

The Role of Broadcast Media In Promoting Peace and Cohesion In Society:

The Case of Pamoja FM Community Radio In Kibera, Nairobi

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## **DECLARATION**

This project has not been submitted for an award of a degree, diploma or certificate in any university.

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**SIGN:.....**

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**Date**

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

**Supervisor**

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**SIGN:.....**

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**Date**

## **Acknowledgement**

I wish to acknowledge The Almighty God who has enabled me through life and means to manage to carry out this study and the general course.

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To all, God bless you.

## **Abstract**

This study explores the role of community radio in promoting peace and cohesion in society. The study focuses on the extent to which Pamoja radio in Kibera promotes peace activities in the community. This was informed by the realization that Kibera is a large informal settlement hosting various communities with the potential for conflict as evidenced in studies published earlier..

The findings of the investigation revealed that the community radio is an invaluable communication channel in addressing peace and development in any society. The study established that, despite the perceived potential of the community radio in promoting peace and consequently development, there are inherent challenges that hamper their effectiveness. The main challenge facing community radio stations is lack of requisite financial resources.

In light of the foregoing and based on the conclusions drawn from the study findings, the community needs to be involved structurally in the management and programming of the community radio content

On financial sustainability, it is recommended community radio stations should identify and establish strategic partnerships with potential sponsors including the Government and locally-based NGOs. Community stations should explore more proactive marketing and publicity approaches that will provide access to potential sponsors.

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## **List of acronyms**

AU – Africa Union

BBC – British Broadcasting Corporation

CRS – Community Radio Stations

FM – Frequency Modulation

IGAD – intergovernmental Agency for Development

KNHRC – Kenya National Human Rights Commission

UNAMID – United Nations Mission in Darfur

UNESCO – United Nations Education, Social and Cultural Organization

# Chapter One: Introduction

## ***1.1 Background***

The need for community participation at all stages of a development initiative has been widely recognized since the late 1970s. Only by creating communication processes in which people in the community enter into dialogue and analytical discussion among themselves will they participate and decide for themselves on changes that affect their lives and become active in implementing them.

Community media, and in particular radio, can provide the platform for the public dialogue through which people can define who they are, what they want, and how to get it, at the same time building long-term capacity to solve problems in ways that lead to sustainable social change and development.

### **1.1.1: Community media, ownership and content perspectives**

Community media is any form of media that is created and controlled by a community, either a geographic community or a community of identity or interest (Buckley, 2011). Community media is separate from commercial media, state run media, or public broadcasting.

According to Girard, B. (2007), whereas the objectives of these commercial FM radio stations are to gain profit through the programs and advertisements and to disburse the profit among the proprietors at the end of the year, community radio is quite a non-profit station and its main objective is the welfare of the community members. Commercial radio stations do not produce program for the people of any certain geographical area and they also do not represent their culture. They represent the culture of the whole

nation and country. On the other hand, community radio represents the society and culture of the community people of a particular area. Its objective is the development of that society.

Community participation and access are the major tenets that characterise and upon which community media are credited. Other tenets include issues of ownership, control and funding which are rooted in the hands of community members and they empower them to have control over the communication systems. They also empower marginalised communities to define and manage their own development. As such community media are driven by democratic principles which are socially oriented and not profit driven.

In many parts of the world today, community radio acts as a vehicle for the community and voluntary sector, civil society, agencies, NGOs and citizens to work in partnership to promote community development. By the core aims and objectives of this model of broadcasting, community radio stations often serve their listeners by offering a variety of content that is not necessarily provided by the larger commercial radio stations.

A declaration of principle by the World Association of Community Broadcasters (AMARC, 1988) thus states:

*A community radio responds to the needs of the community it serves, contributing to its development within progressive perspectives in favour of social change. Community radio strives to democratize communication through community participation in different forms in accordance with each specific social context.*

Thus, community radio can play a significant role at the grass roots level for rural development. For instance, issues of poverty, agriculture, gender inequality, education, social problems among others could be the focus for programming.



The UNESCO handbook on community radio (2001) states that, through media skills training and access to the airwaves, a community radio facilitates a number of capacity building activities. The exchange of information, networking of groups, the provision of skills and training and these undoubtedly are key elements of developing a community. Again, a radio facility for a community facilitates the promotion of awareness of community groups and facilities in the area as well as providing the avenue for the empowerment of these groups to use radio to promote themselves and to speak directly to the community.

For its proximate location to its clients a Community Radio serves a local community of its interest. It is accessible to the community in terms of ownership, decision making and programme output. In majority of cases, programming is produced by the community, with focus on local concerns and issues. Unlike in the case of the mainstream media, rather than merely talking about the community, the people themselves make the programmes. This strengthens local culture with the recognition that this is their station; it becomes a forum for a wide diversity of local opinions and views. Sterling et al (2007) provided evidence that female community radio listeners are given a voice with which to respond to programming and to create programming content. The authors estimated the cost of excluding women from ICT for development and explored how community radio represents an opportunity for inclusion.

### **1.1.2: Ownership and sustainability of community radio**

Radio FM stations that try to remain a-political and non-partisan, especially in conflict prone areas have greater impact in delivery of services. Effective management and leadership are critical in ensuring the performance of every organization, particularly those involving radio stations such as Pamoja

Radio. Leadership is key for mobilizing resources, directing programme activities and evaluation of programme impact.

There is growing evidence that community radio stations are not yet a sustainable feature of the African media and development landscape. As Lush and Urgoiti (2011) point out, until recently sustainability tended to be defined in financial terms. However, as the body of evidence on community radio has grown, the notion of sustainability has come to be seen as a much more complex construct. The most holistic and widely agreed definition is offered by Gumucio Dagron (2001), who identifies three dimensions of sustainability which determine the ability of community radio stations to survive and grow.

The first is 'social sustainability', which refers to community ownership of the station and participation in production and airing of programmes at both decision-making and operational levels. According to this definition, only communities that have 'appropriated' or 'owned' a communication process can make it socially sustainable. The second is 'institutional sustainability', which relates to the ways the broadcasters function: station policies, democratic processes, management styles, internal relationships and practices, and partnerships with external agencies. The third is 'financial sustainability', relating to the station's model for generating revenue and how its funds are managed and accounted for. All three are inter-related and impact upon each other (Gumucio Dagron 2001, in Lush and Urgoiti 2011).

Jallov (2007) offers a slightly different, albeit complementary, definition of sustainability as having the following three components: 'social sustainability' which includes ownership of institutions, processes and ideas, development of local content, language as well as local culture and relevance; 'organisational sustainability' which includes adequate legislation and policies, internal democracy, training and participation, appropriate and democratic structures, management and supervisory bodies, appropriate technologies,

and belonging to relevant networks; and 'financial sustainability' which includes the development of realistic budgets, identifying local, national and international funding opportunities and determining the desired funding mix. Jallov's conviction is that "all these elements of building up a radio contribute to, or detract from, sustainability – from the way you organise your community around your radio to the involvement by community producers, and so on" (Jallov 2011).

## ***1.2 Statement of the problem***

Whereas the community media and especially the radio, has immense potential to facilitate the development agendas of the communities they serve, there has been a growing concern that this potential is not fully harnessed. In some cases including the violence that erupted after the 2007 General Election in Kenya, opinion was that the FM vernacular stations helped to fuel the violence through hate communication. (KNCHR report on 2007 post election violence).

Therefore, the hallmark of this study is to establish the extent to which the community stations have supported community development and the role of the community radio in promoting peace as a necessary ingredient for meaning development.

One of the tenets that helped to found UNESCO after WWII states, "If war starts in the minds of men, it is in the minds of men that defenses for peace must be built"

### **1.3: Research objectives**

#### **Goal**

The goal of this research study is to enhance the role of community media, in particular community radio, as a sustainable and reliable tool for promoting peace and cohesion in society.

Specific Research Objectives are to:

1. establish the extent to which community radio stations are agents of community development
2. discuss the extent to which community radio stations can be used in promoting peace and cohesion?
3. identify some of the challenges faced when using community radio stations to promote peace and cohesion at the community level

### **1.4 Research Questions**

The study seeks to address the following specific questions:

- i. To what extent are community radio stations agents of community development?
- ii. How effective are community radio stations in promoting peace and cohesion?
- iii. What are some of the challenges faced when using community radio stations to promote peace and cohesion?
- iv. How can the community FM stations be harnessed to promote peace and cohesion among and within communities?

### ***1.5 Justification and significance of the study***

Community media and particularly the community radio stations, have immense potential to spur development within the communities that they serve. On the other hand, if not well harnessed, community radios can potentially spark ethnic hatred and breed disharmony among members of communities. Therefore, there is an ardent need to establish mechanisms that will ensure community media serves the interests of the communities and help to eliminate conflicts in society.

The role of community radios and media in general came under intense scrutiny during the post-election violence in 2007 in Kenya. The proliferation of community media especially the FM radio stations phenomenon has brought to focus the need to interrogate the extent to which community media helps to sustainably champion the development agendas in the communities they serve.

The outputs of this study will therefore help address perceptions, beliefs, and opinions and lived experiences of the use of community radio stations in community development. The study findings will provide valuable feedback to policy makers on how to effectively harness the power of community radio stations to promote peace and cohesion in society. This is premised on the fact that development can only take place in an environment of positive peace.

The study recommendations will be useful in informing policy makers, regulators and development partners, helping to understand challenges faced in implementing community radio initiatives and helping to define an entry point for support.

The study will add to the body of knowledge on the role of media in community development and provide a framework for researchers on media and development to carry out further research. Through the process of interviews and validation workshops as well as dissemination of the final report, the study will sensitize community members in the study catchment population to utilize the community radio and other media initiatives for development information and incubation.

### ***1.6 Scope of the Study***

This study will focus on the catchment population served by Pamoja FM in Kibera. The radio has a radius coverage range of 5 km, this includes the Seven villages that comprise Kibera settlement area in Nairobi County.

## **Chapter Two: Literature Review**

This chapter reviews various pieces of literature on the role of media in society and specifically the extent to which community radio stations serve as agents of peace and development in the communities they serve. The literature provides insights that will inform and shape the study in terms of the study focus areas and inherent themes.

### ***2.1 The role of media in society***

#### **Introduction**

The media has come under intense scrutiny in the recent past. Opinion is divided on the role of media in society and whether the media has lived up to the society's expectations. Therefore, it is imperative to interrogate the position of the media especially benchmarked on its legacy roles of informing, educating and entertaining.

Today, we live in an information society with great strides in communication and information technologies. Lowery S. and DeFleur M. (1995) recognize that there has been a paradigm shift from the broadcast media (Radio and television) to narrowcast media such as community radio stations, cable TV and the social media leveraging the power of the Internet. Consequently, audiences have become more heterogeneous with a significant proportion of a restless youthful audience.

The media plays a very significant role in our society today. As observed by F.Obonyo, et al (2011), the media is all around us ranging from the shows we

watch on TV, the music we listen to on the radio, to the books, magazines, and newspapers we read each day. Without the media, people in societies would be isolated, not only from the rest of the world, but from governments, law-makers, and neighbouring towns and cities.

In today's information society driven by communication technologies, the world has literally been reduced to a 'global village' where people can communicate anywhere, anytime and on any device and media seamlessly. The main functions and roles of the media have been summarised below:

### **To inform**

The flow of information is important for the development of communities and the media facilitates this. Without a wide array of information, people's opinions and views would be limited and their impressions and conclusions of the world around them stunted.

Historically, the most common form of the distribution of information was word of mouth, with the news often beginning with the words, "Did you know...". (Arunachalam, S. 1999). Indeed, word of mouth is still one of the most powerful tools in the sharing of information today, particularly in tourism, but technology has allowed for this exchange to take place in an instant, forging the way for bigger and better media houses with the instant access to information with the instant gratification factor.



Media workers are in essence interpreters of information. As espoused by Katz(1960), all of us at some point have been to the library to do research for a paper or report, sifting through piles and piles of information to support a thesis in 1,000 words or more, or to simply explain an event, situation, or person. Journalists in the media do much the same. They do not just provide pages of facts and statistics that the average person might not understand. Instead, they weed out the important issues and points, putting them in a context that the average reader and listener can make sense of in order to form their own opinions.

Katz further notes that journalists provide the five basic areas of information: Who, what, where, why, and how. Most of the time, that is all we need to know. In this way, he explains, the media keeps us focused on the issues that matter in a surveillance-type way. Some aspects of media surveillance include the latest stock report, sports scores, entertainment, news, progress and results of an election, and so forth. Severin J Werner (2001) elaborates the following roles of the media:

### **The Watchdog role of the media**

While the media has historically been viewed as being overly aggressive and insatiable in its plight for the latest and hottest news, its watchdog-type function is essential in a democratic society where people MUST know what their governments are doing.

The media has the capacity to hold governments accountable, forcing them to explain their actions and decisions, all of which affect the people they represent. A case in point is the debate on hiring a luxurious jet for the Kenya Deputy President to tour some countries in West Africa in May 2013. Whereas the government has been begging members of the National Assembly to reconsider their demands for a pay rise on the grounds the budget cannot sustain the associated wage bill, the same government spent millions of shillings to hire a private jet for the Deputy President Hon. William Ruto.

This information was brought to the public domain by one of the mainstream media houses (Nation Media Group), which forecasted the total cost to Ksh. 100M. The government has been at pains to explain this but logically as expected, the public mood does not resonate with the government move. The media thus played its watchdog role of identifying impropriety in government and provided a platform for debate.

In a democratic society, people should know all their options if they are to govern themselves, and the media is a vehicle for the dissemination of such information.

The assumption in some societies is that the press speaks for the people, thus the Freedom of Speech and Freedom of the Press Acts in the United States and in many other countries. The reason for Freedom of the Press is to ensure that democracy is able to function, so it is important to understand that such legislation does not only protect the functions of the press. With press freedom we then know what the differing views in society are, opening the floor to debate, and discussion, all of which are healthy functions of a democratic society.

The Soviet Union and East Germany both crumbled for this same reason – the people would not be dictated to any longer. We have witnessed many attempts by despotic governments, especially in the developing world and communist countries such as China, deliberately clipping the freedom of the press through draconian and less progressive legislations and at worst physical abuse. In May 2013, the government of Uganda closed down the “Monitor” newspaper and sister radio stations. The justification advanced was that a disgruntled army Brigadier had shared information with the media house on behind-the-door machinations to have Museveni’s son succeed him as president of Uganda. What smacked off utmost arrogance and impunity was the declaration of the media house as a ‘crime scene’ by Uganda police.

Nonetheless, we have witnessed a great deal of progress on media freedom in some societies. An objective trend analysis of the evolution of the media in

Kenya posits a move from a media loaded with government controls to a media that is free and more responsive to the expressed needs of the society.

### **Effect change**

Finally, one of the most powerful strengths the media has in any society is the ability to effect change, both on a social and governmental level. Journalists have the responsibility to report the unbiased, accurate information as it is received from reliable sources. It is the media's obligation to obtain all sides of a story, and to report on both the good and bad . For example, when the people of Kenya voted peacefully and addressed all disputes through the Courts amicably, the media highlighted this virtue. On the other hand, when society exhibited a decay in values (the case of young women in Mombasa involved in sex activities with a dog), the media again was at the forefront to expose this and provided a platform for debate.

In conclusion, suffice it to say that the media has a critical role to inform, educate and entertain the society. However, this role can only thrive in an environment of freedom of expression on one hand, and responsible journalism on the other hand. Caution must be exercised to ensure the role of media is not one way of trading and marketing of products and prejudices. The media must be governed by righteousness and equity, not greed and self-aggrandizement as is the case in some societies.

This calls for the design and implementation of a code of practice and ethics for all media practitioners. The media in Kenya has made progress and the result is a pool of responsible and professional journalists in the mainstream media houses.

## ***2.2: The role of media in community development***

From the macro point of view, development refers to the change from simple forms of organization and production to complex modern ones. Kibas (2004). Originally, men and women lived in small, self-sufficient communities, dependent on things they found in their environment. Kupier (1991) aptly observes that if food, fuel, or materials ran out, they would simply move on. One of the first significant social and technological developments was the transition from this nomadic way of life to agricultural cultivation in settled communities, from which began societies as we know them today. So, this phenomenon according to Kupier, will be termed as development, though in the materialistic sense.

On the other hand, Servaes (2000) opines that development does not matter only the economic growth but also the social, spiritual and moral enhancement of the entire society or nation. Economists defined development as the growth in terms of structural and technological advancement. Typically, in the early stages of development economies have most of their production and labour force in agriculture. Later, the manufacturing and service sectors

become larger. Mansel (1998). The service sector includes government, defence, construction, transport, finance, insurance, banking, and the like, as well as the work of people who do not produce physical objects such as cars or radios. Thus, accountants, lawyers, teachers, and hairdressers are considered part of the service sector. Another key aspect of development is to eradicate poverty.

Entire economies can be poor, or they can grow but still leave large sections of their people in poverty. In the second half of the 20th century, development policy makers became acutely aware of the difficulties large number of countries in the developing world were facing as most of them were former colonies of the industrialized nations. Development economics became more or less synonymous with the study of how these countries could progress out of poverty.

The media became an area of interest as there was renewed consciousness on the role of the media and the impact it has on society. Theoretical perspectives and studies had already established a linear correlation between development and how informed the masses were. Therefore, the media played a big role in informing the public and equipping them with the necessary information resource for trade and advancement. The situation is the same today, as the media continues to play a central role in societies. Information has become the common denominator for managing other

resources and the media is at the heart of every communication stage to ensure timely, relevant and impactful information is accessed.

## ***2.3 Role of Community radio in society***

### **2.3.1: Community radio**

According to Taylor (2005), community radio is a type of radio service that caters for the interests of a certain area, broadcasting content that is popular to a local audience but which may often be overlooked by commercial or mass-media broadcasters. Taylor, however, is quick to point out that the term has somewhat different meanings in the United Kingdom, the United States, Canada, and Australia. In the UK, the idea of community-based services can be traced back at least as far as the original concept for BBC local radio in the early 1960s. Thereafter, various land-based unlicensed pirate radio stations (Such as East London Radio, and Radio AMY (Alternative Media for You)) developed the idea further.

As pirate stations proliferated during the late 1970s and early 1980s these stations were joined by those broadcasting specifically to minority immigrant communities (Afro-Caribbean and Asian etc.), particularly in cities such as London, Birmingham, Bristol, and Manchester.

### **2.3.2: Role of community radio in development**

The principal functions of community radio are many and multi-dimensional, notes DeFleur (1995). The radio serves to reflect and promote local identity,

character and culture by focusing principally on local content. Culture is how the people of a community talk about their past and their future. Like life itself, culture is infinitely variable and constantly evolving. DeFleur also suggests that community culture is also artistic expression through local music, dance, poetry, theatre and story-telling. Local performers are encouraged to go on air uninhibited by considerations of the 'professional standards' they may have acquired from mainstream media. Culture is also language, so programming includes the languages of any minority groups in the community.

Another role of radio is to create a diversity of voices and opinions on the air through its openness to participation from all sectors. Some discord is present in all communities, but the acknowledgement of conflict is necessary for democracy and for democratic communities. Community radio tries to air objectively all sides of a discussion without itself taking sides.

The radio encourages open dialogue and democratic process by providing an independent platform for interactive discussion about matters and decisions of importance to the community. In essence, the core of democratic process is the ability of people to hear and make themselves heard. Community radio provides the forum for that to happen. This is consonant with the decentralization process in many countries that aims to bring democratic decision-making closer to the people concerned. And what is happening at the grassroots level – as portrayed by the community radio programming.



## ***2.4: Theoretical Framework***

This study is informed by a number of theories of communication. These theories provide a framework that helps understand the underlying communication and media behavioral factors directed related to peace and cohesion in society. Traditionally, the media has been known to have a powerful effect on people's attitudes and behavior when faced with certain situations. A few of these theories are discussed below.

### **The 'Magic Bullet' Theory**

The magic bullet theory (hypodermic needle) is a model of communications suggesting that an intended message is directly received and wholly accepted by the receiver. The model is rooted in 1930s behaviorism and is largely considered obsolete today.

This theory of direct influence effects was not as widely accepted by scholars as many books on mass communication indicate. The magic bullet theory was not based on empirical findings from research but rather on assumptions of the time about human nature. People were assumed to be "uniformly controlled by their biologically based 'instincts' and that they react more or less uniformly to whatever 'stimuli' came along" (Lowery & De Fleur, 1995). The "Magic Bullet" theory graphically assumes that the media's message is a bullet fired from the "media gun" into the viewer's "head" (Berger 1995). Similarly, the "Hypodermic Needle Model" uses the same idea of the "shooting" paradigm.

It suggests that the media injects its messages straight into the passive audience (Croteau, Hoynes 1997). This passive audience is immediately affected by these messages. The public essentially cannot escape from the media's influence, and is therefore considered a "sitting duck" (Croteau, Hoynes 1997). Both models suggest that the public is vulnerable to the messages shot at them because of the limited communication tools and the studies of the media's effects on the masses at the time (Davis, Baron 1981).

This theory provides insights into the actual influence the mass media such as radio has on its audience.

### **Agenda-setting Theory**

Agenda-setting theory describes the "ability of the news media to influence the salience of topics on the public agenda. That is, if a news item is covered frequently and prominently the audience will regard the issue as more important. Agenda-setting theory was formally developed by Dr. Max McCombs and Dr. Donald Shaw in a study on the 1968 presidential election. In the 1968 "Chapel Hill study," McCombs and Shaw demonstrated a strong correlation between what 100 residents of Chapel Hill, North Carolina thought was the most important election issue and what the local and national news media reported was the most important issue. By comparing the salience of issues in news content with the public's perceptions of the most important election issue, McCombs and Shaw were able to determine the degree to which the media determines public opinion.

Indeed, during the early 19<sup>th</sup> Century up to the Cold War period after the Second World War, radio and later television, were widely considered to have broad viewership and the audiences tended to have a significant degree of faith and belief in the media content. In Kenya, for example, the colonial administration used the radio to govern the Africans by controlling what was aired to the public. Successive regimes after independence (Kenyatta and Moi eras) also had a firm grip on the broadcast media. There was only one TV station (KBC) until 1991 when KTN was commissioned.

As more scholars published articles on agenda-setting theories it became evident that the process involves not only active role of media organizations, but also participation of the public as well as policymakers. Rogers and Dearing described the difference between agenda-setting and agenda-building based on the dominant role of media or public. Thus “setting” an agenda refers to the effect of the media agenda on society, transfer of the media agenda to the public agenda, [http://en.wikipedia.org/wiki/Agenda-setting\\_theory](http://en.wikipedia.org/wiki/Agenda-setting_theory) - cite note-Berkowitz 1992 81.E2.80.93102-7 while “building” an agenda includes “some degree of reciprocity” between the mass media and society where both media and public agendas influence public policy.

This thinking effectively ended the debate on the powerful effect of the media and there was a general trend towards appreciation of the role of the public in setting their own agenda.

### **The Two-step flow theory**

The two-step flow of communication hypothesis was first introduced by Paul Lazarsfeld, Bernard Berelson, and Hazel Gaudet in *The People's Choice*, a 1944 study focused on the process of decision-making during a Presidential election campaign. These researchers expected to find empirical support for the direct influence of media messages on voting patterns.

They were surprised to discover, however, that informal, personal contacts were mentioned far more frequently than exposure to radio or newspaper as sources of influence on voting behavior. Armed with this data, Katz and Lazarsfeld developed the two-step flow theory of mass communication. This theory strongly implies the involvement of interpersonal communication in the total mass communication process and asserts that information from the media moves in two distinct stages.

First, individuals (opinion leaders) who pay close attention to the mass media and its messages receive the information. They then facilitate communication through discussions with peers and pass on their own interpretations in addition to the actual media content. The term 'personal influence' was coined to refer to the process intervening between the media's direct message and the audience's ultimate reaction to that message.

Opinion leaders are quite influential in getting people to change their attitudes and behaviors and are quite similar to those they influence as they belong to the same group be it occupational, social, community or any other. The opinion leader is typically difficult to distinguish from other group members

because opinion leadership is not a trait. Instead, it is a role taken in interpersonal communication. Opinion leadership changes from time to time and issue to issue.

Despite the diminishing role of the mass media, radio and television still play a pivotal role to inform, educate and entertain the society. This is more so in developing and underdeveloped parts of the society where alternative media such as print and Internet-based media are still expensive or access is hindered due to lack of requisite infrastructure.

### **Human needs theory**

Human Needs Theory makes a case for the idea that deep-rooted social conflict springs from unsatisfied basic needs, and that the task of conflict resolution is to develop new methods of understanding and satisfying them. John Burton (1993) acknowledges that, as human beings' needs continue to be met, others emerge. One of the emerging needs is that of more respect by one person from others. This need is usually denied when there is conflict between parties. The aggrieved party feel a threat to life and the conflict escalates.

In his publication 'Human Needs Theory, Conflict, and Peace', Danesh (2011), cites the example of the conflict between Israel and Palestine as a case where the Jewish state believes its survival is threatened by an independent Palestine state. As a result, he notes, the conflict will always persist as long as the perceived threat looms.

## ***2.5: Contextual framework***

The context of peace and whether the media such as radio can be used to promote peace and cohesion within and among communities is an issue of interest for this study.

Peace has always been among humanity's highest values and to some supreme. When Kenya drifted into violent tribal conflict after the disputed 2007 general election, the whole world was concerned and resolution to the conflict was managed by all parties to the conflict. In some parts of the world and societies, peace is seldom due to the failure to address the root causes of the conflicts. Kenya has many different communities that have lived together for centuries without war despite latent conflicts inherent in the different cultural and religious orientations.

However, after the violence witnessed in the 2007 General election and the perceived powerful role played by the media in fueling the conflict, various studies have been undertaken on the role of the media in conflict situations. Peace is understood at the pedestal level as the absence of war. As a result, there are many conflicts that bedevil most societies because there is lack of proactive measures and structures to cultivate peace, rather we have instruments predisposed reactively to conflict situations.

In the context of this study, 'peace' will be used to imply a state where the society is able to realize development in all spheres through empowerment of the people and provision of the enabling socio-cultural and economic factors. This translates to 'positive peace' as opposed to 'negative peace' where there is no physical conflict (war) but people are not able to live in good conditions. Therefore, the study will focus on peace for development and not just peace for survival.

## ***2.6: Clarification of concepts***

The following terms have a contextual reference in this study on the role of the radio in promoting peace and cohesion in the community.

### **Community radio**

Communities are complex entities and so what constitutes "community" in Community radio is often a contentious and tricky debate and will vary from country to country. Community may also often be replaced by a range of terms like "alternative", "radical", or "citizen" radio. Traditionally in sociology, a "community" has been defined as a group of interacting people living in a common location.

Community radio is often built around concepts of access and participation and so the term community may be thought of as often referring to geographical communities based around the possible reach of the radio's

signal, ie. the people who can receive the message, and their potential to participate in the creation of such messages. This is of course a problem since many radio stations now broadcast over the internet as well, thereby reaching potentially global audiences and communities.

### **Role of the media in promoting peace in Kenya**

Kenya has a plural, sophisticated and robust mass media and communications sector that serves the various competing political, social, economic, cultural and technological needs of diverse interest groups. The key independent print media are the Nation Media Group, the Standard Group and Mediamax Group. According to the Media Council of Kenya, Nairobi hosts approximately 120 foreign correspondents representing 100 media organisations. There is no government-owned or controlled newspaper.

In addition, Kenya has several FM radio stations, broadcasting in Swahili or in local languages. Radio has a wide reach in Kenya, especially in rural areas. Some major international broadcasters, including the British Broadcasting Corporation (BBC), Voice of America (VOA) and Radio France International (RFI), rebroadcast their programming in Kenya.

The use of media to spread violence and encourage a particular ideology is not new to Kenya. According to a report published by the Kenya National Commission on the post-election violence in 2007 elections, politics has been used to polarise for decades, and various actors in the political arena have stoked this division, using the media to their political advantage.

The report, on the brink of the precipice, further highlights that the media in general, and local language radio stations in particular, undoubtedly played a role in hyping the election in a manner that contributed to the tensions that



became the background to the violence. Local stations often broadcasted uncensored statements made by politicians on their campaign trails that amounted to hate speech and helped to fuel tensions.

According to the KNCHR report on the 2007 elections, local language media especially the vernacular FM stations in Kalenjin (Kass FM), Kikuyu (Kameme FM) and Luo (Lake Victoria FM), were found culpable. Presenters running phone-in shows allowed their callers to rant unchecked, using obscure metaphors to signify to other tribes and provoke retaliation. Kikuyus, who have settled in traditionally Kalenjin and Luo areas, were called 'mongooses' wanting to 'steal the chickens' of other tribes, which must be 'protected at all costs'. 'People of the milk', meaning the cattle-herding Kalenjins, must 'take out the weeds in our midst', the Kikuyus. In turn, Kikuyu stations referred to the 'animals from the west' wanting to take over the 'kingdom' in a thinly-veiled reference to Luo and Kalenjin threats to Kikuyu businesses and homes.

The Waki Commission Report on the 2007 violence in Kenya also condemns the media for fuelling the conflict. At the local level, the District Commissioner for Koibatek in the Central Rift Valley testified to the Commission that “the vernacular radio stations did not do a service to this country” and said “I have not heard any vernacular station condemning the violence we had in this country.

Mobile phone short message service (SMS) and the internet (email, mailing lists, websites and blogs) were also used to propagate hate speech and incite acts of violence in both the pre-election and post-election period.

Anderson (2008) observes that, the Kenyan media are passionate proponents Of self-regulation, but no practical implementation mechanisms have been agreed upon. While the media council launched a code of conduct in 2005

for print, television and radio journalists, it lacks enforcement mechanisms. In addition, there is a challenge on developing mechanisms to legislate and regulate hate speech and good taste as a standard upon which a broadcaster can be held criminally liable. The media have argued that Kenya's culturally diverse society does not have a universal value of what is good or hateful, and therefore the discretion of the editor, guided by professional ethics and the existing laws on public nuisance and morality, are adequate.

On a positive influence, as noted in the KNCHR report, the media acted as enablers providing a positive role in mediating divergent perspectives, and creating a national vision of reconciliation; a space for dialogue that helped to reduce polarisation and supported transitional justice processes. In a report published by the Kenya ICT Action Network (KICTANet), the Safaricom CEO Michael Joseph is said to have persuaded the government to instead allow providers to send messages of calm and peace provided by the service providers themselves, which they did. This helped to build peace and promote harmony across the communities in the country.

At the international level, community radio has played a major role in peace building. For example in the Sudan conflict, as part of the UNAMID Communication and Public Information Division's outreach activities to create awareness about the Mission's mandate and related work, the Radio UNAMID produces a daily one-hour programme entitled Yala Nebni Darfur (Let's Build Darfur). The programme features real life issues related to peace building, women, children, culture, health, education and the economy in Darfur.

The programme is produced by Darfurians for the Darfurian community. It is broadcast twice daily on Omdurman-based Al Salaam Radio from 08:30-09:30 hours, with a repeat from 14:00-15:00 hours. According to a report commissioned by IGAD in 2007 on the peace process in Sudan, this

community radio played a significant role in bringing relatively sustainable peace in the Darfur region and helped to minimize the number of people killed every day from the conflict. As noted in a news story in the Daily Nation newspaper (25<sup>th</sup> July 2013, pg. 32), the immediate former Vice President of South Sudan Machar Machar leveraged on UNAMID radio to negotiate for peace with Sudan.

Another success story for community radio in peace building and management of conflicts is the Radio Douentza, in Mali. This is a small community station with a handful of staff broadcasting to about 125,000 people in the Sahara Desert, some of them nomad pastoralists, others settled farmers. According to an evaluation report carried out by Africa Union on peace initiatives in Africa, traditionally both groups had got on well, but drought and population increases had put the relationship between the two groups under great strain. Every year there were outbreaks of violence as the nomads drove their hungry cattle and goats across the fields of the farmers before they had time to harvest them.

People were being killed in the resulting clashes. This was all the more regrettable as traditionally the two groups had exchanged land for grazing in return for the manure of the animals which had contributed to good crops the following year. They took three main initiatives:

1. They developed a series of public service announcements reminding the farmers and herders about their traditional collaboration and advising restraint. The spots started using a local proverb: 'If the yolk and the white of an egg do not agree, the eggshell breaks! Farmers and herders are both worried.....' In other words, everyone is a loser if there is fighting.
2. They reported any incidents very promptly so that the local administration could intervene before the conflict got out of hand.

3. This was the simplest, and most effective ploy: they encouraged farmers to post messages on the radio as to when they would be finished harvesting. The herders were listening to Radio Douentza, and they knew when they could safely move across these particular fields.

What emerges is a participative process; the listeners using the radio station's power to communicate as a means of tackling a social problem. Also the local knowledge of the radio station staff was key: these were solutions very much geared to a specific local problem. And the conflict which they tackled was manageable - the radio station avoided another larger conflict involving the government and the Tuaregs - it was simply beyond their scope.

In conclusion therefore, community radio can play a pivotal role in promoting peace and cohesion in society. However, this has to be managed within the context of underlying trigger factors for conflicts so that the media can serve as a trusted platform to discuss and mediate any potential conflict orientations.

## **Chapter Three: Study Methodology and Design**

This chapter covers various aspects of the study design including site selection and description, sample design and sampling procedure, data sources and data collection methods, data processing, analysis and presentation, and anticipated study problems, constraints and limitations.

### ***3.1 Site selection and description***

This study was based in Kibera Constituency within Nairobi County. The Constituency covers an area of 12.10 Sq. km and has a population of 178,284 people according to the National Census of 2009. However, the population is projected to be close to 1 million people who are not easy to locate during census exercises due to the erratic nature of their activities. Kibera is the biggest slum in Africa and one of the biggest in the world.

The Constituency was selected for study because it has the necessary socio economic trends found in most rural populations in Kenya. Most of the people are Africans. The original settlers were the Nubian people originally from Sudan – they now occupy about 15% of Kibera, are mostly Muslim and are also mostly temporarily house owners. The other owners are mostly Kikuyu (the majority tribe in Nairobi) – although in most cases they do not live there but are absentee landlords.

The majority of the tenants are Luo, Luhya and Kisii from the West of Kenya and some Kamba from Eastern Kenya, although most of the other tribes are also represented in smaller numbers. According to a study by the Gap Year Company in 2012, Kibera is synonymous with violence and this tension is largely tribal between the Luo, Kikuyu and the Nubians. This is further aggravated by the regular stand-offs between the Kikuyu absentee landlords and tenants who often refuse to pay rent. Also worth noting is the fact that majority of the people in Kibera do not have formal jobs, thus no regular income. As a result, they resort to violence and robbery and take advantage of the tribal animosity to vent their anger on their competitors.

It is this recipe and statistics that present an ideal target population for this study. Specifically, it would be curious to know whether the media played a role in the chaos that rocked Kibera in the disputed 2007 general election and also the role the media played in promoting peace during the just concluded 2013 elections.

### ***3.2 Sample design and sampling procedure***

The study adopted a phenomenological and exploratory design, with a quantitative mode of inquiry complimented by qualitative data. According to Hancock (2002), a qualitative research approach involves in-depth analysis of a single or small number of units. The target population for this study comprised different stakeholders such as Government representatives through the Ministry of Information, representatives from Non-Governmental

Organizations in Kibera working on peace initiatives, religious representatives, youth leaders, women leaders, village elders and representation from the Radio Pamoja management. Currently Kibera Constituency has 5 County Wards namely Makina, Lindi, Laini Saba, Sarang'ombe and Woodley.

All these stakeholders were relevant not only in data collection but also in the implementation of the study findings and recommendations. For example, government will be engaged from the legislative perspective to help formulate and enforce policies and legal frameworks to guide the operations of community media. Religious leaders will help in reaching out to their members on peace initiatives at the community level. Already there is overwhelming evidence of a highly religious society especially among the people in rural and semi-urban communities.

The 5 Wards provided the study population from which samples for the study will be drawn.

### ***3.3 Sampling***

A multi-stage sampling technique was used to draw samples from each of the Wards to represent each group. Each of the interest groups comprised a cluster.

In each cluster, samples were drawn using both probability and non-probability sampling. A sampling frame comprising a list of all religious, youth and women groups and NGOs on peace initiatives in each of the Wards was used. A representative sample for each group in each Ward was selected through simple random sampling for inclusion in the sample.

Representatives from each group were identified and selected through both purposive and snow ball non-probability techniques. The expected total sample size comprised:

- 3 representatives from 4 interest groups in 5 Wards; a total of 60 participants provided feedback through questionnaires. Out of these, 4 responses were invalid.
- 1 representative (top official) from each of the 4 groups participated in focus group discussions
- 5 representatives one each from 5 NGOs dealing with peace initiatives in the Wards also participated in the qualitative data gathering process.
- 1 management representative from Radio Pamoja was interviewed to provide specific data on the station's profile (mandate, successes and challenges among others) and also their personal perceptions of the role of the radio in promoting peace and cohesion.

In total, the study had a sample size of 70 respondents, segmented into the different groups mentioned.



The two representatives from each participating interest group were staff at the operational or field level; their frame of reference on the study focus based on their interactions and experiences with community members was necessary and useful feedback.

As highlighted in the background to this study, civil society forums especially Community-Based Organisations, play a key role in social sustainability among communities living in Kibera. It was therefore of paramount importance to engage their leadership through focus group discussions and interviews. Their opinions and views informed the study recommendations on how the community media in general could be used to promote development in the societies they serve.

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

This study, as discussed earlier, was quantitative in nature with complimentary qualitative data. A variety of sources and tools were used to collect the required data depending on whether the data was qualitative or quantitative.

#### **Qualitative data**

Various documents (as reviewed in chapter two) provided useful data to form the basis of the study and help in the identification of information gaps, which the study aims to address.

In-depth interviews were used to collect qualitative data. Representatives from the Pamoja FM Radio station were engaged in structured interviews based on a pre-determined interview schedule or list of questions prepared according to the study objectives.

Other participants in the interviews were two representatives from the relevant Ministry of Information and Media; management or programme coordinators in selected NGOs and key opinion leaders representing the interest groups and the local administration (village elders).

### **Quantitative data**

The relatively large number of middle-level respondents sampled to participate in the study was accessed through questionnaires. The main objective was to collect data that would provide insights into how the community radio station could be utilized as channel for development communication and peace.

The questionnaires were prepared to comprise questions on the various sub-themes of the study as implied in the study objectives. The questions were structured in a clear and easy to understand language level. Two research assistants were recruited and trained to assist in data collection. The data collection tools (interview schedule and questionnaire) were pre-tested for validity using a group from the population that was not included in the actual study sample.

### ***3.5 Data processing, analysis and presentation***

Data collected through the interviews, group discussions and questionnaires was collated with the help of the research assistants. The data was then coded according to the study thematic areas. The questionnaires were numbered and checked for completeness. Responses for each question were collated under the various subthemes of the study.

For each theme, data obtained through the interview discussions was analyzed in prose form, making a comparison to the data obtained on the same thematic areas from the questionnaires. Inferences were drawn from the general trends espoused through the quantitative data presented in the tables and the interview feedback. An analysis from both qualitative and quantitative data formed the basis of the study conclusions and recommendations.

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

A number of problems, constraints and limitations had been forecasted in this study.

Financial constraints are inherent in any study. Due to the limited financial resources, only two research assistants were recruited. Funds also limited the sample to representatives rather than all the members in the selected clusters. Also, only one radio station was the subject for study.

Literacy levels of the respondents comprise another constraint of the study. Generally, low literacy levels are a characteristic of informal settlement communities and this was likely to impair the interpretation of the questions on the questionnaire.

Despite the envisaged problems and limitations, the researcher deployed certain specific measures to minimize the negative impact of the problems and constraints to the validity of the study results. The study population was carefully selected to ensure it had the study fundamental socio-economic and other innate characteristics that would allow for replication of the results to other similar populations in the country.

The challenges and opportunities faced by community radio initiatives are common to similar communities across the country. The background information of the respondents included their levels of education to identify those respondents who needed special attention and assistance to decipher the questions.

The research assistants were trained on how to identify and assist respondents understand the questions, without subjectively influencing their responses. The research assistants had a good command and understanding of the predominant local languages (Luhya, Luo, Nubi, Kamba and Kikuyu)

including the popular version of the Swahili (sheng), thus they were able to translate the questions into the local languages where necessary and appropriate.

## Chapter Four: Data Presentation and analysis

### ***4.1: Introduction***

This chapter seeks to present the data collected during the research study. Both quantitative and qualitative data were collected using the questionnaires and interviews respectively. A total of 70 respondents participated in the questionnaire data collection process and the interview and focus group discussions. The data is presented and analyzed thematically based on the objectives of the study as reflected through the research questions.

### ***4.2 QUESTIONNAIRE DATA***

A total of 56 respondents took part in the questionnaire data collection methodology and comprised 2 representatives from 5 interest groups in 5 Wards, and 2 each from 3 NGOs. The Wards are: Laini Saba, woodley Sarangombe, Lindi and Makina. A list of the various organisations that were represented in the data collection process through questionnaires is attached as appendix II.

#### **4.2.1. Role of media in society**

This research sort to establish the perceived role of the media in society. The respondents identified the following as the roles of media in society: to inform, to educate, to entertain and to influence people's attitudes. Table 4.1 below gives a breakdown of the responses:

**Table 4.1: Distribution of respondents by the role of the media in society**

<b>Role of media</b>	<b>No. Of respondents</b>	<b>% responses</b>
To inform	53	93
To educate	52	91
To entertain	52	91
To change people's attitudes	36	63

Additionally, respondents noted the media can be used to promote peace, empower society and unify people across tribes and races.

#### **4.2.2: Role of the media in community development**

The study background information opined a linear relationship between community media and development. The respondents were asked to state whether the community radio plays a role in the development of the communities they serve. Table 4.2 below gives a summary of the results from the respondents:

**Table 4.2: Distribution of respondents by the role of the media in community development**

<b>Media plays a role in development</b>	<b>No. Of respondents</b>	<b>% responses</b>
Yes	40	70
No	6	11
Invalid response	10	18

From the table above, an overwhelming majority of the respondents (70%) said the media plays a role in community development. They identified the following as some of the ways the media influences community development:

- Keep community informed by sharing what is happening in the community
- By organizing for community sports activities
- Clean up forums and peace building events
- By educating the community on how to carry out various development programmes
- By providing information about available job opportunities through advertisements
- By inculcating a culture of hard work among the people to participate in community development activities
- By highlighting issues affecting the community so that the stakeholders can seek for appropriate support from sponsors and development agents within and without the country

Worth noting is the significant number of respondents (18%) who did not return a 'yes' or 'no' verdict to the question asked. This can be attributed to the fact that the respondents did not appreciate the media's role in community development.



Respondents also proposed ways through which the local community media can be enhanced to promote development activities within the communities they serve. These include: funding, support from established media houses, support from NGOs working in the communities, inter-media exchange programmes among different communities, involve other stakeholders and government in the media programmes within the communities.

#### **4.2.3: Role of community radio in development**

As a mass media platform, the radio has traditionally played an impactful role in shaping the development agenda of the communities they serve. As noted earlier in this report, the community radio provides a forum for exchanging of ideas on issues affecting the community and in the process help to seek for remedial measures and responses.

In this study, respondents were asked to name some of the community radio stations they know operating in kibera. A total of 47 valid responses were collated and the table below gives a summary of the responses:

***Table 4.3: Distribution of respondents by the community radios they know in Kibera***

<b>Radio station</b>	<b>No. Of respondents</b>	<b>% responses</b>
Pamoja FM	37	79
Ghetto Radio	19	40
IQRA Radio	12	26

Y-FM	1	2
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From the table above, 79 % of the respondents identified radio Pamoja, making the station the most popular community radio in Kibera according to the study.

#### 4.2.4: Community radio listenership

Different media have varying audiences that prefer them based on the media accessibility, content, audience demographics inter alia. During the study, the researcher inquired from the respondents whether they listen to community radio programmes. Out of the 56 questionnaires administered, 43 valid responses were elicited for this question. Table 4.4 below shows the number to the affirmative and otherwise:

**Table 4.4: Distribution of respondents by community radio listenership**

<b>Listen to preferred Community radio programmes</b>	<b>No. of respondents</b>	<b>% responses</b>
Yes	31	63
No	12	24

From the data above, a significant proportion of the respondents (63%) listen to preferred community radio programmes. Some of the programmes they identified include: morning and evening talk shows, kumulika Kenya, pata

mpenzi, wingu la moto, maisha ya wanawake, cheche live, Etsiafuma, Sarafu ya biashara, Jahazi la michezo and mshushuri. Most of these are call-in shows on issues affecting the community.

#### 4.2.5. Community radio and community development

The researcher sort to identify ways through which the community radio accelerates development in the communities which they serve. Table 4.5 below shows the responses obtained:

**Table 4.5: Distribution of respondents by ways the radio promotes development**

<b>Role of radio in development</b>	<b>No. of respondents</b>	<b>% responses</b>
Informing the community on priority development issues	56	100
Informing the community on opportunities available for development	45	80
By airing programmes on education, health and youth affairs	56	100

From the table above, all respondents mentioned the role of the media to provide access to information on education, health and youth affairs.

#### 4.2.6. Challenges faced by community radio in promoting development

Empirical evidence has demonstrated that community radio stations potentially play a bigger role in promoting development within the communities. However, feedback from respondents to the question on whether the community radio plays a role in development indicates a gap in the fulfillment of this mandate. The researcher sort to establish some of the major challenges faced by community radios in their quest to foster development in the communities they serve. Table 4.6 below shows the responses collated during the study:

**Table 4.6: Distribution of respondents on challenges faced by community radios in promoting development**

<b>Challenges faced by radio stations</b>	<b>No. of respondents</b>	<b>% responses</b>
Lack of adequate financial support	56	100
Poor management and skewed community participation	40	71
Lack of adequate time to address many issues in the community	42	75
Inability to recruit and retain trained staff	50	89

#### **4.2.7. The extent to which community members are involved in identifying programmes and content for community radio stations**

Community members comprise a critical aspect of the stakeholders to a community radio station. The station is established to serve the felt community needs and therefore it is logical that the community members should be involved in prioritizing the issues and content to be aired.

This study sort to establish the extent to which the various interest groups in the community are involved in determining the programmes and issues addressed by the community radio stations. From table 4.7 below, an overwhelming majority of the respondents acknowledged the community members are actively involved in the operations of the community radios including programmes identification.

**Table 4.7: Distribution of respondents on community participation in community radio programmes**

<b>Community participation in radio programmes</b>	<b>No. of respondents</b>	<b>% responses</b>
Yes	54	97
No	2	3

From the table above, almost all the respondents noted the community radio in Kibera involves community members identifying and prioritizing programmes to be aired.

When asked to name the different ways the community members participate in the radio programmes, respondents identified the following as some of the ways they participate:

- The breakfast call-in shows provide a platform where people call the stations and highlight issues of the day to be addressed
- Leaders of different groups such as youth, women and the disabled attend regular focus group discussions where they prioritise issues affecting the communities in Kibera. They then share with the community radio station and community-based organizations to address the issues.

#### **4.2.8. The role of Community Radio in promoting Peace in the community**

The study catchment area of Kibera is a cosmopolitan informal settlement comprising many different ethnic groups. As reflected earlier in this report, majority of the people in Kibera live in abject poverty and ethnic animosity has characterized the community for a long time. The peace situation has also been compromised by volatile political tensions during elections as witnessed in 2007 General Elections.

There are various peace initiatives being implemented by NGOs, the government and media in Kibera. Respondents identified community radio as one of the main platforms for promoting peace in Kibera. Table 4.8 below provides a summary of the various peace initiatives listed by the respondents in Kibera:

**Table 4.8: Distribution of respondents by peace initiatives in Kibera**

Focus group for peace initiatives	No. of respondents	% responses
Youth community forums for peace building	56	100
Women empowerment organisations	34	60
Sports activities to promote peace	56	100
Environmental cleaning days bringing together members from different communities	50	89

From the table above, it is evident there are peace initiatives in Kibera spearheaded by different stakeholders targeting the various interest groups. Worth noting is the high response for youth initiatives on peace. This can be attributed to the fact that youth comprise the largest proportion of the population in Kibera. Most of the youth are unemployed and therefore a convenient target for manipulation by politicians who fund them with tokens to fan violence. Also, because they are economically marginalized, the youth resort to crime and drugs compromising further the peace situation in Kibera

All the respondents acknowledged the community radio plays a significant role in promoting peace among the communities in Kibera. They singled out Pamoja Radio for playing an instrumental role by creating awareness and educating the youth on peace building through its programmes. Table 4.9 below gives a summary of their responses when asked to identify some of the ways through which the community radio promotes peace and cohesion in the society:

**Table 4.9: Distribution of respondents by the ways through which community radio promotes peace**

<b>Peace initiatives by community radio</b>	<b>No. of respondents</b>	<b>% responses</b>
Breakfast shows	56	100
Sports and drama activities	56	100
Afternoon entertainment programmes	36	64
Sponsored programmes on peace	56	100

As shown in the table above, most respondents identified the call-in breakfast shows, sports activities and sponsored programmes on peace as the main peace initiatives by community radio.

Despite the many peace initiatives in Kibera, there are challenges faced by the various stakeholders including community radio stations in carrying out peace initiatives. The respondents named some of the challenges as summarized below:



- Lack of proper coordination leading to duplication of peace initiatives.
- Inadequate funding that limits the scope and reach of peace initiatives
- Low literacy levels among most community members, hampering awareness creation and sensitization on peace
- Overreliance on established local organizations leaving out other upcoming interest groups
- Lack of strategic partnerships with sponsors and the Government
- The high poverty levels among most households in Kibera means their priority is to get food and not peace

#### ***4.3: qualitative data from Interview discussions***

Interviews were conducted to collect qualitative data from the respondents during the study. This data complimented the data obtained through the questionnaires. Whereas the questionnaire data was structured and respondents had a guided approach designed to generalize their responses, the interviews gave participants a more in-depth and probing approach on various issues as outlined in the interview schedule. The interviews conducted comprised the following participants as outlined in the study methodology:

- Youth group leaders
- Women representatives
- NGOs representatives
- Local Administration
- Religious leaders
- Pamoja Radio Management

The interview discussions coalesced around the following main areas:

- a) The concept of a community radio – scope and coverage.
- b) The mandate and objectives of a community radio
- c) Community participation in determining community radio programmes and content
- d) Peace initiatives and programmes facilitated through community radio
- e) The role of community radio in promoting peace in the community
- f) Challenges and faced by community radio stations
- g) Recommendations to enhance the role of community radio stations in promoting peace and cohesion in society

#### **4.3.1: The concept of a ‘community radio’**

Participants gave their views on the definition of a community radio. They were in agreement the primary responsibility of a community radio is to identify and highlight issues affecting the communities they serve. The objective is to find solutions to the issues highlighted by creating awareness and providing a platform for discussions to seek for remedial measures.

There were however divergent opinions on the definition of the community radio delimited by geography. Some participants opined a community radio should not necessarily be limited by geography because the main criteria are the common interests which span geographical boundaries. One participant

observed that, the developments in communication technologies in the present day information society including the Internet and social media have converged the world into a global village and therefore a community radio should be defined to include interests of homogenous groups not limited by location.

#### **4.3.2: The mandate and objectives of a community radio**

A community radio is established to address the felt needs of the various interest groups within a given community. This was the verdict by the participants during the interviews. All the group members who were interviewed also confirmed the objectives of a community radio are defined and reviewed from time to time as the communities evolve and new issues of priority emerge. They named the key common issues affecting a community that need to be addressed as: infrastructure development, housing, access to social amenities, health and education.

#### **4.3.3: Community participation in determining community radio programmes and content**

In order to effectively serve the community interests, community radio stations need to involve community members in identifying issues to be highlighted. At Pamoja radio station, the management has a community management team that is tasked with the responsibility of getting feedback from community

members and based on the feedback design programmes and initiatives to address the issues. Through its breakfast show for example, people call in to air their views on various topical issues and give recommendations on possible solutions.

Other participants echoed the same sentiments and further observed there is active participation by the youth, women and locally-based organisations in shaping the agenda of the local media particularly the community radio station.

However, a concern was raised on how the marginalized and disabled members of the society are represented in decision making on the content and programmes aired by the community radio station. Two participants expressed their fear that due to lack of an open and objective system of inclusion, the disabled, deaf, blind and other members of the community with special needs are often left out. There is an attempt to generalize and concentrate on mass issues rather than narrow casting on some of these groups. Another participant espoused this line of thought by stating the case of entertainment shows aired in the afternoon.

The station assumes popular music for the youth is adequate coverage and therapy for the youth forgetting some of the youth need physical and psycho-emotive support such as the physically disabled.

#### **4.3.4: The role of community radio in promoting peace**

Media in general plays a significant role in setting the agenda and influencing people's views and understanding of key issues affecting society. As highlighted in the literature review to this study, the media not only sets the agenda but also provides a platform for building the established agenda. By

providing a forum where the society discusses issues affecting its members, the media helps to promote moral values and development in society. One of the key ingredients to development is peace and the media has the potential to enhance peace efforts and initiatives not only in a state of conflict but also in building structures to guarantee sustainable and positive peace.

It emerged from the interviews that, community radio station is apt media for promoting peace in the community. Peace is key to development in any society. However, peace is not easy to sustain especially in a cosmopolitan and informal settlement such as Kibera. Instructively, Kibera was witnessed sporadic and at times organized violence.

From the interview with Pamoja Radio Management, Kibera was immensely affected by the violence that erupted in Kenya after the 2007 General elections. Property belonging to members of certain communities and ethnic groups was destroyed. The radio station was almost set ablaze by enraged youth for being hosted in a building belonging to a hostile community.

During the conflict period, the station played a big role in building peace among the warring factions in Kibera. For example, the station aired peace programmes and invited political leaders and leaders from different ethnic groups to preach peace.

In its programmes, Pamoja radio station has designed specific sessions to focus on promoting peace. Some of the sessions are sponsored such as *Kibera women for peace* programme aired weekly. Interesting to note is the afternoon music session hosted daily by the station to entertain the youth. According to the station manager Mr. Adam Hussein, most of the youths in Kibera are casual laborers who are not only poorly paid but also go through societal stress to meet their family needs. They are more predisposed to

violence when they reach home due to the multiple disappointments and pressure to deliver to their families. As a preventive and proactive peace building strategy, the station uses the youth entertainment session to reduce the stress levels of the youth. The music and comic relief from the session is a therapy to them thus it helps to minimize violent conflicts later in the day.

Another case cited by the participants was the use of sports activities to foster peace in the community. Pamoja radio, for example, sponsors football tournaments for under 14, 16 youths and senior teams in all the 16 villages in Kibera.

From the interview discussions, participants noted community radio stations face a myriad of challenges that affect their efficacy to serve the communities well. Top on the list was lack of the necessary financial wherewithal for both capital and operational expenditures. For example, at Pamoja Radio, all the staff are volunteers who give back to the community by providing free services to the station. Some lack the professional capacity, others are torn between prioritizing their basic needs to the station's call of duty.

Pamoja radio station is faced with incessant power blackouts and since its only generator is faulty, the station goes off air until power is restored.

Access to requisite and strategic partnerships is another challenge faced by community radio stations. From the interview discussions, it emerged most community radio stations have relatively fluid partnerships with potential sponsors and the government. As such, they do not realize the support required to sustain and grow their operations' portfolio.

## Chapter Five: Study Conclusion and Recommendations

This chapter highlights some of the key conclusions derived from the study findings as presented in the preceding chapter. The conclusions and recommendations will provide valuable feedback that will assist stakeholders in making informed decisions on the way forward to enhance the role of the community radio and associated media in promoting peace and cohesion in society.

### ***5.1: study Conclusions***

There is no doubt, according to the study findings, that the community radio is an invaluable communication channel in addressing peace and development in any society. Through its traditional roles to inform, educate and entertain, the media is pivotal in positively transforming the society.

Stakeholders' active participation in programming for community radio is paramount. The radio serves the needs of the communities and therefore the content and topical issues covered in the programmes aired should reflect the felt needs of the community members. On a general scale, community radio stations receive feedback from the community members through the call-in shows and also through designated representation from the various interest groups. This participatory approach also helps to inculcate community ownership thus the stations get more support from the community members.



The success of any society depends on how peace is nurtured and sustained among the different entities comprising the community. By nature, conflicts arise when two or more groups compete for the scarce resources and as such, there is need to have peace building mechanisms in place to mitigate and prevent emergence and escalation of conflict situations.

The community radio, similar to other mass media platforms, has the capacity to promote peace in communities. This is attained through identification, design and implementation of peace initiatives both through the station's programmes and also organizing outdoor forums where community members meet and engage in sports and other activities. The powerful effect of the radio on the masses is strengthened when the programmes aired are relevant and responsive to the immediate needs of the community members.

Despite the perceived potential of the community radio in promoting peace and consequently development, there are inherent challenges that hamper their effectiveness. The main challenge facing community radio stations is lack of requisite financial resources. Most community radio stations are established and operated on volunteer basis. The staff are not well trained as they lack the training resources and funding and often have to balance between meeting their daily basic needs and giving back a few hours of their time to the stations as volunteers.

Lack of funds also limits access to better broadcast equipment thus compromising the quality of the service to the community.

Most of the community radio stations do not have marketing plans and rely on the traditional marketing approaches. The station's activities are limited to the technical geographical coverage reach thus missing out on potential sponsors and donors.

## ***5.2: Recommendations***

In light of the foregoing and based on the conclusions drawn from the study findings, the following recommendations are advanced to leverage on the power of the community radio in promoting peace and cohesion in society:

The community needs to be involved structurally in the management and programming of the community radio content. A management council comprising representatives from each of the villages and interest groups within Kibera should be constituted. The mandate of such a council would be strategic planning and implementation of the station's objectives.

On financial sustainability, it is recommended community radio stations should identify and establish strategic partnerships with potential sponsors including the Government and locally-based NGOs. The engagement should

be on medium and long-term basis to allow for re-adjustment of both capital and operational costs.

Coupled with financial sustainability is marketing. Community stations should explore more proactive marketing and publicity approaches that will provide access to potential sponsors. For example, volunteer marketing persons can be recruited to approach the various possible sponsors and advocate for specific areas of support such as equipment, training and sponsorship of community activities.

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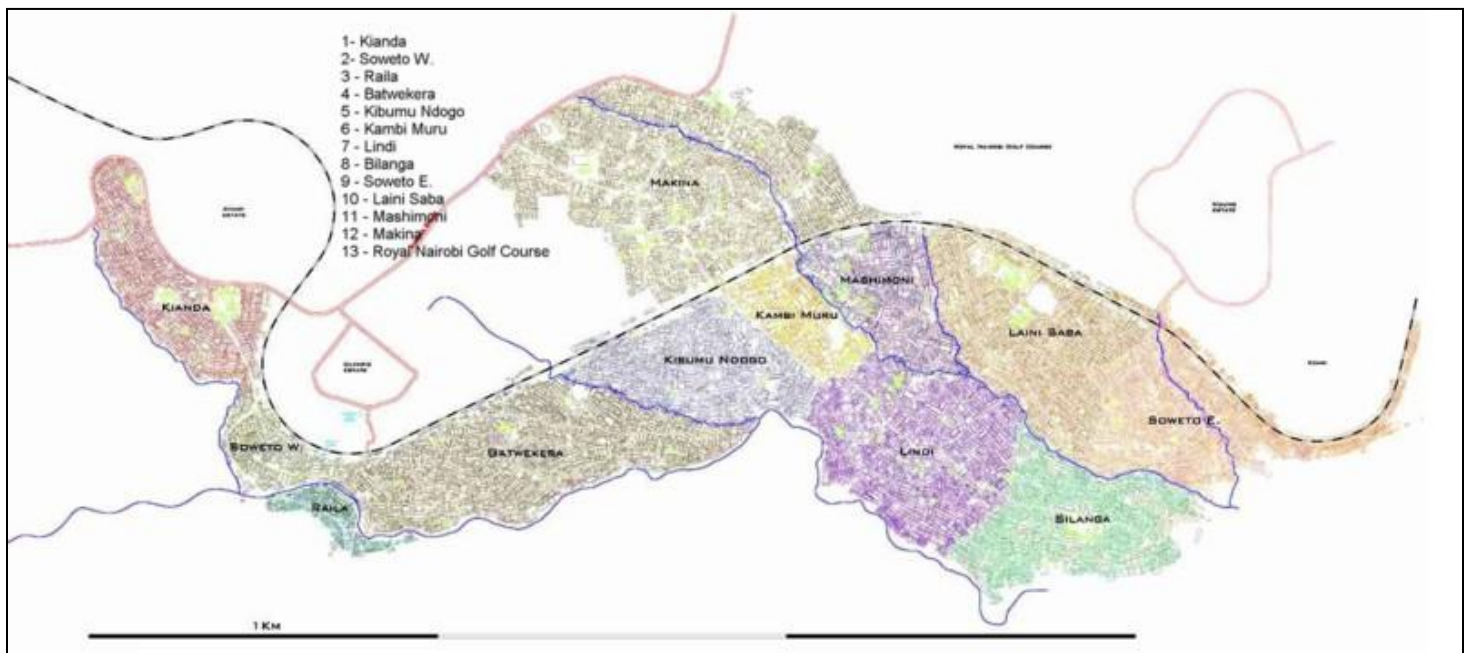
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# Appendices

## Appendix A: Map of Kibera Constituency



## Appendix B: Data collection Tools

### Questionnaire – *Cover letter*

P.O. Box 30456-00100

Nairobi, Kenya

August, 2013

Dear Respondent,

**RE: The role of community radio in promoting peace in society**

I am a student in my final year of study at the University of Nairobi school of Journalism. I am studying for a Master's degree in communication studies. In order to meet the requirements of my degree, I need to complete a project and I have chosen a topic called, "The role of Broadcast media in promoting peace and cohesion in society; the case of Pamoja FM community radio in Kibera, Nairobi".

The purpose of the study is to explore the extent to which the community radio in Kibera is effectively promoting peace initiatives, identify challenges faced and recommend possible remedial measures to make the station an effective platform for peace building and promotion. I chose you as one of my respondents to the questionnaire because you are a major stakeholder in the project study area.

It is my hope that once you receive this questionnaire, you will complete it as soon as possible. Your completion of the attached questionnaire will go along away in helping me complete my studies. Should you have any queries, please do not hesitate to contact me and thank you in advance for your cooperation.

Sincerely,

Mr. Christopher Mutungi  
0722 - 866107

## Questionnaire

### ***Data collection Tools***

### **Questionnaire – Representatives from the selected interest groups**

<b>Section A. Background information</b>		
1.	Name of respondent	
2.	Name of Ward (administrative unit)	
3.	Organisation	
4.	Organisation cluster (Tick as appropriate)	a) NGO..... b) Religious Group..... c) Youth Group..... d) Women Group ..... e) Local Administration.....
<b>Section B. Role of media in society</b>		
1.	What is the role of the media in	<input type="radio"/> To inform



	<p>society?</p> <p>Tick all that apply</p>	<ul style="list-style-type: none"> <li><input type="radio"/> To educate</li> <li><input type="radio"/> To entertain</li> <li><input type="radio"/> To influence people's attitudes</li> <li><input type="radio"/> Other (specify)</li> </ul> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>
2	<p>What is your understanding of a 'Community Radio'?</p>	<p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>
2.	<p>Does the media play a role in community development? Y/N</p> <p>If Yes, name some of the ways through which the media brings development in the community</p>	<p>.....</p> <p>.....</p> <p>.....</p>

		..... ..... .....
3.	Name some of the ways through which the local media has assisted to help the community develop	..... ..... ..... ..... ..... ..... ..... .....

**Section C. Role of Community Radio in development**

1.	What is your understanding of 'Community Radio'?	..... ..... ..... ..... ..... ..... ..... ..... ..... ..... .....
2.	Name some of the community radio stations you know that operate in Kibera Constituency	..... ..... ..... ..... ..... ..... .....

<p>3.</p>	<p>Do you listen to community radio(s)? Y/N</p> <p>If yes above, name some of the programmes you listen to.</p>	<p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>
<p>4.</p>	<p>In which ways do you think community radio brings about development in the community?</p>	<p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>
<p>5.</p>	<p>Name some of the challenges faced by community radios</p>	<p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>
<p>6.</p>	<p>What would you recommend as solutions to the challenges identified above</p>	<p>.....</p> <p>.....</p> <p>.....</p>

		..... ..... ..... .....
7.	Do you think the community members are involved in deciding what programmes to air on the community radio stations? Y/N  Briefly explain your answer	..... ..... ..... ..... ..... ..... ..... .....
8.	In which ways can the community be involved in identifying the relevant programme content for the community radios?	..... ..... ..... ..... ..... ..... ..... ..... ..... ..... ..... .....
<b>Section C. Role of Community Radio in promoting Peace in the community</b>		
1.	Name some of the reasons why people in your community become violent towards each other	..... ..... ..... .....

		<p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>
<p>2.</p>	<p>Are there any activities in your community that were started to promote peace among the community members? Y/N</p> <p>If yes, name some of the activities</p>	<p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>
<p>3.</p>	<p>Do community radios play a role in promoting peace in society? Y/N. briefly explain</p>	<p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>



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### ***Interview Schedule (thematic areas)***

### ***Data collection Tools***

#### **Interview Schedule (thematic areas) – Management at Pamoja Radio**

1. When was the station founded?
2. What is the coverage in terms of geography, language and content?
3. Who are the sponsors of the station?
4. What are the main objectives/mandate of Pamoja Radio?
5. To what extent is the community involved in determining the content and programmes of aired by the radio station?
6. Do we have specific programmes on peace initiatives aired through the radio station?
7. To what extent has the radio succeeded in promoting peace in Kibera community?
8. What are some of the challenges faced by the radio station in meeting its objectives?

9. What are some of the measures and recommended support to enhance the capacity of the radio station in promoting development and peace in Kibera?

***List of organizations that responded to questionnaires***

- Vijana kwa umoja
- Youth group for change
- Landmark Baptist
- COVIT
- Institute for development and welfare services
- Zinduka
- Moving the youth