TRENDS IN COMMUNITY RADIO BROADCASTING IN NAIROBI SLUMS

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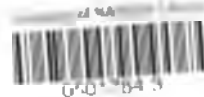
SEPTEMBER 2009

DECLARATION

"I, the undersigned, declare this project is my original work and has not been presented to any other University for academic credit.

Signed *N Wcheke* ....

Date *18-11-2009* ......

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"This project has been submitted with my approval as University Supervisor"

Signed..

Date........................18/11/2009

Peter Oriare.

DEDICATION

This study is dedicated to my wife Florence and the children Makena, Gitonga and Mugambi without whose encouragement, it would not have been possible to carry it out.

ACKNOWLEDGEMENTS

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ABSTRACT

The purpose of this study is to identify the trends in community radio broadcasting in Nairobi slums. Since 2007 a number of radio stations have been licensed to broadcast in Nairobi slums with Koch FM broadcasting in Korogocho, Ghetto FM in Majengo Pumwani and Pamoja FM in Kibera slums. For a broadcaster to qualify as a community radio, the community must own, manage, and participate in program production and presentation. However this is not the case in community radio in Nairobi slums.

This study therefore had three objectives namely to analyze the trends in the community radio broadcasting in Nairobi slums, the factors that have led to the proliferation of the stations in these areas, the challenges and how they affect programming.

The study was conducted through focus group discussions with three respondent groups per radio station. The first group was the youth age 18-25 years, male over 25 years and female over 25 years. The community leader, station managers and community media specialist were interviewed using a questionnaire. A total of 84 respondents were interviewed in focus group discussions in the three community radio stations.

The study established that community radio stations in the Nairobi slums are not owned by the community but by individuals who run them like private broadcasting stations and that the community was not involved in program production or management of the stations.

The study established that availability of a frequency and low license fees were some of the factors that had led to the proliferation of community radio stations in the slums.

Challenges that face the stations included lack of finances to hire professional staff or purchase modern broadcasting equipment.

In view of these findings the study recommended that is important for community radio stations in the slums to abide by the license regulations to ensure that they are owned, financed and managed by the community.

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Radio in many countries plays an integral part as one of the major channels of mass media. Radio, indeed is the only available channel of mass media in those communities that are not served by television, internet, or the print media. Such communities may not afford a television as it is too expensive or do not have electricity. Similarly, a newspaper may not be affordable regularly available, leaving radio as the only source of information, education and entertainment.

Despite the centrality of radio broadcasting in many countries, shortcomings are evident. Some of the shortcomings emanate from ownership of radio stations and content control by the media owners especially where the radio broadcaster is state owned. This situation was true in Kenya until the liberalization of the airwaves in the early 1990's.

The public broadcasters are government funded and controlled while Commercial broadcasters provide programming for profit. Advertising is the main source of revenue and the stations are therefore controlled and guided by private interests.

With the large audience not catered for by public radio broadcasters and commercial radio broadcasters especially in the country side the situation has led to a third form of radio broadcasting.

The Community Broadcasters

The community broadcasters have been described as the best opportunity to "empower the voiceless, promote dialogue and serve as a channel for sharing critical information and knowledge towards positive development changes" ALUMUKU, (2006).

Despite the critical role community radio broadcasting is capable of performing in answering to the information needs of the citizens; it is the contention of this paper that not much has been done in Kenya to promote this form of broadcasting.

However, even though the issue of Community Radio has been covered in the Kenya Communications (amendment) Act 2008, it has not been given the legislative backing that was desirable to make it distinct from public and commercial media.

In Nairobi, there has been an increase in the number of community radio stations operating in the city. Most of these community radio stations are broadcasting in slum areas and within a radius of two kilometers.

This increase in the number of broadcasters has brought up the issue of whether those radio broadcasters are truly community radio broadcasters or commercial radio broadcasters. It is therefore imperative, that the community radio broadcasters operating in the Nairobi are fully community owned and managed, to play the crucial role of giving voice to the communities living in the slums.

1.2   STATEMENT OF THE PROBLEM

The right to information is a fundamental human right. Information empowers the individual to make informed decisions on matters of public interest such as politics, economy and health.

To guarantee that citizens enjoy the freedom, this right is enshrined in Chapter 79 of the Constitution of Kenya. The same right to information is underscored by Article 19 of the Universal Declaration of Human Rights which states "Everyone has the right to freedom of opinion and expression...to seek and impart information and ideas through any media and regardless of frontiers".

However not every citizen has an opportunity to get information or express their views on matters of public interest. This is mainly due to the fact that the channels of public communication are concentrated in the urban centers or cater for the urban elite more than the marginalized communities. To ensure that as many voices as possible are heard in public discourses the community radio has been licensed to operate in Kenya. However despite the existence of such radio stations, the policy to guide community radio broadcasting is weak. No research has been carried out to establish the success of community radio in giving voice to the voiceless majority who reside in city slums. Currently three of the main populous city slums are home to community radio stations namely, Koch FM in Korogocho, Ghetto FM in Pumwani and Pamoja FM in Kibera.

The community ownership, participation in management and programming is not clear and hence difficult to confirm the three stations are actually community radio stations and not private commercial stations operating under the guise of community radio.

This situation has arisen for various reasons. Among them is the lack of a proper definition of community media. A legal definition of community media "helps distinguish community radio from private vernacular stations." KCOMNET (2009).

KCOMNET further decries the rampart licensing of radio stations in rural areas pointing out that ownership for many of these stations is in doubt and the community does not participate in their management. In Nairobi slums, several community radio stations have been licensed and are on air but little is known about them, in terms ownership, management or funding.

This study seeks to analyze the trends in community radio broadcasting in Nairobi slums and therefore fill the information gaps that exist about Community Radio Broadcasters in these areas. It is hoped that the findings will enable the government to make amend the existing legislations to guide the community radio broadcasters based on concrete findings and not on assumptions as hitherto done.

It is further hoped the study will also inspire other researchers to undertake study in the critical area of community radio broadcasting.

1.3   RESEARCH QUESTION

To achieve the study objectives, research will be designed to answer the following questions.

- What are the trends taking shape in Community Radio in   Nairobi slums?
- What factors motivate the proliferation of community radio broadcasting?
- What are the challenges facing community radio broadcasters in slums and how do the affect programming?

1.4   OBJECTIVES OF THE STUDY

The main objective of the study is to examine the trends in community radio broadcasting in Nairobi city slums.

Specifically, the study will pursue the following objectives: -

- Identify the trends in community radio broadcasting in Nairobi slums.
- Establish the factors that motivate the proliferation of community radio broadcasting.
- Identify challenges facing the stations and how they affect programming.
- Based on the findings make recommendations on the streamlining community radio broadcasting in the country.

1.5   JUSTIFICATION OF THE STUDY

Communication is central in development and community radio plays a crucial role in facilitating that process Slums dwellers face many political, social and economic challenges and a radio owned by such a community give them an opportunity not only to share their experiences and solutions to problems, but also communicate their issues to the political leaders.

However inappropriate programming has remained one of the weaknesses in instances where radio is based in an urban area, programming focuses on urban issues leaving out rural or local communities even though the station might have a nationwide reach. ALUMUKU (2000:29).

This vacuum has now been filled by community radio broadcasters. A form of broadcasting that is community owned and managed. Its services have proved especially important in delivering leading edge information on health, education, environment and enterprises" (WDR 2000:192).

In view of the importance of community radio broadcasting, this study seeks to establish its trends in Nairobi slums.

No study has been done on the trends in community radio broadcasting in the areas and there is need to understand what is happening in the sector. Policy on community radio is weak as policy maker's lack of an in depth understanding of this critical form of public broadcasting. It is hoped that the research will yield important data to guide policy makers in setting guidelines for this important sector. It is hoped that knowledge gained from the research will shed light on community radio broadcasting and lead to better understanding of the sector. It is further hoped that this research will inspire others to do further research in the critical sector of community radio broadcasting.

1.6   SCOPE OF THE STUDY

Oso and Onen (2005) describe scope as delimitation of the study as the description of the boundary of research. This boundary is terms of content, time, methods, and sample size, geographical and theoretical coverage. Nairobi has three operational community radio broadcasters operating in   selected slums namely Ghetto FM in Pumwani, Pamoja FM in Kibera, and Koch FM in Korogocho.

This study in the trends of community radio broadcasting in Nairobi slums will focus on the three stations broadcasting in three slums namely, Pamoja FM in Kibera and Koch FM in Korogocho and Ghetto FM in Pumwani. The study will be conducted between June and July 2009.

The survey will sample managers, owners and listeners of the three community radio stations.

1.7   OPERATION DEFINATION OF TERMS

Community-   People living together as a group in particular area bound by a Common interest.

Community Radio-   A community radio is a station owned and controlled by a not for profit organization, with membership, Management and programming being done by the members of the community.

SLUM-   An impoverished area of a city where the poor reside.

FM-   Frequency Modulation is a radio broadcasting frequency
                operating between 88-108 megahertz reputed for its
                Sound clarity even though operating at short
                radius and low power.

AM-   Amplitude Modulation is a radio broadcast frequency
                known for its far reach and precision in the broadcast
                Spectrum.

MARGINALISE "To make somebody feel as if they are not important and
                cannot influence decisions or events: to put somebody in a
                position in which they have no power" (Oxford Learners
                Dictionary).

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.0   LITERATURE REVIEW

Literature review involves an analysis of documents with information relevant to the research problem

Opinion, facts and observation by authors and other contributors to the research questions will help the researcher gain insight and hence thorough knowledge of the research problem.

2.1.1. DEFINATION OF COMMUNITY RADIO AND ITS ROLE IN THE SOCIETY

Community radio broadcasting is defined as a "radio station that is owned and controlled by a not for profit organization, the structure of which provides for membership, management, operation and programming primarily by members of the community at large. Programming should reflect the diversity of the market that it is licensed to serve" according to the African Charter on Broadcasting (2001).

Buckley (2008:212) stresses, "Community Broadcasting is an independent broadcasting that is provided by and for the members of a community in a particular geographical location or belonging to a particular community of interest.....It should be owned by and accountable to the community and should provide for participation by the community in the making of programs and in management".

The role of community radio broadcasting in the society has been underscored by various authors and development agencies like the World Bank. The development of any community, is dependent on several factors key among them communication. The United Nations Education, Scientific and Cultural Organization (UNESCO) have for a long time championed communication as a basic human right and an integral component in a country's development. (McBride Commission UNESCO-1980).

The commission's main report on the issue points out that communication "is not only the exchange of news and messages but as an individual and collective activity embracing all transmission and sharing of ideas, facts and data" pg 14.

The report further identifies communication to include socialization, motivation, debate and discussion, education, cultural promotion, entertainment and integration.

For communities to exchange ideas, be informed, or participate in public affairs, a channel of communication becomes necessary. Such channel of communication should not only relay information to the people but also from the people, among the people and about the people. This has led to community radio as a media that serves the people right at the local level.

Fraser and Esrada (2001:15) observe that programmes is such media are slanted to suit community needs where news on community radio unlike those in mainstream media is not an isolated story or event alone, but rather aims to be part of an ongoing process which supports change and development in the community.

2.1.2 WHY COMMUNITY RADIO BROADCASTING

The growth of community radio broadcasting has its foundation on the failures of commercial, public and private radio to give an all inclusive programming. ALUMUKU (2000:12) points out that state broadcasting aimed at "providing citizens with information on government policy and activity" while commercial or private broadcasters "provide programs designed primarily for profit from advertising and is owned and controlled by private individuals or by commercial enterprises." These two aspects make it impossible for the common man's voice to be heard on critical public issues, as the major broadcasters have focused mainly on the national audience and not the local community. This has been brought about by the desire of the government to foster national identity as opposed to local identities. (The Courier 1987 No 105:68) This means that programming is aimed at the national audience and not the local concerns.

Kunezic (1997:29) argues that globalization "a process of social change that has effects on humanity as a whole in which borders no longer play more than a subordinate role, has more and more foreign content in local media. The essence of this new phenomenon is that local voices are submerged through globalization. Kunezic argues. He states "western pop culture which in addition to film, television and music also includes fast foods, cigarettes, jeans… has spread worldwide." This means that the voice of the local audience is in danger of getting lost and hence the need for a channel of communication that addresses the concerns of the local people hence the use of community radio broadcasting.

Alumuku (2006:261) argues that communication is a basic human right and without it, "there can be no real community and society." He further emphasizes, "Societies cannot survive today if they are not properly informed on social and political events at their local, national and international levels."

Community radio therefore addresses this information gap at local level because it belongs to the community. According Fraser and Estrada (2001:5) community radio works in the cultural context of the community it serves, deals with local issues in local languages and is relevant to local problems and concerns and "aims to help the community to develop socially, culturally and economically." The World Development Report puts it thus "Today the media are even more important in informing traders, consumers and investors. The vernacular media, particularly radio, carry information and encourage commerce in geographically isolated markets." (2002:181).

2.1.3 CHARACTERISTICS OF COMMUNITY RADIO BROADCASTING

It is important to define what a community is in order to define community radio broadcasting. Oxford Advanced Learners Dictionary defines community as "all the people who live in a particular area or country, when talked about as a group or as a group of people who share the same religion, race or job."

Arising from the above definition, it is imperative that community radio be owned by the community. Ownership of the radio by the community is therefore one of the characteristics of community radio.

Alumuku 2000:46 argues "the question of ownership or control is a crucial one and fundamental to people's attitude towards the radio stations." The station should be owned by the community it serves collectively of through a trust, cooperative society. Ownership is central as it determines the listener's attitude to the station. It is a known fact that where the radio station is owned and therefore controlled by government or political party the people mistrust such radio stations.

Community radio is also characterized by the active participation of the community in the whole process of creating news, information, cultural programming, all of which lay an emphasis on local issues and concerns.

Githaiga (2000:54) points out that "central to community media (of which radio is one) is its ability to engender communication by a mode of dialogue where the community plays a double role of control and receipt.

The issue is crucial as it determines the content and entire programming of a media channel. This is the reason community participation in the community radio is crucial.

Buckley (2004) emphasized community radio "should be owned by and accountable to the community it seeks to serve and it should provide for participation by the community in program making and management." Community radio therefore provides the community with the real opportunity to participate in programming, define the content that they desire in the radio programmes as well in sharing information.

Fraser (2001:15) argues that participation implies the public is actively involved in planning and management of the station. He stresses that in concrete terms the radio station must reach all those it seeks to serve, and it is the people whose choose what they want to hear from the station and not programme producers.

The other characteristic of community radio is that it must be not for profit organization. This ensures that the station's programming will be based on the needs of the community, rather than for profit motives. Being a profit oriented would make community radio vulnerable to editorial manipulation especially by advertisers.

The other characteristic of community radio is community participation in programming to ensure that it helps them to improve their social economic aspects of their lives.

The issue of programming is essential in that unlike other radio stations which can serve few genre of programming like music. Buckley argues that the emergence of community radio is often associated with the wider emergence of more participatory models of democracy, meaning, as the community enjoys more democratic space of expression they consequently need channels to voice their concerns and community radio is best suited for this.

On content generally, community radio must make programs that are relevant to the specific needs of the community it serves. The areas of concern may be agriculture, HIV/AIDS, economy or malaria. It behooves the station to make programs that address these concerns. Relevance to local needs can only be maintained, if the community is involved in the planning and evaluation of programming (Fraser & Rostrepo 2000:58). The authors posit that participation in evaluation of programming is effected through radio listeners making telephone calls to the stations or letters to the station.

Funding of the community radio is also critical as it determines the survival of the radio station. Sources of funds could be either through donation or contribution from the community.

However, funding from groups with vested interests such as business people or state is not encouraged because of the potential to interfere with the editorial policy. "Experience cited by ARMAC indicates that the only way to guarantee that community radio remains true to its ideas is to finance it from within the community" Alumuku(2006:51)

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2.1.4 FUNCTIONS OF COMMUNITY RADIO

The functions of community radio have been cited by various writers on the subject. However Fraser and Estrada (2001) best extrapolate those functions. They cite reflection and promotion of local identity, character and culture as a central function of community radio. This is achieved through provision of programming that is particular to its community identity and character through the local content that is aired by the station.

Creation of diversity of voices and opinions on air through the radio is also an essential function of community broadcasting.

Since the radio station is open to all sections of people in the community, it offers them a good opportunity to air their diverse views on any issues of interest.

Encouraging of dialogue is an issue that is also critical in community radio broadcasting. Through dialogue the people also participate in democratic process "it is the function of community radio to provide an independent platform for interactive discussion about matters and discussions of importance to its community" Fraser (2001:19).

On promotion of development and social change, community radio has also been witnessed to be a crucial function. Fraser (2001:20) argues that for development to take place there has to be collective will on the part of the community to improve its welfare.

"This is only possible through internal discussion within the community about its situation, the causes and possible action for improvement" he stresses.

This is a function of community as it provides a platform for internal discussion of issues. It encourages participation in community affairs and in the process solutions to nagging issues is easily found. Community radio can therefore be rightly said to be a form of broadcasting that gives voice to the voiceless.

2.1.5 COMMUNITY RADIO: WORLD OVERVIEW

Community radio broadcasting is a form of public broadcasting that is evident in very many countries of the world. Its ownership ranges from minority communities, schools, churches and other religious institutions.

Pioneering experiences in community radio broadcasting begun in Latin America in the mid 1940s.

Poverty and social injustices gave impetus to start the radio stations which served primarily as the voice for miners and industrial workers. The first community radio was begun in Bolivia in 1947 known as Miners Radios. A similar radio was also set up in Colombia the same year. In Bolivia miners provided much of the financial resources needed to run the station, equipment and daily expenses. Fraser (2001:6).

Unlike in Bolivia, the Radio Sutatenza/ Accion Cultural Popular in Colombia aimed at supporting the peasants and even though they did not own it, 50,000 letters were sent a year, a mark of the extent to which the community listened to the radio and used it to express their views.

Whether in Africa, Asia, Europe or America, community radio has taken root as the instrument through which communities communicate with themselves and with their leaders.

Few examples will suffice to demonstrate this point. In Canada, community radios are operated by minority communities in isolated areas that are separated by enormous distances. "The villages might be very scattered but radio unites them with news, music, traditional wise men and other expressions of local culture.

At times the stations become important as a forum for political views about the tribal group" Fairchild (2001:140).

In the Unites States of America, community radio begun in 1945 when the government licensed educational non commercial and other listener supported stations which the authorities viewed as alternative voice in the community to break the listener hold by commercial stations according to Fairchild (2001:138).

The first community to capture the opportunity was the Pacifica Foundation in the San Francisco area, a group with a fascist background wanting to start a radio station to encourage dialogue and civil discussion among conflicting groups in local communities. Lasar (2000:51).

In Africa community radio has also been founded not only to give voice to the voiceless but also as a vehicle for social economic development.   In   South Africa for example, the emergence of community radio was due to desire by the majority of people who had been oppressed under the apartheid rule to have their voices heard. Alumuku (2000:206).

2.1.6 COMMUNITY BROADCASTING IN KENYA

The first community radio was started in Homa Bay in the 1982 with regular broadcasts in Luo language. The station was a joint venture between UNESCO and the Voice of Kenya. The station was manned by producer with three assistants and carried one hour daily of local news.

Other than the news, the station aired programmes on health; family planning with most of the content based on interviews held at the market place, on the farms, schools and with organized groups such as local women organizations. The UNESCO community radio pilot project had sought to create a low cost radio station in the rural areas. The station was abandoned after only two years due to government unease with the content of the programs.

(Boorgault 1995:88) says the station could not be allowed to OPERATE "by the central government because the content which came from the spontaneous participation of the people could not be controlled." Community participation is the essence of community radio broadcasting. The failure by the government during the single party rule to give the Homabay community radio station was therefore a setback in achieving one of the tenets of community radio, namely the empowerment of a people through participation and exchange views in matters of public interest. Despite this initial setback, community radio stations have taken root in Kenya and the country today boasts of some of the best examples of Community radio stations.

Among the pace setters in community radio stations is the Radio Mang'elete, Nthongoni in Makueni district. The Mang'elete community radio was started in 2004 by thirty three women groups with a membership of about seven hundred women. The mission of the radio station was to provide information to the community through agriculture and health programmes.

Members of the women group work as volunteers in the station to produce and present the programmes themselves although the station is runs by a five member staff which includes a manager. On the role of the station in serving the local community, the following has been observed "the station had caused powerful positive social change." Jalov (2008).

In the recent past many community broadcasters have been licensed to broadcast in various parts of the country. The registration of such radio stations has been done under general rules and guidelines that govern licensing of broadcasters. It should be noted that Community radio broadcasting in Kenya is not taken as a distinct form of broadcasting. There is no specific community radio broadcasting law that regulates this sector.

"It is important to note that no proper mechanism has been put in place to enabling environment for the promotion of community broadcasting. This is in terms of infrastructure, licensing and frequency allocation" KCOMNET 2008. This is unlike for example the Republic of South Africa which has the Media Development and Diversity Agency Act 2002 which seeks to "enable historically disadvantaged communities and other people who are not adequately served by the media to gain access to the media. The main beneficiaries of the Act area intended to be the community media sector" KAS (2003:81).

However the local situation has somewhat been addressed by the Kenya Communications(amendment) Act 2008 which seeks to streamline the broadcasting sector, and has embedded the community radio broadcasting in the Act.

Community broadcasting services are set out in Section 46F which states, that the license for such a service may given "upon application in the prescribed manner and subject to such conditions as the authority may deem necessary, grant license authorizing provision of community radio broadcast services to the community of interests of the persons applying for on whose behalf the application is made states The Kenya Communications Act (2008:19/20) Other aspects covered by the new Act, which came into force On 2nd January 2009, include the source of funding for the station, whether the broadcasting service is not for profit, consent by the community, as well as the manner, in which the members of the community, will participate in content selection.

Attempts to regulate Community Broadcasting in the past, has been criticized by community radio broadcasters for among other things not setting out specific frequency quotas for community radio broadcasters.

The practitioners are keen that the national policy on broadcasting sets aside frequency quotas to enable community radio broadcasting to be established in every district of the country.

The practitioners note that other interests like religious or educational interests have already been catered for and may cloud and crowd the understanding of what community broadcasting is all about. Nguri (2007:17)

Previously, community radio broadcasters were licensed under the Kenya Communications Act of 1997, which established establishing the Communications Commission of Kenya –C.C.K Regulations 2001.

The C.C.K allocated a frequency to community broadcasters for annual fee of Sh30,000 but the broadcasting license was issued by the ministry of information and communications.

Section 2.10 of the conditions for frequency assignment state 'The frequency shall only be valid when the commissions frequency and the broadcasting permits from the ministry of information and communications are jointly in force and will immediately cease with the lapse of any one of these two entities"(Kenya Communications Regulations 2001:2.10).

This clearly shows community radio is subjected to rigid licensing procedures like commercial or private stations even though a different form of broadcasting.

It should also be noted that community radio broadcasters are expected to share their frequencies and is one of the conditions for issuance of the license. (Regulations 2001:2.1).

This sharing is due to the fact that several community broadcasters are allocated the same frequency within a geographical and each is supposed to restrict oneself to the broadcasting radius of 2 kilometers of the station.

Operating outside the radius might interfere with other broadcasters or counterparts using the same frequency.

The licensing and frequency regulations have been a source of concern to the community broadcasters.

The community broadcasters worried the C.C.K and the ministry of information and broadcasting were taking measures whose results could marginalize and disempowered the local media. Nguri (2008). Nguri points out that community broadcasters operating especially in the slums have been confined to three kilometer radius (actually two kilometers) and further points out that several community broadcasters share the same frequency.

A critical look at the licensing of community broadcasters clearly show that the guidelines are very loose and lacking as an expression in the role community broadcasters are expected to play in Kenya.

Regulation 2.15of C.C.K requires the licensee of a community broadcasting station to ensure that the broadcasting services are "provided for the purposes of the community served and are not operated for profit or as part of a profit making enterprise."

Regulation 2.16 requires the community broadcasters to "encourage members of the community served by the broadcasting services to participate in the operations of the services provided under this authorization."

Even though the two regulations are within the characteristics of community broadcasting, they lack as a firm statement by the licensing authority on the role of community broadcasting in the society. The Kenyan regulations pale significantly when seen against the light of other community broadcasting rules and regulations in other countries.

One example will suffice to demonstrate this point, namely Bangladesh.

Bangladesh in a policy document "Community Radio Broadcast Policy 2008" takes cognizance of the critical role played by community radio and states that "Community radio is a medium that gives voice to the voiceless, serves as a mouthpiece of the marginalized is central to communication and democratic processes within societies."

The policy sets out very clear guidelines for licensing of community radio among them, the requirement that the location of the community one seeks to serve must be identified and that the content must be educational, social, gender, economic and in cultural fields.

The licensing authority also demands that the community radio be owned by a particular community, through a trust poof foundation with a five year record of community service. This requirement stops individuals from applying for community radio licenses for commercial purposes.

In Bangladesh the government directs "community radio may be established and operated in the oral languages of the marginalized communities, that is grass root communities and ethnic groups as well as their full participation and management which reflect their hopes and aspirations, the indigenous knowledge resource and culture of local communities and will combine with modern knowledge and technology."

In Kenya no such firm statement has been made on the community radio plays in the country and how it should be guided to ensure it contributed effectively to national development.

Hopefully this research will underscore the need to have specific policy, to regulate community radio broadcasting in the country.

2.1.7 TECHNOLOGY AND COMMUNITY RADIO

Affordable technology has made it possible for community radio stations to broadcast in slums. All the community radio stations in Nairobi slums broadcast through the Frequency Modulation-FM signal.

The FM signal which is usually between 88-108 Megahertz is noted for its superior sound quality and less interference from the environment as opposed to the Amplitude Modulation –AM signal.

The emergence of information communication technologies-ICTS has also made it possible to disseminate information and news content using mobile phones which some of the community stations use to broadcast live from a news event.

The convergence of internet and computer has also enabled a station like Ghetto FM to stream its signal to the internet even when it is terrestrially off air. The telephone, fax, internet and computer are the technology most in use by the community stations in Nairobi slums.

Being easily available and affordable, it is easy to relay news content to the station using mobile phones. Call-ins from listeners are the easiest way of maintained feedback channels between the community radio and the community it serves.

Technology and the community radio cannot be underrated. "Technological advances have dramatically reduced the cost of transmitters and production equipment hence a new generation of community broadcasters are on air" Girard (2003).

Girard further argues the internet and mobile phones are part of the basic toolkits for many community radio stations.

The centrality of technology in community radio broadcasting is further underscored by the World Association of Community Radio Broadcasters-ARMAC who put it thus "the simplicity of technology in relation to other electronic media houses has been one of the main factors in the expansion of community radio in recent decades" ARMAC (2007.2).

2.1.8. TRENDS IN COMMUNITY RADIO BROADCASTING IN NAIROBI SLUMS

The study has revealed some glaring trends in community radio stations in Nairobi slums. It is therefore important to focus of some of the major trends as they have significant impact on community radio broadcasting at present.

The discernable trends are evident in the non involvement of the community in the ownership, programming, funding and management of the three community radio stations in the Nairobi slums.

The trends are discussed in details namely:-

1. OWNERSHIP

There is a clear departure from community ownership to private ownership in Koch FM, Ghetto FM and Pamoja FM. The three stations are registered by individuals and not the community and therefore are managed like private enterprises and not as community owned entities.

For a community station to be deemed as such, it has to been owned by the community at large and not some few members.

2. PROGRAMMING

The programming is determined by the station managers and the staff with no participation of the community. The community's only link with the station's programming is through phone-ins. Without community participation in determining the content, the station fails to meet key criteria for community radio. Community participation in programming making is one of the key yardsticks of community radio.

3. COMMUNITY PARTICIPATION IN MANAGEMENT

Community radio is ideally managed by the local community. In the case of the three stations, the community does not participate in the management of the stations. The management committees that run the stations are picked by the station manager and not elected by the community. This failure to meet the community management participation criteria is a key weakness in community radio stations in Nairobi slums.

4. FUNDING

Funding for community radio stations is a major challenge. As a result the stations have entered into partnerships with other broadcasters for survival. For example Ghetto F.M. has a partnership with the Kenya Broadcasting Corporation which at present is limited to training but in future may cover other areas.

Pamoja FM has a partnership with B.B.C through which the foreign station airs an international news broadcast daily. Certainly the local community has no control over the content of the foreign program and such an arrangement is a threat to the editorial independence Pamoja FM.

In a bid to get funding the stations are also forced to engage in some form of advertising to win support from some well wishers in the community.

For example Pamoja FM carries adverts from local hotels and even though they argue it is free of charge, one cannot fail to note that the adverts are carried in return for support from the business enterprises.

Lack of funding is therefore a major threat to the editorial independence of community radio stations. It can therefore be argued that the threat to the survival of the stations due to lack of funds has forced the stations to commercialize some of their activities to get funds. This is against the spirit of community broadcasting.

In essence non-ownership of slum community radio by the local peoples; lack of participation in management or programme making or presentation clearly shows the three stations cannot in the strict sense claim to be community radios. Community radio must be owned, managed and programmes done by the community. Only then can community radio be said to be the real voice of the community, a champion of their needs and concerns.

On regulation of the community radio, the Kenya Communications Act of 1998 and the Kenya Communications (amendment) Act 2008 give regulatory powers to the Communications Commission of Kenya -CCK.

The CCK monitors the community radio stations in a far as payment of annual licenses are concerned and there is not on content according to the managers of the Community radio stations in Nairobi slums.

This failure to monitor the operations may well have contributed to the stations departure from their original mandate of community broadcasting to quasi private stations operating under the guise of community radio.

2.2.0   THEORETICAL FRAMEWORK

There are various theories and models that help to explain the role of communication as well media effects in society. For this study attention will be focused on the Democratic Participant Theory.

2.2.1   DEMOCRATIC PARTICIPANT MEDIA THEORY

This theory according to McQuail (1987) is difficult to formulate partly because it lacks full legitimization and on the other hand because its tenets are to be found in other theories.

However McQuail argues that the theory is credible. He attributes it, both as a reaction against other theories and actual experience and as a positive move towards new forms of media institution. McQuail (1987:121).

McQuail avers that even though the theory belongs to developed societies, it has vital development elements in development media theory and especially it emphasizes on horizontal rather than vertical (top-down) communication.

He emphasizes "a primary stimulus has been the reaction against commercialization and monopolization of privately owned media and against the centralism and bureaucratization of public broadcasting institutions established according to the norm of social responsibility. (pp122).

He argues that public broadcasting raised high expectations of media systems in helping improve social and democratic changes in the society.

McQuail however argues that the expectations have been disappointed by the tendency of some public broadcasters to be at times paternalistic, too elitist, too close to the establishment, too responsive to economic and political pressure. He also accuses them of being too monolithic and too professionalized.

He points out that the term "democratic participant" expresses some disillusionment or dissatisfaction with political parties and parliamentary democracy become it is detached from its grassroots origins, an issue he argues impedes rather than facilitates involvement in socio political life of the people.

McQuail also sees in the setup a mass society structure that locks out individuals and minority expressions from the main platform. He contends that the growth of large broadcasting organizations that dominate from the power centers have also failed in their task of meeting the needs that arise from the daily experiences of the people.

These are therefore the central arguments that McQuail (2001:122) used in putting forward the democratic participant theory. The central point of the democratic participant theory lies in the needs, interests and aspirations of the active "receiver" in a political society.

It has to do with the right to relevant information, the right to answer back, the right to use the means of communication for interaction in small scale setting of community, interest group and subculture. Seen in the backdrop of the above statement, one easily appreciates not only the desire for a community to have it voice heard but also the setting up of community radio stations.

The theory suggests disillusionment with uniform, centralized, high-cost, highly professionalized, neutralized state controlled media and is in favour of multiplicity, smallness of scale, locality interchange of sender-receiver roles and the horizontal lines of communication at all levels of society, interaction and commitment. Enzensberger (1970). Looked at closely it is evident that McQuail has put forward a powerful argument for such media institutions.

He has ably demonstrated that such media institutions would be constructed along social life, more directly in control of their audiences, offering opportunities for access and participation on terms set by users and not controllers. This is the essence of community radio broadcasting.

The people own the station, manage it, participate in program production and highlight issues of concern to the immediate community. Issues of ownership are critical due to the content control not only in news but all other programs.

McQuail says the practical expressions of the theory include the underground press, pirate radio, community, T.V. and micro media in rural settings. McQuail has shed light on the critical question of media ownership, participation and management for it to truly serve the interests of the users as opposed to the media controllers. Against this background one appreciates the problems of community radio broadcasters in Nairobi slums.

The non ownership of such stations by the community or its participation in management and of the stations is a trend that orientates the station towards serving of narrow private interests and opposed to those of the community.

The theory therefore sheds light on some of the prerequisites of a democratic participant media of which community radio broadcasters in Nairobi slums are one.

He summarizes his case for democratic media participant media theory thus:-

- Individual citizens and minority groups have right of access to media (Right to communicate) and rights to be served by media according to their own determination of needs.

- The organization and content of media should not be subject to centralized political or state bureaucratic control.

- Media should exist primarily for their audiences and not for media organizations professionals or the client of the media.

- Groups, organizations and community should have their own media.

- Small scale interactive and participative media forms are better than large scale one-way professionalized media.

- Communication is too important to be left to professionals McQuail (1987:121).

The theory has laid a strong case for the setting of community or rural radio stations, regional newspapers and magazines in a bid to reach all sections of the population in a country. The theory has also highlighted the pitfall to avoid for such media to serve the interest of its users as opposed to controllers.

CHAPTER THREE

3.0 METHODOLOGY

3.1 THE RESEARCH SITE

The research will be carried out in three community radio stations in Nairobi slums namely Koch FM in Korogocho and Pamoja FM in Kibera and Ghetto FM in Pumwani.

The three slums are home to about sixty percent of the Nairobi city population with high rates of unemployment, crime and poverty. Slums are usually areas of the city characterized by substandard housing, lacking in electricity or telephones services.

The three slum areas are densely populated according to the statistics from the 1999 Population and Housing Census by the Central Bureau of Statistics.

In the census report Pumwani area had a population of 202,211 residents in 54,801 households. The area covers Majengo Pumwani where Ghetto FM broadcasts.

In the same year Kibera slums the home of Pamoja FM had a population of 286,000 residents and 89,000 households while Korogocho slums had a population of 43,802 residents and about 14,665 households.

Those being the population scenario in the slums a decade ago, one can only surmise that the population in three slums must have grown two fold over the last ten years making the areas to be among the most populous areas in Nairobi.

According to the Human Development Report 2001 on Kenya, the slums were a key indicator of urban poverty "slum settlements represent urban misery and virtually all the dwellers have low income, making it difficult to access education and health care". pg59.

The same report asserts the role of communication technology of which radio is one in facilitating "exchange of information and messages which expand people's opportunities and choices".pg60.

The research preference for the three community radio stations in Nairobi slums was based on the following reasons:-

1. The three stations were among the first to be established in city slums and the only ones that are fully operational.

2. The slums are multi ethnic areas and it will be interesting to find out how the stations balance the interests of diverse communities.

3. Community radio stations broadcast within areas covered by private and public broadcasters. It is interesting to find out how their programming is tailored against the back drop of other broadcasters in the city.

3.2. RESEARCH DESIGN

The research study was qualitative and was conducted through focus group discussions with listeners of the three community radio stations and through face to face interviews with owners, managers as well as with community media experts and community leaders with the aim of describing and explaining the trends in community radio broadcasting in Nairobi slums.

A questionnaire was also be used to find out the reasons for setting up the stations.

The stated goals of the stations and employment policies were studied as well the history of the stations. The local community leaders and residents will also be interviewed through questionnaires to ascertain the extent to which the stations satisfy the information needs of the community.

3.3 THE STUDY POPULATION

The study population will be listeners and owners of community radio stations in the selected areas. Community radio is licensed to operate within a radius of two kilometers and target population will be chosen carefully to include all gender, age groups, religions and ethnic groups.

Korogocho, Pumwani and Kibera are populous slums inhabited by people from all parts of the country.

3.4 SAMPLE SIZE

The sample size was tailored in such a way that it was manageable in terms of time, cost and human resources. This enabled the researcher to set detailed data within the manageable limits.

Sample sizes of three focus groups of listeners per radio station were interviewed with the groups averaging between eight and fourteen respondents.

3.5 SAMPLING PROCEDURE

The study used quota sampling. In the quota sampling, three groups were selected namely youth from age 18-25yrs, men from age 25 and above and women in the same age bracket of the target population.

This method ensured that all the desired targets of the population were included in the survey.

The researcher administered questionnaires to radio owners and managers personally and through research assistants in the focus group meetings.

3.6 DATA COLLECTION

Data was collected through focus group meetings with listeners of the three stations as well as a questionnaire for station owners and managers. There were face to face interviews with the station owners, as well as observations by the researcher.

The questionnaire will be used because with station managers and owners since the information sought from them easily described in writing. The researcher will also use observation techniques to gain first hand information about the three stations.

3.7 DATA ANALYSIS

Data was analyzed and presented in a detailed report on the various remarks from the focus group meetings, the station owners and managers, community leaders and community media experts.

CHAPTER FOUR

4.0   DISCUSSION OF FINDINGS
This chapter deals with analysis and discussion of findings.

4.1.0. DEMOGRAPHIC DESCRIPTION OF PARTICIPANTS

The sample of this study comprised three focus groups per radio station. The groups were youth between 18-25 years of age, Adult male of 25 years and above and adult female of age 25 years and above.

4.1.1. DISTRIBUTION OF RESPONDENTS
Koch F.M
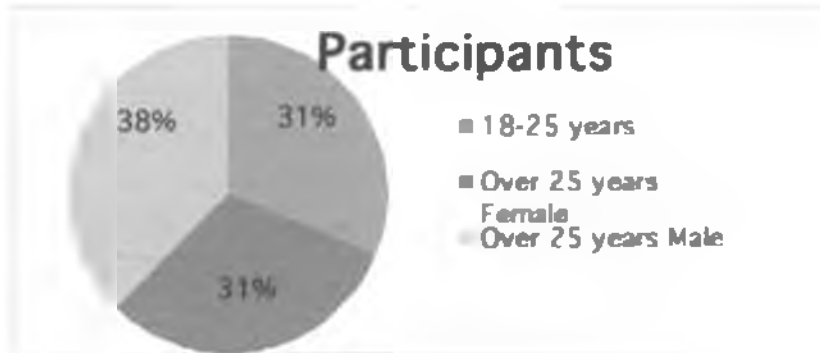
In Koch FM a total of 32 participants were involved in the focus group discussions. In the 18-25 years group both gender were equal and comprised 31% of the participants.

In the over 25 male, there were twelve participants comprising 38% of the participants, while the over 25 female were 10 comprising 31% of the participants.

Ghetto FM

Participants

24%

44%

32%

- 18-25 years
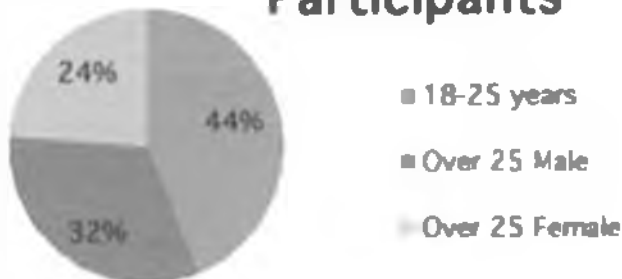- Over 25 Male
- Over 25 Female

In Ghetto FM there were a total of 25 respondents. In the 18-25 years age group there were three girls and eight boys comprising 44% of the respondents. The female over 25 years were 6 comprising 32% and 8 over 25years male comprising 24%.

Pamoja FM

Participants

39%   32%

29%

- 18-25 years
- Over 25 years Male
- Over 25 years Female
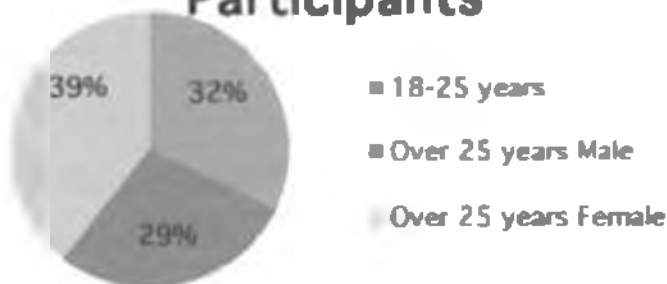
In Pamoja FM, there were 28 participants with 4 boys and 5 girls in the 18-25 years group who comprised 32%, while the over 25 years male were 8 comprising 32%. In the over 25 female the number was 11 comprising 39% of the participants.

The respondents in the three focus groups were selected from a diverse audience. Recruitment was done purposively. Listening to the community radio was a key criteria as well as being a resident of the area. The sample sizes were therefore fairly representative in terms of the respective age groups and residence in the slums. The study revealed that the residents of the three slum areas, Kibera, Korogocho and Pumwani listened daily to the community radio stations in their respective slums.

4.2.0 TRENDS IN COMMUNITY RADIO BROADCASTING
4.2.1 OWNERSHIP

Ownership by the community is a key criterion in determining whether broadcaster qualifies to be considered as a community radio broadcaster. None of the three community radio stations operating in Nairobi is owned by the community.

Ghetto F.M which broadcasts in Pumwani is owned by Slums Information and Resource Centre (SIDAREC) which is registered by one lady who is also the executive director of that organization. Ghetto F.M is therefore a department of SIDAREC; and the local community does not own the radio station.

During the focus group discussions participants from the three target groups confirmed that the community did not own Ghetto F.M and neither did they participate in the management of the radio station.

One of the participants in the over 25 years male put it thus, "The managers take the station as their own and not for the community. We are not involved at all as Pumwani community. They have even moved it away from us. How do you call it our own? How does it belong to us then?"

This remark resonates with Alumukus (2006:46) argument that the question of ownership or control is crucial as it determines the people's attitude to community radio stations.

The moving away of Ghetto F.M from Pumwani slums followed a fire which gutted the entire station in January 2009.The station relocated to a commercial building on Landhies road Nairobi and therefore far away from the Pumwani community.

When asked the reason for starting Ghetto FM the management said they wanted to build the capacity of the disadvantaged people through provision of services in community media. They reported to involve the community in the affairs of the station but the respondents in the face to face discussions refuted this claim.

In Kibera, Pamoja FM is only community radio by name. The station is registered by three founding members of an organization calling itself Pamoja Development Center. The radio station has been involved in a dispute over the past two years with a local community based organization. The Kibera Community Development Association which feels it should own the frequency of the station.

The area residents do not own the station. During the focus group discussions very few participants in the three groups understood how the station is run.

However they confirmed that the Pamoja F.M was run by the registered owners as a private company and not as community owned station. One respondent put it this way, "We love Pamoja F.M and they should come to us. Right now they do not involve us in any way."

This quest for involvement in community radio is another pillar of what community broadcasting is about and Fraser (2001:19) points out that the stations provide a platform for interactive discussion.

The position is also buttressed by McQuail (2001:122) democratic participant theory where he underscores the desire of receivers of information, the right to answer back, and the right to use means of communication for interaction.

Asked why they started Pamoja FM, the manager said it was with a view to giving the community news not just about crime and misery but hope and opportunities. He could however not explain why he has not involved the community in the station's management.

Koch FM is another radio station owned by a registered community based organization. Its actual ownership has always been doubt but can be traced to an individual who registered a welfare organization in the Korogocho slums to assist young girls through beauty contests, under the name Miss Koch. The station was started in 2007 as a side activity to the Miss Koch community mobilization activities.

From the outset Koch F.M has been steeped in management problems as a result of its ownership background.

There was unanimity in the sentiments of the three focus groups that they did not own Koch F.M. Indeed they claimed that the station was owned by a small clique of people who used the name of the slum people to solicit for donor funding.

When asked about the ownership of Koch F.M station, the managers confirmed that it is owned by Miss Koch, a community based organization and not by the entire Korogocho community.

Of the three community radio stations broadcasting in Nairobi slums, namely Pamoja F.M, Koch F.M and Ghetto F.M one can with certainty conclude that the stations are actually private owned and only masquerade as community radio stations.

The community ownership criterion is the key yardstick for determining which radio qualifies to be a community radio. Indeed The World Association of Community Radio Broadcasters-ARMAC-defines community radio as one that is owned and managed by the community.

The three radio stations operating in Nairobi slums do not meet the community ownership criteria or yardstick and can therefore not be said to be community radio in the true sense of the word.

In the three radio stations operating in Nairobi slums one can clearly discern a trend where the community radio stations exist as such only by name but operate as private broadcasting stations with no direct ownership of the community at all.

4.2.2 PROGRAMMING

Participation of the community in program making, selection and presentation is a key criterion of community radio.

Discussions with the various focus groups representing the stations in the Korogocho, Kibera and Pumwani revealed that members of the community do not participate in programs. They also have little or no influence in program schedule.

In Pumwani respondents from the three focus groups confirmed that they listened to Ghetto F.M regularly. Among the other stations they tuned to were Radio Citizen, Metro F.M, Homeboyz, Radio Simba and Q F.M.

The reasons for tuning in to a radio station depended on the age group and gender but all said they listened to Ghetto F.M for the various reasons.

Among the reasons they cited were the simple language in programs such as

One-to-one interviews with people who advocated for their rights in shows.

Music, sports news greetings, death and funeral announcements and news on lost and found children were the other popular programs in the radio station.

Asked whether they are involved in program making or presentation in Ghetto F.M they respondents confirmed that they are but on a limited scale. They said involvement with the station was limited to the news that they send to the station from time to time.

This limited participation in the stations programming was a major source of concern especially to the male listeners of Ghetto F.M. they took issue with the station for not announcing its resumption of broadcasting after being off-air for seven months. They complained. "We hear they are back on air but who knows it? They have not bothered to announce that they are back on air."

The respondents also took issue with the content of programming in Ghetto F.M. they said slum problems such as murders, rape and drug taking should be fought against using the radio station; they said this was not happening and the programs on air did not reflect the live picture of the slum. "We are not involved in program making and if we were we would tell them what people want to know and hear about." one respondent emphasized.

This statement is an indictment of the part of Ghetto FM as it is contrary to the goals of community radio which among other things demand that the stations "should be accountable to the community and should provide for participation by the community "Buckley(2008:212).

A similar situation was also evident in Kibera where respondents complained that they were not involved in program making or presentation in Pamoja F.M.

They however confirmed that they listened to the station for Local news on the slum, Music, News, Health education programs on HIV/AIDS, Sports and lost children.

The over 18-25 years youth in Kibera had very bitter words for the station which they accused of refusing to allow them to participate in programs in the station.

The respondents said Kibera has a high population of educated people, but which Pamoja F.M was not allowing to participate in programs hence poor quality broadcasts of all programs. They accused the station of using poorly educated people who could not communicate in our languages and hence mixed languages even in news reading. They noted "Programs do not carry meaningful messages to the people." This is contrary to the tenets of community radio and the opposite of what Buckley (2004) notes they should do namely to give the community the real opportunity to define the content that they desire in Radio programs.

The residents took issue with BBC programs aired by Pamoja F.M claiming that they were a waste of time as they did not reflect the aspirations or concerns of the slum residents.

Programming in Pamoja F.M is in the hands of a few producers from the community who work as volunteers. They put on air programs according to their whims and not community. Indeed the Kibera community complained they are never able to know what will be aired by the station on a particular day due to lack of fixed program scheduling. As a result they said listeners most of the time missed their favorite radio programs.

Just like in Ghetto F.M and Pamoja F.M, Koch F.M was found to be another example of a community radio that does not involve the community in its program making or presentation.

The respondents in the three focus groups said they were not involved in program making or presentation. They said "We feel left out when some things are done in the radio station and even when we try to report various incidents we are not welcome at the station."

The station management admitted that the community is not involved in the making or presentation of programs at Koch F.M. the programs they said are produced by volunteers from the community. Non involvement of the community in program making in the station waters down whatever claim they management might make about Koch FM being a community radio. Buckley (2004) emphasizes community radio must provide for participation by the community in program making and management but this however is not the case in all the community radio stations in Nairobi slums.

On the content some respondents said they enjoyed good programs from the station which gave them hope and cited the program "Strength of a woman" as one such example. Other popular programs among the listeners were music shows Bongo session and Zilizopendwa music program.

The participants also said they liked the Mwamko wa Vijana program for it focus on youth messages and Call- in and talk shows for giving the listeners an opportunity to air their views. This point dovetails with Fraser (2001:19) assertion that community radio encourages dialogue on issues critical to the community and that the radio provides an independent platform for interactive discussion about matters of importance to the community.

The respondents confirmed that the station was a major source of news about the slum. They admitted they listened to the national stations such as Radio Citizen, Metro F.M and Easy F.M to get news updates and entertainment.

4.2.3 COMMUNITY PARTICIPATION IN MANAGEMENT

None of the three community radio stations involved the local people in management.

The respondents from the three focus groups complained of not knowing even what went on at the station at all. However involvement in certain instances were limited to the voluntary work done at the station by the area residents.

In Ghetto F.M some youth indicated that they had participated in painting the building that housed the radio station before it moved. Others said they participated in marketing of greetings cards. They however confirmed that most people working in the station are from the area.

The over 25 years female respondents indicated that they were not involved in any way in the management of the station neither did they know anyone who was in the management from Pumwani slums. They said, "We have never participated in the running of the station."

The male respondents expressed similar sentiments saying Ghetto F.M had alienated Pumwani residents by not involving them in its affairs to an extent that when a fire broke out at the station in January 2009the residents watched from a distance instead of assisting to put it out.

The management of Koch F.M and Pamoja F.M could not produce any evidence of community involvement in management of the respective stations.

The residents from both slums however claimed that they were not even welcome to visit the stations as the managers "felt threatened by the community members' visits to give ideas on how to improve the stations."

4.2.4 FUNDING OF COMMUNITY RADIO STATIONS IN THE SLUMS

The three radio stations are funded by donors and not the local community. The Kibera, Pumwani and Korogocho community did not seem to even understand why they should be asked about the funding of the stations which they perceived to be private companies.

However respondents for Pamoja F.M said they would support the stations if they were involved in its management or ownership.

When asked about funding the management Pamoja F.M said funds were a major problem for the station. The manager said they survived on donations from some key local and foreign donors. The USAID and BBC had donated computers for the station.

Koch F.M was also said to depend on support from over-seas donors and local support from well wishers. It appeared to be the station that is least endowed with equipment such as computers or even furniture.

Ghetto F.M management said they depended on donations from well-wishers. A visit at the station reveals a well organized station with modern broadcasting equipment, furniture, library and other facilities.

It presents the image of a well funded radio station. The source of the funding was intimated to be from over-seas donors.

Asked to comment about the community stations in their respective areas the local chiefs had interesting remarks to make. In Kibera the chief said he collaborated well with Pamoja FM in that he gave news to the station about government policies that he wanted the people to know. He specifically cited issues such as security, HIV/AIDS messages and information on environment and public health as areas that he had utilized the radio station for the benefit of Kibera residents. He however complained that the radio station had on a number of occasions's aired inaccurate information about tribal issues heightening ethnic tension in the area.

He confirmed he was a regular listener of Pamoja FM and listened to their news programs but also preferred to listen to programme that encouraged people living in the slum to shun violence and also engage in economically viable projects.

He recommended programs on security, health and peaceful coexistence in the multi ethnic slum.

In Korogocho, the area chief also confirmed that he was a keen listener of Koch FM, but did not have any close dealings with the station despite the fact that the station is housed in the chief's office compound.

She said the station was useful to the area community and on a number of occasions had sent news to the station about health and social issues that she needed to communicate to the area residents. She further said the radio aired her announcements whenever she needs to summon the residents to attend a baraza.

She confirmed that she listened to the station and preferred the news but recommended that Koch FM should concentrate more on education, civic education and any other program that directly improved the welfare of the slum residents.

In Pumwani, the area chief said she was not a resident of the area and did not listen to Ghetto FM regularly but the station was instrumental in helping her to reach out to the area residents whenever she had information for the public about issues such as disease outbreak, distribution of relief food and the government projects that were of benefit to the area residents.

She said the station had helped the area residents to know more about the dangers of HIV/AIDS, health, security, education and human rights.

She recommended that the station should air programs that taught the residents how to engage in economic activities, the dangers of drug abuse and prostitution.

4.3.0 FACTORS MOTIVATING PROLIFERATION OF COMMUNITY RADIO BROADCASTING IN NAIROBI SLUMS

4.3.1 AVAILABILITY OF BROADCAST FREQUENCY

Availability of a broadcast frequency specifically for community radio broadcasters in Nairobi is a factor that has led to the proliferation of community radio stations in Nairobi slums. The three community radio stations in Nairobi slums are allocated the same frequency 99.9 FM by the Communications Commission of Kenya-CCK.

Since they operate in different locations and are licensed to broadcast within a radius of two kilometers, it means several applicants can be allocated the same frequency and broadcast on it without interfering with any other broadcaster using the same frequency in another part of the city.

4.3.2 AVAILABILITY OF AN AUDIENCE

Pamoja FM, Koch FM and Ghetto FM are pioneer community radio broadcasters in Nairobi slums and cater for an audience that hitherto did not have a local radio station they could call their own or through which they could air their problems or issues.

In Korogocho slums, the residents said they were excited when Koch FM
began broadcasting in the area in 2007 because it addressed their problems and aired programs that were a good source of information and motivation. Some of the issues they liked from the station included Talk shows and Call-ins which enabled them to air their concerns.

In Kibera, the listeners of Pamoja FM said the station addressed their local concerns such as lost and found children, fire outbreaks and water shortage in the slum.

The same was said of Ghetto FM by residents of Pumwani Majengo slums. In a nutshell the three community radio stations in slums gave a voice to a community that had in the past been unable to air their concerns through the mass media because they had been ignored by the commercial broadcasters.

4.3.3 LOW COST OF SETTING UP A COMMUNITY RADIO

Community radio has low startup capital and an annual permit is only Kenya shillings 30,000 year. Since the station operates on low power transmitter of one kilohertz, the cost of electricity to power the station is also low.

Being community based, the station can be located even in residential house. This is the case with Pamoja FM and Koch FM. Pamoja FM is housed in a residential building in Kibera while Koch FM is housed in a container at a chief's camp in Korogocho. Only Ghetto FM is housed in a commercial building although initially the station was housed in a community hall in Pumwani area of Majengo slums.

4.3.4 WEAK REGULATORY FRAMEWORK

Although community radio broadcasting is a form of public service broadcasting, which must adhere to strict regulatory framework, this is not the case if Kenya. The Communications Commissions of Kenya issues broadcast licenses to community radio broadcasters but does not follow up to see the licensee adhere to the set guidelines.

Once an applicant has been given a license to set up a community radio station, C.C.K only concerns itself with the issuance or renewal of annual licenses.

This was stated by the three operators of community radio stations in Nairobi slums. They said CCK gets in touch with them only when their licenses are about to expire and may not even know even if the broadcaster had been off air as they do not monitor the stations. An attempt to interview the CCK for this study was met with unwillingness to answer any of the research questions.

Lack of supervisory capacity to CCK creates a loophole that can be exploited by community radio licensees as they can acquire a community license but run the station as a private commercial enterprise and at the total exclusion of the community.

Indeed none of the three community radio stations in Nairobi slums is owned, managed or programs presented by the community even though the stations are licensed as community radio broadcasters.

4.4.0 CHALLENGES FACING COMMUNITY RADIO BROADCASTERS AND THEIR EFFECT ON PROGRAMMING

4.4.1 LACK OF FINANCES

Lack of adequate finances to run the community radio stations were cited by the owners, managers and the listeners as a major challenge for the stations.

External donations are the major source of funding for those stations although the managers indicated that once in a while they receive support from individual members of the community.

Without adequate or a sure source of funding, the stations cannot afford modern broadcasting equipment or salaries for the key professional staff. It also means the stations cannot afford to have full time management staff such as a station manager, Technical manager, news editor or accountant.

In Koch FM and Pamoja FM, both stations struggle to remain on air using old donated transmission equipment and computers. Koch FM does not seem to have any full time staff. However Pamoja FM has a full time manager.

The effect of lack of finances is clearly evident in the partnerships that the community radio stations have entered with local and overseas broadcasters.

For example, Ghetto FM has a partnership with Kenya Broadcasting Corporation which they claimed is limited to training only but admitted it may cover areas of programming soon.

KBC is a public broadcaster with a national content and should Ghetto FM hook to their programmes, then the content of the community station will change from local community issues to national and international content.

Pamoja FM has a partnership with the BBC through which the foreign station airs and international news broadcast daily. Certainly the community station has no control over the content of the foreign programs and such an arrangement is a threat to the editorial independence as well as their mandate as a community radio station. In a bid to get funding, the stations also engage in some form of advertising for businesses such as hotels in the area. For example Pamoja FM carries adverts from local hotels, and even though the station argues that the commercials are aired free of charge, the stations in turn get financial support from the hotels.

Lack of funding is therefore a major threat to the editorial independence of the community radio stations in Nairobi slums. It can therefore be argued that in a bid to survive, some of the stations have taken on board partners or commercialized some of their activities which is clearly against the spirit of community broadcasting.

In essence non ownership of slum community radio stations by the local people, lack of participation in management or programming or program presentation clearly shows the three broadcasters cannot in the strict sense of the word claim to be community radios. Community radio must be owned, managed and controlled by the community and only then can it be said to belong to them, to be the voice and champion of the community.

According to the Kenya Community Media Network-KCOMNET; "sustainability remains a big challenge...as community stations are not for profit and are not allowed to advertise or fund raise.

Currently, if one is not struggling for lack of funds, one is fighting for available funding".

4.4.2 LACK OF TRAINED PROFESSIONAL AND MANAGEMENT STAFF

Except for Ghetto FM, which is a department a well organized Community based organization SIDAREC; the other community radio stations in Nairobi slums have serious management and professional staff shortage.

Koch Fm and Pamoja Fm lack trained personnel to manage the station or produce programs in the stations.

According to KCOMNET "it would be of great help if the existing community radios management committees were put through organizational and management development training in order to give them capacity to run the stations." Lack of technical competence in studio operations or programme production affects the quality of programmes not only in terms of content but on air delivery. Listeners of Pamoja FM complained of poor radio broadcasts, due to studio noise an unbalanced sound level during programme transmission of live studio shows.

They said such poor quality broadcasting was an irritating to listeners who tuned to the station for a long time.

4.4.3 LACK OF ALTERNATIVE POWER

The three community radio stations operate on electricity and have no backup power supplies for use during black outs. Lack of alternative sources of power makes the three stations to endure long periods of being of air due to power blackout.

The station managers complained that the lack of generators in the station made it difficult to remain of air throughout and their appeared unreliable to their listeners. Indeed even the listeners of the three stations identified lack of generators to be serious threat to the stations transmission schedules.

4.4.4. LACK OF PARTICIPATION BY COMMUNITY MEMBERS

Lack of participation in the community radio station whether in ownership, programme production or presentation was also identifies as a major challenge to the stations. By not involving the local community in programme production, the stations broadcasted programmes that at times did not appeal to the local community. A case in point is Pamoja FM which broadcasts programmes from the BBC and which the local community says they are not interested in because they have nothing for them. In Korogocho the listeners complained that by not being involved in the management of program production, they had lost interest in the radio station.

CHAPTER FIVE

5.1 TRENDS IN COMMUNITY RADIO BROADCASTING IN NAIROBI SLUMS

The community radio stations in Nairobi slums of Kibera, Korogocho and Pumwani are not owned by the community but rather by individual who have registered community based organizations which applied for the radio permits and licensed to operate the community radio stations in the three slums.

Pamoja FM in Kibera is owned by a community based organization which is under three registered members, while Ghetto FM and Koch FM are also registered in the name of individuals and not the community.

The participation of the community in ownership is therefore not the case. The community does not participate in programme making or presentation in any of the three stations, further pushing them from the tenets of community radio to private commercial stations.

Financing of the operations of the three stations is mainly from external donations with Ghetto FM being the best financed as a result of its ownership by Slums Information Development Resource Center SIDAREC which is controlled by the registered owner and not the community.

Without the involvement of the community in ownership, programming or program presentation the three stations cannot claim to be community radio stations. A community station must be owned by the community, its programs prepared and presented by the community and the management of the station in the hands of the respective community.

5.2 FACTORS MOTIVATING THE PROLIFERATION OF COMMUNITY RADIO STATIONS IN NAIROBI SLUMS

Availability of broadcast frequencies is a key factor in the proliferation of community radio stations in Nairobi slums. The Communications Commission of Kenya-CCK which is the licensing authority issues one frequency 99.9 FM to any applicant for a community radio station in Nairobi. The frequency is for limited radius of two kilometers and therefore as many people as people can be issued with the same license without interfering with the other broadcaster.

Community radio stations are also affordable in terms of broadcast license as the licensee pays shillings 30,000 per year as opposed to commercial licenses which are triple that much. The three community radio broadcasters in Nairobi slums confirmed that the found the permit affordable.

Low costs of the investment as well as a ready audience were also found to be factors that influenced the proliferation of community radio stations in Nairobi slums.

The slum community welcomed such stations in their midst as it was the first time any broadcaster had set a station in their area and the people were therefore eager to identify with the station and provide the investor of the station with a semblance of community radio station. This enabled any such station to get donations.

The Pamoja FM in Kibera receives such donations from the USAID, while Koch in Korogocho receives donations from Norway and Ghetto from donors in the United States.

Weak regulatory framework which allows licenses to broadcast without strictly following the laid down conditions in the licenses has also made it possible for owners of community radio stations to run them like private stations.

5.3.3 CHALLENGES FACING THE STATIONS

Community stations in Nairobi slums face several challenges all of which have a serious impact on programming. Lack of finances is a key challenge to all the stations making them survive only from day to day.

The reason for this is due to the fact that the community stations do not get any financial support from the local community. This is unlike in a true community station where funding comes from the community.

The problem is compounded by the fact that community stations are not for profit organizations and do not carry advertise to improve their revenue base. Without sound financial base, the stations are not able to afford good professional managers to manage departments such as finance, editorial, production or technical operations.

Lack of trained professional staff is the other challenge that faces community broadcasting stations in Nairobi slums. In Koch FM and Pamoja FM the listeners complained that the presenters clearly lacked in the ability to present programmes such as news in an intelligent manner.

The radio stations also faced major challenge in transmission whenever the areas faced a power blackout.

Without standby power generators, the stations go off air for many hours interrupting programmes and therefore making it difficult for the listeners to even know why the station is off air. With such a problem the audiences are not able to depend on the stations for information at all times.

5.3.4 CONCLUSION

This study identified the trends in community radio ownership in Nairobi slums. This was in relation to the apparent non conformity of community radio broadcasters to the established tenets of community radio.

The study establishes that the licensed community radio stations in Nairobi slums are not actually owned by the community but by individuals who run the stations like private stations. The study also established that the community is not involved in any way in the program making, management or any activity in the three stations.

The study also established that the community does not understand the concept of community radio and therefore cannot demand to be involved in the management of such stations. Although the community members feel unhappy with the stations programs at times they do not even know how to give their feedback to the stations.

The study also established by financing community radio stations in Nairobi slums remained a major challenge due to the non involvement of the local community.

The stations currently rely on donations by well wishers from the area and abroad. It was also evident from the study that community radio in Nairobi slums had a huge unexploited potential and could serve the information needs of the community if they involved them in the ownership management and program productions in the respective stations.

Finally the study established that the regulatory framework under which the community radio stations were license was open abuse as any broadcaster once licensed would be able to break the license rules and still remain on air as CCK did not monitor the community stations to ensure that the adhered to the conditions set out in their licenses.

Therefore, the community radio regulations set by the regulating authority did not seem to have been effective in checking against licensees' propensity of not abiding by the regulations.

5.4 RECOMMENDATIONS

Arising from this study it is clear that community radio in Nairobi slums plays an important role in educating informing and entertaining the residents. It is also clear that the slum dwellers tune to the stations to get news that is relevant to their needs and it is therefore important that the broadcasters abide by the license regulations to ensure that community radio plays its essential role in the community where it is licensed to broadcast.

Firstly, for community radio to play in its role as a voice of the voiceless, it must be owned by the community itself. The community radio stations currently operating in Nairobi slums are not owned by the local community.

It is therefore important that the licensing authority enforces its regulations to ensure that the community is brought on board in all the existing community stations in the slums.

The community should further be involved in management, production and presentation of the programmes in the three community stations in the slums.

This study further recommends that the regulating authority conducts regular monitoring of the community stations to ensure that the stations truly serve the community and that no major decision in the decision is taken without involving the community.

Lack of funding was identified to be major problem in all the community radio stations in Nairobi slums, a problem that has forced some of the stations to enter into agreements with major broadcasters like the BBC and KBC.

To ensure that no community station is financially vulnerable the regulations should be changed to allow them to receive funding from exchequer through such arrangements as the Constituency Development Fund at local level or from the Universal Access Funds global fund.

It is recommended that community radio stations should take initiative and do regular audience surveys of their programs to ensure that their programs appeal to their listeners. This will assist in solving problems of the stations losing their audience as a result of the perception that they do not care about their needs and merely talks at them.

5.5   SUGGESTIONS FOR FURTHER STUDY

Although this study was limited to Kibera, Pumwani and Korogocho slums in Nairobi, the issues that arose about community radio broadcasting may lead to further research on trends in community radio broadcasting in other areas of the country.

Further research should therefore replicate this study in other areas of the country to provide evidence on the extent to which community radio stations abide or deviate from their core mandate.

The need exists for a study to establish the bench marks that every community station must meet before being licensed to operate in an area.

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APPENDIX

VERBATIM REPORTS BY LISTENERS OF PAMOJA FM

Q1. What radio station do you listen to and why?

Among the stations that residents tuned to regularly included Citizen Radio, Iqra FM, Kiss, Metro FM, Easy Fm and classic FM.

Q2 Do you listen to the community radio in this area? If no, why?

All participants except one confirmed they tuned to Pamoja Fm.

Q3. What do you like most or dislike in the community radio?

Reasons for tuning to a radio station varied with the age groups.

The youth age 18-25 years said they liked Pamoja FM radio for the following reasons: -

Popular music
- Religious teaching
- Local news especially on lost children or fire outbreak in the slum.
- Sports news
- Use of sheng and local languages especially Nubian.
- To listen to known presenters from the community.
- Topical issues on drug abuse and HIV/AIDS
- Listening to greeting on air.
- Dislike

- One participant said she does not tune to the station regularly because she "found it boring with outdated news".

Others said some of the things they disliked in Pamoja FM included:

- Interruption of programs of by presenters who they accused of talking too much on air.

- Unprofessional behavior while on air such as coughing, laughing and moving objects during live programs.

- Mixing of languages such as English, Kiswahili, sheng' and Nubian in talk's shows as it confused listeners.

- They accused the management of not welcoming views from listeners and treating them with suspicion whenever they visited station. They are not involved in any way in the affairs of the station but wished they could get a chance to participate in the affairs of the radio station.

- Lack of a phone in system to give feedback to the station or interact with program presenters of guests during live shows.

<u>Adults over 25 years</u>

<u>Male</u>
The participants confirmed that they listened to several radio stations among them Citizen radio for news and current affairs, Iqra radio for religious programs and Easy FM, Classic Fm and KBC for topical programs.

All the participants confirmed they listened to Pamoja Fm and gave the following reasons for tuning to the station:
- An announcement of local news especially on lost children which they said was a serious problem in the slum.
- Updates on important events in the area such as community development programs.
- The radio was the only source of news on emergencies in the slum such as fire, disease outbreak of violence.
- Creation of awareness on important issues such as drug abuse among youth and HIV/ AIDS.

When asked about what they disliked about the station, the group raised several concerns among them:
- Poor news and program presentation skills.
- Airing of inflammatory and defamatory messages from members of the public during live shows and during musical programs especially in Taarabu messages.
- Spending too much time on salaams in an area where people are always together.
- Domination of the station by one community.
- Not being given a chance to present their views to the station managers.
- Lack of accurate information in news and programs.
- Airing of irrelevant news to their local concerns especially by BBC.
- Inconsistent program schedule hence difficult to know which and which program would be aired at any given day.

Q4. Are you involved in the managing, reporting, financing or any voluntary work at the community radio?

The participants said they were not involved in any way in the ownership, management, financing or any activity in the radio station. They had no idea about the concept of community radio.

Female

All the participants admitted they listened various radio stations among them Iqra FM, Easy FM, Radio Citizen, Kiss and Classic FM and Pamoja FM. The reasons given for listening to the radio stations included search for news, religious programs, entertainment and topical issues.

PAMOJA FM

The reasons given by this group for listening to Pamoja FM included:

- The station updates on important matters such as lost children, fire outbreak and water shortage in the slum.
- The station is their only source of information on gynecological issues and directs them where to get treatment.
- Entertainment especially, Taarabu music which they described as rich in counsel.
- They took pride in Pamoja as radio station in their locality.
- The station taught them how to cope with HIV/AIDS either as infected or affected.

When asked about what they did not like about Pamoja FM, they said the station, they cited:

- Lack of interactive forum between the station and the audience.
- Irregular program scheduling.
- Repetitive news and music.
- Regular transmission breakdown due to power failure.
- Non involvement of the community in the management or any activity of the station.

Q6. What challenges do you think face the station?

The three sample groups cited similar challenges that they perceived as facing the station. These included:

- Long off air interruptions due to poor failure in Kibera.
- Lack of remuneration to the staff at the station.
- Financial strain due to lack of a donor or community support of the radio station.
- Lack of news correspondents to cover a wide area of the slum.
- Small broadcast radius.
- Lack of trained personnel especially presenters and newscasters.

- High staff turnover.
- Lack of a vision, mission or goals.
- Irrelevant content to local audience.
- Perception that the radio station belongs to one community in a multi ethnic area.
- Inaccurate news and program content.

Q7. What can be done to improve the station?

The three groups of participants had almost identical solutions to the problems that face Pamoja FM. The suggested solutions include:
- Installation of a generator to power the station during power blackouts.
- Community involvement in the ownership, sponsorship and management of the station.
- Professional training of all the news presenters and producers.
- Giving equitable opportunity to the various communities living in Kibera to participate in programming and management of the station.
- Recruitment of news correspondents to gather news from all the parts of Kibera for timely and relevant news and
- Proper program scheduling to inform listeners of the expected program, time of transmission and duration of the program.

Q8. What other community radio stations exist in the area and how do you cooperate?

No other community radio station exists in the area.

A VERBATIM REPORT BY KOROGOCHO RESIDENTS ON KOCH FM

Youth Ages 18-25 Years

Q1. What radio station do you listen to and why?

-Radio citizen because of news and other interesting programs.
-Koch FM because of interesting programs such as:
- Strength of a woman
- Bongo session
- Children's shows
- Reggae session
- Zilizopendwa
- Salamu
- Muainko wa vijana
- Call-in programmes and talk shows

Q2. Do you listen to the community radio station in this area? If no, why?

. The all confirmed they listen to Koch FM.

Q3. What do you like most or dislike about in the community radio station?

Dislike.
- The language used in news casting that is "sheng"
- So many unintelligent and unnecessary jokes on air.
- Tribalism among the staff members.
- Rampant interruptions of music
- News that did not concern the community members
- Censorship to sensitive information for fear of attack by the highlighted group or victims.
- Imported staffs from other estates notably Lucky Summer, Huruma and Kariobangi South that they felt were not slums.

On community involvement in the management, reporting, financing and /or any voluntary work, they felt left out and made the following allegations.
- They are not consulted when some measures are made with the stations

- No chain of responsibility making difficult the communication between the community members and the management of the station
- Majorities do not understand the concept of a community radio and neither have they been informed.
- A few who reported various incidents were either turned down of had their contributions neglected and /or censored.
- One youth representative mainly dealing with sports alleged that his suggestions to be given time to present a program was ignored.
Like.

Q4 Are you involved in managing, reporting, financing or in any voluntary work at the station?
   a) Are you given a chance to participate in the affairs of the radio station?
   b) Are there any members of the community you know of who work at the station?
   The respondents said they are not given a chance to participate in the station but of people from Korogocho slum who work at the station.

Q5. How relevant do you find the news and programmes?
       a)   What do you not like about the news and programmes?
A few programmes were cited as relevant to the community.
These included:
-Reports of lost and found items plus children and visitors.
- "Children Show" on Saturday which they said was educational.
- "Strength of a Woman" talks about success of women.
- "Mambo Kombo highlights wayward activities and the possible remedies.

On the news majority felt they needed to employ trained personnel to be the real newscasters and use of grammatical language during news hours. They felt also that the news tended to be leaning so much on particular areas such as Ngomongo leaving out Korogosho itself.

Q6. what challenges do you think face the station?
- Lack of participation by members the community.
- Lack of clear protocol (chain of command)
- Biased news coverage
- Gender imbalance i.e. so many young ladies
- Lack of discipline amongst the staff i.e. alcoholism, conspicuous sexual relations among the staff.

- Lack of qualified personnel
- Few reporters leading to lack of massive news coverage
- Unreliable/non-dependable power supply.
- Minimum area covered

Q7. What can be done to improve the station?

- Civic education to sensitize the community about the concept of a community radio and the correlation that exist between the community radio and the community. This will make them understand their roles and obligations.
- Institute a management hierarchy that is clear to the community members.
- Employ more reporters to be located within every administrative unit for a balanced and fair coverage of events from every administrative unit.
- Recruit mixed personnel in terms of age, gender and social class — they ought to have proper or acceptable qualification.
- Installation of solar- panels or reliable back-up generators.
- Erect more frequency boosters so that the stations can have wider area coverage.

Q8. What other community radio station exists in the area and how do you cooperate?

There is no other community station in the area.

Verbatim report on Ghetto FM

Q1. What radio station do you listen to and why?

Ghetto FM, Metro FM, Radio Citizen, Homeboyz Radio, Radio Simba, and Q-FM.

Q2. Do you listen to the community radio in this area? If no, why?
All the respondents confirmed they listened to Ghetto FM.

Q3. What do you like most or dislike in the community radio station?
-Explicit language on specific programs and shows
- One-on-one interviews with relevant persons advocating for their rights.
- Songs/music that specifically define their age
- Sports news and highlight of prominent sports personalities
- Talk shows, call in shows and request hours

- Interesting and timely music programs.
- News bulletin
- Educative children programs
- Greetings on air
- Extensive sports coverage
- Death and funeral announcements
- Sensitization of the residents of social issues e.g. the AIDS pandemic and its management.
- Broadcasting information regarding either lost and/or found items including babies.
- Assistance to non residents to find their ways through the slum etc.

Dislike.

- Newscasters not articulate and lack the skills to present news.
-Rampant unnecessary interruption of songs.
- The news bulletins are not elaborate or well researched.

Q4. Are you involved in managing, reporting, financing or in any voluntary work at the station?

- They are involved in reporting any occurrences within their neighborhoods.
- They market the station and also help in selling greeting cards.
- Most residents volunteer in painting the studio, sweeping and any other activities as defined.
- There is a relatively fair involvement of the residents/locals in the affairs of Ghetto FM.

In terms of employment there was a consensus that majority of the Ghetto FM staff are actually local residents whom they were confident of to present their views.

Q5. How relevant do you find the news and programs?

-Most of the programs aired by Ghetto FM radio are relevant to the residents. E.g "Mtoto wa Ghetto" which highlights on the life of a typical slum child. Most of the programs highlight on the life of slum dwellers, the challenges they face and possible remedies.

News is also presented in language easily understood by the majority i.e. clear Kiswahili and English

Q6. What challenges do you think face the station?

• There is no reliable source of power/electricity
• Lack of professional radio presenters.
• There is a minimal transmission coverage that covers only its immediate neighbours as Pangani, Shauri Moyo, California, Gikomba, Ziwani, Kariokor, Kamukunji and Bahati.
• Financial constraints.
• Ghetto FM staff are said to be having petty issue with most of the residents i.e sexual relationships leading to brawls.
• Relocation of the stations from within the community to a different distant place.

Note
The study come almost immediately after the station was hit by a mysterious fire tragedy that razed it almost to the ground. This prompted its relocation to the current Nacico Plaza neighboring Machakos bus station. Due to this, the locals also highlighted security and arson as potential challenges.

Q7. What can be done to improve the station?
• There should be a reliable source of power i.e. power generators in case of blackouts. Solar panels were also preferred to be very convenient and reliable.
• Recruitment of qualified staff and /or the locals on appropriate radio presentation.
• Involve the government to boost its transmission frequency.
• Relocation of the stations to its original place for easy accessibility by the locals.
• Recruit more reporters and establish an office and collection points for delivery and collection of news and information.
• Provision of greeting cards to help in financial constraints.
• Employ security personnel who hail from within the community.
• Instill discipline within the working staff and improve their public relation attitude towards the locals.

Q8. What other community radio stations exist in the area and how do you cooperate?
No other community station exists in the area.

QUESTIONS TO COMMUNITY RADIO STATION MANAGERS

1. When did you start broadcasting?
2. What is your frequency?
3. What are your hours of transmission?
4. Who produces your programmes?
   a) Producers b) community
5. What are your, a) themes?
                      b) Target audience
 6. Does the community participate in the management of the station? If yes, how?
7. Does the community participate in programme making?
8. Does the community participate in presentation of any programme?
9. What technology do you use in you station? E.g. mobile phones. internet, computers etc
10. Who manages the station on day to day basis?
    a) Full time staff
    b) Volunteers
11. What is the level of professional training of your staff?
     b) Degree. b) Diploma. c) None
12. What are the sources of your funding?
13. Who is the registered owner of the station?
14. Do you collaborate with any other media house?
15. If yes above, a) whom?
                      b) How?
16. What challenges do you face as a station?
17. What motivated you to start the station?
18. What are the key milestones in the development of the station?
19. Comment on trends in the community radio scene in Nairobi.