

**THE ROLE OF *SERIAN* RADIO IN PEACE-BUILDING AND ENVIRONMENT  
CONSERVATION AMONG COMMUNITIES LIVING IN SAMBURU DISTRICT,  
KENYA**

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## DECLARATION

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

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This project has been submitted for examination with my approval as University Supervisor.

**Sign:** ..... **Date:** .....

**MR. KAMAU MUBUU**

## **DEDICATION**

I dedicate this work to family for the sacrifice they made for me to complete this project. Their love, care, concern, support, encouragement and enthusiasm inspired me to achieve this goal.

## **ACKNOWLEDGEMENTS**

I would like to thank the Almighty God for availing an opportunity and strength to pursue my education. It is through His abundance grace that has brought this research project to a success.

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## **ABSTRACT**

An estimated one-quarter to one-third of United Nations member states are conflict-stressed states or emerging democracies and all of these are multi-ethnic states with racial and/or ethnic divisions. That means that these same countries are, at some point if not currently, going to be going through the process of nation building. This study sought to determine the role of Serian radio in peace building and environment conservation among communities living in Samburu district. The specific objectives of the study were to establish role in Serian radio in peace building among communities living in Samburu district, to determine the role of Serian radio in environmental conservation among communities living in Samburu district and to find out the role of Serian radio in preservation of culture and languages among communities living in Samburu district. This study was done in Samburu district. Samburu District is a district in Rift Valley Province, Kenya. The target population of this study was 143547. Since the target population is too large the sample size of this study is calculated using the sampling formula. Simple random sampling was further used in this study to select 270 respondents. The researcher used questionnaires to collect data and were administered using drop and pick method. The collected data was thoroughly examined and checked for completeness and comprehensibility. The data was then be summarized, coded and tabulated. Descriptive statistics such as means, standard deviation and frequency distribution ewere used to analyze the data. Data was coded and entered into the Statistical Package for Social Sciences (SPSS) for analysis. SPSS was used to perform the analysis as it aids in organizing and summarizing the data by the use of descriptive statistics such as tables. Data presentation was done by the use of pie charts, bar charts and graphs, percentages and frequency tables. The study found that that majority of people living in Samburu district were listening to Serian radio every day and hence Serian radio was

important in passing information on peace building and environment conservation to communities living in Samburu district. The study further revealed that Serian radio was highly influencing peace building in Samburu district. The study also established that Serian radio influences environmental conservation in Samburu district to very great extent.

## **CHAPTER ONE: INTRODUCTION**

### **1.1 Background of the study**

This study sought to examine the role of Sera Radio in peace-building and environmental conservation among communities living in Samburu district. Community radio stations often “serve as the most trusted agent in town that brings change.” Community radios play a vital role in not only building vibrant communities, but also mobilizing groups to action through informing and empowering them. These radio stations for instance, can give voice to the marginalized groups of society, and in bringing community needs to the attention of local and even national governments. The scope of the actual and potential impact of community radio is wide-ranging, many agree, as are the challenges associated with community radio development.

Community radio activists who acknowledge both the benefits and the difficulties of community radio claim that the donor community does not fully recognize the wide-ranging benefits of community radio in development and thus fail to respond to the challenges of this media sector. Community radio that serves a geographic region, a group or community of interest is licensed to a nonprofit organization to serve the public interest by: electing a governing board that reflects the diversity of the community, defines the mission, sets policy, is financially responsible, and appoints the manager; creating structures and processes to identify community needs and interests that inform programming decisions and evaluate the effectiveness of the programming; ensuring broad participation in programming, giving value to communication among the people to facilitate positive change, not simply relaying information to the citizen; ensuring that the service is trustworthy, accurate, and independent of outside influences, be they government, special interests, or religions.

The slogan of a community radio station in Mongolia—“Your radio is listening”—speaks volumes about the nature of this medium. Community radio is about the horizontal exchange of information—a participatory interaction between the community and the radio station rather than vertical, one-way communication, delivering information from a medium to the public. The most important aspects of community radio, the participants emphasized, include broad participation by community members often on a volunteer basis and the ownership and control of the station by the community through a board of governors that is representative of the community and responsive to the diversity of its needs. Community radio involves community organization, joint thinking and decision-making, all of which, one development expert noted, entail great potential for empowering communities and building a democratic society.

The impact of community media has usually been evaluated in terms of the achievement of standardized improvement in sectoral target areas such as agriculture, health, population, literacy and poverty alleviation. Opubor in Boafo (2000:6), argue that what with community media, one understands the needs of the community through its communication system. Consequently, community media can be considered as elements of a community communication system.

In his view, community media present an alternative to the communication agenda set by the dominant, sociopolitical or even cultural order to contribute to the processes of political liberalization and democratization and promote change in the living conditions of poor, marginalized, deprived or oppressed communities. Boafo, (2000) observes that community media provide people at the grassroots level with mechanisms for making their voices heard.

Such media include newsletters, blackboards and wall newspapers, audio towers, folk media and radio stations etc.

### **1.1.1 Serian Community Radio**

The Serian 88.9 is a Samburu Community Radio that was started early the year 2008 by Reto Women Association; Samburu Chapter. The radio station is located 4km from Maralal town along Maralal – Loosuk highway next to Maralal water supply on a high ground. Serian 88.9 covers a radius of about 80km square and beyond i.e., broadcasting to a population of about 100,000. The language of broadcast is generally Samburu and a time in Swahili and English to be able to serve the rest of the communities living around. The radio went on air on 1<sup>st</sup> July 2009 and the first broadcast was done on 2<sup>nd</sup> Sept 2009.

The aim of the radio is to broadcast to the people living on arid and semi arid areas so as to entertain, inform, and educate especially on early warning system e.g. the climatic changes they are facing and challenges they are experiencing as pastoralists. Although the culture of Samburu people is still dominant and intact to the community, the present active and upcoming generation is in a way to assume and forget most of the important aspects of their culture. The culture of the Samburu community is one of the richest cultures in Kenya and in Africa at large. It still maintains its original grass roots and therefore needs to be maintained. One of the main aspects of Serian radio is therefore to promote, educate and inform the listeners especially the young generation the importance of their culture and improve it to be a source of income and employment. The culture also needs to be changed, this is to eradicate the negative side of it and

improve the positive side, of which will only happen through a radio which is a source of information/communication.

Serial radio therefore comes at the right time when it is highly needed by the community that has lacked a voice for many years. It has become an important tool and it's also playing a major role in terms of insecurity and other challenges the community is facing. Their mission is to inform, educate and entertain the pastoralist community in their vernacular and in the easiest way of communication. To value our listeners, highlight their needs, improve their living standard and promote their culture. To re-structure and streamline the Samburu cultural practices hence keeping what is socially acceptable at the present era. To have a society with upright youth who are educated and drugs free.

## **1.2 Statement of the problem**

An estimated one-quarter to one-third of United Nations member states are conflict-stressed states or emerging democracies and all of these are multi-ethnic states with racial and/or ethnic divisions. (Cholmondely, 2004). That means that these same countries are, at some point if not currently, going to be going through the process of nation building. One tool that can be used in this process is the media and radio has proven to be particularly adept. Radio has long been seen as an important tool in the social, economic and political mobilization of developing countries. There have been volumes (Fardon & Furniss; Head Manoff; Wedell; Hyden, Leslie & Ogundimu) written about social development and the utility of radio in addition to how radio might be used in post-conflict and nation building scenarios. However, there has been little, if any, examination of a more holistic approach of how both these bodies of work might be melded

together providing some insight into how media, and more specifically radio, might be used as a peacebuilder.

Governments in Africa have been and are still quite hostile to the idea of community radio because they fear a form of communication they cannot control and are scared of democratization process taking place in Africa which no longer allows having life president as used to be in Malawi during the era of the late President, Hastings Kamuzu Banda. Community media in Africa can be of beneficial to the society as it brings them together in both religious groups solves the conflicts of land, job opportunities, promote education, health, democracy and help the government in fighting crime and corruption.

To the researchers knowledge no known local study had ever been done on the impact of service community radio on peace and environment conservation, much of the studies done in community radio has been done in developed world. This study therefore sought to fill the existing research gap by conducting a study to determine the impact of service community radio on peace and environment conservation.

### **1.3 Objectives of the study**

The objective of this study was to determine the role of Serian radio in peace building and environment conservation among communities living in Samburu district.

#### **1.4 Specific objectives**

- i. To establish role in Serian radio in peace building among communities living in Samburu district
- ii. To determine the role of Serian radio in environmental conservation among communities living in Samburu district
- iii. To find out the extent Serian radio participated in preservation of culture and languages among communities living in Samburu district.

#### **1.4 Assumptions of the study**

This study was based on the assumption that the respondents were readily available and would co-operate with the researcher. The researcher assumed and hoped that the respondents gave truthful information about the role of community radio in peace building and environment conservation. The researcher assumed that the respondents had some knowledge on the role of community radio in peace building and environment conservation.

#### **1.5 Significance of the study**

This research study was of great importance to serian community radio as it outlined its role in peace building and environment conservation among communities in Samburu district. The study also outlined the advantages of serian community radio to communities living in Samburu district.

To the government the study was of importance since it provided information on the role community radio in peace building and environment conservation that can be used to form policies to govern their operations and regulation.



To researchers and academicians the study was of great importance as it provided a basis for further research of the role of community radio in peace-building and environment conservation among communities in Kenya.

### **1.6 Operational definitions and key terms**

Peace building: Post-conflict actions, predominately diplomatic and economic, that strengthen and rebuild governmental infrastructure and institutions in order to avoid a relapse into conflict.

Community: is considered to be a group of people who share common characteristics and / or interests such as sharing a single geographical location.

Community radio: is a broadcasting system established by the efforts of a specific community, operated by the community for the purpose of the community's welfare

Environment: The totality of circumstances surrounding an organism or group of organisms, especially the combination of external physical conditions that affect and influence the growth, development, and survival of organisms

Government: is the organization, machinery, or agency through which a political unit exercises its authority, controls and administers public policy, and directs and controls the actions of its members or subjects.

## **CHAPTER TWO: LITERATURE REVIEW**

### **2.1 Overview**

This chapter presents literature review of studies that have been done on community radio and its contribution in peace building and environment conservation. The chapter begins with impact of community radio, introduction of community media, advantages of community media, social significance of community media, theoretical framework and conceptual framework.

### **2.2 The role of radio in peace building**

Radio is a powerful electronic mass media having a magic power to reach even the remotest area with necessary information, education, entertainment and persuasion. Radio is a very powerful tool of communication having ability to reach the remote areas even where there is no electricity. Radio was also very useful in the South Asian region to those who are deprived of the light of education. As radio messages are delivered with dialogue, music, words and sentences, they can be easily communicable and understandable to the people who can't read or write. To reach the grassroots level, the Community Radio (CR) can play effective role. To foster peace process in this region, awareness should be created from the grassroots level so that the community participation is ensured and campaign for restoring peace and peaceful living among different groups should be formed. Thus, the campaign for peace will get a base and versatility. It has become a common practice that the so-called movement for peace is city-centric and less participated by grassroots level community people. From the experience of the Community Radio (CR) operation, it can be said that it is completely a non-profit community media run by community ownership and control aiming to cover issues related with community education, health and society, women rights, rural and community based development, environment,

weather and cultural aspects. Apart from such broadcasting, the CR can play an important role in broadcasting programmes of varied interests on different ethnic and religious groups focusing their cultural and religious traits.

In conflict resolution radio has much to do. Radio can mediate between rival groups or races through dissemination of information on the standpoints of each group. Radio can encourage dialogue between the rival groups and help finding a peaceful way-out of misunderstanding among them. Radio broadcasting may focus on the establishing of human rights i.e. child rights, women rights, labourer rights and minority rights on the basis of Universal Declaration of Human Rights, CEDAW, CRC and other international and national conventions and charters. Effective radio programmes may be produced on gender disparity, social inequality, child and women trafficking, education and training, health and nutrition, population and reproductive health, water sanitation, dissemination of information and knowledge, campaign for creating awareness on STD/HIV/AIDS, safer sex, safe blood, drug abuse, gender, women and youth empowerment, human rights, youth rights, human trafficking, good governance, fair election issues etc (Association for Progressive Communication).

The Serian community radio just like any other community radio has played the role of educating the community by disseminating critical information that has aided the community make wise choices whenever they were in states of dilemma.

## **2.2 Impact of Community Media**

The impact of community media has usually been evaluated in terms of the achievement of standardized improvement in sectoral target areas such as agriculture, health, population, literacy and poverty alleviation. Opubor in Boafo (2000:6), argue that what with community media, one understands the needs of the community through its communication system. Consequently, community media can be considered as elements of a community communication system.

In his view, community media present an alternative to the communication agenda set by the dominant, sociopolitical or even cultural order to contribute to the processes of political liberalization and democratization and promote change in the living conditions of poor, marginalized, deprived or oppressed communities. Boafo,(2000) observes that community media provide people at the grassroots level with mechanisms for making their voices heard. Such media include newsletters, blackboards and wall newspapers, audio towers, folk media and radio stations etc.

Mfundo Majozi of the National Community Radio Forum, Johannesburg, South Africa (Boafo 2000) describes the development of community media in post-apartheid South Africa. He notes that community media in South Africa emerged as the voices of the oppressed and played a significant role in informing and mobilizing communities, at the grassroots level, against apartheid. While progressive media were banned in South Africa until the early 1990s, a number of organs of civil society played a significant role in preparing for the liberalization of the airwaves and conceptualizing South Africa's future broadcasting environment, including laying the groundwork for the Independent Broadcasting Authority Act, which includes a serious

commitment to community broadcasting. However, despite the now favorable social and legislative situation, community radio must compete for funding with public and commercial/private broadcasters and sustainability is a major concern.

Boafo, (2000:11-24), also contends that the idea of community media has been problematic for Africans in the post-colonial period. In the politics and economics of nation building, attempts were made to build societies that were broad-based, with centralized political power and authority and homogenized institutions, so as to emphasize commonalities and to incorporate disparate cultures in an effort to create 'national unity'. In so doing, the goal was to de-emphasize differences, ignore particularities and specificities, and minimize or even proscribe any tendency that was likely to question the political orthodoxy, including the expression of dissent or minority opinion.

Many Africans do not feel they live in their nation, they know they live in their communities. It is there, in their communities, that they seek to find work, to raise their families, to cure their sick, to grow old and die and be buried. Many of them from rural areas have been forced to migrate from their original communities, to seek jobs, education and fortune elsewhere, to try to become part of new urban communities.

The community media created in the 20<sup>th</sup> Century have generally been single-channel media, responding to technical and instrumental orientations, favoring hardware above software, and emphasizing technique over process. Their impact has usually been evaluated in terms of the

achievement of standardized 'improvements' in sectoral target areas such as agriculture, health, population, literacy and poverty alleviation.

At the dawn of the 21<sup>st</sup> century, we all think we know what 'community media' are. With the popularization of community radios, community newspapers, magazines, newsletters and other publications, we do indeed know about 'community media.

Community media should be viewed then as elements of a community communication system. They serve as instrumentalities for role performance and resource utilization, for responding to the communication needs of individuals and institutions within the community. These needs are diverse and often required different modalities of expression and satisfaction. It is within the framework of a community's communication system, therefore, that its media should properly be identified and created. It may then emerge that appropriate media are multiple channeled rather than single; and that community media should, realistically, be multi-media.

A community communication system approach to community media development should proceed from a basic understanding of the nature and needs of the community, in communication terms. Community media are governed by the general communication/media policy environment prevailing in each country. While there has been an increase in the number of countries favouring media pluralism, and therefore more receptive to new media initiatives, including establishment of new community level initiatives, there is still ambivalence about the regulatory and legal situation of many of these initiatives, and the technologies which propel them.

The power of community radio to mobilize groups and bring change to societies is well recognized. This power can, however, also be manipulated and used to spread hate and violence, as was the case in Rwanda in 1994.<sup>5</sup> Cautioning against the negative potential of community radio, Carole Frampton of Search for Common Ground demonstrated how her organization relied on community radio to prevent the spillover of violence from Rwanda to Burundi by focusing on bringing people together and fostering dialogue and peace. By bringing journalists from each of the two ethnic groups that were in conflict and building on their collaboration, Search for Common Ground helped establish the first independent radio production studio—Studio Ijambo—in Burundi, she said. Eleven independent radio stations followed. According to Frampton, not only did this small and grass-roots effort show that ethnic collaboration and finding solutions based on dialogue was possible, it also helped develop new standards and balanced reporting skills, representing all the voices of the community that other radio stations later emulated. After the initial objective of creating dialogue was successfully achieved, Frampton said, Search for Common Ground’s focus shifted from the core of the conflict to capacity-building through skills training and providing direct assistance. The stations also helped improve the level of the public’s media literacy, as people could “compare the good stations to others and see what real media should look like,” she said. Listening and discussion clubs and other initiatives to engage the community beyond radio made the impact of the latter even stronger, she added. Frampton said that community radio developers must have a clear strategy and vision of what they want to achieve. With community radio, “the focus is on dialogue, on finding solutions, on the future rather than who did what to whom..., on bringing all the stakeholders together and through the radio trying to calm situations down and move the society toward peace and democracy,” she said. Donors should consider creating, supporting, and

strengthening networks such as the Independent Radio Network (IRN) in Sierra Leone, she said, as an effective way to help amplify the impact of this proven and practical tool for social change. Her colleague Paul-André Wilton demonstrated the important role IRN played in the 2007 elections in Sierra Leone by providing a model standard of reporting for its 20 stations and leading the media response.

IRN, which started in 2002 with eight member stations, united 420 reporters from 20 stations by the 2007 elections in Sierra Leone. They produced independent, trustworthy, and timely programming and information by having local voices on air from all over the country—from the most remote areas to large polling stations, said Wilton. Through live interviews and analyses, the reporters provided context to help listeners understand the complexity of the elections, and through shadow vote counts, helped monitor election results. IRN makes local radio national. Through collaboration and coordination, these 20 membership radio stations conduct national broadcasts through the local radio stations. According to Wilton, success came from the credibility the stations gained through the gradual and strategic evolution of the network's capacity over five years, their commitment to become a credible platform for information by providing both national and local news, and the expert technical and editorial assistance IRN received from Search for Common Ground in partnership with Developing Radio Partners.

The potential of community radio to bring about social change is not a matter of mere observation but, as Population Media Center President William Ryerson demonstrated, an empirically proven fact based on quantifiable and statistically analyzed results. Focusing on women's rights promotion, HIV rates reduction, family planning, reproductive health issues, and



prevention of child trafficking, the Center uses community radio to produce behavioral change among large audiences in 15 countries in Africa, Asia, and Latin America, educating through entertainment, including with soap opera characters.

The highly significant results of pre- and post-broadcast random-sample surveys, Ryerson noted, indicated positive changes in the behavior of those who listened to the programming. In Ethiopia, for example, those who listened to special programming on HIV were more likely to be tested for the virus than non-listeners. This approach builds on the power of media to create high emotional contexts that help make information more memorable, and the Population Media Center relies on community radio as the most appropriate and cost-effective medium to reach its target audiences. According to the estimates of a project in Tanzania, for example, the cost of getting people to take steps to avoid HIV infection was eight cents per listener.

Having heard the accounts of the presenters, a long-time community radio activist emphasized the importance of bringing the accomplishments of community radio—especially in post-conflict areas—to the attention of the international development community, as the Rwandan example of spreading ethnic hatred through the airwaves has long haunted the reputation of community radio, forcing media developers to resort to commercial models of radio development instead, as was his experience in Kosovo. Based on lessons learned, the participants stressed the need to inform donors of the best ways to use community radio's potential. One representative of an international organization said that donors should abandon their approach of "looking for a quick fix" and regarding community radio simply as a means of getting development messages across through short-term projects. They should develop a long-term vision for investing in community

radio as an institution and “be prepared to stay in for the long haul,” since real change, she continued, should come from within the community, with community radio playing a “microcosmic” role by helping the community acquire a sense of ownership and empowering people to see their impact on society. The impact of community radio is most evident in areas having practically no other access to information, and donors should, therefore, realize the significance of investing in it as a means of making information available without necessarily having a realistic vision of achieving sustainability over a short time, a representative of one donor organization added. Donors should also avoid imposing models for individual stations to adopt, since the best models are those that develop naturally and out of necessity, a participant observed. Community radio is generally the best tool for getting information to illiterate and poor communities, as it requires neither reading skills nor money to buy newspapers, a radio developer said. Since in many countries most media are concentrated in capital cities and heavily populated areas, and even national media fail to reach remote areas, community radio provides the opportunity of “reaching powerless communities and giving them a voice,” he added. Even in areas where national media broadcast, the impact of a community radio broadcasting in a local language or languages is incomparable, an implementer observed.

The participants also considered contexts where community radio development is infeasible or inadequate. A government’s lack of understanding of the importance of reaching out to and communicating with marginalized or rural sectors of the population can hinder community radio development, a number of participants observed. One implementer suggested engaging appointed and elected officials as part of community radio projects to create a strong link between governments and local media.

Another implementer cautioned that the guidelines outlined for donors will prove irrelevant in regions where governments and the legal and regulatory environment hinder community radio development. In the Middle East and North Africa region, he said, discussions on the impact of community radio will matter only after there is legal reform allowing for the licensing and establishment of independent community radio stations. In terms of inadequacy of community radio development, one implementer strongly cautioned against supporting initiatives where there is clear evidence that the majority does not protect the rights of the minority within the community and will take advantage of community radio to further reinforce the disparity, be it on ethnic, political, or social basis. According to a representative of Internews Network, after the devastating earthquake in northern Pakistan in 2006, it soon became apparent there were not many stations reaching that area to report on the aftermath of the earthquake and to disseminate vital information. As a response to the emergency situation, larger radio stations created an association— something they had not been able to do before—and as an association, acquired emergency licenses that enabled smaller stations to reach the remote areas affected by the earthquake. The association and the community radio stations have remained active since the association was formed.

### **2.3 Community Media/Community Radio**

Fuller (2007:224-226) defines community media as those which members of the community have access, for information, education, and entertainment, when they want to access and community participates as planners, producers and performers. Fuller further describes community media as alternative to mainstream media, supplementing it on both organizational and content levels. Community media is generally defined as media that allows for access and

participation. The term "community media," in its widest sense, included a massive array of activities and outcomes, not all of which are small or nonprofit. (Rennie, E.2006:22). The alternative press demonstrates that community – based media possesses a culture of media making that is very different from the professional media.

Another way to define community media is by its regulatory constraints. Low-budget zones of minimal distribution work to a somewhat different rhythm to community media and television. Although some low-power radio stations (such as those in the micro radio movement in the United States), have tried to avoid licensing regimes, the majority of community radio and television enterprises require some resources and a license to operate. By comparison, radio and television are "shackled" by the constraints of finding sponsor or advertisers and "hampered by restriction on access to broadcasting frequencies." (Rennie, E.2006:23).

Community versus Liberalism in CM will always defy generalization and be difficult to manage because communities themselves are such complex entities. The community sphere is generally considered to be a natural part of contemporary democracies and is seen to be a site for diversity and values that the market and the government cannot achieve. (Rennie, E.2006:25) Community media is created out of the belief that civil society requires communication platforms-the two are, in this respect, mutually dependent. This is seen in the campaigning efforts of aspiring community broadcasters around the world-the noncommercial pirates and the rest transmissions that have led to the establishment of community media. As has been observed in the European context, community broadcasting, in the majority of cases, was established as a result of continued pressure from community groups rather than by government – inspired directives.

Community media should therefore be seen as a means to the maintenance and extension of civil society by civil society itself. Secondly, that concept of civil society is useful when discussing community media as it avoids making generalizations about its essential nature. Much writing on community media focuses only on the radically progressive aspects of programming and the production process. As a result, community, media as a whole has attracted much less attention than has one of its components-alternative, or radical, mediums. (Rennie, 2006:17)

In the third way CM is sometime pursued as a means to achieve social change for instance; it can bring skills to particular community. Seeing community media as a part of civil society places more emphasis upon management and instruction, upon the position of groups within their broader context and as a product of larger sphere of closely related activities and networks. It is also useful in understanding what community broadcasting is seen to achieve- what compromises are reached between government and citizen, what corrections to existing structure – and how it attempts to reshape communication. The tensions, contradictions, and possibilities of civil society can help explain how and why community media performs, and is treated, in a particular way. (Rennie, E.2006: 41).

Other definition of CM is geographically, as well as in terms of interests, language, cultural or ethnic groupings. Many community stations serve multiple overlapping communities, and each community or interest group participates in station policy, programme, production and presentation in the management body of both listeners and station staff, paid and unpaid. The presence of volunteers is an essential means of contact with the community or communities involved, ensuring that they are represented in the day to day running of the station. Community

stations of this type are non –profit in aim, and generally attempt to diversify their sources of funding, listener subscription and advertisements of a limited kind and quantity constitute a major part of these sources in different countries although one or other are objected to on ideological or prag-matic grounds in some places,( Rennie, 2006).

Mwajabu Possi (2003) in Nassanga say that, according to Bonin , the word '*Community*' can be quite flexible and includes social, pectoral, secular, political, economic and cultural factors. *Community media* is the media used by a society or people with common ideas, characteristics, interests or ownership. Community media are used for mobilizations, sensitizations and education for holistic development.

In the paper of Possi community media is defined as a media for people from one geographical area or location, and having similar or specific interests. Community media therefore, can be defined as media for a certain community and for specific reasons. They are owned and controlled by a defined community, are non-profit making and have broads of trustees or boards or directors. In other words, they are media of the people, for the people and by the people. They are services that influence the public opinion, create consensus, strengthen democracy, and above all, create a community/communities, argues Possi.

Community media operate within a geographically based community or social group, or a sector of public who have common or specific interests. The media should be transmitting within a given location and serving a community or a particular interest which intends to reach all members of that interest group. They carry, advertise or air programs on specific needs such as

health, education, employment, marketing, gender, peace and environment. With community media, there has to be active community participation.

Possi says that community media use languages(s) of the members of the community. They broadcast issues relevant to the community/country and promote socio-economic activities. They normally uphold positive, moral and cultural values of the community. The community media are not supposed to run sexist programs or those biased against the disabled and minority groups.

The notion of community, which is central to the definition and development of 'community media', is still not generally agreed upon. However, an approach to community identification from an endogenous perspective, especially through an 'ethnographic' methodology, is a useful start to defining the communication profile and needs of the community, and thus identifying its communication system needs. This then becomes the basis for decisions concerning the kinds of media to be established, and their place within a community communication strategy. Questions related to policy, ownership, control, technical operations and technology, as well as the possibility of sustainability can then be evaluated in the light of the understanding of the community, and its relationship to various media forms and modalities.

The following paragraph comes from (Rennie, 2006). Says that media is usually run on a not for profit basis and provides community members with an opportunity to participate in the production process. However, community stations vary immensely in their finance, structures, and the audiences for which they are intended. Particular qualities have been

Described as “local media,” while in third world contexts they are often called “participatory media.” A more general definition of community media is that provided by the International Association of Media and Communication Research (IAMCR). The definition shows that community media “originates, circulates and resonates from the sphere of civil society. This is the field of media communication that exists outside of the state and the market yet having the possibility of interacting with both. Community media is distinguished by its aspirations and where they fit into the intellectual history of media studies.

Radio is the dominant medium for community expression in most parts of the world. Its content is relatively easy to produce and radio receivers are still far cheaper than television sets. In places where there are low levels of literacy, radio is used to convey information on health and services. It also plays an important cultural role by promoting local music, stories, and opinions, all of which reinforce community memory and history. Television content is more expensive and complicated to produce, but this is becoming less of an issue as cameras and editing software reach a larger market. In first World countries in particular, the community television campaign has been important as it has challenged the way that cable and broadcast platforms are managed. Radio and television must exist within regulated media environments- it is where the battles over community access have been fought out. Print media has had its fair share of legal obstacles (and worse under repressive regimes), but in democratic states people are free to publish print media without permission from their government.



## **2.4 Use of radio in social development**

Radio has long been used in sub-Saharan Africa due to its accessibility, low cost and high impact among people who may be mostly illiterate; it is the most readily available of all media. As a result, radio can play an important mobilizing role in developing countries (Mwakawago, Wedell). Indeed, radio can play an important role in four areas: informing, facilitating decision making, educating, and entertaining (Mwakawago 1986, p.87).

One of the longest standing examples of the use of radio as a tool for social development is that of the Food and Agriculture Organization (FAO). Since the 1960s the FAO has been using radio as a means of assisting those in rural areas of developing countries. The goal of which was to assist rural workers so they could come up with concrete solutions to the shared problems they faced together. Indeed, this has now become a model for much of community radio in which it is used as an agent for social change; perhaps it can even be examined in the context of nation-building or political development.

## **2.4 Advantages of community media/community radio**

Community media serve better the communities as majority of people are still illiterates. The community media will inform the people in a particular area on the type of crops they grow, diseases which prevail and ways of fighting the spread of HIV/AIDS, malaria, cholera, typhoid, tuberculosis and malnutrition to children. Community are alternatives to public and commercial radio like Radio Tanzania Dar es Salaam (TBC National Radio), Radio One Stereo and Radio Free Africa which gives general information and programmes which helps the people who live in the growing urban areas and is not relevant to the development of rural area.

In Manyara region Tanzania, Orkonorei Community radio has helped the Maasai women participate in the discussion of stopping girl's circumcision, early marriages and mandatory attending schools. The radio has also helped land conflicts on grazing cattle and farming with the keeping of small heads of cattle and settling in permanent places. In Ghana, Ada Community radio has helped the chiefs solve the problem of land and religious conflicts after discussion over the radio. Community media in Africa encourages people to take part in their development activities even if they cannot read or write. It has also been successful in Africa because part of a general trend to shift power from the state to the people and to the society. (Alumuku, 2006). Governments in Africa have been and are still quite hostile to the idea of community radio because they fear a form of communication they cannot control and are scared of democratization process taking place in Africa which no longer allows having life president as used to be in Malawi during the era of the late President, Hastings Kamuzu Banda. Community media in Africa can be of beneficial to the society as it brings them together in both religious groups solves the conflicts of land, job opportunities, promote education, health, democracy and help the government in fighting crime and corruption.

Other intellectuals like Dolorme (in Possi 2003:167-172) defines community media as popular or education media, rural or local media or media serving people, media that encourage expression, participation, and value local culture. They are aimed at giving a voice to the voiceless, such as the marginalized groups and communities far from the large urban centre, where the population is too small to attract commercial or large scale state radio.

Community media encourage direct exchange of ideas amongst community members and they are dedicated to advancement. They act as counterbalances to the concentration of media power in the hands of a few and the homogenization of cultural content. Community broadcasts offer alternatives for internal development. Carpentier, Lie and Sevaes (2003:250-251) in Lowe and Hujanen, as shown in table one have the same idea with other scholars argue that, conceptualization of community refer predominantly to geography and ethnicity as structuring notions of the collective identity or group relations. He further says that these structural conceptualizations are put firstly into perspective by introducing the concept of community of interest which extends community “across conurbations, nations and continents.”

Community media are supposed to use languages of the members of the community by broadcasting issues relevant to the community/country and promote socio-economic activities. They normally uphold positive, moral and cultural values of the community. On ethical grounds community media are not supposed to run sexist programs or those biased against the disabled and minority groups. The summary of community media- radio meanings as defined by many scholars’ shows that it should be of a certain geographical area, be in urban or rural area, owned and controlled by that community and should be non-profit making.

## **2.5 Community participation and empowerment**

The strength of community radio as an extension tool is widely regarded to lie in its ability to reach illiterate farmers and provide them with information relating to all aspects of agricultural production in a language they understand. This does not mean simply reading technical information over the airwaves in local languages, but understanding the way farmers themselves

discuss their problems in the community and providing relevant information in the local agroecological and cultural context. Extension services have been criticised both for failing to reach the majority of farmers in many developing countries and to communicate successfully with those that fall within range. Community radio offers both the reach and the relevance to its listeners when the programmes are generated in a community-based and participatory fashion. 'More than any other mass communication medium, radio speaks in the language and with the accent of its community' (Girard, 2001: 6). It is easy to understand the appeal to listeners of having local issues discussed in the 'accent' of the local community. The challenge for international organisations such as FAO has been to use rural radio as an extension tool which can take technical information from the wider agricultural research community and translate it both literally and figuratively into the local language with the most appropriate 'accent' for the target audience. This requires a shift away from simply delivering extension 'messages' and a move towards understanding the local farmers and their knowledge of the subject in question (FAO/CTA, 2001). The experience of the Serian radio station has been to readily avail information on early warning signs to help the pastoralists' make informed decision on where to move their herds, what to do to provide their herds quality health (medication to give the cattle), the extension work provided through information delivered by the radio has been so effective in changing the lives of the Samburu community.

## **2.6 Social significance of community radio**

Community media are supposed to be oriented towards a community, regardless of its exact nature of their geographical area and should promote the participation of community in production of programmes. Lowe and Hujanen (2003:240-241) notes that, community media

represent strategic alliances between social cultural and political groups mounting and organizational resistance to the hegemony of dominant media institutions and practices and also publicize oppositional messages that are either distorted by or altogether omitted from mainstream media coverage. CM can be effective means to enable disadvantaged members of the community to become active participants in the society and to engage in debates concerning issues that are important to them. Engaging participants in the creative process of media production includes articulating such issues for a wider community. Furthermore, many consultants noted that the involvement in media production often enables participants to develop remarkable levels of self-esteem.

CM can raise literacy, skills development and education in a range of different skills. First, CM raises media literacy rates among participants as they help to demystify the process of media production. The sector has also often been the training ground for future media professionals as it provides its volunteers with the creative, practical and technical skills, needed to succeed in a highly competitive media industry. The sector also reaches out to people that are sometimes not within the natural reach of further education institutions. Here it equips participants with soft skills such as communication, planning and team working skills, as well as aiding them in developing their ICT-Literacy skills. Finally, CM fosters the entrepreneurial acumen of its volunteers. It has the ability to reach individuals who will work in the non-profit sector how to setup fundraisers, plan social initiatives and the means to manage the expectations of multiple public and private stakeholders.(Macedo,G.2007:23)

## **2.6 Role of media creating environmental awareness**

We have seen that mass media, especially Radio in its different formats can prove to be almost the panacea for spreading awareness about environment to the concerns to the optimum level. A very significant recent development, in the Indian Radio has been the shift towards utilizing the huge scope of Community Radio (CR). This concept is about doing something for its own benefit by the community. The aim and objective of the CR Channels include –preservation of their culture and languages, launch publicity or awareness creating campaign for the benefit of the community about the environment.

The main aim of the environmental education is to make people in the society to be aware , knowledgeable and in inculcate positive attitudes towards protection of environment and make them skilled to solve environmental problems so as to enable them to participate in the activities undertaken for the protection of environment the rural people have to learn about the environmental concern so that they are enable to protect the environment because we not been gifted the environment our ancestors and also we have not borrowed it from our off spring . Instead we have to handover the environment to the posterity both in terms quality and quantity.

## **2.7 Community radio and culture conservation**

It is true that culture can no longer be regarded as a “forgotten element in conservation” (Western 1993:9). As referred to by Littrell (2001:3) many tourists want to savour and experience as much as possible from a foreign culture. This includes visiting cultural villages. Queiros and Wilson (2001:4) consider it important that the social and cultural traditions of local communities, as well as their privacy, are respected and their traditions be presented and

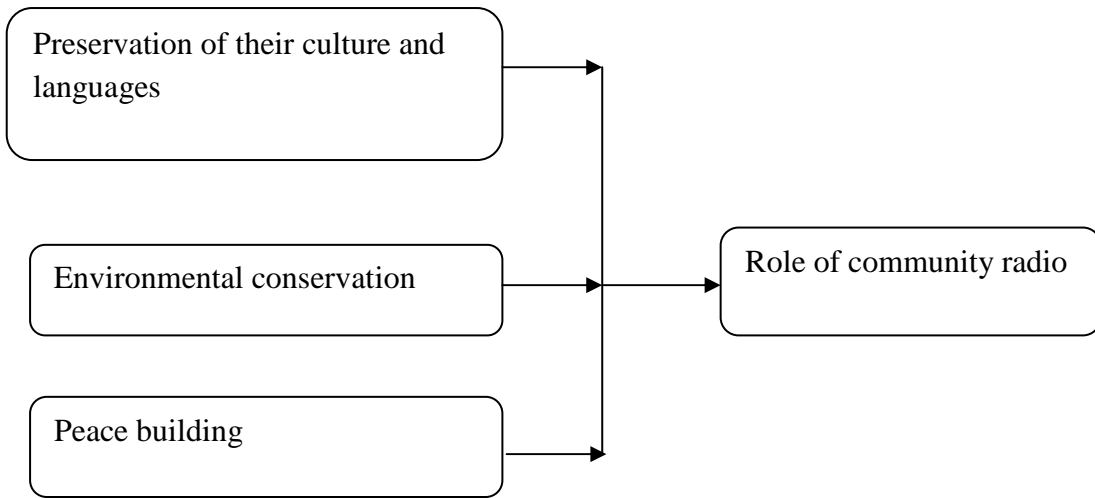
interpreted to visitors in a sensitive way. To achieve this requires tourism operators and tourists to respect the fact that communities cannot be exploited or intruded upon at all at will, when for example visiting a traditional village. Through the media, tour sites can be publicized and this would have a direct impact on promotion and preservation of culture of the community. A community radio station is the ideal venue to advertise and promote cultural tours. Programs containing background information on the history, culture and traditions of a village.

The connection between culture and conservation is also apparent in shores' (2003: 1-3) reference to different types of travel such as Hybrid and Dual purpose Tourism. He explains that community based tourism is an integrated approach to tourism that incorporates attention to the environmental social, cultural and economic impact of tourism.

## **2.8 Conceptual framework**

From the literature above community radio was found play a major role in peace building, environmental conservation and preservation of culture and languages. Mass media, especially Radio in its different formats can prove to be almost the panacea for spreading awareness about environment to the concerns to the optimum level. Community media are supposed to use languages of the members of the community by broadcasting issues relevant to the community/country and promote socio-economic activities. They normally uphold positive, moral and cultural values of the community.

**Figure 2. 1: Conceptual framework**





## CHAPTER THREE: RESEARCH METHODOLOGY

### 3.1 Site selection and description

This study was done in Samburu district. **Samburu District** is a district in Rift Valley Province, Kenya. It covers an area of roughly 21,000 km<sup>2</sup> (8,000 mi<sup>2</sup>) in northern Kenya where the Samburu tribe live. It stretches north from the Ewaso Ng'iro River to the south of Lake Turkana and also includes Mount Kulal which lies just east of Lake Turkana. Within Samburu district are the towns of Maralal (capital), Baragoi, Archers Post, South Horr, Wamba and Lodosoit.

### 3.2 Sample design and sampling procedure

Mugenda and Mugenda (2003) described population as, the entire group of individuals or items under consideration in any field of inquiry and have a common attribute. The target population of this study was 143547.

**Table 3. 1: Target population**

Division	Population
Baragoi	19884
Kirisia	47072
Lorroki	25571
Nyiro	15551
Wamba	24155
Waso	10314
Total	143547

Since the target population is too large the sample size of this study is calculated using the sampling formula.

$$S_s = \{Z^2 * (p) * (1-p)\} / C^2$$

But  $1-p = q$

Therefore,  $\{Z^2 * (p) * (q)\} / C^2$

$$\{1.645 * 1.645 (.5) (.5)\} / 0.05 * 0.05$$

$$0.6765 / 0.0025 = 270.6025$$

Sample size = 270 respondents

Z- Z value (1.645 for 95% confidence level) this value is obtained from t distribution table

p = percentage picking a choice, expressed as decimal (.5 used for sample size needed)

c = confidence interval, expressed as decimal (.05 = ±5)

S<sub>s</sub> = Sample size

Simple random sampling was used in this study to select 270 respondents. In simple sampling method each member of the population has an equal and an independent chance of being included in the sample. Simple Random Sampling is one in which each element of the target population has an equal chance of being selected (Babbie, 2002). The researcher assigns a number to each element in the list and then uses a table of random numbers which is normally constructed in a way that each entry has an equal probability of being selected. The sample size of this study was therefore be 270 respondents.

### **3.3 Data sources and data collection methods**

The Researcher developed the instruments with which to collect the necessary information. The questionnaire contained the questions which were closed-ended question. These types of questions were accompanied by a list of possible alternatives from which respondents were required to select the answer that best describes their situation.

The main advantage of close ended questions is that they are easier to analyze since they are in an immediate usable form. They are also easy to administer because each item is followed by an alternative answers and is economical to use in terms of time saving.

Primary data was collected from the field by the researcher. Primary data was collected using semi-structured questionnaires. The questionnaires were administered using drop and pick method. The questionnaires were used because they allow the respondents to give their responses in a free environment and help the researcher get information that would not have been given out had interviews been used. The questionnaires were self-administered to some respondents.

### **3.4 Data processing, analysis, interpretation and presentation**

The collected data was thoroughly examined and checked for completeness and comprehensibility. The data was then be summarized, coded and tabulated. Descriptive statistics such as means, standard deviation and frequency distribution ewere used to analyze the data. Data was coded and entered into the Statistical Package for Social Sciences (SPSS) for analysis. SPSS was used to perform the analysis as it aids in organizing and summarizing the data by the use of descriptive statistics such as tables. Data presentation was done by the use of pie charts,

bar charts and graphs, percentages and frequency tables. This ensured that the gathered information is clearly understood.

### **3.5 Problems, constraints and limitations of the study**

The method that was used in this study was descriptive research design whereby the variables cannot be controlled by the researcher. The study intends to use questionnaire as the instrument for collecting data. This is because time for the data collection was limited to two weeks.

As a part time student who needs to balance with studies with full time employment, the researcher was not be able to undertake an extensive and exhaustive research limiting the researcher to a small sample and less research time. The researcher is a self-sponsored student relying on savings to progress his studies and therefore there was limitation on financial resources.

There are expected challenges during data collection where some target respondents would fail to give required information. The researcher however worked at winning the confidence of those who were involved in this research by giving them the reasons for the research and assuring them of confidentiality.

## **CHAPTER FOUR**

### **DATA ANALYSIS AND DISCUSSIONS**

#### **4.1 Introduction**

This chapter discusses the interpretation and presentation of the findings. The purpose of the study was to investigate the role of serian radio in peace building and environment conservation among communities living in Samburu district. The specific objectives were to establish role in Serian radio in peace building among communities living in Samburu district, to determine the role of Serian radio in environmental conservation among communities living in Samburu district and to find out the role of Serian radio in preservation of culture and languages among communities living in Samburu district. This chapter focused on data analysis, interpretation and presentation. The researcher made use of frequency tables and percentages to present data.

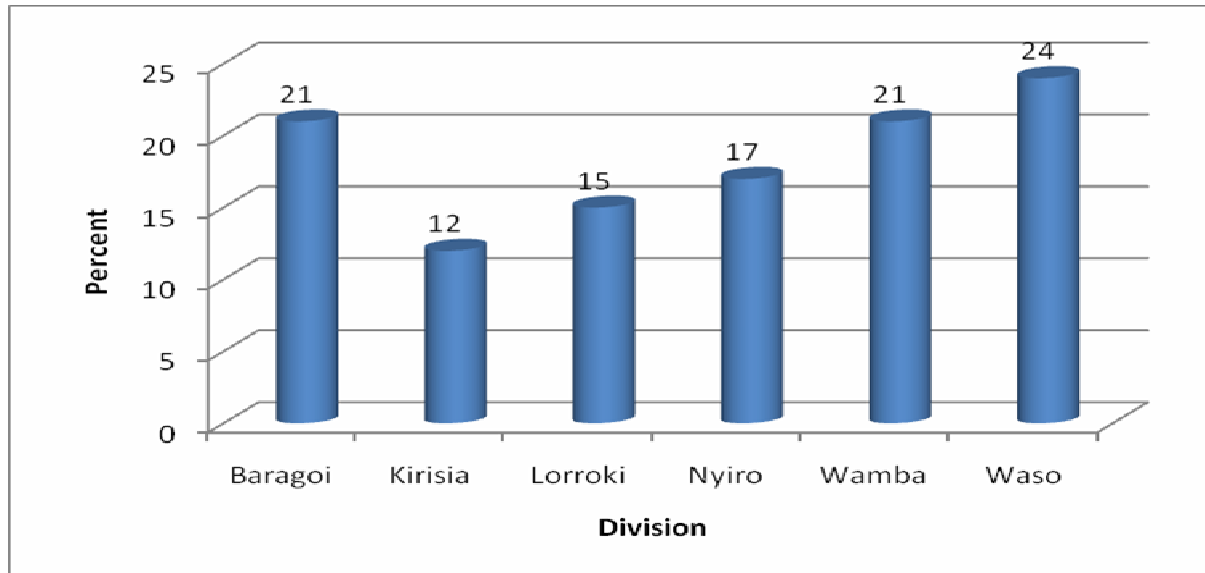
#### **The Response Rate**

The researcher targeted a sample of 270 respondents out of which 215 responses were obtained. This represented an 79.63% response rate. According to Babbie (2002) any response of 50% and above is adequate for analysis thus 79.63% is even better.

#### **4.2 General information**

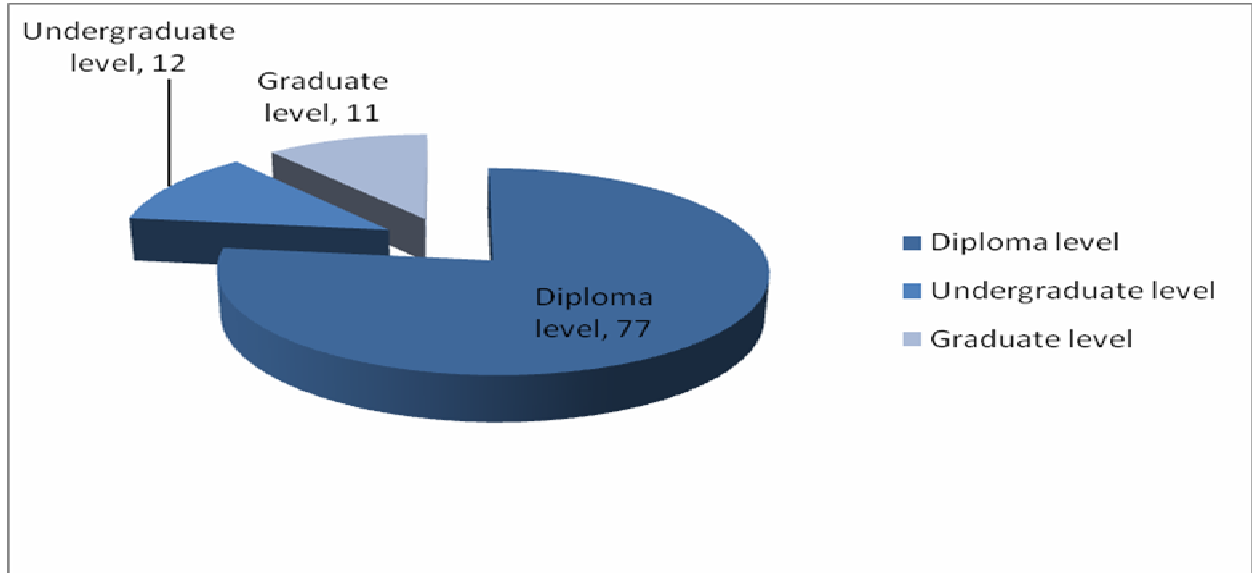
This section presents the respondents general information. It begins with the respondents from which the respondents came from, followed by level of education and frequency of the respondents listening to Serian radio.

**Figure 4. 1: Respondents division**



On the divisions from which the respondents came from, 24% reported that they came from Waso division, 21% came from Baragoi division, 21% came from Wamba division, 17% came from Nyiro division, 15% came from Lorroki division and 12% indicated that they came from Kirisia division. The findings show that majority of the respondents came from Waso, Baragoi and Wamba divisions.

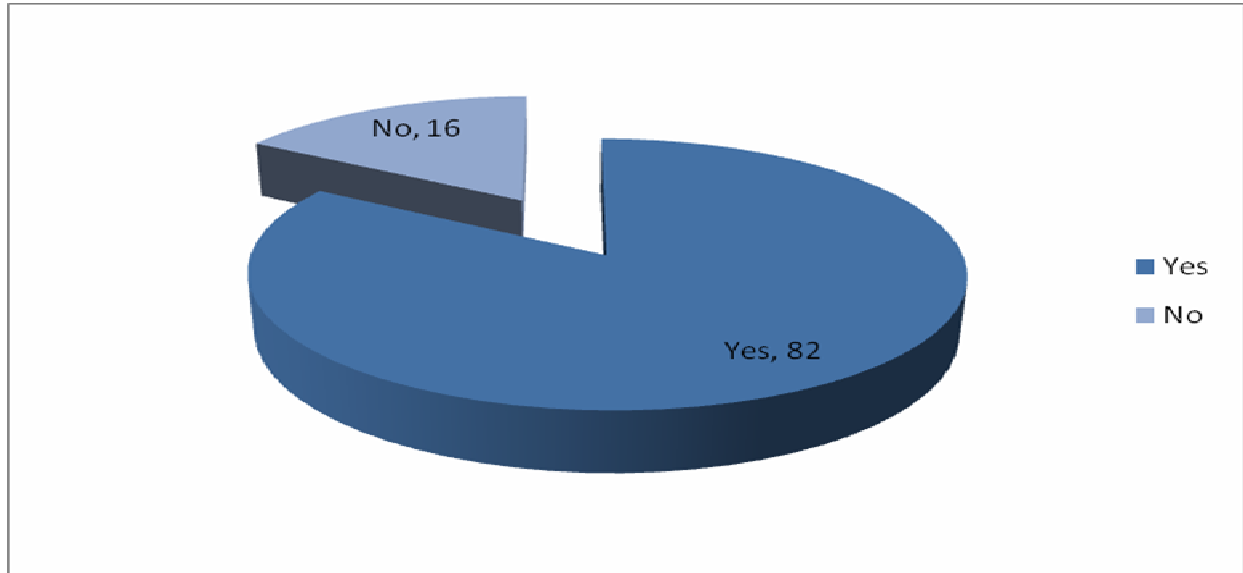
**Figure 4. 2: Level of education**



The study also sought to determine the level of education of the respondents. From the findings as shown by figure 4.2 above, 77% of the respondents indicated that they had diplomas, 12% were undergraduates and 11% were graduates. This clearly shows that majority of the respondents had diplomas as their highest level of education.

The researcher further requested the respondents to indicate whether they were listening to Serian radio. The results are presented in figure 4.3 below.

**Figure 4. 3: Listening to Serian Radio**



According to figure 4.3 above, 82% of the respondents in this stud were listening to Serian radio while the rest (16%) reported that they were not listening to serian radio. From these findings we can deduce that majority of the respondents in this study were listening to serian radio and hence the data collected was credible and reliable.

From the respondents who indicated that they were listening to Serian radio, the study sought to determine the frequency of listening to Serian radio.



**Table 4. 1: Frequency of listening to Serian radio**

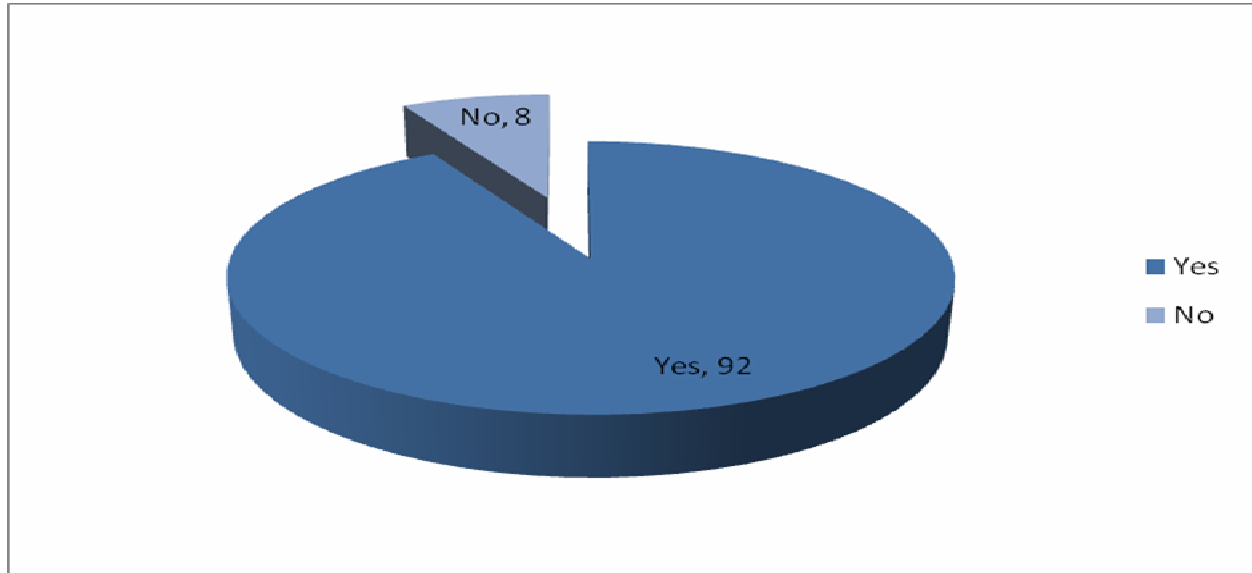
<b>Frequency</b>	<b>Percent</b>
Every day	42
After 2 days	21
After 3 days	24
After 1 week	13
Total	100

From the findings as shown by table 4.1 above, 42% of the respondents indicated that they were listening to Serian radio every day, 24% were listening to Serian radion after 3 days, 21% were listening to Serian radio for 2 days and 13% were listening to Serian radio after one week. This shows that majority of the respondents were listening to Serian radio every day and hence Serian radio was important in passing information on peace building and environment conservation to communities living in Samburu district.

#### **4.3 Community radio in peace building and environment conservation**

This section presents the findings on how community radio influences peace building, environmental conservation and preservation of community culture and language.

**Figure 4. 4: Serian radio and peace building**



The researcher requested the respondents to indicate whether Serian radio was influencing peace building in Samburu district. According to the findings 92% of the respondents reported that Serian radio was influencing peace building in Samburu district. The rest of the respondents (8%) indicated that Serian radio was not influencing peace building in Samburu district. From these findings we can deduce that Serian radio was highly influencing peace building in Samburu district.

**Table 4. 2: Community radio presents an alternative to the communication agenda**

Extent	Percent
Very great extent	42
Great extent	21
Moderate extent	24
Little extent	13
Total	100

From the findings as shown by table 4.2 above 42% of respondents agreed to a very great extent that community radio present an alternative to the communication agenda set by the dominant, sociopolitical or even cultural order to contribute to the processes of political liberalization and democratization and promote change in the living conditions of poor, marginalized, deprived or oppressed communities, 24% agreed to a moderate extent, 21% agreed to a great extent and 13% agreed to a little extent. Form these findings we can deduce that community radio present an alternative to the communication agenda set by the dominant, sociopolitical or even cultural order to contribute to the processes of political liberalization and democratization and promote change in the living conditions of poor, marginalized, deprived or oppressed communities.

**Table 4. 3: Serian radio and environmental conservation**

<b>Extent</b>	<b>Percent</b>
Very great extent	38
Great extent	28
Moderate extent	19
Little extent	15
Total	100

The researcher further requested the respondents to indicate the extent to which Serian radio influence environmental conservation in Samburu district. From the findings majority of the respondents (38%) agreed to a very great extent that Serian radio influence environmental conservation in Samburu district, 28% agreed to a great extent, 19% agreed to a moderate extent

and 15% indicated to a little extent. This clearly shows that Serian radio influences environmental conservation in Samburu district to very great extent.

**Table 4. 4: Contribution of Serian radio**

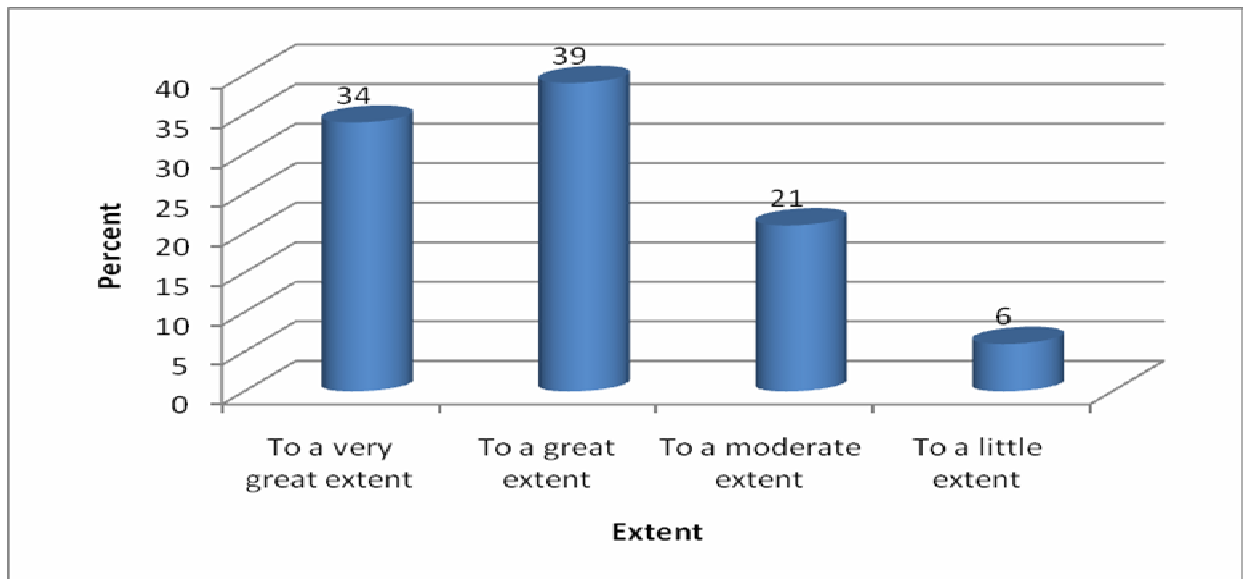
	Mean	Std deviation
Peace building	4.23	0.921
Environment conservation	4.12	0.892
Training on environmental conservation	4.22	0.729
Campaigning on environmental conservation	3.85	0.726
Offering environmental education is to make people in the society to be aware , knowledgeable and in inculcate positive attitudes towards protection of environment	3.89	0.973
Making people skilled to solve environmental problems	3.98	0.826

Table 4.4 above shows the extent to which Serian radio was contributing to the stated factors. A five point Likert scale was used to interpret the respondent’s responses. According to the scale, those factors which were not considered at all were awarded 1 while those which were considered to a very great extent were awarded 5. Within the continuum are 2 for low extent, 3 for moderate extent and 4 for great extent. Mean (weighted average) and standard deviation were used to analyze the data.

According to the researcher those factors with a mean close to 4.0 were rated as to a very great extent while those with a mean close to 3.0 were rated to a low extent or even not considered at

all. On the same note the higher the standard deviation the higher the level of dispersion among the respondents. From the findings the respondents agreed that Serian radio was contributing to peace building to a great extent (M=4.23, SD=0.921). The respondents further agreed that Serian radio was contributing to environmental conservation to a great extent (M=4.12, SD=0.892). It was also agreed among the respondents to a great extent that Serian radio was influencing training on environmental conservation to a great extent (M=4.22, SD=0.729). The respondents also indicated that Serian radio was influencing campaigning on environmental conservation to a great extent (M=3.85, SD=0.726) and offering environmental education is to make people in the society to be aware , knowledgeable and in inculcate positive attitudes towards protection of environment (M=3.89, SD=0.973). Finally, the respondents agreed to a great extent that Serian radio was making people skilled to solve environmental problems (M=3.98, SD=0.826).

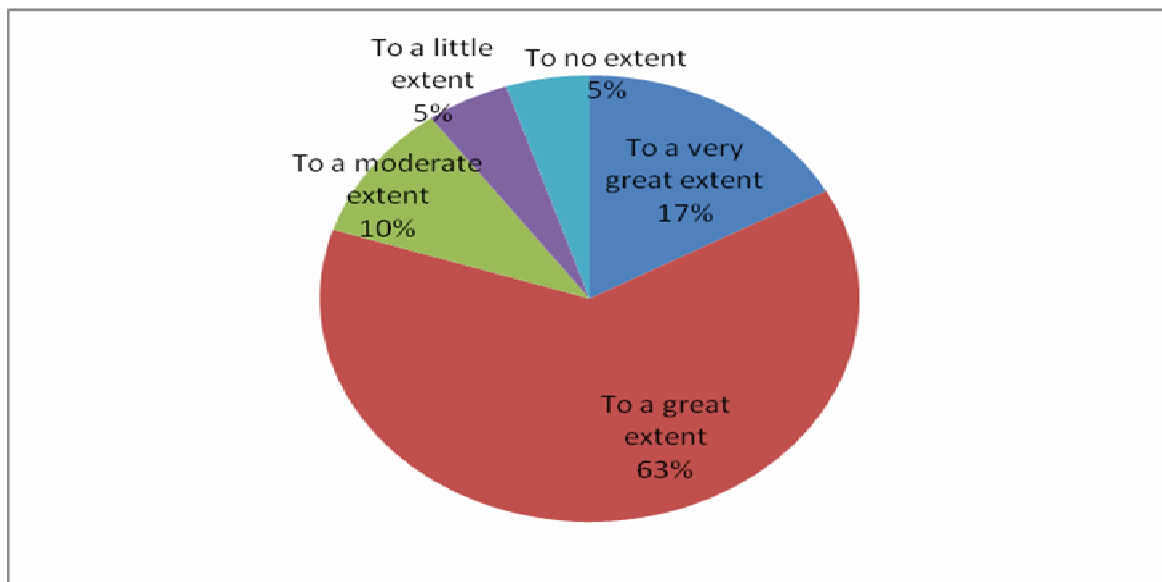
**Figure 4. 5: Mass media in spreading awareness about environment**



On the extent to which they agreed with the statement that “mass media, especially Radio in its different formats prove to be almost the panacea for spreading awareness about environment to

the concerns to the optimum level”, 39% of the respondents reported that they agreed to a great extent, 34% agreed to a very great extent, 21% agreed to a moderate extent and 6% agreed to a little extent. From these findings we can deduce that mass media, especially Radio in its different formats prove to be almost the panacea for spreading awareness about environment to the concerns to the optimum level.

**Extent do you think Serian radio participates in preservation of culture and languages among communities living in Samburu district**



The study further sought to establish the extent Serian radio participates in preservation of culture and languages among communities living in Samburu district. Majority of the respondents (63%) indicated that it participates to a great extent, 17% said to a very great extent 10% indicated that Serian radio participates in preservation of culture and languages among communities living in Samburu district to a moderate extent while 5% said that it either participated to a little extent or to no extent.

### Preservation of Culture and Languages among Communities

Statements	Mean	Std. Deviation
Serian radio have participated in preservation of culture and languages among communities living in Samburu district	4.4356	0.2357
In broadcasting in the local language, Serian radio has helped preserve our language	4.2346	0.4563
The radio station promotes the culture and languages among communities living in Samburu district by organizing road shows	4.3678	0.2343
The radio station organizes for cultural festivals in the area	2.2355	0.4255

According to the table above, majority of the respondents strongly agreed that Serian radio have participated in preservation of culture and languages among communities living in Samburu district as indicated by a mean score of 4.4356 and that the radio station promotes the culture and languages among communities living in Samburu district by organizing road shows as indicated by a mean score of 4.3678. They were further in agreement with the statement that in broadcasting in the local language, Serian radio has helped preserve our language as indicated by a mean score of 4.2346. However, they disagreed that the radio station organizes for cultural festivals in the area as indicated by a mean score of 2.2355.

## **CHAPTER FIVE**

### **CONCLUSIONS AND RECOMMENDATIONS**

#### **5.1 Introduction**

This chapter presented the discussion of key data findings, conclusion drawn from the findings highlighted and recommendation made there-to. The conclusions and recommendations drawn were focused on addressing the purpose of this study which was to investigate the role of serian radio in peace building and environment conservation among communities living in Samburu district. The specific objectives were to establish role in Serian radio in peace building among communities living in Samburu district, to determine the role of Serian radio in environmental conservation among communities living in Samburu district and to find out the role of Serian radio in preservation of culture and languages among communities living in Samburu district.

#### **5.2 Discussions of Key Findings**

The researcher targeted a sample of 270 respondents out of which 215 responses were obtained. This represented a 79.63% response rate. According to Babbie (2002) any response of 50% and above is adequate for analysis thus 79.63% is even better. This study found that majority of the respondents was from Waso, Bragoi and Wamba divisions. On the highest level of education, the study found that majority of the respondents had diplomas which shows that after education people from the Samburu district moved to other places. The study also revealed that most of the respondents in this study were listening to serian radio and hence the data collected was credible and reliable. On the frequency of listening to Serian radio the study found that the respondents were listening to Serian radio every day and hence Serian radio was important in passing



information on peace building and environment conservation to communities living in Samburu district.

The study sought to determine whether Serian radio was influencing peace building in Samburu district. From the findings, the study revealed that Serian radio was highly influencing peace building in Samburu district. Community radio present an alternative to the communication agenda set by the dominant, sociopolitical or even cultural order to contribute to the processes of political liberalization and democratization and promote change in the living conditions of poor, marginalized, deprived or oppressed communities.

The study also established that Serian radio influences environmental conservation in Samburu district to very great extent. Further, the study found that Serian radio was contributing to peace building to a great extent ( $M=4.23$ ,  $SD=0.921$ ). The study further revealed that Serian radio was contributing to environmental conservation to a great extent ( $M=4.12$ ,  $SD=0.892$ ). It was also established that Serian radio was influencing training on environmental conservation to a great extent ( $M=4.22$ ,  $SD=0.729$ ). The study also found that Serian radio was influencing campaigning on environmental conservation to a great extent ( $M=3.85$ ,  $SD=0.726$ ) and offering environmental education is to make people in the society to be aware , knowledgeable and in inculcate positive attitudes towards protection of environment ( $M=3.89$ ,  $SD=0.973$ ). The study also established that Serian radio was making people skilled to solve environmental problems ( $M=3.98$ ,  $SD=0.826$ ). Mass media, especially Radio in its different formats prove to be almost the panacea for spreading awareness about environment to the concerns to the optimum level.

The study has further found that the Serian radio participates in preservation of culture and languages among communities living in Samburu district to a great extent. It has also indicated that Serian radio have participated in preservation of culture and languages among communities living in Samburu district and that the radio station promotes the culture and languages among communities living in Samburu district by organizing road shows and that in broadcasting in the local language, Serian radio has helped preserve our language.

### **5.3 Conclusion**

The study concludes that majority of people living in Samburu district were listening to serian radio and hence the data collected was credible and reliable. On the frequency of listening to Serian radio the study concludes that that the respondents were listening to Serian radio every day and hence Serian radio was important in passing information on peace building and environment conservation to communities living in Samburu district.

The study further concludes that Serian radio was highly influencing peace building in Samburu district. Community radio present an alternative to the communication agenda set by the dominant, sociopolitical or even cultural order to contribute to the processes of political liberalization and democratization and promote change in the living conditions of poor, marginalized, deprived or oppressed communities.

The study also established that Serian radio influences environmental conservation in Samburu district to very great extent. It was highly contributing to peace building, environmental conservation, training on environmental conservation and was influencing campaigning on

environmental conservation to a great extent. Serian radio was also offering environmental education to make people in the society aware, knowledgeable and in inculcate positive attitudes towards protection of environment. The study also established that Serian radio was making people skilled to solve environmental problems. Mass media, especially Radio in its different formats prove to be almost the panacea for spreading awareness about environment to the concerns to the optimum level.

The study aimed at finding out the extent Serian radio participated in preservation of culture and languages among communities living in Samburu district. To this objective, the study has concluded that it participated to a great extent. Serian radio have participated in preservation of culture and languages among communities living in Samburu district, the radio station promotes the culture and languages among communities living in Samburu district by organizing road shows and also, in broadcasting in the local language, Serian radio has helped preserve our language.

#### **5.4 Recommendations**

This study found that mass media highly influences peace building and environment conservation among communities living in Samburu district. The study therefore recommends that the management of community radio stations should ensure that they are not politically manipulated to disrupt peace. To the government of Kenya an policy makers, the study recommends that new policies should formulated to regulate and govern community radio stations.

The study also found that Serian radio was highly influencing environmental conservation among communities living in Samburu district. Since majority of people living in Samburu district were found to listen to Serian radio, the study recommends that organizations responsible for environmental conservation should consider using community radio to train people in Samburu district residents on environment conservation.

The study also found that Serian radio was playing a great role in the preservation of culture and languages among communities living in Samburu district. This study therefore recommends that the government of Kenya should formulate policies that encourage the establishment of community radio in order to preserve culture and language.

### **5.5 Recommendation for Further Studies**

From the study and related conclusions, the researcher recommends further research in the area of factors influencing the performance of community radio in Kenya. The study also recommends further research studies in the area of the role of community radio in peace building in Kenya.

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## APPENDIX I: QUESTIONNAIRE

### SECTION A: GENERAL INFORMATION.

1. Which of the following divisions do you come from?

Baragoi        [ ]

Kirisia        [ ]

Lorroki       [ ]

Nyiro         [ ]

Wamba        [ ]

Waso         [ ]

2. What is the level of your education?

Diploma level        [ ]

Undergraduate level    [ ]

Graduate level        [ ]

Masters                [ ]

3. Do you listen to Serian radio?

Yes            [ ]    No            [ ]

If yes how often

Everyday        [ ]

After 2 days     [ ]

After 3 days     [ ]

After 1 week [ ]

4. In your own opinion does Serian radio influence peace building in Samburu district?

Yes [ ] No [ ]

5. To what extent do you agree with the following statement? Community radio present an alternative to the communication agenda set by the dominant, sociopolitical or even cultural order to contribute to the processes of political liberalization and democratization and promote change in the living conditions of poor, marginalized, deprived or oppressed communities

To a very great extent [ ]

To a great extent [ ]

To a moderate extent [ ]

To a little extent [ ]

To no extent [ ]

6. To what extent does Serian radio influence environmental conservation in Samburu district?

To a very great extent [ ]

To a great extent [ ]

To a moderate extent [ ]

To a little extent [ ]

To no extent [ ]



7. In your own opinion to what extent does Serian radio contribute to the following? Use a scale of 1 to 5 where 1 is no extent at all and 5 is very great extent.

Peace building
Environment conservation
Training on environmental conservation
Campaigning on environmental conservation
Offering environmental education is to make people in the society to be aware , knowledgeable and in inculcate positive
Making people skilled to solve environmental problems

8. To what extent do you agree with the following statement? Mass media, especially Radio in its different formats prove to be almost the panacea for spreading awareness about environment to the concerns to the optimum level.

- To a very great extent      [   ]
- To a great extent            [   ]
- To a moderate extent        [   ]
- To a little extent             [   ]
- To no extent                    [   ]

9. In your own opinion, to what extent do you think Serian radio participates in preservation of culture and languages among communities living in Samburu district.

To a very great extent      [   ]

To a great extent              [   ]

To a moderate extent         [   ]

To a little extent              [   ]

To no extent                    [   ]

10. In your own opinion to what extent do you agree with the following statements regarding Serian radio contribution to preservation of culture and languages among communities? Use a scale of 1 to 5 where 1 is strongly disagree at all and 5 is strongly agrees.

Statements	1	2	3	4	5
Serian radio have participated in preservation of culture and languages among communities living in Samburu district					
In broadcasting in the local language, Serian radio has helped preserve our language					
The radio station promotes the culture and languages among communities living in Samburu district by organizing road shows					
The radio show organizes for cultural festivals in the area					