This may result to some of the audiences changing to another station since the content may not be suitable for them (Gustafsson, 2013; Baran, 2009; AMARC, 1998). This shows a content challenge most urban community radios experience.

Regarding community radio ownership and content development, Costa (2012) urges that community radios initiated by donors should not be considered as community radios as they fail being 'for the people and by the people' as more power will be accorded to those donor organizations as opposed to the community the radio serves thus resulting to biased content that may cost the community its audience due to mistrust (Gustafsson, 2013; Myres, 2009).

In line with the aforementioned concerns on ownership, Mhagama (2015) emphasizes the importance community radio having checks and balances that ensure it upholds its content integrity despite the challenges that it may face such as donor relations who may

wish to influence their broadcast content and programs (Javaru, 2011; Fraser and Estrada, 2001; AMARC, 1998 and Tabing, 2002; Myres, 2008).

According to Myres (2008), radio content and programs structured in an interactive, entertaining and engaging have been noted to have a remarkable impact as they create room for dialogue and discussions around topics of interest. Ultimately this contributes to behaviour change among the audience (Gustafsson, 2013).

A study conducted by Baniya (2014) noted that community radios in Nepal aired programs that included; education, socio- economic growth and politics as they were all an integral part of their lives and crucial development issues. This is also replicated in Nairobi urban slums community radios (Ghetto Radio and Koch FM ) where education and entertainment are combined to produce informative and appealing content that the youth resonates with (Gustafsson, 2013).

Popular culture in the slums is portrayed through music such as hip-hop and is used by community radios to address communal interests and concerns such as peace and identity. Through different genres of music, various target audiences are reached (Gustafsson, 2013).

News and topical discussions are also included (Gustafsson, 2013). The shows are interactive in nature with participation encouraged through text messages and other social media platforms. As stated earlier, the news and discussions structured in a manner that provides information on various initiatives that the youths can benefit in and at the same time ensure those in power are accountable for their actions. This is achieved through civic discussions hosted by the presenters.

In Rwanda, entertainment was used to educate the audience. A radio drama 'Musekeweya' aired twice a week with the intention of facilitating the healing process of those affected by genocide. This shows how community radios can use drama content in post- violence areas to advance peace and reconciliation (Higiro, 2007).

## **2.5 What parties are involved in peace building?**

The main mandate of community radio is to develop community centered and controlled communication infrastructures through effective and efficient communication strategies among all parties. To ensure effective communication takes place, development and execution of effective messaging strategies is important and may involve different people and methods applicable in that community (Thembeisa, 2002; Mhagama, 2015).

As submitted in this paper, community radios provide a platform where community members are involved and provided an opportunity to voice their concerns (Freire, 1990; AMARC 1999). This implies the application a participatory communication model where community members are continuously encouraged to actively participate in designing, development of the programming contents as well as the daily operations of their community radio (Young, 2002).

This is reiterated by Wanyeki (2000), who submits that community broadcasting is two-way where community members contribute in the production and consumption of the broadcast content thereby calling for active participation by the community members. It is through participation that peace, inclusion and cohesion is cultivated and advanced (Gustafsson, 2013).

Content placement is the purposeful incorporation of a product or service in a non-commercial setting (Ginosar and Levi-Faur, 2010). This is reaffirmed by Kamleitner and Jyote (2013), who explain that content placement is the purposeful incorporation of brand into editorial contents. This takes into consideration the time the content is aired, where

Among the factors that editors consider when doing placement of editorial content aired in community radios is; which program the content will be embedded in, the time it will be placed and the duration of time the content will run for. The informative content could be made part of the program through its script. According to Panda (2004), by inculcating the content in the program, the audience of the broadcast show is exposed to the content during the ‘natural’ process of the radio show. This makes the audience associate with the content and the characters in the broadcast show thus influencing and have a bigger impact on the audience. Community radios should carefully and strategically place peace content at times when the listenership is high to reach more audiences (Baran, 2009; AMARC, 2009; Myres, 2008).

Message sources are very essential in the communication process as they influence the reception of the information passed across (Baran, 2009). Some community members are willing to actively participate in the community radio while others are supportive through their words only (AMARC, 1998). Therefore, identification and involvement of key, well-known people in the community is important as they could be used by the community radios as message sources essential in propagating peace and cohesion in the community therefore positively influence the community since the community identifies with the source and trusts them (AMARC, 2009; Myres, 2008).

However, this has been challenged by other schools of thought who may view the sources as subjective as opposed to being objective. According to Baran (2009), the lack of objectiveness by the message source may lead to communication breakdown and render the messaging strategy ineffective for use. This may in-turn lead to war and conflict in a community or country (Kenya, Burundi, Rwanda and Siera Leone).

Globally, there has been an increase in the number of community radios as well as the merging of the use of ICT in community radios (Quarmyne, 2006). By utilizing both old and new technologies, community radios have the ability to work around legislative restrictions, grow the community radio audiences and also share information widely among the community members. By reaching more audiences, community radios empower more people and therefore have the ability to influence democratic processes in the communities (Quarmyne, 2006).

Despite the positive role ICTs play in the communication, they possess the risk of message distortion and irresponsible usage by some users who may use the platform to advance hate to many audiences due to the extensive reach of ICTs (Elder, Stigant and Claes, 2014). This may in-turn cause communication breakdown and conflict. Therefore, it is important to ensure responsible and effective use of ICTs in community radios.

## **2.6 What is the link between peace broadcast content and peace building?**

Effectiveness of broadcast content and programmes are dependent on the selection, organization and interpretation of broadcast content by their audiences. This influences communication process, their interactions with those around them and how they respond to the information they receive. AMARC (2009) recognizes the important roles played by

the community radios before, during and after electoral processes which is to promote peace through upholding existing democratic values or identifying and advancing new ones for the communities to embrace.

In their publication, Oatley and Thapa (2012), present Sierra Leone as a country with a history of political violence and civil war that lasted 10 years making it a good reference of how the media can be used to instigate and calm violence. The country is characterized by a youth population of 55% who are unemployed making them vulnerable to incitement and manipulation by the elites in the community.

In the 2007 elections in Sierra Leone, the media was partisan and took part in mobilizing the youth to support certain political interests which led to tension and violence. According to Oatley and Thapa (2012), radio stations ran by the two major political parties broadcasted content that advocated for aggression if either of them lost the elections. Incitement messages aired called on the youth to disrupt election processes such as transportation of ballot boxes thus advocating for conflict and instability.

Further, Oatley and Thapa (2012) noted that certain community radios in Sierra Leone engaged in initiatives that encourage peace and cohesion amongst the community by portraying the negative effects of violence and training some youths to promote peace and voter education during that period. This shows the two faces of the media and the impacts of media usage on peace and stability in a country.

Burundi is another country that experienced civil war that lasted 15 years. As of 2008, it had 16 radio stations with smaller associated community radios. These radio stations came into existence during the conflict period and played a major role in cultivating

peace and cohesion in the country (AMARC, 2008). During the 2005 elections, the media in Burundi collaborated and advocated for democracy by deploying and covering the elections comprehensively. This stopped possible conflicts resulting from fraud and electoral irregularities (AMARC, 2008).

In Rwanda, the 1994 genocide that led to the death of a total of 937, 000 people was greatly influenced by the media that played a major role by catalyzing and facilitating the brewing conflict between the Hutu and Tutsi ethnic groups (Higiro, 2007). In a bid to stop conflict in Rwanda, Radio Agatashya was started with a mandate of promoting peace, respect, human rights and reconciliation in the country. The radio broadcasted from Democratic Republic of Congo (Dahinden, 2007). This shows how powerful the media is to its audiences, it also indicates that the same way it can be used to cause conflict, it can also be used and be equally powerful to promote peace in communities (Curtis, 2000; Somerville, 2010 and Sarr, 2000).

In Kenya, a research conducted by BBC (2008) noted that the commercial media in Kenya was partisan in the 2007 elections leading to thereby instigating violence among the audiences. By taking political sides, the media caused negative reactions from its audiences which contributed to violence. Kibet (2015) notes that in 2013, the media played an important role in advocating and promoting peace through their coverage.

On the contrary as highlighted earlier in this study, Pamoja FM that started within that period advocated for peace and unity in Kibra (Rosenblad & Nyström, 2012). Through their programming, Pamoja FM brought community members together and stopped the violence in Kibra playing a positive role in advancing peace in their community.

Community radios as alluded to in this study by various scholars (AMARC, 2009; Curtis, 2000; Somerville, 2010 and Sarr, 2000) have a big potential of bringing various community members together. This is based on the basis of its existence, their broadcast content and the relationship with the community it serves. A healthy relationship gives community radios more credit as compared to their commercial counterparts who may struggle to win trust from their audiences and also struggle to remain neutral during election periods (AMARC, 2009) influencing their credibility and create negative perception from the audiences.

As alluded to earlier, community radios also have the potential of dividing community members especially if the community radio serves or airs programs in a certain language leaving out other listeners who may be in that specific community thus making it vulnerable to taking sides especially in electoral processes (AMARC, 2009). The left out audiences may form negative attitudes towards the community radio influencing how people interpret the information they receive thus cause instability and conflict.

## **2.7 Research Gap**

From the global literature reviewed in this chapter, it was been established that community radios played a role in information sharing and civic engagement in the community it occurs in, it gave community members a voice to be heard and drove forward many development and democratic agendas at the grassroots level despite challenges they faced.

Noticeably in Kenya, a lot of attention had been drawn to the vernacular radios (especially after the chaotic 2007 General Elections) as compared to the community



radios which remain behind in terms of documentation of their contribution to peace-building initiatives before, during and after elections at the grassroots level.

From the above literature, the possibilities of utilizing community radio to positively promote peaceful civic engagements among the youths of their respective communities through building positive perceptions on community radios and effective messaging strategies were enormous and called for further research to further explore those areas.

Therefore, this research sought to highlight the importance of community media in advocating for peace by bringing the Kenyan case into the global discourse. It hoped to achieve this by exploring how community radios contributed to peace building through its contents, parties involved by community radios to deliver peace messages and demonstrating how they encouraged peace among the youths in Kibra, Nairobi- Kenya.

## 2.6 Conceptual Framework

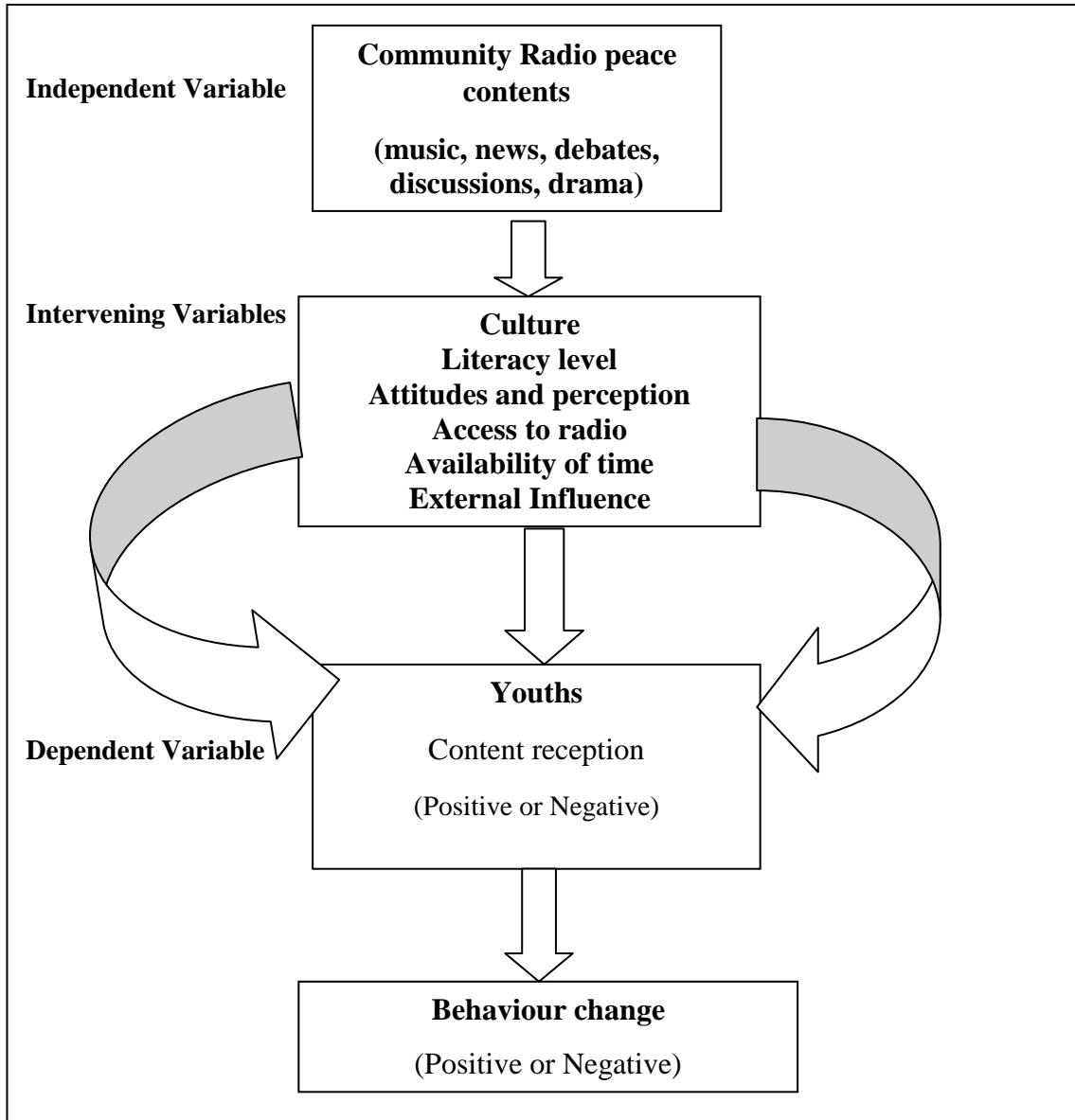


Figure 2.1: Conceptual Framework of the study (Source: Author, 2017)

## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.1 Overview**

This chapter looks at the study design, study area, research approach, research methods, sampling procedures and data collection. It also looks at the ethical considerations employed in this study.

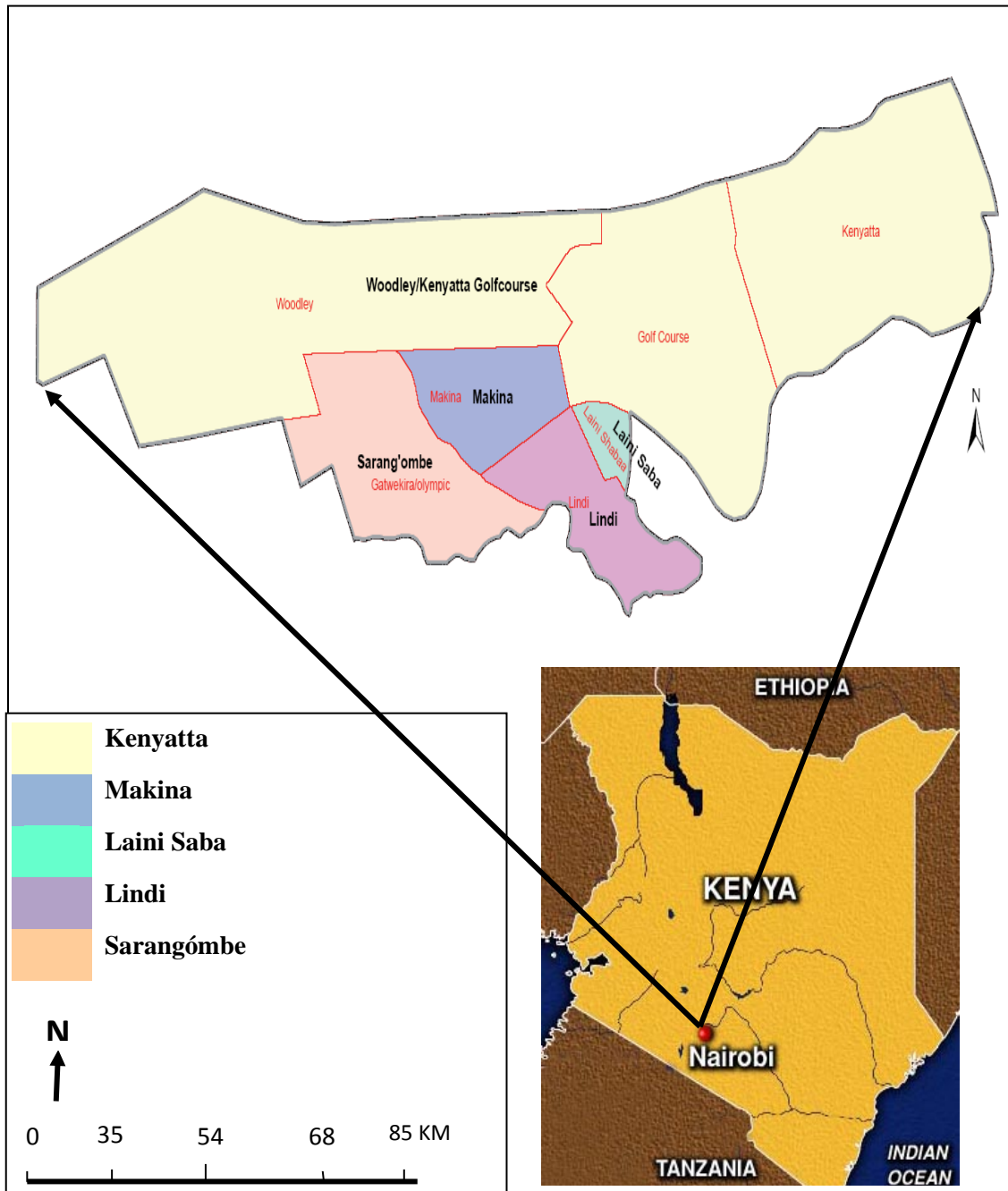
#### **3.2 Study Design**

This research sought to describe the Kibra scenario, explain behaviors of the youths and validate the findings through concise logical reasons. It was achieved through a field survey where questionnaires were administered in the natural setting and through that, views of the youths on peace building in Kibra were aired. The questionnaires were analysed through a descriptive analysis and have been presented in form of percentages, tables and graphs. The study also involved the use of interviews and content analysis of the aired programmes by Pamoja FM.

#### **3.3. Study Area**

##### **3.3.1 Location and Administrative Units**

The study was carried out in Kibra which is in Nairobi County which is the capital city of Kenya. The area is confined within latitudes 1° 18'South and 36° 45'East longitudes (figure 3.2) and has a total of 696.1 km<sup>2</sup>. It neighbors Kiambu County, Machakos County and Kajiado County (GoK, 2014). Below is a map of Kibra constituency and its five Wards.



**Figure 3.1: A modified Map showing Kibra wards in Nairobi County (Source: Kamunya, 2013)**

### **3.3.2 Research Approach**

Research approach is a plan that brings together a project groups or samples, observations or measurements, programs or treatments and other aspects of methodology (Gwimbi and Dirwai, 2003). Since this research aimed at bringing a deeper understanding of Pamoja FM and peace building among the youths, it took a Mixed Research design to bring a comprehensive explanation. This was done through the use of closed- ended questionnaires, key- informant interviews and content analysis of the aired peace content by Pamoja FM.

### **3.3.3 Research Method**

This study took the form of a case study as it sought an in-depth explanation how the community radio engaged the youths of Kibra to promote peace building in their community. Zainal (2007) defined case study as ‘study method that enables researchers to closely examine data collected within a specific context.

According to Johnson (2006), a case study is ideal for exploring and understanding communal social problems. In this case, this study aimed at providing explanation on the role of Pamoja FM in promoting peace among the youths of Kibra. Through this study design, a researcher is able to not only get the numbers but also to understand and provide reliable, valid explanations for certain behaviors in the society.

Among the characteristics of a case study design is that the research is limited to a small geographical area and a small sample size. This study was only limited to the youth in Kibra only. The study allows for comparisons from other youths and community radios

from various countries thus increase robustness and confidence in the method and conclusions drawn from the study (Zainal, 2007).

### **3.3.4 Data needs, types and sources**

This research involved the review of secondary data from related literature from published journals, books and unpublished thesis. More information was obtained from online resources. The study was keen to review recent literature globally throughout the study. These resources were obtained from different university libraries and the internet. It also involved primary sources of information that included documentation analysis of Pamoja FM programmes and interviews with identified key informants.

### **3.3.5 Population, Sampling Procedures and Data Collection**

According to the Independent Electoral and Boundaries Commission, Kibra has a population of 874, 648 youths across the 5 wards served by Pamoja FM. The sample size of 400 questionnaire respondents was settled on through the use of the following Yamane simple formulae:

$$n = \frac{N}{1 + N(e)^2}$$

Where n=Sample size

N= Total population of the households

e= Margin of error (0.05)

$$\frac{874,648}{1 + 874,648 (0.05)^2} = 400.01$$

A total of 400 respondents participated in research. Convenience sampling across all the 5 wards (Laini Saba, Lindi, Makina, Kenyatta and Sarangómbe) was used to identify and

isolate the respective respondents. For each ward, 80 questionnaires were issued to local youths who fit the requirements of the study and were aged between 18 and 35 years. The youths were found in community centers, self- help groups as well as worship centers.

Content analysis of broadcast content was done before, during and after the 2017 election period (June, 2017- August, 2017). Special focus was given to the youth targeted show 'Pass the Mic, Speak-up your Mind' that is aired from Monday to Friday from 2:00 pm to 4:00pm. Interviews with key informants also contributed to the content analysis. The presenter of the youth show and the founder of the radio station were interviewed on the youth targeted peace content broadcasted by the radio station. Further, the radio station provided 10 audios with peace messages that were all analyzed for this research.

Reconnaissance visit and pilot activities were carried out on several occasions to test the questionnaires.

### **3.3.6 Data Collection Tools**

This involved the use of closed- ended questionnaires (Appendix 3) that were tested before the commencement of data collection. This assisted in encouraging high response from the respondents who did not have to spend a lot of time writing. They were also good for data analysis as each response was easily and accurately coded to generate the means and percentages.

Documentation Schedule (Appendix 5) allowed for the analysis of the broadcast content aired during the months of June to August, 2017 by Pamoja FM was also carried out. Words that promoted and advocated for peace building were identified and their frequencies recorded.

Interview Schedules (Appendix 4) allowed the planning of interviews with key informants in the radio station. The interviews were structured and guided by research ethics. These interviews provided a deeper understanding of the community radio and its work in promoting peace in Kibra.

### **3.3.7 Data Analysis**

Data analysis involved capturing of the raw data into an Excel sheet and later exported to the Statistical Package for Social Sciences version 20 to generate the measures of central tendencies. The outputs were then use to develop tables and graphs for easy understanding and to provide answers to the research objectives.

### **3.3.8 Data Presentation**

Data presentation was done through narratives where meanings and explanations were drawn from the results and interpretations made to inform the findings of the study.

## **3.4 Validity and Reliability**

### **3.4.1 Reliability**

A good research should be able to produce results can be verified and are consistent. Fluctuating results are unreliable and meaningful solid conclusions cannot be drawn and relationships of variables cannot be established from such results (Gwibi and Dirwai, 2003).

### **3.4.2 Internal Validity**

Gwibi and Dirwai (2003) present two types of validities for Qualitative Research, Internal and External Validity. They explain Internal Validity as how well a data collection instrument capable of representing all the components of the variables being



measured. For this research, comprehensive desktop review was conducted on recent literature to ensure that current information forms the basis of this study and a useful questionnaire and interview schedule was developed.

### **3.4.3 External Validity**

This refers to drawing of generalized conclusions from the results of the study (Gwibi and Dirwai, 2003). This research brings a clear of the place of community radio in advancing peace among the youths of Kibra. The population sample was representative and generalized conclusions were drawn from them.

### **3.5 Ethics**

As per the requirements of the School of Journalism and Mass Communication of the University of Nairobi, the research was subjected to the internal research ethics checks set by the school. This included a defence of proposals after which a certificate of field work was issued (Appendix 6). After data collection and official report the certificate of originality was obtained to confirm that the work wasn't plagiarised (Appendix 8). The researcher then conducted final corrections to get certificate of correction (Appendix 7).

## **CHAPTER FOUR**

### **DATA PRESENTATION, ANALYSIS AND INTERPRESTATION**

#### **4.1 Overview**

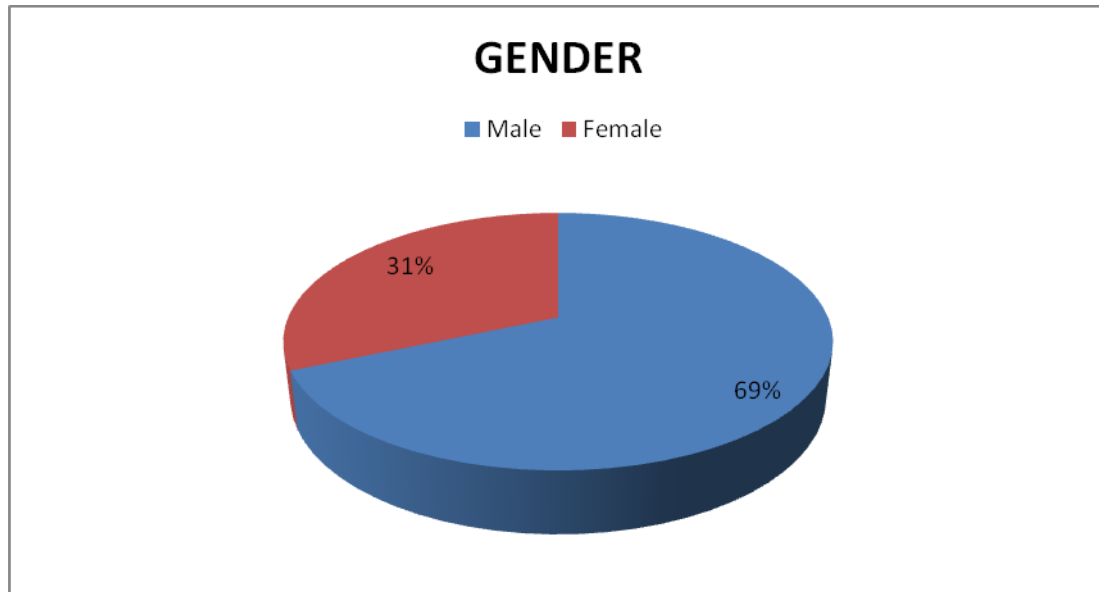
This section presents data collected during the months of June to October, 2017 in Kibra, Nairobi. The study targeted 400 respondents, it however reflects the views of 97% of the respondents who were listeners of Pamoja FM. The 97% whose responses were considered fit the desired target group that comprised of youths aged between 28 to 35 years. Since the respondents were above 80% and the questionnaires dully filled, the results were representative and considered valid for the study.

Content analysis of the Pamoja FM youth targeted ‘Pass the Mic, Speak up your Mind’ show was conducted. The content analysis covered the months of June and July leading to the August, 2017 Election.

#### **4.2 Demographics of the Respondents**

##### **4.2.1 Gender**

Urban slums present different challenges and opportunities to both females and males. This influences the way they respond to the social, environmental, political and developments situations they find themselves in. It was therefore of importance to ensure that the study brought both the female and male perspectives to the forefront.



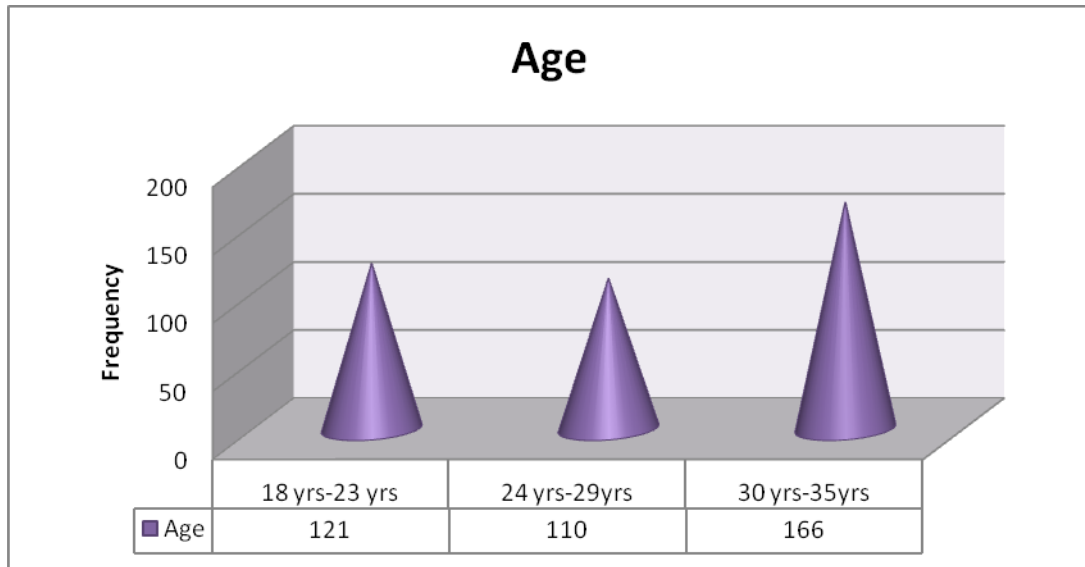
**Figure 4.1: Gender of the Respondents (Source: Author, 2017)**

Community being comprised of both male and female members, it is important that community radios structure their programs with this in mind so as not to leave some community members out and live up to its mandate of being a community radio.

From Figure 4.1 above, 31% of the respondents were women and 69% male. This observation could be explained by the population dynamics in the area, culture, employment status of the residents of Kibra residents as well as the timing when the questionnaires were administered. This study coming during an election time, more males were willing to take part in data collection as opposed to their female counterparts hence the male dominance. Further, the patriarchal nature of the society may also have contributed to the above observation.

#### **4.2.2 Age**

This study specifically targeted the youths aged between 18- 35 years according the Constitution of the Republic of Kenya (2010).

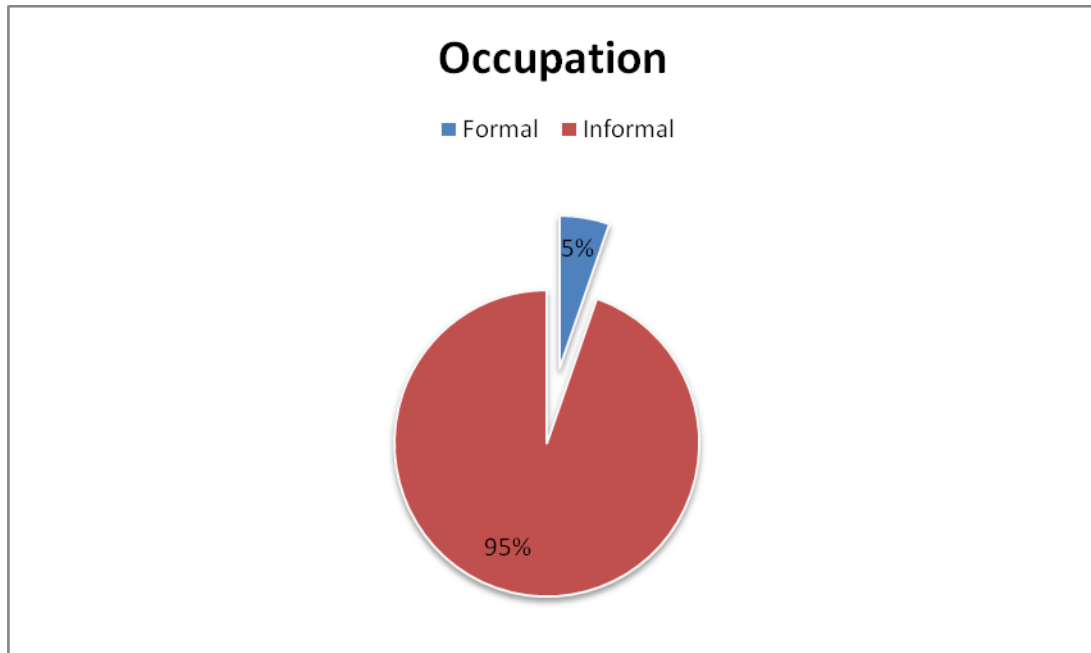


**Figure 4.2: Age of the respondents (Source: Author, 2017)**

Figure 4.2 above insinuates that the study met its target population who were the youths of Kibra aged between 18- 35 years. Having administered the 397 questionnaires to this target population, the study therefore is authoritative and represents the views and sentiments of the youth of Kibra.

### **4.2.3 Occupation**

Like other urban slums globally, the youths of Kibra are faced with similar challenges that include poverty and unemployment. From this study, it was established that most of the youths of Kibra 95% are engaged in the informal sector characterised by daily wages and use their income to meet their needs and only 5% are employed in the formal sector with a regular salaried job (Figure 4.3).

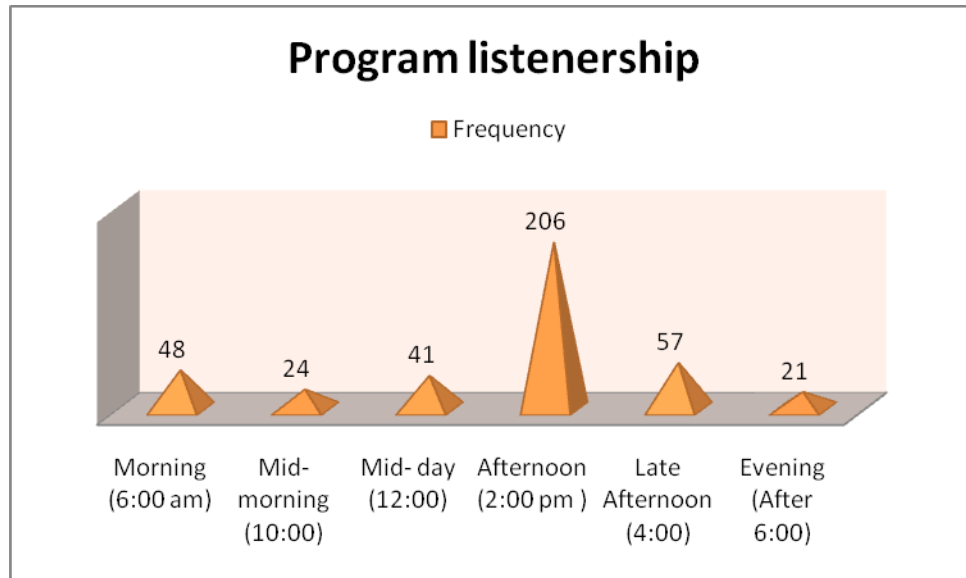


**Figure 4.3: Occupation of the respondents (Source: Author, 2017)**

#### **4.3 Content Analysis of Pamoja FM programmes meant to promote peace among the youths of Kibra**

To answer this objective, the researcher interviewed key respondents with keen interest on Pamoja FM peace programmes covering the period June to August, 2017. The main show of focus was ‘Pass the Mic, Speak-up your Mind show’ aired from Monday to Friday from 2:00 pm to 4:00 pm.

From the figure 4.4 below, ‘Pass the Mic, Speak-up your Mind’ show is popular among the youths of Kibra with 206 of the respondents listening to the show. This could be attributed by the youthful hosts of the show, the music played and the interactive discussions in the show thus providing a suitable platform to reach the youth with peace messages.

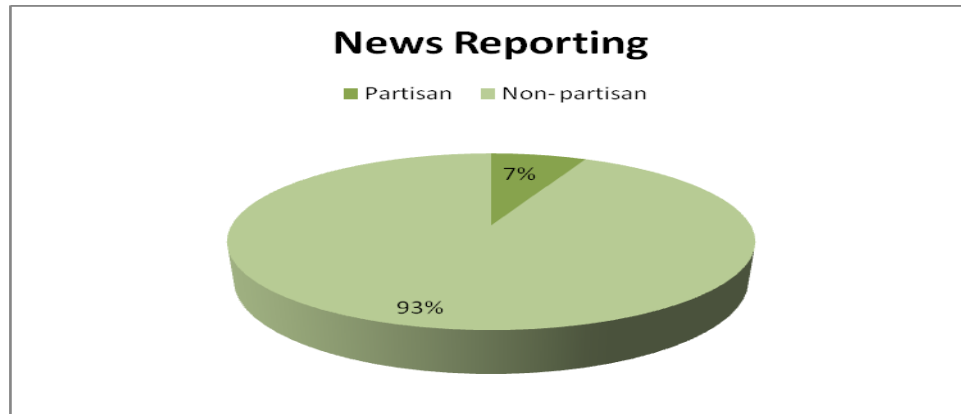


**Figure 4.4: Frequency of Pamoja FM radio listenership among the youths (Source: Author, 2017)**

Responses from the key persons also established that the radio station had tailored several peace messages in several local languages that aired throughout the day before, during and after the August, 2017 elections. The radio station aired peace promos were also aired and strategically placed peace content throughout the day and most importantly the youth targeted show ‘Pass the Mic, Speak-up your Mind show’ to ensure that majority of the audiences picked those message.

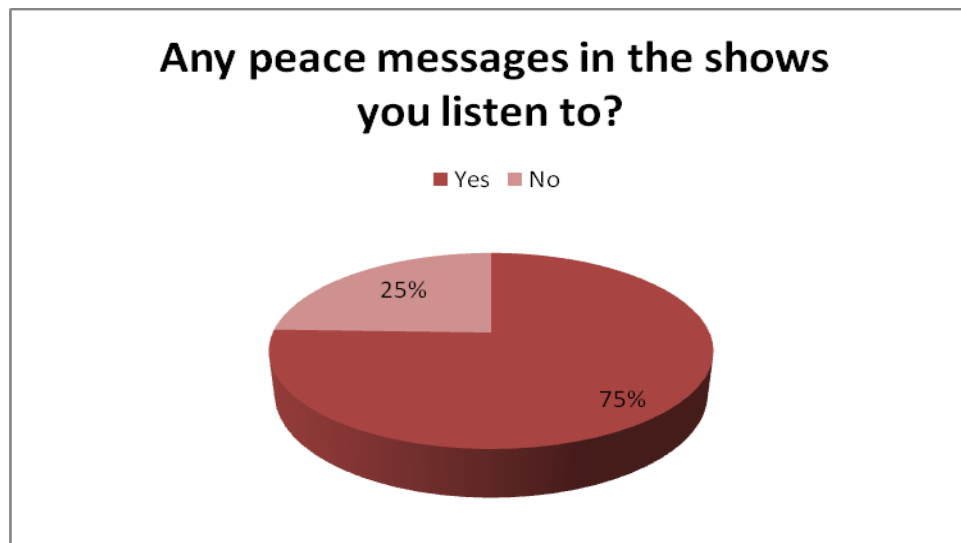
They key informants submitted that Pamoja FM news reporting was also another platform where young people were encouraged to uphold peace. Through balanced news reporting, peace messages where tailored to fit in news items. The radio station ensured that the reporting was free from ethnic biasness and subjectivity. This was done through editing and other internal controls.

Besides the interview, the aforementioned information was supported with information from 93% respondents who felt that the radio station news reporting was balanced, fair and non-partisan thus making it a reliable source of information (Figure 4.5).



**Figure 4.5: News Reporting (Source: Author, 2017)**

Further, the respondents acknowledged the presence of peace messages in the assorted programmes they listened to throughout the day and not just the 'Pass the Mic, Speak up your Mind show'. A majority of 75% positively took note of the peace messages aired whereas 25% missed the peace messages from the programmes (Figure 4.6).



**Figure 4.6: Respondents view on broadcasted peace content (Source: Author, 2017)**

#### 4.4. Parties involved in Peace Building in Kibra

As established earlier in this section, Pamoja FM broadcasts peace content in its assorted programs. The peace content is well intended but may be hindered from attaining its intended purpose which is to advance peace among the community members especially the youth. This is because the parties involved in those peace programmes may be biased and subjective when communicating. Therefore, this shows that message sources are very important elements in determining the success of failure in a communication process.

In this study, the information sources are those parties involved by Pamoja FM in advancing peace building and other related initiatives in the Kibra community. To answer this objective, the researcher sought to establish if the youths of Kibra trusted the radio station in community peace matters. The findings revealed that 388 out of 397 actually trusted the radio station while 9 felt that the radio station could do better to win their trust (Figure 4.7).

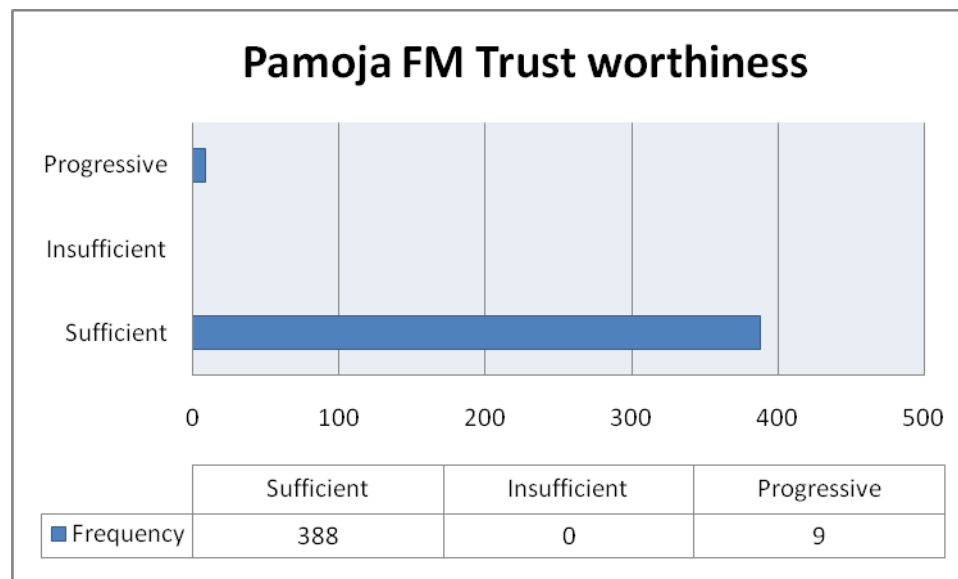


Figure 4.7: Pamoja FM trust worthiness (Source: Author, 2017)



Since the majority of the youth trusted the radio station, the probability of their behaviour being influenced by the peace content aired by the radio station is high and the youths are likely to listen to the parties the community radio uses to bring peace issues to the forefront.

From interviews with key informants, it was established that the radio station worked closely with other community members to advance peace in Kibra. Among the parties involved were known members of the community, local Community Based Organisations, special interest groups such as local religious leaders, community leaders, self- help groups.

According to the key informants, these interested parties would be invited on different days and programmes to speak on themes around peace, cohesion, conflict resolution on various occasions. To ensure the relevancy of the parties, background research on those parties was conducted before they are allowed to participate. This was to ensure that those parties remain objective through out the programme and did not impose biased opinions into the discussions as it would result to misunderstanding.

The radio presenter and the founder also submitted that they had noted whenever they invited other parties to get involved in peace building programmes, the number of call- in from the audiences to participate in those programmes was higher as compared to other times. This showed that the people were willing and open to discuss peace and peace building initiatives with other interested stakeholders in their community.

This information was supported by the content analysis conducted on the audios on peace programmes. In one 40 minute audio, it was noted that 12 live studio calls were made by

participants who gave their opinion on peace and cohesion. Thus implying that the audiences were actually interested and actively participated in those peace programmes due to the parties involved in those particular discussions. This further shows that despite the message broadcasted being well intended, the message sources/ parties were also key players in ensuring that effective and efficient communication took place.

Through the use of questionnaires, it was established that 39% of the respondents recognised peace messages advocated for by community renowned members which motivated 24% of the respondents to participate through live studio calls to participate in the peace discussions conducted (Figure 4.8).

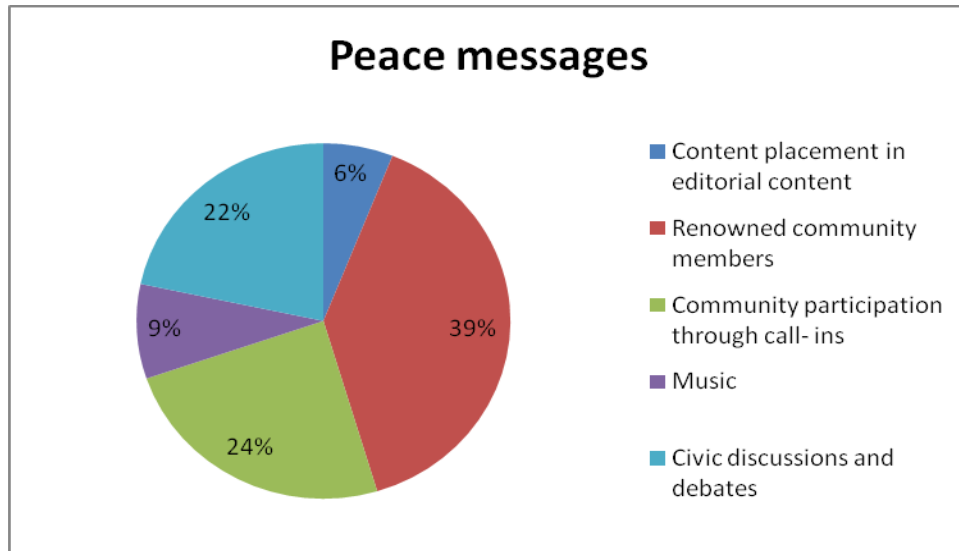
#### **4.5 Messages employed by Pamoja FM to advance peace among the youths of Kibra**

Messages composition is important aspects of communication. They influence how the audiences respond to what is being communicated. Poor messaging may lead to misinterpretation and communication breakdown in some instances. It is therefore important that message used for any communication are carefully selected to allow for effective and efficient communication process.

This may at times involve the use audio, dramatization and other graphics to make the message appealing to the target audience. It also involves word selection and placement to ensure. This ensures that the audiences clearly pick the information being shared thus making communication successful.

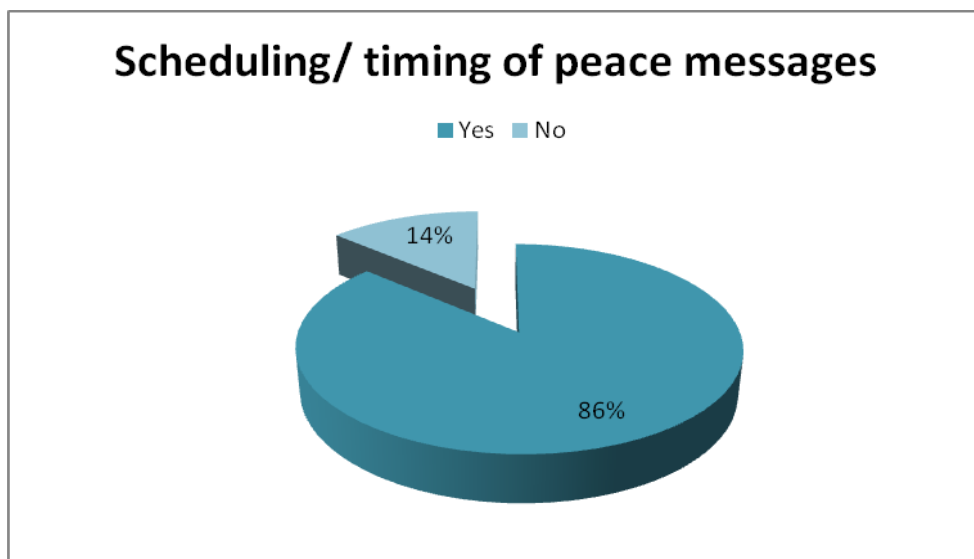
From Figure 4.8 below, Pamoja FM employs diverse messaging strategies such as discussions, music and content placement. Some 156 of the respondents preferred the use of the renowned community members known to them and other community members to

deliver those messages whereas 22 of the respondents acknowledged peace building discussions in the various shows they listened to (Figure 4.8 below).



**Figure 4.8: Respondents view on broadcasted peace content (Source: Author, 2017)**

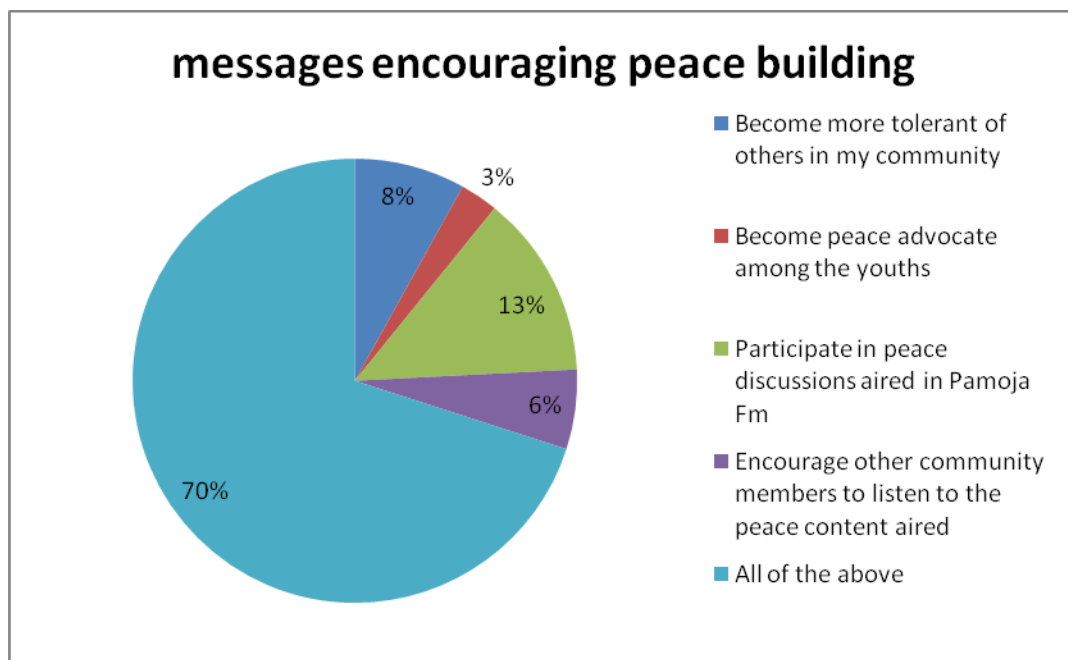
Further, 86% of the respondents were comfortable with the scheduling/ placement of the peace messages by Pamoja FM with 14% not satisfied with the timing of the content (see figure 4.9). This maybe due to their availability which determines their exposure to the peace content hence the dissatisfaction with the scheduling.



**Figure 4.9: Peace message scheduling/timing (Source: Author, 2017)**

The results showed that messages by the parties and other stakeholders encourage positive behaviours as shown in figure 4:10. The youth were encouraged to participate in peace discussions aired, be peace advocates, become more tolerant to other community members and encouraging other community members to listen and participate in those discussions broadcasted.

From figure 4.10 below, 70% of the respondents acknowledged the presence of messages that cultivated peace building amongst the youth by becoming peace advocates, encouraging them to be more tolerant to each other hence advocating for peace among the youths.



**Figure 4.10: Messages encouraging peace building (Source: Author, 2017)**

A deeper analysis of the 10 audios provided by the radio station showed that peace-tailored messages were targeted to both the youths and the entire community encouraging

harmonious and peaceful co-existence among all community members see table 4.1 below.

**Table 4.1: Frequency of the key words used in all the audios**

<b>Words used</b>	<b>Frequency</b>
Youth/Vijana	138
Peace/Amani	156
Elections	73
Community	92
Co- existence	78
Conflict Resolution	54

From the audios, the key words used to promote peace building were youths, peace, community, co-existence and conflict resolution. Youths was mentioned 138 times and peace 156 times in all the audios analysed meaning that the youth were at the center in peace building and that Pamoja FM paid keen interest in promoting and advocating for peace in Kibra.

From the above information, it can be deduced that the Pamoja FM actually recognises that the importance of choice of words in communication process. The words used were well picked to target a certain audience which was the youth. The other words were also intentional as they all encouraged peace and co-existence among all community members irrespective of their points views and ethnic backgrounds.

## CHAPTER FIVE

### SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

#### 5.1 Overview

This chapter presents the summary, conclusions and recommendations as informed by the findings of this study.

#### 5.2 Summary

Kibra constituency that hosts the second largest slum in the region is a unique place that is home to many people from different ethnic backgrounds. Pamoja FM is a community radio that was established after the post- election violence experienced in 2007 with the aim of bringing reconciliation and peace among the then divided community members.

The main objective of this study was to establish how community radio advances peace building among the youth. The study focused on Pamoja FM that operates within Kibra constituency in Nairobi. It sought to answer the aforementioned objective by analyzing the peace programmes broadcasted by the radio with keen interest on the ‘Pass the Mic, Speak- up your Mind show’ that is aired form Monday to Friday from 2:00 pm to 4:00 pm . It also looked at the parties that the radio station involved to advocate for peace building in Kibra community. Finally, the research also sought to establish what kind of messages were broadcasted that encouraged peace among the youths of Kibra.

As submitted throughout this study, community radios play an important role in bring community members together and advancing social cohesion and tranquility. It is therefore of utmost importance for those community radios to have a clear understanding and knowledge of their audience who may vary from being a homogenous to

heterogeneous community who may differ in cultures, interactions and relations. By doing so, the community radio is in a better place to structure inclusive programs specifically tailored for all members of their communities thus bringing peace and cohesion among all community members even during election periods.

From this study, it was established the Pamoja FM indeed had tailored programs that catered for all the community members and throughout the day, the radio station advocated for peace through peace promos, discussions that aired throughout the day. Despite the youth audience listening at different times, the radio station also focused on the youth and had a program called 'Pass the Mic, Speak-up your Mind show' dedicated to engaging the youths. This particular show had the majority of youth listeners representing 52% of all the respondents thereby meaning that the program was ideal for reaching the youth with peace messages since it had the largest share of the young listeners.

Besides having inclusive programmes for the specific community members, it is also important to ensure that the sources used to disseminate the peace content to the audience are reliable and objective as they determine whether the shared information is well received by the audience or results to a communication breakdown where the intended information is not received by the audience. Among the sources used by the radio station was renowned community members, local leaders, religious members and local youths . Each of the sources was engaged on different occasions to discuss issues around peace and social cohesion.

From the results gathered from the respondents indicated that the radio station used diverse methods to send the peace messages to the youth which included; engaging the youth in peace discussion, the use of known community members and music. A majority of 39% of the respondents found the involvement of known community members to pass peace messages more efficient followed by, 24% who felt their participation through calls as a delivery strategy was important. The use of music as a delivery strategy to reach the youth was the least preferred with only 9% of the respondents approving of it.

Various scholars have highlighted the power of media including community radios in shaping and influencing culture and behavior among its audience. This is supported various theories that put emphasis on how powerful the media is such as the magic bullet theory and the cultivation theory. It is important to acknowledge that behavior change is influenced by many factors aside from the media. Therefore, this study submits that the peace content broadcasted by Pamoja FM plays a role in cultivating peace among the youth of Kibra as well as the entire community.

From the results the parties involved by Pamoja FM encouraged peaceful co-existence with 97% of the respondents acknowledged that peace content broadcasted by Pamoja FM positively influenced the youths as a whole by encouraging them to uphold peace. Further, 70% of the youths said that they became more tolerant to other community members, they advocated for peace in their communities, participated in the peace discussions. This shows that the peace content aired by Pamoja FM positive contributed to the lives of the youths by encouraging them to promote peace in Kibra.



### **5.3 Conclusion**

Due to its accessibility, radios remain the major source of information to a majority of the population as compared to other communication channels such as television which may not be easily accessible. Thus, making it the most suitable channel to be used to drive the peace agenda in the society. Among all categories of radios, community radios play an important role in all aspects of community development therefore, can be used as tools to advance peace among the youths at the grassroots level. This can be achieved through the development of suitable, inclusive and tailored peace programs targeting all community members. Appropriate parties can then be involved to engage with the community to ensure positive impact and ensure the effective communication of peace content encouraging positive behaviour change to the specific target audience.

### **5.4 Recommendations**

Based on the objectives of this study, the researcher fronts the following recommendations to the Pamoja FM fraternity to further improve the effectiveness of the radio's peace initiatives to its audience.

Despite Pamoja FM having a program tailored for the youth of Kibra, the radio station should ensure that the peace content developed for the youth runs throughout the day since not all youths catch the afternoon show. It is therefore important to ensure that there are peace contents targeting the youth all day besides the afternoon show.

Secondly, peace discussions/ talks are the most preferred by the majority of the youth as a means of encouraging their participation in advancing peace in their community. Therefore, more time should be allocated to edutainment as opposed to entertainment as

it has been proved through this study to be a more effective way of reaching the youth with the peace message. The radio station is also encouraged to continuously involve parties known to the Kibra community.

The radio station should find ways of connecting with the youth and continuously empowering them through civic education on the importance of peace within their community. This would be a way of sustaining positive behaviour change and making them productive members of their community. This can be achieved through the creation of open spaces where dialogues and topical issues are discussed and solutions provided thus encouraging peace and harmonious co-existence.

### **5.5 Recommendations for Further Research**

With the recent adoption of the global Sustainable Development Goals and community radios being agents of development and change in societies, research should be done to establish the place and the role of community radios in building resilient communities determined to end poverty in the urban slums.

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## APPENDIX 1

### BUDGET

<b>THE ROLE OF COMMUNITY RADIO IN PEACE BUILDING AMONG THE YOUTHS OF KIBRA, NAIROBI</b>		
	<b>ACTIVITIES</b>	<b>AMOUNT</b>
	<b>1.0 Reconnaissance visits</b>	<b>5000</b>
	<b>2.0 Administration of Questionnaires</b>	
2.1	Printing and Photocopy services	10000
	<b>3.0 Administrative</b>	
3.1	Transport	1500
	<b>GRAND TOTAL</b>	<b>KES 16500</b>

**APPENDIX 2**  
**WORK PLAN- June, 2017 to August, 2017**

<b>Issue</b>	<b>Activity</b>		<b>Time</b>	<b>Responsibility</b>	<b>Outcomes</b>
<b>Reconnaissance visits</b>	<b>Task 1</b>	Visit the research sites and community chief	1 day	Researcher	Familiarity with the area
<b>Content Analysis</b>	<b>Task 2</b>	Listing to radio shows and recordings	2 months	Researcher	Daily Content analysis
<b>Administration of Questionnaires</b>	<b>Task 3</b>	Identify and issues questionnaires to the respondents who will take part in filling them up	4 days	Researcher	Filled questionnaires
<b>Data Analysis and Presentation</b>	<b>Task 4</b> Data analysis	Data cleaning and processing	3 days	Researcher	Results of the research and presentation

### APPENDIX 3: QUESTIONNAIRE

This is to let you know (respondent) that the information you give will be strictly be used for academic purposes only and confidentiality of the information you are about to give is assured. Therefore, I would like to request you to give reliable information. To enable an accurate assessment, it is important that all information requested in the questionnaire should be provided as completely and accurately as possible. Your cooperation is highly appreciated.

RESPONDENT INFORMATION (please cross (x) in the appropriate fields)

<b>Age:</b>	18 yrs-23 yrs	<input type="checkbox"/>	
	24 yrs-29yrs	<input type="checkbox"/>	
	30 yrs-35yrs	<input type="checkbox"/>	
<b>Gender:</b>	Male :	<input type="checkbox"/>	Female: <input type="checkbox"/>
<b>Occupation:</b>	Formal Sector:	<input type="checkbox"/>	Informal Sector: <input type="checkbox"/>

1. Do you have a radio set at home? a) Yes  b) No
2. Do you listen to Pamoja FM? a) Yes  b) No
3. Do you recall listening to peace progrmmes in Pamoja FM during the Months of June-July, 2017? a) Yes  b) No
4. Did you contribute to the programs? a) Yes  b) No
5. Did the radio station offer local community a forum for discuss issues on peace building? a) Yes  b) No
6. Does the radio station offer local people a platform for participation?  
a) Yes  b) No
7. Did you take part in the discussions if any? a) Yes  b) No

8. How would you rank Pamoja FM in terms of youth inclusion in its peace shows?  
(cross (x) where appropriate)

Sufficient	Insufficient	Progressive

9. How would you rank Pamoja FM in terms of advocating for peace among the youths? (cross (x) where appropriate)

Sufficient	Insufficient	Progressive

10. What strategies are used to deliver peace message and advocate for peaceful elections? (cross (x) where appropriate)

a) Content placement in editorial content

b) Renowned community members

c) Community participation through call- ins

d) Music

e) Civic discussions and debates

11. What time are peace themed shows and discussions aired?

A. Early Morning—5.30 a.m.

B. Mid-Morning—10.00 a.m.

C. Afternoon—2:00 p.m. to 4.00 p.m.

D. Evening—4.00 p.m. to 6:00 p.m

E. Night-time—7.30 p.m. to 12.00 Midnight  F. The whole day

12. Are you pleased with the schedule (timing) of Pamoja FM peace shows?

a) Yes  b) No

13. How would you rank Pamoja FM in terms of peace news reporting? (cross (x) where appropriate)

Partisan	Non- partisan
<input type="checkbox"/>	<input type="checkbox"/>

14. How would you rate Pamoja FM level of trustworthiness in Kibra community? (cross (x) where appropriate)

Sufficient	Insufficient	Progressive
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

15. Do community members participate in production of programmes of the radio station? a)Yes  b) No

16. Do you know of any of them? a) Yes  b) No

17. Does the peace content aired on the radio promote peace during election time?

a)Yes  b) No

18. How do you think the peace content aired by Pamoja FM during the period June to July, 2017 influence the youth? a) Positively  b) Negatively

c) No influence

19. Was your behavior towards other community members influenced by the peace content aired in Pamoja FM during the period June to July, 2017?

a) Yes       b) No

20. If your answer above is yes, how was your behavior influence?

- a) Became more tolerant of others in my community
- b) Became peace advocate during elections among the youths
- c) Participated in peace discussions aired in Pamoja FM
- d) Encouraged other community members to listen to the peace content aired
- e) All of the above

21. Did the peace programmes influence the community members' behavior during the August, 2017 elections?      a) Yes       b) No

22. If your answer above is yes, how would you rate the effectiveness of the peace content? (cross (x) where appropriate)

Very effective	Effective	Not effective	Progressive

**Thank You for taking time and filling the questionnaire.**

## APPENDIX 4

### INTERVIEW SCHEDULE

This is to let you know (respondent) that the information you give will be strictly be used for academic purposes only and confidentiality of the information you are about to give is assured. Therefore, I would like to request you to give reliable information. To enable an accurate assessment, it is important that all information requested be provided

**NAME:**

**OCCUPATION:**

1. Please provide a brief introduction and the mandate of Pamoja FM
2. What kind of programs does Pamoja FM broadcast
3. What is the daily program schedule?
4. Does Pamoja FM have a youth targeted program?
5. Does Pamoja FM broadcast any peace content?
6. Did Pamoja FM air programs with peace content during the Months of June-July, 2017?
7. What are the delivery strategies employed by Pamoja FM to reach its audience with peace content?
8. How would you rate the effectiveness of Pamoja FM peace content on influencing youths' behaviour?
9. Does Pamoja FM engage the community in other peace initiatives?
10. Do you think Pamoja FM has succeeded in its mandate of serving the Kibra community?

**APPENDIX 5**

**DOCUMENTATION SCHEDULE**

**PAMOJA FM BROADCAST CONTENT COVERING THE PERIOD JUNE-  
AUGUST, 2017**

<b>Frequency of Key Words</b>						
	<b>Youth/ Vijana</b>	<b>Peace/ Amani</b>	<b>Elections</b>	<b>Communit y</b>	<b>Co- existence</b>	<b>Conflict Resolution</b>
Monday						
Tuesday						
Wednesday						
Thursday						
Friday						



APPENDIX 6

CERTIFICATE OF FIELD WORK



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

Telegram: Journalism Varsity Nairobi  
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Director's Office: +254-204913208 (Direct Line)  
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P.O. Box 30197-00100  
Nairobi, GPO  
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**REF: CERTIFICATE OF FIELDWORK**

This is to certify that all corrections proposed at the Board of Examiners meeting held on 10/10/2017 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: K50182033 | 2015

Name: TABITHA NZULA MUWANGIA

Title: THE ROLE OF COMMUNITY RADIO IN PEACE BUILDING  
AMONG THE YOUTH: A CASE STUDY OF PAMOJA FM IN KILERA

NAIROBI - KENYA

DR. WAMBUI THUD  
SUPERVISOR

SIGNATURE

26/10/2017  
DATE

DR. SAMUEL SIRINCI  
ASSOCIATE DIRECTOR

\_\_\_\_\_  
SIGNATURE

27/10/2017  
DATE

\_\_\_\_\_  
DIRECTOR

\_\_\_\_\_  
SIGNATURE/STAMP

\_\_\_\_\_  
DATE

## APPENDIX 7

### CERTIFICATE OF CORRECTIONS



**UNIVERSITY OF NAIROBI**  
**COLLEGE OF HUMANITIES & SOCIAL SCIENCES**  
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**REF: CERTIFICATE OF CORRECTIONS**

This is to certify that all corrections proposed at the Board of Examiners meeting held on 30/11/2017 in respect of M.A/PhD. Project/Thesis defence have been effected to my/our satisfaction and the project/thesis can be allowed to proceed for binding.

Reg. No: K50/82023/2015

Name: TABITHA NDULA MWAITIRIA

Title: THE ROLE OF COMMUNITY RADIO IN PEACE BUILDING  
AMONG THE YOUTH: A CASE STUDY OF PAMOLLA FM IN KISumu  
NAIROBI -KENYA

DR. WAMBUI THUD  
SUPERVISOR

[Signature]  
SIGNATURE

6/12/2017  
DATE

DR. SAMUEL SIRINCI  
ASSOCIATE DIRECTOR

\_\_\_\_\_  
SIGNATURE

\_\_\_\_\_  
DATE

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DIRECTOR

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## APPENDIX 8

### CERTIFICATE OF ORIGINALITY

#### Turnitin Originality Report

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