AN ASSESSMENT OF COMMUNITY RADIO IN THE CONTEXT OF RURAL DEVELOPMENT IN KENYA

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K90/92842/2013

A THESIS SUBMITTED IN FULFILLMENT OF THE REQUIREMENT FOR THE DEGREE OF DOCTOR OF PHILOSOPHY (PHD) IN COMMUNICATION AND INFORMATION STUDIES IN THE SCHOOL OF JOURNALISM AND MASS COMMUNICATION, UNIVERSITY OF NAIROBI

DECEMBER 2014

DECLARATION

This thesis is my original work and has not been presented to any other university for a degree. Any work done by other people has been duly acknowledged. It has been examined by a board of examiners of the University of Nairobi.

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JAMES PHARAOH OCHICHI DATE

This thesis has been presented to the University of Nairobi with our approval as the supervisors.

_____ _____

PROF. ROBERT WHITE DATE

_____ _____

DR. HEZRON MOGAMBI DATE

DEDICATION

My family, for their support and encouragement

ACKNOWLEDGEMENT

My sincere thanks go to my supervisor, Prof. Robert White, and the director of the School of Journalism and Mass Communication, Dr. Wambui Kiai, for their guidance. A note of gratitude goes to my second supervisor, Dr. Hezron Mogambi, for his motivation. I am also grateful to the 2011 PhD cohort: Silas Oriaso and Sam Kamau (now PhD holders); James Oranga, Samson Osanya, Charles Owino and Dorothy Omollo. Their ideas proved very valuable to me. I also benefitted from the generosity of Prof. Peter Kareithi, Joel Ngetich, Collins Wagumba, Moses Araya and Isaac Lagama. While Ngetich and Wagumba assisted me to acquire certain rare reading materials, Araya and Lagama proved reliable linkmen. Prof. Kareithi of Pennsylvania State University Harrisburg, USA provided not only reading materials that were very useful, but also offered me very pertinent advice.

However, without the cooperation of the following station managers, editors and presenters of the community radio stations I studied, frankly this work would not have become a reality: Peter Kaleke, Francis Sintei Supeyo and Musa Lakanet of Radio Oltoilo Lemaa; Mosly Njoga of Gulf Radio; Yonah Mandu of Sahara Radio; George Mwamodo and Solomon Muingi of Radio Mwanedu; Simon Nyang'au of Kisima Radio; Seth Oloo and Javan Onano of Radio Lake Victoria; Meshack Nyamai and Esther Mbole of Radio Mang'elete; and Reuben Mukindia of Mugambo Jwetu Community Radio.

Further, I am deeply indebted to the development officers of Homa Bay, Kisumu, Makueni, Meru, Narok, Nyamira, Taita Taveta and Vihiga counties. Their work enriched this study a great deal. Furthermore, I am appreciative of the efforts of Mr. Zachary Chililswa of Hekima College and Njuki Githethwa and Faith of Kenya Community Media Network (KCOMNET).

For sure, many people, including my family, students and lecturers of Kenya Institute of Mass Communication, contributed to this work in one way or another; their assistance is priceless. It is impossible to remember each and everyone who gave me a hand; but let me unreservedly register my sincere thanks to all of them. For any shortcomings in this study, I am entirely to blame.

ABSTRACT

This study was motivated by the fact that there were over 30 community radio (CR) stations in Kenya, and yet nearly all the areas covered by these stations were beset by a myriad of socio-economic, environmental, political and other problems, thus raising a pertinent question: Were these stations operating the way real CR ought to, leading their broadcasting communities into addressing their socio-economic, environmental and political problems, but these problems existed because of other factors? Or, were these stations just commercial, but masquerading as CRs? The study was therefore necessitated by this inquisitiveness: wanting to know whether CR played its rightful role, or whether something else was to blame for the state of affairs in many rural communities ravaged by all sorts of developmental problems. The study hence sought to assess the contribution of CR for rural development in Kenya. The study employed cross-sectional mixed method design and the theoretical framework was participatory communication. Data collection was in two stages. The first stage saw data collected from eight CR stations selected through multi-stage (cluster) sampling. The data gathered, studied and analysed informed the next stage in which four CR stations: two "successful" and two "unsuccessful" were selected from the eight for further study. A facilitative model of CR constructed by this study and factors influencing a successful CR, as espoused by various scholars, were used to rank the CR stations as "successful" and "unsuccessful". Whereas in-depth interviews and direct observation methods were used in the first phase, data gathering techniques employed in the second phase were focus group discussions and survey. Quantitative and qualitative data were analysed using both quantitative and qualitative techniques and then presented in tables and narrations, indirect and direct speech. The findings of the study established that CR in Kenya had made a moderate contribution in rural development. The study concluded that the stations failed to foster participatory development and programmes were produced by the CR staff, without incorporating the efforts of the communities. However, to some extent, the stations facilitated the process of sharing of development information. The recommendations included: enhancement of community participation in programme production and in the management of the stations; creation of a strong network of CRs in Kenya; the focus of CR be on a small area, preferably 50 square kilometres; production of more interactive programmes; and carrying out of research to inform programme-making. The beneficiaries of the study would be policymakers, CR practitioners and the academia.

ABBREVIATION AND ACRONYMS

ACDM:	Africa Community Development Media
AMARC:	World Association of Community Radio Broadcasters
CDF:	Constituency Development Fund
CCK:	Communications Commission of Kenya
CR:	Community Radio
CRAK:	Community Radio Association of Kenya
CRs:	Community Radio Stations
DFRD:	District Focus for Rural Development
FGDs:	Focus Group Discussions
HIV/AIDS:	Human Immunodeficiency Virus/ Acquired Immune Deficiency Syndrome
ICT:	Information, Communications and Technology
KMNET:	Kenya Community Media Network
KMD:	Kenya Meteorological Department
M & E:	Monitoring and Evaluation
NGO:	Non-governmental Organization
NIB:	National Irrigation Board
OALD:	Oxford Advanced Learners' Dictionary
PC:	Participatory Communication
PD:	Participatory Development
PDC:	Participatory Development Communication
PRD:	Participatory Rural Development
SWOT:	Strengths, weaknesses, opportunities and threats
UNESCO:	United Nations Scientific and Cultural Organization
UNHCR:	United Nations High Commission for Refugee

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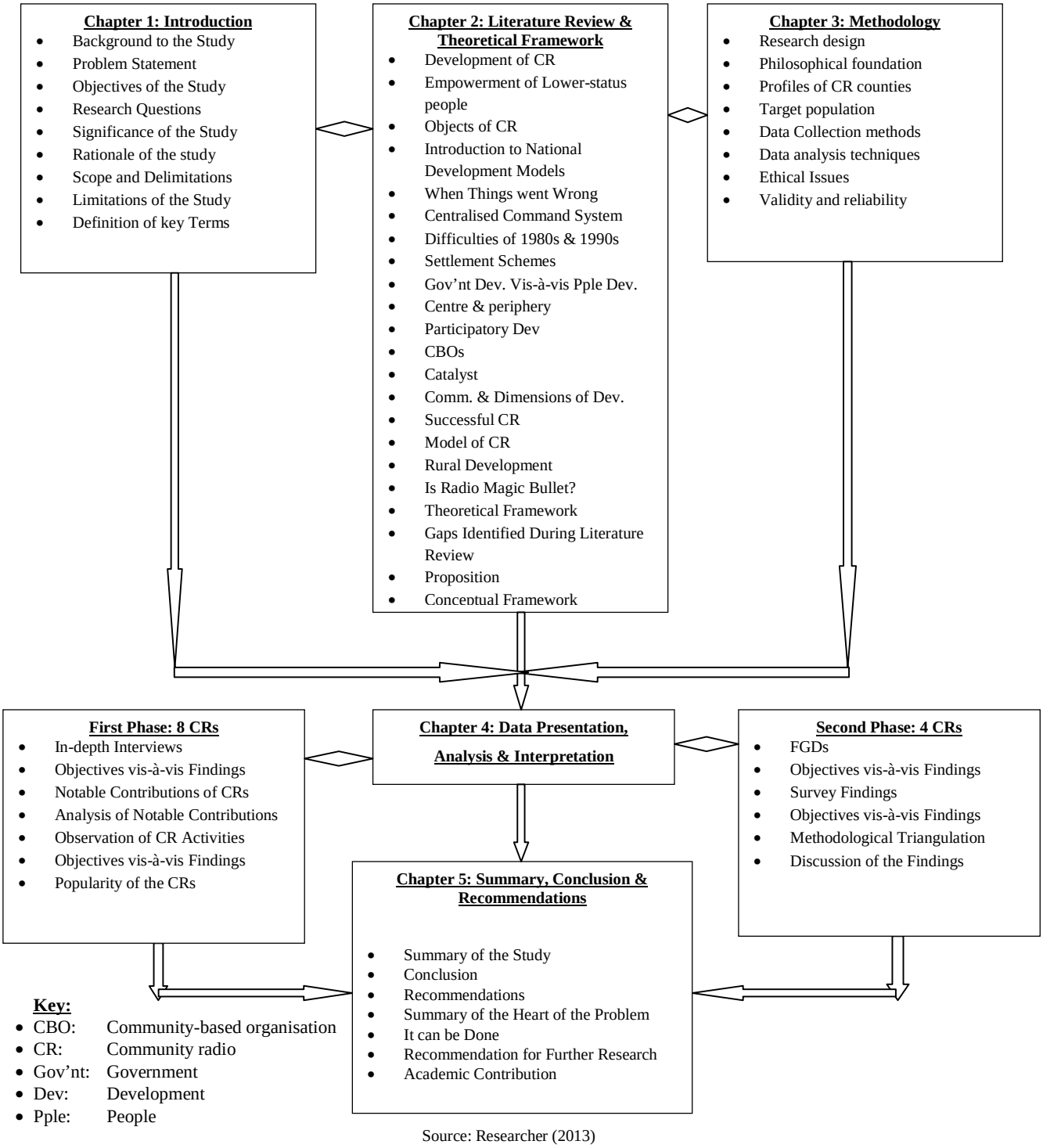
ORGANISATIONAL STRUCTURE OF THE STUDY



Source: Researcher (2013)

CHAPTER ONE: INTRODUCTION

1.1 Outline

This chapter provides an overview of the background to the study, emphasising active participation of rural people in development activities concerning them. There is also the background. The chapter further gives the problem statement, arguing that CR in Kenya does not operate as it should. The objectives of the study and the research questions are stated in this chapter as well. The chapter further discusses the significance of the study, pointing out that with the apparent ineffectiveness of the top-down development approach, the bottom-up approach should take centre stage to propel development. Further, the scope or delimitations of the study is presented here. Towards the end of the chapter, there is the definition of key research terms.

1.2 Background to the Study

Approximately three out of four Kenyans (about 70 per cent of the whole population) reside in the rural areas; with most of them living under deplorable conditions occasioned by poor schools, poor health care, et cetera (IFAD, 2007). Poverty in rural Kenya is attributable to poor agricultural production, worsened by unproductive land; lack of jobs, with unemployment at 24%; low wages due to the country's poor economy; governance problems; poor transport infrastructure; ravaging HIV/AIDS, which has hit hard the productive age group; malaria; and high cost of health care and education (KNBS, 2010). For a nation to be stable and strong, its people ought not struggle to acquire livelihood.

To ameliorate the situation in the countryside, participation of the people in development activities meant to benefit them is imperative (Chitere and Mutiso, 2011). Participation in essence requires communication so that the needy people share ideas and knowledge in order to be able to look for ways and means of improving their poor conditions. Communication is important therefore for those planning and implementing programmes since it makes possible the consultation of the beneficiaries so as to incorporate their needs, beliefs, attitudes, behaviours and traditional knowledge in development activities (Moemeka, 1980). Understanding the people's attitudes, values, behaviours and their whole lives is necessary to change their perceptions and thereby effect change. Communication can make people to begin to be aware of

their needs and the obstacles blocking them from reaching their goals. Communication thus enables development beneficiaries to be involved actively in rural development activities.

Rural development, which can be essential in controlling the rising rural-urban migration that has created unbearable economic and social conditions in urban centres, entails transformation (Wang, 2013). Change comes about when one adopts new techniques of doing things. It is through communication that people stimulate their consciousness; that people acquire and share new methods and skills that spark off social transformation (White, 2008). Those involved in rural development activities; the beneficiaries and the benefactors (government officials and donor agencies) have to work as a team and be coordinated accordingly. In all these activities, communication remains at the centre.

In a situation where a considerable number of people cannot read, write or conduct simple calculations; where transportation is poor and roads impassable; where many are poor, give birth at home, are not immunized, suffer and die of malaria GOKc (2013) and tuberculosis; and where the traditional media (television and print) are either inaccessible or irrelevant; radio, especially CR, becomes a viable communication tool (Egargo, 2008; White, 2011b; Alumuku, 2006). If well utilised, community radio (CR) can become the nexus between the government and the people, and can serve to network the people to engage in dialogue to pick out their problems and find solutions. It can sensitise and empower the disadvantaged, marginalised, and the poor in the countryside, stimulating them to begin to spearhead development activities (Jallov, 2012). Empowering communities at the grassroots in order to raise their awareness about their developmental problem is of critical importance if sustainable development has to be achieved. Is this happening in the developing world and in Kenya in particular?

In the 1970s, the paradigm of development shifted and emphasis was placed on self-determination and self-reliance (Faure et al., 2000). According to Servaes (1999), development is endogenous (an effort with its origin in the community), self-reliant, people-initiated, participatory and sustainable. It focuses on eradication of poverty, a venture which is in harmony with the environment.

1.3 Problem Statement

According to Communication Commission of Kenya (2011), Fairbairn and Rukaria (2009) and African Community Development Media (2010), there are 32 operating CR stations in Kenya. But it is not clear whether these CRs do what they are supposed to do: providing meaningful service to the communities (White, 2012a). This is partly evidenced by the fact that most of the areas served by the stations, according to the Kenya Open Data Initiative (www.openda.go.ke), are afflicted with a host of challenges: high infant mortality rates, malnutrition, rising poverty levels, poor agricultural production, high school drop-out and high rate of drug abuse, among other problems. Yet according to World Association of Community Broadcasting (AMARC) and communication scholars, CR is a medium that is supposed to serve the needs of the community where it operates, contributing to its development (UNESCO, 2001; Jallov, 2012; Alumuku, 2006; Chiliswa, 2011; and Egargo 2008). However, CR in Kenya cannot be said to be doing this.

By making it possible for the people to be involved in interactive discussions, Buckley et al. (2008) note that an ideal CR fosters people's participation in development issues. As White and Chiliswa (2012) aver, a variety of studies and evaluations of CR indicate that many CRs in Kenya do not facilitate solving of the problems of the communities in which they operate. Instead, like commercial radio stations, they lecture their listeners about irrelevancies. Referring to Hiebert et al. (1979), Moemeka (1980) observes that development, besides being highly participatory, "is not talking at people. It is an interactive process that works in a circular, dynamic and on-going way. It is talking with people, a process with no permanent sender and no permanent receiver…" (p.5)

Community radio should serve, for instance, as a dispute resolution instrument; bringing parties in conflict to the 'negotiating table' and enabling them to reach consensus, even on thorny issues such as the inter-ethnic clashes that occurred in Kenya in 2007/8; instead of fanning violence (Myers, 2008 & Chiliswa, 2011). When it comes to community health campaigns such as nutrition, female circumcision and HIV/AIDS, an ideal CR should be in the forefront (Jallov, 2012). Furthermore, it ought to front and promote the efforts of the community-based organisations, encourage and promote positive cultural aspects while discouraging retrogressive ones. In addition, CR should always demand from the local leaders good governance, transparency and accountability (2012a).

In a nutshell, in order to function as ideal CRs and be called so without raising eyebrows, CR in Kenya should possess the following characteristics: it should be owned and managed by the community for the listeners to trust it; its programmes should be relevant to the needs, interests, and desires of the community members; it should be independent of government, party, commercial, and religious organisations (Alumuku, 2006, p.46 and Sterling 2009, p. 11). What is more, Librero (2004, pp. 2-4) states that CR should be research-based; purposive; service-oriented, with well-defined objectives; and well built-in monitoring and evaluation system.

According to White (2011b), unlike commercial radio stations, CRs should present 'meaningful' news to their audience. The national news items should be carefully selected by those well versed in socio-political and economic development, for the items to have an imprint on the community.

The foregoing therefore compels one to begin to wonder whether any CR in Kenya can claim to be accomplishing any of the CR objectives. And it is against this backdrop that the study assessed the role of CR with regard to rural development in Kenya.

1.4 General Objective

The aim of this study was to assess the contribution of CR in rural development in Kenya.

1.4.1 Specific Objectives

The objectives of the study were to:

1. Examine whether CR enhanced participatory development in Kenya.
2. Ascertain whether CR involved its broadcast community in programme-making.
3. Determine the extent CR facilitated the process of mutual sharing of development information among community members.
4. Establish how CR could be reformed to be able to boost the capacity of communities in order to bring about rural development.

1.5 Research Questions

The study sought to address the following research questions:

1. How does the CR promote participatory development?
2. What role does the community (listeners) play in programme-production?

3. How does CR facilitate the process of mutual sharing of development information among community members?
4. How should CR be reformed to be more effective in fostering communication capacity of communities and in the process facilitate rural development?

1.6 Significance of the Study

Kenya had a population of 8.6 million people at the dawn of independence; a figure that soared to 15.3 million by 1979; 42 million (43% for 15-24 years and 78.8% between 7 and 34 years) in 2013; and increasing by about a million people annually (Dolan, 2012). At this rate, the country is estimated to have 64 million people by 2030. Approximately 82 per cent of the current population lives in the rural areas where most of the people are engaged in small-scale agriculture (KNBS, 2010; GOK, 2011; GOK, 2007a; and GOK, 2013). However, the rural populace faces all sorts of problems, among them, poor schools, paucity of electricity, shortage of drinking water, poor health care, poor public transport and impassable road network (KNBS, 2010; GOK, 2011; GOK, 2013; GOK, 2007; GOK, 2013a; GOK, 2013b; GOK, 2013c; GOK, 2013d; GOK, 2013e; GOK, 2013f; GOK, 2013g; GOK 2013h). Although most of these problems can be mitigated, to a large extent through effective communication, there is a serious communication problem (White, 2008). For some reasons, the people cannot communicate among themselves to get to know their problems and to look for ways of tackling them.

The rural populace relies heavily on small-scale agriculture, but small-scale farmers lack important farming, marketing and sales skills (Chitere & Mutiso, 2011). Again all these skills could have been acquired through effective communication. According to Jallov (2012), a well-operated and managed CR can play a critical role in tackling these problems. For instance, it can make possible the sharing of information essential for development; can make it possible for communities to diagnose their problems and search for solutions; can enable community members to come together in groups. Operating within groups would make it easy for communities to attain fast development thus uplifting a number of people from below the international poverty line of about $2 (Sh170) per day (White 2011a). Community radio would not only help to preserve the local culture but also discover and promote local talent.

According to GOK (2011), to achieve government targeted average Gross Domestic Product (GDP) of 10 per cent growth per annum, so that the people begin to benefit from the expanded the economy, the focus has to shift to agriculture for incomes in livestock, fisheries and farming to be raised. Community radio, which is an appropriate tool in many ways, if well managed, can play a central role in mobilising ideas of rural people for improvement of, say, farming and marketing of the produce (White 2011b).

To boost agricultural production, the rural Kenyans' participation becomes a prerequisite. An intensified sharing of ideas among people can culminate in greater participation of people in a common cause (Govender, et al. 2010). Participation is closely linked to ownership and sustainability because when people take part in any venture, in most cases they tend to regard it as theirs and strive to make sure that what is theirs continues to exist to continue to benefit them more (White, 2011a).

Malaria and HIV/AIDS have ravaged communities for far too long; yet a community or country cannot develop if its people are not healthy enough. Studies have shown that if people affected by these diseases are "conscientised" and empowered or enabled to think about ways and even means of tackling them, success can be within reach (Joram, 2010). Is there any other instrument which can compete with CR in building capacity or broadening access to information? According to Servaes (2008), developing communication capacity, creating a forum where people can identify and sort out their problems (with or without the assistance of outside resources) can bring about social change through improved agriculture, health, education, politics and economics. Community radio therefore has the potential of propelling rural populations into economic prosperity and, in turn, boosting the country's national development. Although the study focused on rural development, national development depends, to a large extent, on the development of the rural areas.

Furthermore, the study underlines the idea of the bottom-up model of development, discarding altogether the top-down approach, which overwhelming evidence has shown to be ineffective (White 2008). The bottom-up model demands that the people be given a chance to steer their own development course because a people-centred kind of development is more relevant and sustainable than the government-centred or donor-funded development. Moreover, studies

indicate that governments in the developing world have not succeeded in giving services to the rural people (White, 2011a). In fact, in some cases, governments are abandoning the rural areas (Taylor and Mackenzie, 1992). If this happens, then the rural populations would have no alternative, but to improve their communication capacity twofold to be able to stand firmly on their own.

Several studies have been done around the role of CR in development in Kenya (Nyambala, 2011; Chiliswa, 2011; Githaiga, 2004; and Githethwa, 2010); but none of them has so far assessed the role of CR in rural development.

1.7 Rationale of the study

If there is any medium that can contribute to rural development in Kenya, then it is not likely to be public or commercial radio, but a kind of radio owned and controlled by the community (White, 2011b). Communication problems have been singled out by scholars and experts in communication and development as some of the main causes of underdevelopment in the rural areas of many developing countries.; rural development being the process of increasing people's ability to be effective in improving their quality of life (Gitonga (2013). If rural development has to be realized, the people have to be energised (empowered) and encouraged to do something to improve their environment, overcome marginalisation, bring about equity, build capacities in planning and decision making, in order to uplift their living standards.

People require information about development barriers and about ways of overcoming them. According to Mongula (2010), the dearth of information can be a serious development handicap, the problem becomes worse considering that the traditional media largely serve mainly the needs and interests of the elite. There is therefore urgent need for the kind of media that would be responsive to the poor and disadvantaged. This is the gap community media, in particular CR, fills. Community media are particularly pivotal in this instance because the commercial ones are not informative enough and the public media are propagandist tools of the state.

This study is also worth pursuing because in many instances, one-way communication is not helpful, but CR makes possible both horizontal and vertical communication. Myers (2010) opines that CR, if it is really community-centred, can make an impact in society. On cultural development, Alumuku (2006) observes that CR operates using people's own languages, and this

is an important aspect since the people's native knowledge, wisdom and science (valuable aspects of development) are contained in the people's own language. It is particularly significant to celebrate local cultural heritage if a rural community is to avoid cultural imperialism propagated by national and transnational media corporations. Servaes (1999) goes a step further to reckon that culture is by far more valuable than either economic or technological advancement.

What is more, CR can foster dialogue, debate and mainstream important issues in the community. According to White (2011b), through discussions and debates, people can figure out and find answers to their problems. In doing so, the people would be participating actively in deliverying their own development. They can communicate (exchange ideas and opinions) about the difficult situations they are in, and about what they ought to do to get out of it, Alumuku (2006) notes that the people – through CR -- collectively participate in solving their problems, thus engaging themselves in self-determination.

On the aspect of social development, CR can foster community solidarity hence enabling the people to support each other, creating synergy to help achieve development goals. According to Bessette (2006), Radio Ada helped to mobilise Obane community to restore their waterway. Their initiative caught the attention of the neighbouring communities and organisations such as Dangme East District assembly, the Canadian High Commission, Green Earth and the Kudzragbe Clan of Ada Elders. They all demonstrated solidarity with Obane Community. To the joy of all the community members, the waterway problem was solved and river transport, fishing and farming were made possible once more.

Apart from creating awareness about the importance of elections, another important role that CR can play effectively is the promotion of good governance and public accountability (White, 2012a). Community Radio can play this role by offering people an avenue to voice their grievances, thus enabling them to question their leaders, and in the process compeling them to develop a strong sense of responsibility. White (2011b) observes that leadership especially at local government level can be evaluated effectively in well-moderated open, free, truthful and constructive radio debates. Such an effort of dialoguing, which should embrace divergent opinions, would serve to make the local government more participatory.

1.8 Scope or Delimitations

This study, *An Assessment of Community Radio in the Context of Rural Development in Kenya*, was conducted between January 2011 and April 2014. It employed cross-sectional mixed method design. The study was conducted in eight counties selected from 47 counties of Kenya. Various sampling methods were used at different stages of the study. For instance, after narrowing down 47 counties to those with CRs broadcasting to rural communities, cluster sampling was used to get eight counties with CRs broadcasting to rural communities. The counties selected were Homa Bay (Gulf CR), Kisumu (Lake Victoria CR), Narok (Oltoilo Lemaa CR), Makueni (Mang'elete CR), Taita Taveta (Mwanedu CR), Nyamira (Kisima CR), Vihiga (Sahara CR) and Meru (Mugambo Jwetu CR).

Then data were collected by the researcher and eight assistants at two levels. At the first level data were gathered from eight CRs using in-depth interviews and observation. The second level saw data collected from four counties representing four CRs using survey and focus group discussions. The counties selected at this stage were Homa Bay, Kisumu, Narok and Makueni. Purposive sampling was employed to get respondents for in-depth interviews and focus group discussions; but in the survey, cluster sampling was used first to arrive at the constituency where the sample could come from.

After identifying the constituency, purposive method was then used to get the portion of the population to fill in the questionnaires. For the in-depth interviews, the station manager and a senior editor/producer/presenter were involved in each station. When it came to direct observation method, all eight CR stations were observed for seven days each. The survey had 25 questionnaires correctly filled and returned in each of the four areas. In focus group discussions, three discussions (youth, women and men) were carried out in each of the four counties. This study therefore is limited in terms of application and generalisation because it focused on only selected CRs broadcasting to rural communities.

1.9 Limitation of the Study

The distance from Nairobi to the locations of the eight CRs studied was the first major challenge to this study. From Nairobi to each of all the studied stations, save Mugambo Jwetu and Oltoilo Lemaa, is over 300 kilometres. One visit to all the stations would therefore cover over 2000

kilometres. The researcher made three visits to each station; and even paid a visit to some CRs which had not been selected for the study, for example, Hundwe or Sauti Radio, which is 500 kilometres away from Nairobi. Bearing in mind that between one radio station and another, the roads were appalling conditions, this was indeed an expensive and back breaking exercise. In some cases, there was the issue of some co-researchers not being either time conscious or able to keep their word. The researcher could call to make an appointment; then embark on, say, a grueling 350 kilometre journey; only to discover that the person who had necessitated the journey was nowhere to be seen. In such a case patience and endurance was of necessity. In one case, Hundwe CR, the staff could not be allowed to talk to the researcher; and no amount of persuading could change that. Fortunately, this was not one of the CRs that had been sampled for studying.

The next obstacle was research instruments – Questionnaire, interview guide, FGD guide and observation protocol – which were initially written in English, before the commencement of the data collection process -- had to be translated into the key languages of the CRs, that is, *Luhya, Luo, Kisii, Kuria, Nandi, Maasai, Meru, Kamba, Kiswahili, Taita* and *Taveta*. Identifying people well-versed in these local languages to do the job, and then getting to know the quality of their translation, proved to be expensive and time-consuming. The budget had to be adjusted accordingly to accommodate the fees of those to translate from English to the local languages and others translate back to English language for the purpose of verification.

Another challenge the researcher faced was that because some CRs, for one reason or another, were unable to pay their annual fees to the Communications Commission of Kenya (CCK), each time a person wanted information about them, even harmless information, the managers mistook the information seeker to be an undercover CCK official out to cart away their broadcasting equipment. Consequently, the researcher had a rough time, particularly in the early stages of the study, erasing suspicion and creating rapport. Matters were no better at the National Commission for Science, Technology and Innovation, the body that permit those who want to conduct research in the country. The researcher made several visits to their office at Utalii House for a research permit, at the time when co-researchers were also waiting in the field. Further, to get a skilled and reliable editor to clean up the work to make it readable was no easy task. When a person became available, he or she proved quite expensive.

1.10 Definition of Key Terms

Bottom-up approach:	A two-way process that is converse to top-down approach; information, messages, or ideas originate from both ends
Community:	People who reside in a certain geographical territory or cultural/political area
Community radio (CR):	A non-profit making radio station. It is supposed to be owned and managed by a particular community for the benefit of that community.
Development:	Improving the living standard of a people to the level in which they can at least acquire basic needs.
Development Communication:	An interaction between or among people that enhances social change
Indigenous Knowledge:	Traditional knowledge preserved and passed on from generation to generation.
Mapping:	Getting to know how a community is arranged.
Participatory communication (PC):	A kind of communication with a key feature of involvement
Top-down approach:	Messages, instructions or ideas which emanate from one source, mainly top government offices. The converse is bottom-up.

1.11 Summary

Chapter one has detailed the background of the study, the problem statement, the general and the specific objectives, the research questions and the rationale of the study. Other areas covered in this chapter are the significance of the study, the scope or delimitations, the limitations and the definition of key terms.

CHAPTER TWO: LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Overview

Since research tends to be deductive, literature for this study was reviewed from general to specific. First, it was literature on "the development of CR", "empowering rural lower-status people (the poor in the rural areas)" and an outline of "the objectives of CR". Discussed next is national development models: modernisation, colonial, strong state and centralised planning. The chapter then narrows down to rural development models, reviewing literature under various headings.

Participatory models of development follow, with emphasis layed on grassroots organisations. At this stage, literature is also reviewed under a variety of sub-titles. Then empirical model (CR) is tackled under the sub-headings, "successful CR" and "a 'facilitating' model of CR". A question is then posed: Is CR really the magic bullet? The chapter concludes with the theoretical framework which focuses on participatory communication, the research gaps identified during literature review, propositions and the conceptual framework.

2.2 Development of Community Radio

While it is apparent that the people's desire for a medium which they have greater control over, which responds to their concerns, and which is not only free of advertisement but supported by the audience are the key reasons that prompted the establishment of CR, it is not quite clear how and where the first CR was born. According to Egargo (2008), citing Lewis and Booth (1990, p.115) and Milam (1988, pp. 162-163), some scholars are of the view that the first CR went on air in California, United States in the 1947, via the effort of a group of radio experts headed by Lewis Hill who established Pacifica Foundation Radio. But according to UNESCO (2001), the first CR was established in both Bolivia in 1947 during a tin miners' strike, and in Colombia in the same year under the name of Radio Sutatenza/Accion Cultural Popular. While in Bolivia the aim of CR was to fight for better working conditions of miners, in Colombia it was to support peasants. In Africa and other parts of the world, CR emerged far later.

2.2.1 Development of Community Radio in Kenya

In Kenya the history of CR, rural radio, co-operative radio, participatory radio, free radio, alternative radio, popular radio, educational radio, people's radio (whichever name is given to it) is not a very long one. According to UNESCO (2001), the first CR in Africa, which went on air in May 1982 and off air less than three years later in 1984, was Homa Bay CR, established at the shores of Lake Victoria, then Nyanza Province, Kenya. Quarmyne (2006) argues that although World Association of Community Radios (AMARC) -- Africa Chapter, regarded Homa Bay CR as the first CR on the African continent, in the real sense the station did not meet today's definition of CR, mainly because it was a branch of a public broadcaster, the Voice of Kenya (VOK), today known as Kenya Broadcasting Corporation (KBC). He adds that the government then (1982) was skeptical of the establishment of an independent, educational and developmental radio station in an interior part of the country, operated by people who were not government workers (civil servants).

As James Doughlas "Jim" Morrison, an American singer-songwriter and poet, says, "whoever controls the media, controls the minds of people"; the government therefore made sure that if there was another station, apart from the public broadcaster, it had to be the government to establish it (www.goodreads.com). It feared that it could be difficult to keep tabs on CRs operated by people who were not civil servants (Quarmyne, 2006). There was fear that unmonitored radio would spread anti-government ideas, exposing government failures thus posing a threat to cohesion and national unity. An abortive military coup in August 1982 might have given credence to the government fear, thus necessitating its switching off in 1984 (Koinange, et al., 2013).

It was UNESCO that selected the community in which the radio, which was to operate on the unutilised Voice of Kenya FM frequency and managed by the public broadcaster's staff, was to be established. The organisation decided to take the radio to the people (rural community), far away from the capital city, about 500 kilometres away from Nairobi. In Africa and other parts of the developing world, for many years broadcasting facilities were located only in the capital cities to churn out programmes targeting the urban elite (Quarmyne, 2006). Even when targeted listeners, according to Quarmyne, were in the rural areas, content was still prepared and presented by the urban people who had little information about the rural people and the lives they

led. So the medium of radio did not address the concerns of the rural people. Those in power saw radio as an instrument for unifying the nation; although, in the eyes of many, radio was used by authorities as a rigid national propaganda tool (Alumuku, 2006). Since a state-controlled radio was quite vertical and not participatory, in the Third World the ruling parties or the military governments used it to advance their party or dictatorship ideals (Quarmyne, 2006).

A baseline survey carried out before the establishment of Homa Bay CR indicated that there was excitement and enthusiasm by the local people when they first got wind of the venture (Quarmyne, 2006). Although the objective of the establishment of the CR was to facilitate development, Quarmyne points out, the concept of development was still primarily top-down, where ideas about development flowed from the government to the people in the grassroots – and not vice versa or any other way. That time it was still strongly believed that development had to come from capital cities (that is according to the dominant paradigm), and that it was the government officials who had ideas for development (Melkote and Steeves, 2001). The bottom-up approach or participatory development had not been understood properly by many that time. What was clear at the time though was the fact that the people were in need of development information, and radio was the appropriate medium to be used to provide the information. That information, it was further thought, had to flow from the government down to the people. In programming, whereas the Voice of Kenya staff took a leading role, content for the Homa Bay CR was arrived at by the station workers in partnership with local teachers, extension workers and nurses; and this was as unusual as the use of the local language – Dholuo (Quarmyne, 2006).

Two decades after Homa Bay CR went off air, the second CR, Radio Mang'elete, was licensed and went on air in 2004 (Fairbairn & Rukaria, 2009; Githethwa, 2010). The station, which is in Makueni County, is an initiative of 33 women's groups. According to the country's communications registration body, the Communications Commission of Kenya (CCK, 2011), today there are 32 registered CRs as shown in Table 2.1.

Table 2.1 Community Radio in Kenya

	Name	Location
1.	Koch -- 99.9 FM	Nairobi
2.	Ghetto --89.5 FM	Nairobi
3.	Light – 99.9 FM	Limuru
4.	KU -- 99.9 FM (Kenyatta University)	Nairobi
5	MMUK – 99.9 FM (Multi-Media University Kenya)	Nairobi
6.	Radio USIU– 99.9 FM (United States International University)	Nairobi
7.	Radio Lake Victoria - 92.1 FM	Nyanza (Kisumu)

8.	Radio Sahara – 94.3 FM	Western (Vihiga)
9.	Equator -- 98.1 FM	Kisumu(Maseno university)
10.	Radio Amani – 88.3 FM	Rift Valley (Nakuru)
11.	Chitambe FM/Radio Mambo – 97.1 FM	Western (Webuye)
12.	Baraton University – 103.9 FM	Rift Valley (Kapsabet)
13.	MMUST – 103.9 FM (Masinde Muliro University)	Western (Kakamega)
14.	Shine – 103.9 FM (Daystar University)	Nairobi
15.	Kangema–106.5 FM (Meteorological department)	Central (Kangema)
16.	Radio Maria – 88.1 FM	Central (Murang'a)
17.	Wikwatyo – 103.5 FM	Eastern (Kitui)
18.	Wajir Radio -- 90.9 FM	North Eastern (Wajir)
20.	Kisima – 89.7 FM	Nyanza (Kisii)
21.	Gulf Radio – 88.3 FM	Nyanza (Karachuonyo)
22.	Sauti ya Mwananchi	Rift Valley (Nakuru)
22.	Radio Mang'elete – 89.1 FM	Eastern (Kibwezi)
23.	Mugambo Jwetu – 102.3 FM	Eastern (Meru)
24.	Mwanedu – 96.1 FM	Coast (Voi)
25.	Serian – 88.9 FM	North Eastern (Malaral)
26.	ECN Radio – 104.7 FM (Kenya Institute of Mass Communication)	Nairobi
27.	Radio Hundhwe – 98.1 FM	Nyanza (Bondo)
28.	Hossana-- 89.5 FM	North Eastern (Lodwar)
29.	Bulala FM	Western (Budalangi)
30.	Suswa FM/Olmaa FM	Rift Valley (Narok)
31.	Sauti FM	Nyanza (Bondo)
32.	Pamoja – 99.9 FM	Nairobi (Kibera Slums)

Source: CCK (2011)

2.2.2 Objectives of Community Radio

For local people to be facilitated so as to begin to think deeply about their status and how they can transform themselves, a well-organised and community-managed CR can play a pivotal role (White, 2011b; Githethwa, 2010; Jallov, 2012; Alumuku, 2006; Egargo, 2008). Freedom of expression is the mainstay of democratic rights and freedoms. It is needless for one to reiterate that freedom of thought and expression is essential for participation, accountability and democracy, and people cannot take part in decision-making if they cannot access information and ideas, and if they are not able to express their views freely. The Universal Declaration of Human Rights (1948, Article 19) states that "Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information through any media and regardless of frontiers". Suffice it to say that White and Chiliswa (2012), in reference to Bessette (2006); Chambers (1983, 1983b and 1997); Cornwall and Scoones 2011; Melkote and Steeves 2001; Thomas 2008; among others, observe that communication at the grassroots level is an essential prerequisite for development.

The objectives of CR that make it an effective community-based communication tool are to: mobilise community members to define their problems and reach consensus on what concerted action should be taken to solve them; help pacify the community whenever conflicts crop up, stressing the importance of peace and unity; enable the community to tackle problems by

working collectively in social, ecological, cultural, economic and political campaigns such as family planning, civic education, female circumcision, sanitation, and modern agricultural technology campaign (Egargo, 2008; Alumuku, 2006). Another objective of CR is to place every area of the community at the centre of the community attention by presenting relevant news of every part of that community and its neighbourhood (White, 2011b). This would enable the community to keep focusing on their problems. Community radio is also to promote transparency and accountability by continually investigating and questioning the dealings of public officials, enquiring about their vision for the community and pressuring politicians to fulfill their campaign promises for the good of the community; to marshal community members in a concerted effort to tackle catastrophes such as fires, hunger, landslides, floods and epidemics; and to make possible dissemination of knowledge and ideas of successful people, for others to learn from them (UNESCO, 2001; White, 2011b).

2.3 Empowering Rural Lower-Status People

Some groups in society are treated unfairly by not being accorded the same freedom and rights enjoyed by others (Freire, 1996). For example, instead of being empowered (supported and facilitated) to be able to think, acquire knowledge and new ideas so as to make important decisions that have a direct bearing on their lives, they are kept 'submerged', thus making it difficult for them to respond appropriately in order to better their lives. The rural people therefore lack basic services, employment opportunities, markets for their products, and productive resources (land, water and credit), among other things (Kabubo-Mariara, 2009). The poor and marginalised in the rural areas cannot contribute to their development (even if they wanted) because they are disempowered. Consequently, they cannot come out of poverty unless the issues of power inequality are addressed and empowerment process commenced. According to Chambers (1983), the poor are therefore blocked from participating in designing, planning and implementing development projects aimed at improving their living standards.

According to Melkote and Steeves (2001), citing Kidd (1984, p. 118), what keeps the poor powerless, subservient, dominated and exploited is not insufficiency or ignorance, but the skewed power relations. When people are empowered, they set the agenda and influence the designing, planning and implementing processes of programmes in order to come up with the

development they desire. In Melkote and Steeves (2001), scholars such as Alamgir (1988), Bamberger (1988), Diaz Bordenave (1989), Kothari (1984) and Tehranian (1985), have argued that for individuals to survive, grow and prosper, they have to eat, drink and sleep. Aside from that, they have to reason, express themselves, belong to a group, be accepted as human beings, be respected and valued, and have a say in decision-making that impacts on their well-being.

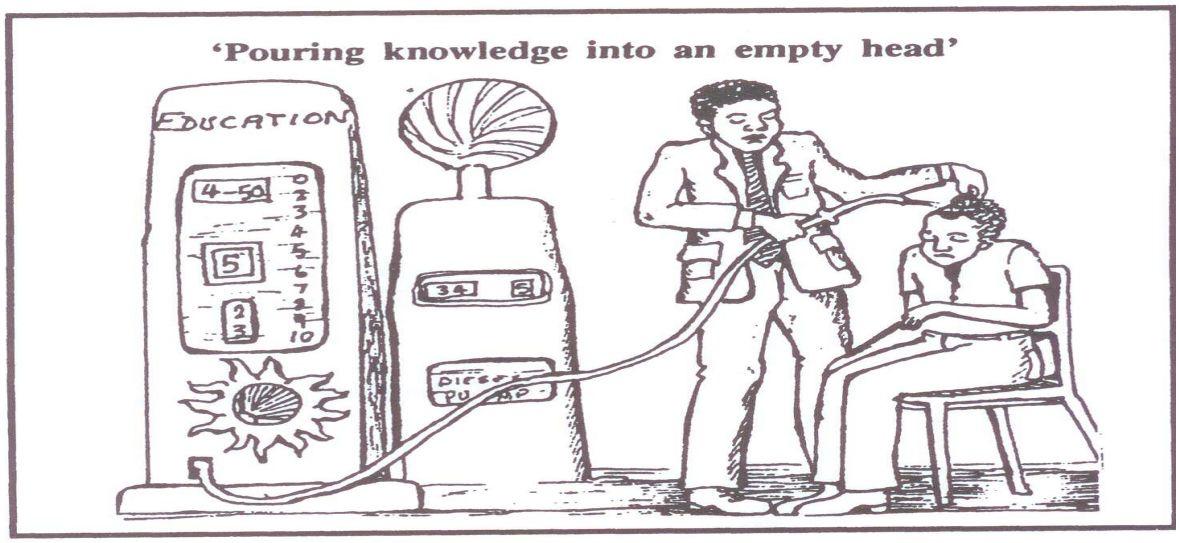
Melkote and Steeves (2001), in reference to Rahman (1991a), point out that it is important that people generate their own knowledge using consciousness-raising. When people gain consciousness, they acquire empowerment and become aware of whom they are; get to know their capacities and capabilities and become confident in what they do to improve their lives (Freire, 1996). Lack of knowledge and information which could be generated through interaction is one of the main causes of the rural people's economic, social and political woes. Other inadequacies include lack of resources and an enabling environment. These problems seriously hinder their active involvement in activities that could better their lives; instead they are condemned to perpetual deprivation. The purpose of participation is to promote concientisation of the grassroots people. According to Freire (1996), concientisation makes it possible for people to pinpoint their constraints and then craft ways of tackling them.

Servaes (2008, p. 21), in words attributed to Freire (1983, p. 76), argues that the right of the people to say their word either individually or collectively ". . . is not the privilege of some few men, but the right of every man. Consequently, no one can say a true word alone – nor can one say it for another…." To expound on this point, Freire, disappointed with educational systems in Brazil and Chile, sees teachers as the main cause of this problem; for they regard their students as "empty containers". He adds that this is treating people in a rather harsh and unfair way. For him, conventional education is a process of passing knowledge from the knowledgeable (teacher) to the un-knowledgeable (students). The teacher therefore has the responsibility of making deposits.

Freire (1996) terms the process of teaching and learning as "banking education". The teacher deposits knowledge in empty minds of students; it is like pouring a liquid from a full jug into empty cups, or filling an empty car tank with petrol, as demonstrated by figure 2.1. Similarly, it is like depositing money in a bank; the money which is later withdrawn for use. Teachers, he

adds, cannot be the sole owners of knowledge; students can also have some knowledge and should be given a chance to become creative and to detect what is good for themselves; and the same thing should apply to rural communities. It is a right therefore – not a privilege – for every person to voice their views without any hindrance (Servaes, 2008).

Figure 2.1 What Traditional Education Means



Source: Hope and Timmel (2013)

White (2008), in words attributed to Mihanjo, says participation, which is critical for any project process, enhances freedom which comes from the reflection of people upon the world, adding that people in the rural areas possess practical indigenous knowledge that can be harnessed for development, but it has not been possible for them to share that knowledge. Participatory approaches such as dialectical communication can help the oppressed to free themselves from the restrictions of unreasonable and unfair structures that stand in the way of their development and self-determination. According to Freire (1996), every person, no matter how ignorant he or she might have been seen to be, and notwithstanding the situation he or she is in, is capable of looking critically at the world when engaged in a dialogical encounter with others.

Communication plays a major role in empowerment. It is through communication that knowledge is acquired and critical thinking enhanced. In dialogue, individuals slowly begin to see the reality with its contradictions. In interaction, people become aware of the situation they are stuck in and then resolve to deal with it critically, setting themselves free from inactivity,

pavisity and dependence. For example, if illiterate peasants participate in an exercise of interaction, they gain consciousness, acquire some insight, and begin to act having been stirred up by a new hope.

Servaes (2008, p. 21), citing McBride (1980), notes that the International Commission for the Study of Communication Problems argues that dialogue calls for "a new attitude for overcoming stereotype thinking and to promote more understanding of diversity and plurality, with full respect for the dignity and equality of people living in different conditions and acting in different ways".

Freire's concept of dialogue seems to be more or less in consonance with that of Martin Buber (Melkote and Steeves, 2001). Buber draws a distinction between the *I-You* and the *I-It* relationship. In Littlejohn and Foss (2011), communication in an *I-Thou* relationship means that one must recognise and respect the experiences of other people and permit them to state what is of value to them. Each ought to listen to the other carefully and with interest and respect; and to see the other as a unique human being, and to attempt to understand his or her point of view. In their interaction, each should relay genuine feelings, thoughts and beliefs, thus enabling the two to become "we". What does this mean? "We" means they have understood each other, recognised their differences or little failings and resolved to come to an understanding. In the relationship, no one side has dominated or manipulated the other. This is what Buber refers to as 'the narrow ridge'. In real dialogue, people honour themselves and also honour others; even when the opinions expressed are divergent.

However, in an *I-It* relationship, people see others as objects with no say and who have to be treated in whatever way. The attitude of "I" is that the other side is inferior; is a junior partner in the relationship; is a thing, thus "it". "I" has to manipulate, control, coerce, influence, persuade or convince the other side to his or her side. This is done without caring about the opinions or principles that the other person might hold. "I" is in monologue; only his or her view point matters. "I" thinks highly of only himself or herself (Melkote and Steeves, 2001). He or she is domineering, dominating, exploiting and manipulating. Their relationship is not of equal terms and cannot be trusted or believed. This is an unfair relationship because human beings are born with senses for thinking, talking, interacting, exploring, asking questions and experimenting.

Genuine dialogue frees people and communities to determine their own destiny, argues Freire (1996, p. 17), adding that people have an inner drive and inborn capacity to develop themselves. He labels this radical outcome *conscientizacao* (conscientisation) which has been translated to mean "learning to perceive social, political and economic contradictions, and to take action against the oppressive elements of reality". For people to dialogue and get to understand one another, communication channels are essential instruments. AMARC says that CR can be instrumental for expression and participation (UNESCO, 2001). It can demystify the mass media, making them pro-rural people. People can reach them easily to use them for their development. Radio Enquillo, in the Dominican Republic, for instance, served as a platform for local farmers to enhance their development activities and to encourage their cultural expression (UNESCO, 2001).

2.4 Introduction to National Development Models

Modernisation (dominant paradigm) claims that development is realisable if traditional, social and political institutions are overlooked in favour of the modern ones (Melkote & Steeves, 2001). The theory, which was constructed between 1950s and 1960s using the ideas of August Comte, Emile Durkheim, Max Weber and Karl Marx, propagates that the transfer of technological advancement from the developed to the developing world can fast track the process of development (Faure, et al., 2000). The well to do countries, bilateral and multi-national organisations, and transnational corporations can quicken development in the developing world by financially assisting the poor countries, it also argues. Furthermore, fast development is achievable if planning is centralised and steered by development experts. For higher production, it states, it is crucial that the rural people migrate to urban areas to work in industries, and the rich nations assist the poor ones to improve their human resources, besides benefiting them with foreign experts and know-how (Melkote and Steeves, 2001).

Communication in the dominant paradigm was viewed as a process in which a message moved from the sender to benefit the receiver (Murthy, 2006). The process was meant to facilitate modernisation by relaying information about development activities, persuading and convincing people to use the information in order to become modern. It imparted new skills and education required for development. According to Faure, et al. (2000), Everette Rogers introduced Diffusion of Innovation, a communication process that stated that modernisation depended on

the capability of members of a traditional society to embrace modern ideas in various sectors such as agriculture and health. Accordint to Faure, et al., (2000), the role of mass media in the dominant paradigm was well articulated by Daniel Lerner. He said traditional societies needed to change their attitudes if they were to become modern. Apart from empathising, mass media were not only to widen horizon and raise aspirations, but also to focus attention and create a suitable development environment. The top-down theory, which emerged after the World War II, noted that development could be attained by replicating the process of development which catapulted the developed countries into prosperity (Servaes and Malikhao, 2002). The way of life of the Third World was epitomised by the 'European-American way of life'; yet problems of the Third World were peculiar and therefore needed a different approach to solve them.

According to Murthy (2006), the industries in the Third World countries which had embraced modernization, soon started to experience serious problems despite the support they received in terms of tax breaks, protection from foreign competitors, cheap credit, subsidised energy, public contracts and capital injections. They began to pull down economies by producing unattractive products and by being unable to service their bank loans and for inviting corruption. Subsequently, employment opportunities took a nosedive. The consequences of rural-urban migration include: high dependence rate, since those moving into the urban areas had to be supported for they could not get paying jobs; underemployment and misemployment; a rise in single parenthood, especially in rural areas due to absentee husbands; lack of social amenities; widening of the gap between the haves and the have-nots; and labour problems in rural areas because of the moving away of the young and energetic people.

Moreover, organs of United Nations such as UNESCO, Habitat, WHO, and FAO have been in rural areas of many underdeveloped countries for decades; but have never ended the vicious cycle of poverty, hunger, disease or illiteracy – despite having pumped colossal sums of money into development projects with the aim of mitigating these vices (Moyo, 2010). In some cases, Moyo adds, these organisations have increased problems they were meant to alleviate. So, is transfer of technology and financial assistance really helpful? The theory which was seen as panacea at first has created dependency and many other ills in the developing countries. As a result of this theory, the poor countries were experiencing rampant corruption, crime, inflation, and unemployment following armies of rural people that flocked cities seeking jobs promised by

modernisation. Modernisation therefore failed to deliver development in the Third World (Melkote and Steeves, 2001).

2.4.1 When Things went Wrong

During the colonial period in Kenya, decisions about education, culture, agriculture, security and health were made by the colonialists at the capital city, with the natives having not so much say; and after independence, the situation remained the same because there was a thinking that for better control, effective monitoring and hence accelerated development, identification of development problems, solution finding, and designing, planning and implementing of projects had to be done by experts at macro level, then rural communities down, at the grassroots, instructed what to do (Akatch, 1998; White, 2011a). This kind of development approach was considered suitable because the participatory one had not taken root.

According to White (2011a), the country's economy relied upon peasant farmers and a few plantations, with marketing boards buying products from farmers and reselling them at increased prices; tax evasion becoming rampant and cartels making a killing. The main occupation of the new leaders was still to fulfill the promises made in the run up to independence: alleviate poverty, illiteracy and hunger. However, slowly the promises were back-burnered, if not forgotten altogether. The Africans began to act like the colonialists, thus the birth of neo-colonialism. Like the colonisers, the new leaders either overlooked or neglected the rural areas. And because there is no meaningful development in the rural areas, there is no development at the national level, because rural development affects national development. Today, everybody wants to work or do business in large cities, and even the government focuses on the cities; yet Semboja and Therkildsen (1995), quoting Republic of Kenya (1970, p. 14), remark that since the dawn of independence, government after government has been reiterating the need to develop the rural areas:

> It is a major aim of the government to prevent economic development being concentrated in the towns at the expense of rural areas. But it is also a major concern to ensure that some districts, particularly those which are poorer than others, do not continue to lag behind (p. 122).

The root cause of the country's problems is seen by many development scholars and planners to be centralised decision making (White, 2011a; Akatch, 1998). Twice, Kenya has unsuccessfully attempted to decentralise development planning to speed up economic growth and get rid of

inequalities. Today, under the 2010 constitution, Kenya is having another go at it. Whether it will succeed this time round remains to be seen. The aim of these efforts is to emphasise the bottom-up strategies, which could introduce active participation of people in development.

According to Burugu (2010), Article 174 of the Constitution stipulates what the objectives of decentralisation are:

a) To promote democratic and accountable exercise of power.
b) To foster national unity by recognizing diversity.
c) To give powers of self-governance to the people and enhance the participation of people in the exercise of the powers of the state and in making decisions affecting them.
d) To recognize the right of communities to manage their own affairs and to further their development.
e) To protect and promote the interests and rights of minorities and marginalized communities.
f) To promote social and economic development and the provision of proximate, easily accessible services throughout Kenya.
g) To ensure equitable sharing of national and local resources throughout Kenya.
h) To facilitate the decentralization of state organs, their functions and services, and
i) To enhance checks and balances and the separation of powers (p. 32).

Although the colonial government in Kenya used public radio to suppress dissenting voices, at independence the same medium disseminated messages of unity, hard work, farming and health to the larger population (www. kbc. co. ke). However, with public broadcasting, messages flowed only one way; from top to bottom. The messages were not only inaccurate, but also the people at the bottom did not have any way of reaching the top to say what they felt about those messages; neither did the people have a way of discussing their development activities among themselves. The delivery targeted the people in the rural areas, without the rural people themselves contributing in any way. This way of disseminating important information was not useful, since even though a lot was done, productivity was not increased much, because of the type of communication method employed. According to White (2011a), “instead of trying to improve Kenyan methods, they tried to get the Kenyan farmers to farm like in America” (p. 8).

2.4.2 Centralised Command System

After the independence of Kenya (between 1965 and 1985) there was a notion that a powerful state could force people to modernise (Westernise) fast enough for the citizens to begin to enjoy the fruits of independence (Akatch, 1998). Therefore when Kenya African National Union (KANU) political party took up the reins of power from the British, they not only retained the

centralised colonial system of government but also consolidated power. As Mongula (2008) puts it, in reference to a Tanzanian case, which is also applicable in Kenya, "What has come into existence is a corporative governing elite working through a political party and state apparatus that controls virtually all major institutions of the nation . . ."(p. 84)

Although the government attempted to unite the citizens using the clarion call, *harambee* (let's pull together), the same leaders were promoting tribalism on the other hand by favouring their own ethnic groups when it came to employment, infrastructure and so on. For example, powerful positions in cabinet and parastatals were taken up by people from one ethnic group, meritocracy having been discarded (GOK, 2013). The ruling elite even grabbed huge tracts of land initially occupied by Europeans. The party's top organ divided this land among themselves, their relatives, tribesmen and friends. Gaitho (2012) refers to the first president as "the rapacious land-grabbing Jomo Kenyatta" (p. 13). At independence, Kenyatta, the first president, had declared that his government was to concentrate on eradication of poverty, disease and ignorance (GOK, 2013). But, instead of fighting the three enemies, the government created class apartheid where a few became millionaires who went to private hospitals when they fell sick because public ones hardly worked, and took their children to private schools because public schools were non-functional.

Kamau (2013) narrates a case which demonstrates how a few people benefited at the expense of the majority. A sudden change of weather destroyed more than 70 per cent of the coffee of Brazil, the world's leading grower, he says. When this occurred, coincidentally, United States had imposed a trade embargo on Uganda, another leading grower. But Kenya failed to take advantage. According to Kamau (2013), the country's power elite were the ones who took advantage and made a killing. They secretly transported coffee from Uganda into Kenya and then exported it to Europe and America as genuine Kenyan produce. Out of 200 000 tonnes of coffee produced by Uganda that time, approximately 70, 000 tonnes were illegally brought into Kenya, he says, adding that the illegal business benefitted individuals more than it enriched the country, chiefly because the trade was not taxed. At the height of the trade, people who used to drink inexpensive home brew, Kamau points out, suddenly discarded it started enjoying the imported Johnnie Walker.

As White (2011a) puts it, leaders who took over power from the colonialists wanted to lead the life of the colonialists because they believed the whites led a good life. So the optimistic common people quickly became pessimistic when they saw their leaders take the place of colonial masters and start to act like them. The hope for a bright future evaporated fast when cronism, nepotism, tribalism, repression, corruption, conspicuous consumption, et cetera, took centre stage. White (2011a) blames it all on the system of education which did not encourage critical thinking. Even though this system was changed, the new one still emphasised rote learning. Another reason why it failed was due to lack of participation of the people in their development due to centralised planning. The government was unable to get rid of the dominant paradigm, even after it had been rendered useless by many scholars and development experts.

2.4.3 Rough Times of Mid-1980s to Mid-1990s

The government faced a crisis due to inefficiency, mismanagement and misappropriation of funds -- mainly as a result of centralised planning (Himbara 1994). Consequently, efforts to use parastatals to boost the economy did not work out because production was low, the quality of products poor, insufficient markets and the problem of relying on imported raw materials even when there was a shortage of foreign currency. The small holders therefore lacked many things: funding, new seeds and fertiliser. They also lacked transport to get to the market the little they produced and did not have information that could help them mitigate their problems. Overall, they were bereft of many things, including a voice to get them better prices and incentives to boost the production.

A few people who had moved from the rural areas to the urban centres got absorbed by the *Jua Kali* (artisan) informal sector. But this sub-sector did not get the much needed support in terms of, for example, credit in order to flourish. Agriculture was in deep trouble as well, and it was not surprising to see the local newspapers run headlines such as, “Whither coffee and tea?”; “Riotous Murang’a tea farmers destroy 2,400 kilos of tea”; “Workers dump tea leaves at factory”; “Leaders irked by uprooting of coffee”; “Coffee farming on the verge of collapse” (Himbara 1994, p. xi). To make matters worse, Agricultural Finace Corporation (AFC), established after independence to provide farmers with credit, had been run down.

Tax evasion, massive corruption, and human rights violation forced donors to turn off financial taps. So funds dried up, hence service delivery in education, health and other sectors stalled. According to Muiri (2012), mainly the ruling elite squandered more than 50 per cent of the country's taxes. According to Himbara (1994), between 1980s and 90s, the government was almost bankrupt when the donors came up with conditions such as that the government had to privatise some of its departments in order to be supported.

When the regime of Kanu which took power after the departure of the British rule in 1963 finally expired in 2003, the new Kibaki government promised to improve the economy; and it did improve indeed, but the trickle-down effect did not happen; many people remained poor (GOK, 2013). The leaders, just like the earlier communication scholars in the dominant paradigm, then started blaming the poor for the unpleasant situation they were in. According to Melkote and Steeves (2001), when the Third World people failed to become modern, scholars began to wonder whether the problem was not with the people themselves, particularly their traditions.

Agricultural yields have been decreasing gradually resulting in importation of food whenever the dry season strikes; yet the country is capable of feeding its people and even remaining with a surplus for exportation. White (2008), in reference to Scoones and Thompson (Eds.), says that although extension model worked well in the West, it was bound to fail in Africa because the colonialists, unlike European and American rulers, did not put mechanisms in place to support small-scale farmers with credit and transportation of their produce to the markets. One ought to look at the communication model employed. The planning of agricultural programmes commenced at the national level (not at the grassroots) and then the peasant farmer on the ground asked to implement the directives.

Planners failed to realise that, as Melkote and Steeves (2001) note, if development has to be realised, then individuals, groups and communities cannot use, in the micro level, the same ideas employed at the macro level. In the case of grassroots level, participation of the beneficiaries is central. A purely centrifugal mode of communication is not likely to work since it views the farmer as passive, with no experience or mind to think, say, and act. However, as Freire (1996) argues, people must be given a chance to say and do what they want to solve their problems. They have huge capacities and capabilities and are ever looking for new methods to boost their

farm yields. What is clear is that the dominant model -- which stressed economic growth through industrialisation, capital-intensive technology, centralised planning, and which saw underdevelopment as a problem within the poor – ended up benefitting a handful but playing havoc with the majority (Murthy, 2006).

2.4.4 Settlement Schemes

The colonialists mooted and implemented the idea of settlement schemes in the agricultural sector in Kenya in order to boost agricultural production which was low due to mainly low and erratic rainfall (Chambers, 2005). When the country gained independence, the new African rulers bought into the idea, believing it could assist in extracting more from the land to improve the economy, create employment and in turn improve the people's way of life. But it did not work as envisaged. It is not a very bright idea to embark on grandiose projects without thorough prior planning. According to Chambers (2005), to initiate ambitious projects such as Perkerra Public Irrigation Scheme without foresight was a costly mistake. However, Kenya has been constructing one settlement scheme after another as table 2.2 indicates.

Table 2.2 Public Irrigation Schemes

	Scheme	County	Area (acres)	Main Crop
1.	Bura	Tana	5000	Seeds
2.	Hola	Tana	1240	Seed Maize
3.	Perkerra	Baringo	1200	Papaya/Maize
4.	Mwea	Kirinyaga	15000	Rice
5.	Ahero	Kisumu	3000	Rice
6.	West Kano	Kisumu	2250	Rice
7.	Bunyala	Busia	534	Rice

Source: NIB, as cited by Karina Mwaniki (2011)

The poor cannot gamble with their lives; even under overwhelming temptation, Chambers argues. They have to opt for what they are certain will work: the tried and tested. Before the establishment of a scheme it must be clear how the issue of lack of water, for example, would be tackled, especially if the rivers are seasonal and the rain season unpredictable. A forum should be created where people would discuss these issues thoroughly and openly. Because of its many advantages, CR could be the appropriate platform; with experts invited to field tough questions from the people who would be either present in the studio, or making phone calls from wherever, and sending e-mails, or texting messages.

The formation of Participatory Irrigation Management to run the schemes is necessary for an irrigation scheme to succeed. But a settlement scheme is more likely to fail, if the only people

behind it are government officials at the macro level. According to Karina and Mwaniki (2011), there are reported cases of farmers in some schemes in Kenya rebelling against the National Irrigation Board (NIB) and demanding that they be allowed to manage their schemes.

Chambers (2005) observes that when a programme financed by Finland in Lindi and Mtwara in Tanzania was clearly headed for failure, the participatory approaches introduced made all the difference. The approaches made possible participatory planning and action, with a local radio and video brought in to serve as a platform for the people to discuss the problems of the programme and seek solutions. The whole project was turned around. Participation has benefits such as making it possible for the local needs to come to the fore; enabling the sharing of ideas on how well the project can be planned and implemented; generating local and authentic knowledge; enhancing the ability of the local people to solve their problems; realising better the use of local resources and developing relationships between the local people.

What other medium can make participation possible, apart from radio, and in particular a well-established and managed CR? According to White (2012a), CR can encourage dialogue and understanding among key stakeholders. It can help in alleviating risks, enabling project (scheme) planners to avoid many common mistakes. According to Jallov (2012), in airing programmes that engage communities and in the process generating fresh ideas, CR can be an important instrument for bolstering community empowerment. It can also be of paramount importance in the areas of marketing strategies and management approaches. Had CR been used as a platform for community members to discuss the schemes before and after being established, the problems that plagued them could have been identified early and sorted out. Or, the idea of the projects could have been shelved and the funds used in a better and more productive way.

As Karina and Mwaniki (2011) note, schemes in Kenya have a history of mismanagement precipitated mainly by centralised administration. For example, aside from Perkerra which has seen its fair share of problems that have halted its operations, Bura was not in operation between 1996 and 2005; Hola between 1988 and 2009; Mwea between 1998 and 2003, they add. Still the government keeps on constructing new ones and injecting more and more funds into the expansion of these moribund schemes as table 2.3 illustrates. In 2008, for example, the

government planned to expand Mwea Irrigation Scheme by 16,000 hectares. However, todate the Sh12 billion project has not been completed (Karina and Mwaniki, 2011).

Table 2.3 New Large Scale Irrigation Schemes Earmarked for Construction

	Scheme	County	Area (acres)	Completion
1.	Lower Kuja	Migori	40,000	2014
2.	Lower Sio	Busia	16,500	2014
3.	Muringa	TharakaNithi	12,500	2012 December
4.	Kaagari Gaturi	Embu	15,000	2013
5.	Usueni	Kitui	5,000	2013
6.	Rahole	Garissa	10,000	2013
7.	Greater Bura, Turkwel, Kerio Valley, Greater Kibwezi, Kavunyalalo, upper and lower Nzoia, among others	Various parts of the country	921,000	Unknown
8.	Additional 34 Small holder irrigation projects	Various parts of the country	Unknown	2012-2013

Source: Researcher (2013), adapted from Karina and Mwaniki (2011)

Decentralisation enhances three things: democracy in management, transparency and accountability (Chambers, 2005). It is apparent that centralised management is the major obstacle to the success of the schemes, besides the lack of involvement by the local people, scarcity of markets, dearth of people's organisations, and stiff competition from cheap importers.

2.4.5 Government Development vis-à-vis People's Development

In a situation where the government cannot provide basic services, and as a result life becoming unbearable particularly for the people in rural areas, those affected do not just resign to their fate; they fight hard to survive. When they have their backs to the wall, and are aware that they are too weak to operate individually, they combine forces to achieve synergy between themselves. In the case of Kenya, between 1985 and 1995, the people (living in abject poverty and without access to essential services) started to establish grassroots organisations to provide essential services (Semboja & Therkildsen, 1995).

As Tarawalie (2008) remarks, ". . . the people of Africa are motivated to improve their life conditions and will take initiatives to do so if there are opportunities" (p. 63). Although life was really difficult and unpleasant, the people continued working hard and managed to alleviate their suffering, confirming thus that it is only the poor – not the government and not outsiders -- who are better placed to improve their own lives in a more serious and sustainable manner. It is not that the government has no role in rural development. According to Akatch (1998), actually the government has a major enabling role that entails: removing bureaucratic 'roadblocks' to rural development, formulating suitable pricing policies for rural commodities, giving a guarantee of

land tenure, permitting local people to access local resources, and providing education and training. Finally, the government can encourage participation of the people.

Self-help programmes played an important role in rural development because local resources were utilised, the usually under-utilised labour was exploited, and pressure on government reduced. According to Semboja and Therkildsen (1995), the result was the construction of *Harambee* schools (schools put up by communities) and private health clinics in various parts of the Kenya. And with the marketing systems at governmental level non-functional, the rural people struggled to acquire livelihood by selling their products at small markets near their homes. Some people depended on Savings and Credit Co-operatives (SACCOs) which provided start up capital for Small and Medium Entreprises, boosting household incomes (Ayieko, 2013). In order to raise their production, sell more and earn more returns, they came up with ingenious ways of tackling the problem of labour by activating and energising their communal working groups. Women, for example, could give each other a hand in order to do more within a short time and in the final analysis improve their socio-economic welfare.

According to White (2008), "Organisations imply a process of communication for problem solving."(p.32) First, people have to communicate in order to form organisations. Second, they must have a problem that the organisation will seek to solve. And since the problem would not be solved with merely the formation of the organisation, the members would have to discuss and come up with ways of tackling the problem. But he notes that most organisations in communities are weak, because their leaders are lacking in skill. Chambers (2005) is of the view that the people's organisations enable the members to become confident and competent in tackling their problems. Citing a case of *Mabati* groups of women, Chambers says the group's one successful venture led to another and another; from raising money to roof their houses with *mabati* (iron sheets), to buying grade cows, to putting up quality kitchen and tackling health and veterinary problems.

In the bottom up model, people gather and share local knowledge, defining their need and implementing projects (Hope & Timmel, 2013). There is active involvement of the people who give their land and labor freely for the establishment of projects which they believe would benefit them. The government and the donor community accept the people's idea, financially

supporting it. The initiatives are characterised by efficiency, effectiveness and low cost. Non-governmental organisations begin to popularise not just the CBOs, but even Paulo Freire's idea of conscious-raising, to awaken the people to understand that it is they who would solve their problems. The people become aware that if they come together in groups, they would do so much by themselves and for themselves.

According to Semboja and Therkildsen (1995), local organisations such as NGOs, churches and people's organisations (POs) such as *harambee* organisations (self-help groups) and co-operatives play a central role in sensitising people about malaria, family planning and health care, apart from being involved in other developmental activities. These organisations enable communities to obtain resources from the government, making the government noticeable, acceptable and to be seen to be doing something.

2.4.6 From Centre to Periphery

Whether it is at the village, national or international level, Melkote and Steeves (2001) point out that communication is an important development factor which can change people's attitude, noting that even in Europe and America, it was communication that was instrumental in accelerating the spread of literacy, which in turn spurred participation of people in political affairs. However, communication in this case was one way (top-down), which saw leaders relay messages about innovations to the public. White (2008) opines that Ansu-Kyeremeh believes the collapse of the economies in Africa, the absence of creativity and innovativeness, lack of cultural development and continual political problems are all attributable to "lack of building on the indigenous institutional roots of African societies" (p. 12). He maintains that the remedy lies in moving development decisions from the centre (centrifugal) to grassroots level (centripetal). For decision-making and implementation of projects, the African people's social action is predicated not only upon the people's organisation, but also on indigenous types of communication. White (2008) notes that the panacea for many of the poor countries' problems lies also on indigenous education, agriculture and agricultural technologies so that new technologies complement what exists, without necessarily replacing the old with the new.

Established by the colonialists for their own interests, the centrifugal communication remained intact and was even strengthened when Kenya gained independence and retained the central

system of government, he adds. This has made it difficult for the people to hold their leaders accountable, and thus the genesis of all sorts of problems that have plagued the country (Gaitho, 2012; Kamau, 2013). Centrifugal turns people into passive observers who are not required to take part. However, the centripetal communication on the other hand does the opposite hence making the people active participants while compelling the government to listen to them. Ideas which touch on improving people's lives have to emanate from the people themselves. These ideas should then move up (bottom-up) to be shared with those at the top, and they should also move horizontally, among the people themselves. White (2008) is of the opinion that when ideas circulate among the people, besides other benefits, they bond the community members.

People are in possession of survival tactics which they can rely upon in difficult times. The way they survived when the Kenya government was unable to deliver services between 1985 and 1995 is a testimony of their resilience and innovativeness in the face of hardship (Semboja & Therkildsen, 1995). According to White (2011a), at the centre of the new communication model is Participartory Communication. After modernisation theory, came Dependency theory (Alternative view of development) which stated that underdevelopment in the Third World was caused by outside factors (Faure, et al., 2000). In particular, it blamed the West for the problems of the Third World. Like modernisation, dependency theory did not last; it paved the way for participatory development. In PD the people dialogue and find the way out of their problems, with communication emphasising listening and respecting other people's opinions. This kind of communication, which is conscious-raising, values people's knowledge.

In many developing countries the print media and television medium are ineffective, because of various reasons, making radio pertinent in the dissemination of information (KNBS, 2010). But even when it comes to radio, public and commercial radio stations are not known to be successful. Then the easy option becomes CR. Again, even with CR, White (2008), citing Stren (1989, p. 123-129), observes that governments in Africa have not taken keen interest in promoting it so that it can play a more critical role in the delivering development. There is need therefore to establish and equip CRs to function effectively in order to be of much use to the people.

In conclusion, what is obvious in the national development theories is that the colonial model, modernisation model and central planning models failed to promote rural development. The reasons for the failure are many; however, the key one is centralised planning, which alienated the beneficiaries of development and reduced them to passive participants in their own development.

2.5 Participatory Development Model

Participatory development (PD) came into view in the 1970s when scholars and development planners started doubting the efficacy of the top-down development approach which meant that development plans had to be formulated in cities and decisions reached, then handed down by te benefactors to would-be-beneficiaries of that development (Servaes, 2008). Participatory communication was the kind of communication tailored to serve this third paradigm of development, participatory development.When the dominant paradigm failed, scholars in Latin America came up with Dependency paradigm which also failed, paving the way for the third one (Faure, et al., 2000). Whereas the first two were supported by the same kind of communication, top-down, the third one had the support of Participatory Communication.

Scholars believe development is mainly a participatory venture which stresses empowerment, with Freire (1996) terming it the people's right. To exchange information and ideas, to trust, be trusted and be committed, and to have the positive attitude in development, the people's participation is a key ingredient. What then is Participatory Development? Govender, et al. (2010), view participation as a practice which is action-oriented and which involves people in every aspect (physically, mentally and emotionally) in a particular venture. In reference to Servaes (1995), they reckon that in participation, people (sender and receiver) are interacting endlessly about what they are engaged in, investigating their problems and seeking solutions. Govender et al. (2010), quoting Tufte and Mefalopulos (2009), define participatory as, "The involvement of ordinary people in a development process leading to change" (p. 291).

Arguing for community participation in development, Akatch (1998) propounds that since development is meant to improve people's lives, the people, organised in their local communities, must be involved. They are the ones who understand better the problems which beset them and how those problems should be solved. The stress of PD is on dialogue instead of

monologue, and liberation in lieu of alienation. The deprived, marginalised and excluded people are convinced that with better organisation, they are capable of defining and delivering their own kind of development. The people's destiny does not descend from above; it is right in their own hands.

The involvement of the people in choosing, executing, implementing and evaluating development activities has many advantages. First, development can be achieved easily and efficiently because of the availability of both the community resources and dedicated implementers. It is important to utilise local resources since to acquire external resources can sometimes be a difficult, tedious and a problematic process. Taylor and Mackenzie (1992, p. 223), in reference to an international seminar paper entitled, *why local initiatives in Africa: the context and rationale*, point out that local initiatives are significant in many ways. They are: essential for survival, make better use of local resources, fill the void left by governments in the provision of adequate services, enable the diversification of rural Africa, and utilise indigenous knowledge.

Arguing against external aid promoted by modernisation theory, Uphoff, et al. (1998) advise that financial help from outside the community usually creates a culture of dependence, so it should be avoided if necessary; but if assistance has to be sought, it should be provided in such a way as to promote self-determination. Uphoff, et al. (1998) add that the people's investment would not only provide the people with the watchdog role, but would also give them a voice and a big say on how the development initiative ought to be properly managed. Second, they say, participation, which is a form of grassroots democracy, entails planning, designing, implementing and monitoring by the people for the people. As the people participate in activities to better their living standards, they are able to understand better their problems and priorities, and are in a vantage point from where to keep tabs on their resources, to ensure accountability, transparency and sustainability.

Third, they further point out that there is increased commitment in participation and the people are free to support projects of their liking; this guarantees independence in decision-making, thus reinforcing the aspect of grassroots democracy. Further, participation encourages co-learning, with participants enjoying the opportunity of sharing their experiences; taping knowledge from

one another; and identifying and acting on their needs as a group (Uphoff, et al., 1998). Also, with participation, there is a sense of ownership.

According to Chambers (2005), participation promotes continuity, for a community involved in one project is likely to organise its members to get involved in another one. Otherwise, without active participation, according to Castello and Braun (2006), the voiceless, the marginalised, the vulnerable, the less endowed, the poor and the less educated would not be heard. Yet exclusion cannot augur well for development, for good development has to cater for every group in society. To illustrate the significance of the active role of the beneficiaries of a development programme, Uphoff, et al. (1998) observe that before Oxfam opted to assist the World Neighbors Project in Guatemala, it stated clearly from the onset that development was for the people and had to be conducted by the people themselves. As a result of that, it directed that external experts only assist in terms of ideas, but the project mainly be run by the local people themselves.

Chambers (2005) argues that an idea which is tackled by a whole community has more chances of succeeding because participants are likely to sacrifice for it. Nonetheless, if the idea is only in the mind of the originator, who may happen to be an outsider thus making matters worse, and as the case usually is in numerous abortive settlement schemes in Africa, the chances of survival of the idea become quite minimal. The Perkerra Irrigation Scheme in Kenya is a good example. Launched in 1952, the scheme's capital and recurrent costs sky rocketed, with the outputs going down gradually.

For the rural people to participate effectively in development, they have to be organised. The organisation has to have strong leadership because it is through this leadership that they can involve themselves actively in health, agriculture or entrepreneurship activities. Guimaraes (2009), in reference to Ghai (1990), notes that participation is an empowerment process which entails the formation of organisations within which participation can take place. Without a CBO therefore, no serious and meaningful participation can occur. The success or failure of the process of participation is determined largely by the organisation and its leadership. An effective organisation establishes strong relationships between primary stakeholders in the process of development. To get the support of important players, the organisation has to be appealing. The attractiveness refers to the manner in which the organisation has been formed, how it is run, what

its objectives are and how it goes about achieving them. It is through local level organisations that people can improve their agricultural productivity, health care and education by motivating one another. And radio stands a better chance of being more effective if it works with associations.

2.5.1 Grassroots Associations in Participatory Rural Development

White (2011a) affirms that "the heart of human dignity is the capability to build the city through a cooperative work" (p. 1). As community members collectively define their problems and seek answers, they bring out their deep held sense of dignity. When they finally do something collectively to alleviate their problems, confidence in the process of conscious-raising is achieved. He further points out that waiting for the First World, government agencies, or NGOs to deliver development, either does not happen, or if it does happen, it only ends up creating "the culture of dependency and passivity, individualistic isolation and an attitude of letting others take the initiative and responsibility" (p. 1).

Chitere and Mutiso (2011) and Semboja and Therkildsen (1995) believe much of the development so far realised in rural areas in Kenya has been a result of local communities pooling resources; unfortunately, politics, mismanagement and corruption have characterised the self-help activities over time. Organisations provide avenues for delivery of information and knowledge which facilitate communication among key development stakeholders. Apart from pooling resources (financial or otherwise) from members, organisations can lobby the government for services.

All programs that have succeeded in improving lives of the rural people, as elucidated by Uphoff, et al. (1998), have had to be initiated within organisations: Pakistan's Orangi Pilot Project worked with lane committees and other organisations to provide low-cost, self-help sewer facilities; Small Farmer Development Programme of Nepal had farmers' groups organised and assisted to improve household incomes; Sri Lanka's Gal Oya Irrigation Project worked with a government agency and farmers' organisations to improve water distribution and to solve agricultural and other problems. Another program, Kenya Tea Development authority (KTDA) worked with a government agency and out-growers' groups to promote tea cultivation, processing and marketing; and Grameen Bank, a micro-finance organisation, worked with

borrower groups and provided micro-credit to impoverished people, especially women, without demanding collateral.

For assured and sustainable participation of the beneficiaries of development, organisations are critical (White, 2011a). Participation of minority and marginalised groups is only possible and effective in organisations. Suffice it to say that certain programs in Kenya and other African countries such as family planning and nutrition would not have succeeded were women's groups not involved. Even the government support is likely to benefit more individual community members if it is channeled through organisations.

Chambers, et al. (1993) postulate that groups provide a platform for dialogue among key stakeholders to take place. Groups, they add, tend to engender a competitive spirit, apart from being a time saver. It is a time saver in the sense that instead of researchers or extension workers working with individuals, one at a time, they can handle a group of members thus economising on the use of time. What is more, a group would promote the sharing of information, ideas, and so on. In sharing, the gap between the knowledgeable and the not-so knowledgeable, the fast learner and the slow learner, the skilled and the not-so skilled, and the endowed and the poor, is narrowed making it possible for the local people to move ahead collectively (Chambers, et al., 1993). The 'collectiveness' would make them a force that cannot be ignored or manipulated easily by anybody; be it the government or a donor agency. When people are together, they acquire strength or empowerment and thus form a formidable force to be reckoned with.

When local work groups were utilised as avenues in Haiti to reach local farmers and encourage them to plant trees, according to Uphoff, et al. (1998), the Agro forestry Outreach Project saw 60 million trees planted in a single decade. Working together makes the community more cohesive and promotes solidarity. White (2011a), citing Julius Nyerere, the first president of independent Tanzania, emphasises that the fact that self-reliance demands that ideas and the course of action emanate from the people's deliberations – not imposition from somewhere. White adds that community-based organisations have many characteristics which not only make them effective, but also enable them to meet their objectives of serving the community better.

Organisations give people freedom, for people in associations can freely discuss, with everybody contributing, to tackle their problems. They also enable the people to support one another

because they have certain characteristic in common: they are all poor people struggling to live. In farming, for example, farmers who usually get low yields are likely to strive to emulate those with high yields. Taylor and Mackenzie (1992) point out that participation through an organisation can be induced from above by some authority such as government or an expert. It can also emanate from the bottom by somebody who is not an expert. Or, it can be encouraged by a catalyst (third party agent).

2.5.2 Catalysts in Grassroots Associations

Catalysts are people who are endowed with the skill of easily creating a rapport in a community to induce members into action (Oxford Advanced Learners' Dictionary, 2010). The role of a catalyst, also referred to as 'animator', 'facilitator', 'agent', 'collaborator', or 'promoter' is to rally and inspire the local people not only to identify, articulate and solve their problems, but also to build self-management capacities through the formation of transparent and accountable management committees that can help them to attain self-reliance development (Uphoff, et al., 1998). A catalyst influences and encourages people to operate from within organisations. In case people are already organised, the catalyst assists them to strengthen their organisations to achieve participatory competence. Local level organisations are the main means by which the people's preferences are communicated to the government. They are also the bedrock of active participation in development activities.

According to Oxford Advanced Learners' Dictionary (OALD) 8th edition (2010), the word "catalyst" comes from chemistry and means a substance that precipitates a chemical reaction to happen faster without being changed itself. For example, chlorine will act as a catalyst. The second meaning, and which is more relevant in this context, is "a person or thing that causes change". In White (2011a), Quarry and Ramirez, call a catalyst, "a champion who arrives without any modernization agenda" (p. 241), adding that the person often lives with the people for a long time, in order to get to understand them well and to build a rapport.

According to Bessette (2006), Aktar Hameed Khan used local leadership to transform Orangi Pilot Project (OPP), while Muhammad Yunus used his own resources to learn that small loans could make a major difference in the lives of poor people. This idea, which ballooned and became a micro-credit giant, created social and economic development from below. Yunus and

Grameen Bank were jointly awarded Nobel Peace Prize in 2006 “for their efforts to create economic and social development from below” (www.grameen.info.org). Then there was Mexico’s Plan Puepla, which was a model for a small scale farmer making use of research.

The dictionary meaning of the word champion is “a person who fights for, or speaks in support of a group of people or a belief” (OALD, 2010). The role of a champion is not to impose ideas on the people, but to help the people to get out their ideas to other people in the community, government authority and specialists. When they enter a community and get a feeling they can help, they begin to socialise with the people and in the process get to understand the people’s lives better. By getting to understand the people makes it possible for the champions to strike a rapport that enables both parties to work together amicably. According to Uphoff, et al. (1998), they are not supposed to tell or instruct, but to assist the people so that the people themselves can dispatch their messages to those in authority, to others with similar problems, and to development experts.

Uphoff, et al. (1998) add that a catalyst in a social environment can alter the nature of a social situation just like what catalyst does in a chemical. People who perform the role of facilitation are fired up, confident and devoted – not to bring about change by themselves – merely to help create an avenue for change to occur. They develop need for change by working to convince the community to solve their problems by themselves, and not to rely entirely on outsiders. The objective of a catalyst is to energise the ability of the people so that they can feel capable and motivated to work towards self-reliance in development. Sometimes communities, by themselves, are unable and incapable of getting out of the unpleasant situation they are in. When they fail to address their problems, it is not that they are stupid, gullible or incompetent, but because they lack empowerment (assurance, competent and confidence). When they lack empowerment, this is the opportune time for the catalyst to move in to empower them.

Catalysts act because they see potential lying idle, awaiting activation to deliver change. They understand pretty well what the local people are capable of doing. It is not that catalysts inject new ideas or knowledge into the community; their role is just to facilitate the emergency of self-management, and to achieve this, they use success stories to move community members into

action. For a successful effort of change, it is important for one to establish a relationship in which the people understand and trust one another.

The function of a catalyst is like that of somebody pushing a vehicle with a falty battery on sloppy road so that it can fire and begin to move on its own. Once the vehicle fires, the "pusher" has no role and so has to step aside to let the vehicle move on its own. Similarly, the catalyst withdraws at a certain point once the people get going, that is, as they assume greater responsibility to run their project alone. After having empowered the local people, making sure that capacity building has been achieved, and the people are able to operate on their own -- having assumed greater responsibility, the catalyst pulls out smoothly (Uphoff, et al., 1998).

A catalyst is a leader who leads – not from the front – but from behind. Catalysts play a significant role in decision-making especially during the project's formative stages. They have the objective of giving advice so as to strengthen local leadership, creating an environment that will enable the project to continue to run smoothly once they pull out; and pulling out, at some point, they must. In any case community development is to empower the people so that they do not continue to rely entirely on other people, organisation or government forever; instead, the people can carry forward their development activities by themselves, with minimal outside assistance.

According to Uphoff, et al. (1998), the bankers on bikes of Bangladesh's Grameen Bank, which made available small loans (Grameen Credit) for impoverished borrower groups, were catalysts; just as promoters of Bolivia's Center for Social and Economic Development (DESEC), an NGO that worked with community organisations to create income opportunities for rural communities.

In Bessette (2006), *From Rio to Sahel: Combating Desertification* by Ahmadou Sankare and Yacouba Konate, a facilitator of communication was required to raise the spirit of farmers to start meeting to discuss their problems and seek local solutions. Because of the facilitator's intervention, women were given an opportunity to participate in community debates as the facilitator organised meetings in which everybody was encouraged to contribute. The local leaders were trained to promote the habit of listening, to avoid being combative, to encourage others to listen and to move members to consensus during debates. Many people, especially women, began to air their views openly and acknowledged the benefits of belonging to the

group. Some of the problems the people faced before they eventually solved them were: water shortage, deforestation, and uncooperative villagers.

Since communication is at the core of rural development, catalysts can impress upon communities to make use of local CRs in their development activities. Some of them even before reaching out to community members with advice on how to use the area's CR, should use this local medium as an entry point into the community. They can use it to mobilise the community and to demonstrate the community's potential. When it comes to investigating the community problems and searching for solutions, the radio can be a forum where people can debate issues in order to seek solutions. It could again be useful in mobilising resources for development, as Radio Ada did (Alumuku, 2006). Depending on the ingenuity of the catalyst, CR can do quite a lot; in fact, it can be itself regarded as the catalyst.

With regard to forming community organisations, a catalyst can prove beneficial. Joram (2010) cites a case in which a local nurse, living in the community and loved by the community members, began to convince HIV positive people quietly and privately to form groups to promote sharing of ideas about their status. The HIV infected people, initially quite withdrawn because of being fatalistic, were persuaded by the catalyst to come together. The groups turned out to be useful, for they provided the infected people with hope.

In conclution, what has come out clear from the foregoing is that it is when people in the rural area come together that they can attain development; that they can provide services such as medical treatment at the community level; that they can prevent environmental degradation; that they can enable the community to initiate economic activities; and that they can promote local culture. And sometimes the people need somebody (catalyst) to jerk them into action.

2.5.3 Participatory Development Model

"Real" development evolves from the people's efforts because human beings have an innate ability to develop themselves. Mhagama, in Lutz, et al. (2011), argues that "for local people to gain an understanding of their situation and the development process, they need to define their own needs and development goals, and then participate in the inactment of the development process" (p. 135). Development, as it were, is a process; meaning it is a step by step participatory exercise which entails that people engage one another relentlessly to improve their living

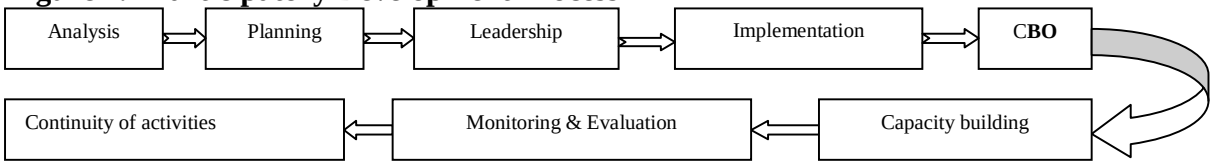
conditions (White, 2011a). Participatory development therefore is development of the people, about the people, by the people and for the people. So people have to think carefully and deeply about their unpleasant situations and interact to find ways of getting out of those situations. More than anyone else, they know pretty well that it is they – no other person(s) -- who can collectively do something for their own betterment. By deciding to work together to sort out their community problems, they bestow upon themselves honour and respect.

As Uphoff, et al. (1998) posit, what the poor can do to influence their own development should not be underestimated.

> In most Third World countries, the rural poor increasingly know that they cannot depend on benevolent governments, on trickle-down effects of industrialization, on the generosity of powerful patrons, or on migration to the cities to transform their prospects to ameliorate their poverty and insecurity. If their lot is to be improved during their lifetimes, they must take their futures into their own hands, in those rural settings that they have called homes all their lives (p. 8).

The process of participatory development aims to, among other things, achieve collective diagnosis of the community problems, succeed in the sharing of ownership of decision-making, generate the community understanding of their problem, attain the community's capacity building, spur community involvement for community transformation (FAO, 2014). The process can follow the stages shown in figure 2.2.

Figure 2.2 Participatory Development Process



Source: Researcher (2014)

Step 1: Collective Analysis of Problems

Participatory development is the process of collective analysis of community problems. To achieve a desired common diagnosis of the community problem, every idea should be counted since everyone looks at a particular situation, perceives and interprets it differently. FAO (2014) observes that the poor analyse their socio-economic and political conditions critically to discern problems and to find their causes. Analysis may mean mapping the community, which is identifying all sub-communities within the community so that they are considered and catered

for in the process of development. It is essential to map the community so that clans or villages within the main community are known; men, women, youth and elderly are categorised; just as ethnic, religious and professional groups. The grouping is important because each group has its own values, traditions, rules, challenges and vulnerabilities which should be taken into consideration in development. Also, to ensure that every group is represented in development activities, categorisation becomes crucial. Mapping could further point out the key stakeholders, the marginalised and people in dire need of support. It would establish a relationship between community leadership and local communities, hence making possible the understanding of the local setting.

Step 2: Planning Collectively

Analysis of the community makes possible designing of effective activities to be initiated to address the social problem. Collective planning is important in that, as the saying commonly attributed to Benjamin Franklin goes, 'If you fail to plan, you are planning to fail' (www. elitebusinessmagazine.co.ke). In planning, in some occasions, it may be necessary to gauge the strengths, weaknesses, opportunities and threats (SWOT) of the community. It could be imperative to know the community's strengths (assets, resources, opportunities, and prospects) and weaknesses (limitations, restrictions, threats and challenges). When all these are known, then possibilities can be explored to avail of the community's positives and to eliminate the negatives. Assessing the community using SWOT, for instance, may reveal the availability or absence of markets for the produce, changes in government policy, lifestyles, demography or social patterns that will affect community development. As Uppoff et al. (1998), points out, "…doing analysis and acquiring, utilising and disseminating knowledge are important aspects of development work" (p. 32). Planning may involve trying to get permission from the regional or national government to initiate a development programme. This stage also incorporates identifying the communication needs and communication tools for use.

Step 3: The Role of Leadership

Although community members are ever ready and willing to act to fulfill their destiny, they are usually disadvantaged because they are disempowered and as a result lack confidence. A catalyst therefore steps in. The emergence of this person does not rob the people of their initiative; the people remain the fulcrum of their development.

A catalyst, sometimes referred to as an animator, is simply a facilitator. This is a helper, one who will neither lead the people, nor tell them what to do; and definitely who will not replace them. His or her role is just to help them hold discussions so that they – on their own –can decide to get organised. Taking advantage of indigenous knowledge and local resources, the people can embark on the process of improving their lives (Uphoff, et al., 1998). The mobiliser does not develop or change the community; the community develops or changes itself. The mobiliser stimulates that change, without becoming part of the social organisation of the community. He or she provides temporary leadership in the community, without becoming a community leader.

In order to succeed to ameliorate their situation, the people have first to understand their problems and prioritise them collectively; then find ways of tackling them to achieve their goals. Problems may be in economic, cultural, political, environmental or social development. To participate effectively, the people are required to establish an organisation; but if there is an already formed one, there may be not need to form another. In the formation of an organisation and setting up of leadership, the catalyst remains just a facilitator and decides to pull out once the process is underway and on high gear. People will work within the community-based organisation to better production practices, health services, businesses, and so on.

Step 4: Implementation of Development Activities

Implementation is closely linked with leadership because a leader is the mover and shaker of implementation. This stage could also be referred to as initiation. The problem having been found following community deliberations, certain activities have to be implemented so as to address that problem in order for the people's well-being to improve. Successsful improvement of the lives of the people, to a large extent, will depend on the intelligence, creativity and dedication of leadership. According to FAO (2014), on some occasions, implementation may be hampered by political will. The politicians and policy-makers may be indifferent and, sometimes even troublesome, particularly when they feel they are not earning political capital from a development activity in their area, but their backing is critical for the success of the programme. Some of them may opt to play politics, dividing the people along tribal lines, dissuading them from participating and thus derailing the development process.

Step 5: Community Organisation

When individual community members come together in an association, they acquire a certain amount of clout that can prove difficult to be ignored by the local leadership, government, and financial institutions (White, 2011a). Unlike an individual person, an organisation may exert a strong influence on policy. Moreover, the disadvantaged find solace nowhere else other than in groups. More work is normally achieved by associations than by individual persons. One can easily get support, financial or otherwise, in an organisation other than when operating alone.

According to a World Bank study, banks in Kenya are reluctant to lend enough money to manufacturing, agriculture, mining and tourism sectors (Kisero, 2014). If these sectors are not supported, how will the country attain sustainable development? How will the problem of unemployment be tackled? However, if the people in these sectors come together in associations, financial institutions will think twice before denying them loans. The people might even bargain with the financial institutions over the interest rates.

Another benefit enjoyed by members of organisations is the sharing of pertinent information and experiences. There is also healthy competition among the members, with each striving to outdo the other in, say, agricultural production or income-generating activities. The organisation can link up with another or with a network of organisations to form a real forceful association that can influence policy easily. Building partnerships is important because more can be achieved. It worth stressing that meaningful participation can only take place in an organisation.

According to FAO (2014), participation has many meanings; sensitising people to be more responsive to development programmes in their local areas; involving people as much as possible in making decisions regarding their development; organising the disadvantaged to benefit from local resources, to access services, and to acquire bargaining power; promoting the involvement of people in planning and implementing development initiatives and in sharing of benefits; and involving people in actions that enhance their well-being. In a nutshell, local organisations are actually the starting point for self-development efforts.

Step 6: Capacity Building

Gitonga (2013) notes that every person has a certain amount of capacity; capacity being the ways and means required to better the quality of living of a person or a group of people. Normally

“building” means enhancing capacity, thus capacity building. Gitonga adds that the term “capacity building” usually means improving somebody’s skills, knowledge, ability and confidence to do something to be able to find ways of acquiring the basic needs. In the case of participatory development, sometimes community members have to be equipped to run development programmes that aim to address their problems, hence improving their quality of life.

Capacity building is seen as a process or an implement which enhances the effectiveness of people so that they are capable and efficient in improving the quality of their lives. Because training increases knowledge, skill, ability, motivation; it results in capacity building. In any case, training is defined as a process of imparting relevant skills and knowledge so that the person who has benefited from it is able to perform certain tasks efficiently and effectively. For the purpose of continuity and sustainability of a development programme, there has to be capacity building. Although it has been indicated that capacity building is at this sixth stage, in participatory development, the process of capacity building ought to start with the commencement of a development programme. According to Uphoff, et al. (2006), as development activities begin, the learning process also commences.

Step 7: Monitoring and Evaluation

Monitoring and Evaluation is a framework used to gauge the progress made in achieving objectives of a development programme or project (Gitonga, 2013). The exercise provides information about the programme. Usually, monitoring and evaluation (M & E) is designed at the initiation stage of a development activity. It is an essential process in sustainability. The key features of M & E include indicators, targets, monitoring instruments, sources of data and data analysis. Whereas evaluation is done when the programme is expanding or diversifying, monitoring tracks the progress of the programme, examining the inputs vis-à-vis the outputs to measure the progress in achieving the targets of the programme. In participatory development, it should be the people who carry out this exercise of monitoring and evaluation. This step can result in the sharing and utilisation of results.

Step 8: Continuity of Activities

In the process of development, sufficient financial resources are normally a challenge, especially in the beginning and towards the end of a phase. Sustainability should be taken into consideration right from inception of a programme. It is defined by Ochola et al. (2010) as ensuring "that the institutions created and/or supported through the project and the benefits realised therefrom are maintained and continued after the completion of the project" (p.375). Gitonga (2013) defines sustainability as, "balancing and integrating social, cultural, economic and environmental aspects of community to make sure the current benefits are not compromising future benefits" (p. 5).

In rural development, a better way to deal with financial sustainability is to design and plan activities in a way that will enable the beneficiaries to contribute whatever little they may have, other than depending completely on funds from government or outside the community. According to Uphoff, et al. (1998), relying on government and donors creates a detrimental culture of dependency. An activity ought not be costly, other avenues should be explored to reduce the costs, for example, by making use of volunteers instead of hiring personnel. Certain tasks can be carried out creatively without spending much on them. Programme officials should be prudent, making sound financial decisions and keeping financial records properly.

Uphoff, et al. (1998) observed that contributions in terms of cash, materials, labour, land, indigenous knowledge and skills should be made by the local people. Government support and foreign donations may be sought to complement local contributions. Otherwise, a development programme should be self-sufficient. To be sustainable and self-reliant, budgets have to be kept low, and the programme has to be self-supporting by being self-financing and by relying more and more on materials and labour that the local people can get easily. Sustainability could also mean that the programme expands, spills over and diversifies to benefit more people and in a variety of ways.

Uphoff, et al. (1998) have come up with what they refer to as development cycle. Their cycle comprises four stages. First, conception and gestation, where the problem is identified and the solution conceived. This is also the stage where pondering over necessary resources takes place.

Second, there is inauguration or groundbreaking stage, where skills are sharpened. Third, it is the stage of expanding and diversifying, otherwise called maturing. And adulthood is the final stage.

In conclusion, according to John Paul II, in Lutz, et al. (2011, P. 47),:

> Endowed with intellect and free will, each man is responsible for his fulfillment (filling happy and satisfied) . . . He is helped, and sometimes hindered, by his teachers and those around him; yet whatever be the outside influence exerted on him, he is the chief architect of his own success or failure. Utilizing only his talent and willpower, each man can grow in humanity, enhance his personal worth, and perfect himself.

2.5.4 Community Radio and Dimensions of Participatory Rural Development

In modernisation and dependency paradigms, the role of communication was to make available information about development activities, to inform and persuade people to modernise and to impart skills and knowledge needed for development. Mass media was used to relay messages from the top; while in Another Development (Participatory development), development is seen as participatory and people have to discuss together to identify their problems and look for solutions, to devise a plan of action and then exploit an appropriate medium of communication to make possible accessing of information (Servaes, 1999). The objective of communication in Another Development (Multiplicity in one world) is not to persuade or convince, but to provide interaction -- a multiple communication process.

Communication in grassroots organisation then becomes a crucial aspect for participatory rural development. Participatory development communication has been employed several times in many places to point out and seek solutions to problems related to natural resource management. According to Bessette (2006), some of the problems identified and successfully tackled before by organisations at the grassroots are animals destroying crops, conflict over the location of a borehole, deforestation through bushfires and illegal woodcutting.

Participatory development communication makes it possible, through dialogue and exchange of ideas, for all the groups within the community to take part in solving a development problem. And the process of problem-solving commences with the diagnosis of the problem, solution-seeking, and people getting opportunity to share their authentic know-how. Over time, it has been discovered that communication initiatives that do not involve people, either in the planning or in the implementation process, have a limited chance of success. According to Tufte and Mefalopulos (2009), PC is:

> . . . an approach based on dialogue, which allows the sharing of information perceptions and opinions among various stakeholders and thereby facilitates their empowerment, especially for those who are most vulnerable and marginalized. Participatory communication is not just the exchange of information and experiences: it is also the exploration and generation of new knowledge aimed at addressing situations that need to be improved (p. 17).

The story of *The Old Woman and the martins* (Bessette 2006) illustrates well how PC employed ancient knowledge to better agricultural production and hence improved the livelihood of a community. By observing keenly the behaviour of birds of the swallow family (martins), an old woman with indigenous knowledge about years with more or less rain is able to demonstrate to farmers accurately the good and poor rain seasons. Local knowledge therefore has a special place in the participatory development communication (PDC) process, and hence it is incumbent upon the communicator to discover how to unearth this knowledge for the purpose of local development.

There is a growing consensus today that PDC is more fruitful than the top-down model which enables the so called experts to impose decisions on the rural poor (White, 2011a). It has come to pass that a kind of model applicable in America or Europe is not necessarily relevant in the rest of the world. But White (2011a) adds that the participatory model has not been quite successful in the bigger part of the developing world, Kenya included; for modernisation model is still deeply rooted and PDC threatens the power of some people. For that matter, poverty is still rampant, and there is an acute unemployment problem, shortage of land, dearth of health facilities and inadequate quality education.

There is no short cut or easy method to start a participatory communication process which has the objective of supporting rural development. A communication practitioner has always to look for the best way to initiate a communication process among stakeholders in the community and then apply it to facilitate and support a particular development effort. From the theory of participatory rural development, five essential dimensions of rural development are discussed in this section: cultural, economic, environmental, social, and political. Since governments are either unable or too slow to bring development in the communities, by using CR to encourage people's participation should be a viable option. Economic dimension of development is usually measured against the other four dimensions of development. To attain sustainable development, which according to Akatch (1998) is "an approach to development which meets the needs of

today without compromising the ability of future generations to meet their own needs" (p. 68), there has to be development in all dimensions.

2.5.4.1 People's Way of Life

Culture determines how human beings live and interact. It contributes towards economic development, social stability and environmental protection, thus a powerful component of sustainable development. In participatory development, culture is developed in various ways. Messages on environment, economic, social, and political can be wrapped up in cultural expressions such as folk songs, traditional dances, verses and dramas. In Bessette (2006), villagers discuss the causes and ramifications of bushfires, and then dramatise the issues raised, with a local radio broadcasting programmes on the problems and solutions of fires. The bushfires decline tremendously, as a result wildlife species which had emigrated make a comeback. Also, in *Burkina Faso: When farm wives take to the stage*, women use participatory theatre to tackle the problems of impoverished land. Culture also becomes a storehouse of knowledge as the *Old Woman and the Martins: Participatory Communication and Local Knowledge in Mali* demonstrates (Bessette (2006).

Community radio could promote the development of the culture of the community in which it operates. It can revive and foster the local language, for example. Since the language of the CR is supposed to be predominantly the local one, producers should mind the use of the local language in their productions so that as the audience get various messages packaged in programmes, they can learn, improve and enjoy the language use as well; thus killing two birds with one stone. It is imperative therefore that the language used by the radio producers and presenters is correct and undiluted.

What is more, to help develop the community's culture, the CR can seek sponsorship to organise annual cultural or music festivals. The best songs featured in the festivals can then be selected and recorded to be used in various ways by the producers. In doing so, the station would be promoting the local culture and the local talent (White, 2011b).

About the other aspect of culture, radio could also encourage the local people to embrace indigenous foods such as sweet potatoes, yams and traditional vegetables. These foods have been known to be more nutritious, with few (if any) health problems, compared to Western foods

(some of which are known to cause health problems). A CR station can arrange for a debate between those who prefer indigenous foods against those who like Western foods, with a local nutritionist assuming the role of a skillful moderator. The station can also produce a radio drama about traditional foods in relation to the fast foods of today.

In addition, the station can form or work with existing cultural groups to embark on a series of programmes in which senior community members advise the young people by comparing the current way of life with that of the olden days. Another programme could bring together community members to discuss negative customs such as wife inheritance, female circumcision, early marriages and witchcraft, indicating how these outdated practices influence development negatively.

2.5.4.2 Environmental Conservation

Environmental development incorporates protecting land degradation and tackling climate change. Climate changes influence the prevalence of diseases such as malaria, cholera and tuberculosis. Malaria for one was the major cause of deaths in Kenya in 2011, followed by pneumonia and then tuberculosis (http: www.opendata.go.ke.).

Community radio can monitor and report weather forecasts, with programmes produced to discourage activities which promote global warming such as pollution and deforestation. They can stress that hazards brought about by climate change would kill wild animals, affecting wildlife; would cause low food production and increase natural disasters. Climate change would also destroy property and infrastructure, and generally disrupt economic activities, the programmes can stress these to enhance environmental conservation. These problems can be alleviated, the radio can underscore, by the concerted efforts of the people on soil conservation, tree planting and reduced logging. Risks of floods, landslides, violent storms, rising sea-levels and bushfires are well known, and can be tackled effectively through participatory initiatives, supported by CR. Bessette (2006) documents a PD case, *Conserving Biodiversity in the Democratic Republic of the Congo: The Challenge of Participation*, in which the people are in the forefront in the protection of over-exploited ecosystem.

Programme presenters can tour the community to identify activities that promote global warming, and appeal to the authorities and community members to take action to stop those

activities. However, the process should commence with the formation of an association to sustain the momentum of the activities. When the work of tackling activities promoting global warming is being done, the radio should be integrated right from the planning, to the implementation and evaluation stages. These stages should be reported well by the radio in order to motivate those involved and to encourage other communities to follow suit. If economic development takes place at the expense of environmental degradation, then that kind of development will not be sustainable (Gitonga, 2013). A radio drama, with well-thought out plot and characterisation, can also be a suitable way to convey the message to stimulate people to work together to conserve the environment.

2.5.4.3 Good and bad Politics

Another dimension of development is politics. Politics can impact positively or negatively in all dimensions of development. While bad politics can affect the economy negatively, good politics, coupled with sound development stratgies, can grow an economy; in the same way, it can affect social development, environment development, and even cultural development (GOK, 2011; GOK, 2013). In political development, the people can take part in challenging authoritarian and corrupt leadership so as to create an accountable and transparent society (Egargo, 2008). Holding leaders accountable to their actions, and reminding them to conduct elections regularly can promote democracy and good governance.

Active participation of the people in electing their leaders or in determining their future, for instance, how they would like to be governed can enhance political development. Radio can be used to underscore the importance of elections and to encourage the public to vote. It can also help to level the political playing field by giving all candidates coverage to market their ideas. Since elections are usually quite divisive, after elections, airing programmes furthering harmony and togetherness would prove helpful. Servaes (2008) documents a case in Democratic Republic of Congo in which a radio station literally dragged people from their homes to polling stations to vote.

When it comes to the entrenchment of democracy in the community, radio has a significant role to play. During election time, for the people to make informed choices, CR can help them to understand, in their own language, election procedures, candidates and their parties and what

each party stands for (Myers, 2008). The radio can go a step further to facilitate a deliberation in which different types of leaders are discussed, with the discussants, comprised of both old and young community members, proposing the kind of leadership suitable for the community and explaining the ramifications of poor leadership. After elections, radio programmes, featuring community members, can then remind the elected leaders of the promises they made to the community during their campaigning, and appeal to them to fulfill those pledges.

2.5.4.4 Boosting Community Economy

Community radio, a development-oriented tool, can be used to boost community economy. It can, for instance, carry out a market survey to get the prices of various basic commodities and then relay that information to listeners. Both traders and consumers would be happy to know where they can get the best prices (high prices for the traders and low prices for the consumers). White (2008) argues that CR can provide a platform for farmer's groups, health groups, and unemployed youth to discuss prevalent problems of marketing, credits, roads, industries, and government policy. Traders and business persons could also advertise their products on radio. Alumuku (2006) cites a case in which a pizza restaurant grew remarkably well because it advertised on a local radio station. In yet another case, advertising popularised a butcher's shop, raising profits. The radio could "visit" successful kiosk owners or invite them to the station to share their experiences and knowledge with the listeners on local entrepreneurship and what young business people can do to get small loans from local banks and micro-finances to start or to expand their businesses.

Agriculture is the main income generating activity which occupies many people in the rural areas across the world, reducing unemployment levels (Wang, 2013). Radio can go a long way in promoting agriculture by educating the people about new farming methods; issuing early warnings whenever there are outbreaks of pests and worms; monitoring weather forecasts and reporting so that farmers know when to plant and what to plant. Otherwise, if agriculture fails, many young people are bound to abandon the rural areas and move to urban areas in search of jobs. This would cause major economic and social problems (Wang, 2013). All programmes should be produced and presented in collaboration with farmers' groups. According to Bessette (2006), Radio Ada in Ghana helped to mobilise Obane community to save their waterway. Their initiative caught the attention of the neighbouring communities and organisations such as

Dangme East District assembly, the Canadian High Commission, Green Earth and the Kudzragbe Clan of Ada Elders. They all demonstrated solidarity with Obane Community. To the joy of all the community members, the waterway was restored and river transport, fishing and farming were made possible once more. This was a tremendous boost to the economy of the community.

2.5.4.5 Social Issues

In the absence of peace and tranquility, it would be difficult for any community to attain any meaningful development. To promote conflict resolution and reconciliation initiatives, CR can be turned into a “negotiating table", inviting warring parties to the station to search for peace and to pledge to keep peace (Alumuku, 2006). The radio can work with peace associations to check rising tensions by putting in place early-warning systems to identify and report on trouble spots before flare-ups. And as a long-term approach, radio programming department in conjunction with associations should address deep-seated causes of conflicts.

When it comes to crime, the radio can identify hot-spots and appeal to the police to take action. The radio should also facilitate the formation of security groups which would liaise with police officers on security matters of an area. What is more, there ought to be programmes targeting the faithfuls. It is important to broadcast Muslim prayers (if the radio coverage has Muslims) on Friday and Christian preaching on Saturday or Sunday. Gender equality is another social issue that can be targeted by the radio (Jallov, 2012). Programmes could emphasise the fact that societies which discriminate on the basis of gender pay a significant price in terms of increasing poverty, slowing down economic growth, weakening governance and lowering the people’s quality of life. By working with women’s groups, CR can promote gender equity and reduce segregation.

Another issue that CR can address effectively is human rights. The people can tackle human rights issues in well-moderated radio debates, with inputs of the human rights experts and activists. Community radio in its programmes can also ensure women, the disabled and other disadvantaged groups, are visible, portrayed positively and their concerns highlighted. Kati CR in Mali, regularly aired a question-and-answer production in which people asked human rights

experts questions about issues of human rights. Through this programme, people got to know their rights and what to do in case they were violated (Jallov, 2012).

2.5.4.6 Health Dimension

On health dimension, CR can come up with health programmes which emphasise environmental sanitation and which also discourage practices that cause diseases and health hazards. Programmes can focus on untidy areas such as spots with stagnant water that are breeding grounds for mosquitoes. People living or working in areas identified as unfit for human habitation such as dirty market places can be pressured by the community through radio programmes to form groups to make such places habitable.

With regard to HIV/AIDS, a drama series focusing on infection and prevention may prove informative especially in behaviour change and in appealing to people to get tested to know their status. Radio programmes which feature infected people may be effective as well. The radio can visit or invite the people living with HIV or those already suffering from opportunistic diseases to share their experiences with listeners. It can also encourage "positive living" people to form organisations. Once the organisations are formed, they can then use the CR as a forum to reach more people with information on the HIV/AIDS. According to Joram (2010), HIV/AIDS infected people who belong to organisations benefit a great deal from medical service, dietary support and counseling, hence developing positive life attitudes.

For CR to achieve all that has been discussed, be it cultural, economic, environmental, social or political dimension, working with community organisations is of paramount importance. Organisations would enhance ongoing dialogue in the community and increase participation, besides making it possible for community members to share not only their experiences but ideas and even solutions to their problems. As Chambers (2005) observes, aside from engendering healthy competition among members, organisations can keep community members in the limelight. The formation of organisations will require first and foremost the services of facilitators, catalysts or animators. These are the ones to bring together community members in organisations to solve problems in agriculture, health, or education. Views of Uphoff, et al. (1998) about facilitators are worth quoting here. They say, "Successful experiences have often

been inspired, initiated, and guided in their early stages by unusually able and motivated persons from outside rural communities. . . .” (p. 8).

Community radio could contribute a lot to community development if it works systematically with the organised groups in the community. The groups and networks of groups should use the radio to articulate the community problems and discover solutions to the problems.

According to Joram (2010), development has to start through the efforts of the local community members, with the assistance of an animator – a person who lives in the community or outside, knows the community and is known by the local community quite well. He argues, citing Bessette (2006) and Uphoff, et al. (1998), that for success to be realised in the community, the community members have to operate from within Community-based Organisations. As a group, the voice of community members will be too powerful to be ignored, especially in situations where there is competition for resources (usually limited). Taylor and Mackenzie (1992) point out that in some parts of Zimbabwe, farmers increased their level of crop production and incomes when they operated from within organizations; however, whenever people acted individually to marshal resources, they were too weak to face the state and other external agencies.

Collective action, unlike individual effort, is therefore too strong to be resisted. Organisations become quite beneficial when it comes to purchasing, transporting agricultural produce, marketing, ploughing, planting, weeding and even harvesting.

If development is a process spearheaded by the beneficiaries, using local resources, and in some cases with the help of outsiders, as Bessette (2006) argues, then the beneficiaries have to get organised and work in groups in order either to acquire strength to embark upon their development projects, or to get outside agencies to step in easily with assistance. Otherwise, it would be extremely difficult for these agencies to help the community members individually. It is comforting and easier for governments and external agencies to work with groups than to deal with individual community members. Groups or ‘togetherness’ strengthens and energises. It also enhances consciousness of aspirations. Working as a unit helps to bring about confidence in people. It changes even a tough task to become easy to achieve because resources are pooled and work and risks shared. According to Lutz, et al. (2011), the president of independent Tanzania,

Mwalimu Julius Nyerere ". . . understood that a country or village, or community, cannot be developed; it can only develop itself" (p. 55).

For Melkote and Steeves (2001), a Development-Support Communicator (DSC), which is a kind of communicator who enables the beneficiaries and benefactors to work together, can not only help local community members to form organisations, but also support organised members to identify and articulate their issues properly. Community radio, according to White (2011) works better with organised groups such as women's organisations like *maendeleo ya wanawake*, youth groups (in Four K Clubs), farmers' groups, cooperative societies, health committees, security teams, religious organisations and groups of HIV/AIDS positive people. These groups, especially their leaders or elected officials, are encouraged and equipped to be able to generate part of the radio content.

2.6 Factors Influencing Successful Community Radio

There is a strong belief that CR, if well managed, can fill the void left by the national media (both public and commercial), and can correct the picture distorted by the international news organisations such as the BBC, Voice of America, Canal France International, Reuters, to mention just a few international news bodies in Washington, Paris and London (Librero, 2004). The international media have paid little attention to the issues of rural areas in Third World countries; instead, opting to amplify wars, earthquakes, floods, coups, conflict and hunger; and as a result scaring away potential investors.

As it is widely perceived, especially in the Third World quarters, the developed world has contributed in one way or another to the woes of the Third World as dependency theory of development points out (Moyo, 2009). This view is backed by UNESCO and other international organisation debates of the mid-1970s to the early 1980s. These debates were meant to bring into existence a New World Information and Communication Order (NWICO) because underdevelopment of the Third World was, and still is, partially attributed to the poor media coverage by the First World (Servaes, 2008). Now, thanks to CRs, the villagers in the Third World can communicate directly among themselves, without having to pass through the gatekeepers of the capital cities of their countries or the capital cities of the powerful First World countries.

However, it has to be emphasised that for CR to do what is expected of it and thus facilitate development, it has to function properly, following strictly the principles, functions or objectives of an effective CR, which incorporates, among others, full participation and involvement of the community members in programming, ownership, and management of the radio (UNESCO, 2001). Other critical issues are editorial independence, posting of news that aim to support development of the community, setting up a kind of management that is not obsessed with profit generation, working with organised groups, giving voice to the minority and the marginalised, and promoting local culture; generally being responsive to the needs of the community where the radio operates in.

According to Egargo (2008), a number of broadcasters of CR declared in 1994 during AMARC conference in Slovenia that "CR is the best tool to promote freedom of expression, freedom of information, freedom of formation of opinions and active participation of people in development activities". The declaration spelt out objectives which an ideal CR ought to achieve:

> promote people's right to communicate; enhance the free flow of information and opinions; foster local talent; enable the minority, disadvantaged and the marginalised to get information and to participate actively in generating information; protect culture and positive traditional beliefs, inform listeners accurately and correctly; promote the right of reply to issues; and to recognise the role of volunteers (pp. 35-36).

Community radio exists therefore to fill the void left by one way, non-participatory communication and to demystify mass media, making them more accessible to their audience. Egargo (2008), citing Moemeka (1980), observes that the departure of the dominant paradigm paved the way for a change in development strategy. The emphasis of the new strategy became local broadcasting, which meant decentralisation of mass media and delegation of the responsibility of programme-production to the rural community members. In reference to Wilbur Schramm, Moemeka adds that the local media were seen as better placed to serve the local people better.

What makes these media, in particular CR, relevant? Community radio can provide a 'voice for the voiceless', making possible diversity of opinions and stimulating people to begin to think critically in order to diagnose and solve their problems (Jallov, 2012 & Egargo, 2008). For this to take place successfully the radio staff must understand the principles of CR; they have to be trained in community leadership and how to moderate discussions to extract valuable ideas from

all participants (White & Chiliswa, 2012). Further, the staff ought to be trained in how to establish community-based organisations. The staff have also be schooled in Paulo Freire's conscious-raising approaches so as to get everybody to contribute in debates and to listen to one another. Furthermore, a successful CR has to have clearly spelt out objectives.

According to Jallov (2012, p. 96), before Khoun CR was established by the People's Democratic Republic of Lao, the people were deep into poverty. After its formation, development picked up, with women streaming to health facilities whenever expectant, children getting vaccinated, and agriculture registering positive results. This is a positive move in as far as development is concerned. As testified by a district governor during an impact assessment exercise, the radio contributed towards the occurrence of a revolution in agriculture, education, and health. Now, Khoun CR is a good example of an ideal CR. The CR understood the community well and helped members of that community to examine their problems and to search for answers through discussions. The people bought into the knowledge and ideas generated by the radio programmes.

2.6.1 Community Radio and Funding

For it to achieve its objectives, CR has to be accountable to its listeners and be independent of government, political parties, commercial and religious institutions. This independence should enable it to be committed to discharging its functions without any interference to achieve the set objectives. It has also got to generate its own funds (not rely entirely on donors and well-wishers) to pay salaries, clear power bills, maintain equipment, and to pay honoraria to enable producers to travel to the interior parts of the community to make programmes (Jallov, 2012). Having its own funds to use, instead of depending on donors or well-wishers, Jallov adds, would reinforce the CR's idea of autonomy (independence).

Nonetheless, it is important for the managers of CRs aiming to be successful to be keen not to embark on a money-making venture at the expense of serving the community (Zyl, 2003). As much as the aspect of money is significant for the effective and efficient running of a CR station, the main purpose of the station ought to be invariably to deliver social benefit, and not to make healthy profits at all costs. In fact, Alumuku (2006, p. 208), while referring to the 1999 Broadcasting Act which established the broadcasting policy for South Africa, argues that

community broadcasting services “are fully controlled by a non-profit entity and carried on for non-profitable purposes”. Communications Commission of Kenya (CCK) stipulates in its application guidelines for community broadcasting licence that one of the features which distinguishes community broadcasting services from commercial broadcasting is that community broadcasting is not operated for profit or as part of a profit-making enterprise (CCK, 2011).

2.6.2 Culture and Local Issues

A successful CR could also promote the culture of the community it serves by reflecting its language needs and providing a forum for artists to show case their talent. Besides language, culture is manifested in people’s poetry, songs, drama, proverbs, traditional dance and stories. Programmes should be wrapped in cultural expressions and people have a right to safeguard and to develop their culture (Appendix VI). Commercial and public stations can play national and even international music, but this cannot be the case for CR. Promoting local music and in the process developing local talent makes the local people feel confident, proud and important.

Jallov (2012) says that the use of local language(s) by the CR promotes empowerment and active participation of the community members in programme-production. In reference to a Maasai CR, ORS-FM, in northern Tanzania, Jallov (2012) observes that when the village elders were asked, during an assessment exercise, to point out the single most significant change brought about by the radio, they said, “it has given us our identity back” (p. 95). However, the airwaves of an ideal CR cannot be ‘saturated’ with pop music even if the music is local, there are definitely more pertinent issues to be discussed by the station apart from the playing of music (Alumuku, 2006).

What is more, CR has to concentrate on local issues, focus on what is of interest and relevance to the people, highlighting and placing in the limelight problems that affect the community of the catchment area of the station (White, 2011b). It should not operate like public service or commercial radio stations, focusing on national issues, giving the microphone to the mighty, wealthy and glamorous at the national level at the expense of the local people.

For CR, the performance of the national football team may not be more relevant than the performance of a community football team. When the community of Obane had a serious problem with its resourceful waterway, the community’s CR was the leading light in solving that

problem (Alumuku, 2006). The radio ought to concentrate on the community's problems which could be land degradation, shortage of firewood or wild animals destroying crops and so on.

As Jallov (2012, p. 91) puts it, CR ought to operate "from within", that is, it has to focus on local issues first and foremost. Operating from "outside in" will render the station irrelevant to the needs, desires and interests of the disadvantaged in the radio's broadcast area. A community member has to have a very good reason to begin to listen to the CR. It is the tangible benefits that the station offers that should be the motivating factor. Zyl (2003) argues that the unique functions of CR set it apart from commercial and public stations. Egargo (2008), quoting Hollander, in Jankowski (2002, P. 33), holds that CR "is not politics in general but local politics; not national sports (and the researcher adds 'and international') but local sports; not crime in general but crime in the community" (p. 43). The programmes made should at all times employ local voices or talents.

2.6.3 Employing Open-Door Policy

A successful CR should be welcoming, and its doors open to the community at all times, with the radio workers always available and within the reach of the community members. They should operate unlike those who work for commercial and public radio stations who tend to have no time for their listeners. In fact, CR is supposed to be so accessible that, according to Zyl (2003), "people can either telephone in or just walk in if they need more information about a programme that has been broadcast" (p. 12). They can visit the station; and if they have a problem that requires airing urgently, either they themselves are on air within a short time or somebody is airing their problem. Put another way, if a community member has an urgent message, say, he or she is urgently looking for something to buy cheaply, the person can go on air and relay the message to would-be sellers of the product. Every person, whether illiterate or literate, poor or rich, physically challenged or not, has to be handled with care, respect, warmth and humility.

Jallov (2012) adds that a CR station should be inviting, welcoming, accommodating and the community members should feel comfortable while at the station, "this is my place, I feel good here!" (p. 58). Usually, a commercial radio has no time for anybody who is not bringing in money. It links everything and everybody to money. If it cannot see how a person is going to be of financial use, it is likely to regard that person redundant and declare him a *persona non grata*,

forcing him or her out of the radio premises. One just needs to attempt to visit a commercial media station to confirm that the place is not for any person; all the doors are barricaded and identification is demanded at every point before permission can be granted. For public stations, armed security officers are on 24-hour guard.

2.6.4 Community-Level Organisations

What also makes CR successful is the fact that the radio is run by or organised around women's groups, youth groups, farmers' groups, health committees, religious organisations and all other organisations (Buckley, et al., 2008). These organisations support the CR in programme-production and, in turn, the CR supports them by selling their ideas. The objectives of the radio are achieved and the impact in the community felt when a CR opts to work with organisations rather than individuals. On the other hand the organisations can achieve their objectives if they employ the services of the CR.

If there are no existing organisations, the radio can play a part to get them formed. The organisations can also establish a CR station to help them achieve their objectives; for example, Mang'elete CR was established by a group of women. The radio can be in the forefront in the formation of 'listening groups', as a case in Burundi demonstrates:

> Here children are organized in 'listening committees', in which they listen to the weekly programmes on children's rights; and health in general, and sexual behavior; and HIV/AIDS in particular. Based on the increased knowledge and awareness, the children in the listening committee engage actively in peer-to-peer education and sensitization of their school friends, focusing on improving the lives of children living with AIDS by addressing the stigma. By sharing information and knowledge they prevent more from contracting the virus…a radical decrease of the number of rapes of children in the programme areas has been documented, and there has been an important decline in the spread of the HIV… (Jallov 2012, p. 59)

2.6.5 Traditional Knowledge and Empowerment

A successful CR is a mirror which reflects the community's indigenous knowledge and experience back at the community, and invites the community to see themselves in the mirror in order to understand themselves better, dialogue, seek solutions to their problems and formulate a plan for action (Buckley et al, 2008). When communities point out their problems, they do not go for fancy foreign and alien knowledge to help them solve these problems; they use their indigenous knowledge instead. For example, traditional birth attendants (TBAs) are known to possess very authentic knowledge about deliveries. The only other people who possess this

knowledge are the very experienced gynaecologists, and who are few in the rural community. Because a TBA has delivered many babies, over time she has acquired a lot of experience, becoming an expert in the field. She can easily tell when a delivery is going to be easy or difficult. What she has is valuable indigenous knowledge.

In Mali, according to Bessette (2006), a community uses local knowledge to change that community's attitudes towards a beneficial river. By discussing on radio traits that retard community development, and by employing traditional knowledge to solve this problem, it is as if the people are seeing themselves clearly in a mirror. And the image they see in the mirror is unpleasant, so they work to improve it. In making it possible for the people to engage in interactive discussions, CR fosters people's participation in developmental issues. When people talk about the pathetic situation they find themselves in, discuss about how they can get out of it, and finally decide to do something to get out of the situation, they are playing an active role in improving their lives. Community radio therefore fosters dialogue within the community for the members to share ideas among themselves and in the process get to understand themselves better.

Moemeka (1980), in reference to Hiebert, et al. (1985), observes that development "is not talking at people. It is an interactive process that works in a circular, dynamic and on-going way. It is talking with people; a process with no permanent sender and no permanent receiver…" (p. 5). Again, in reference to Rogers (1975b), he says that one of the foremost development communication scholars, Everett Rogers, defines development as a highly participatory process of social change. The message he is conveying here is that the aspect of 'participation' is key in development and it should not be ignored by either development experts or communication specialist. When CRs make it possible for listeners to debate issues, engage in dialogue and share relevant information, it promotes empowerment which will help to reduce poverty and other problems in the community. Jallov (2012, p. 5) believes that "giving people a voice, and an opportunity to speak for themselves, is what…leads to empowerment required to trigger an avalanche of positive personal and community change." Offor (2002) on the other hand notes that participation is part and parcel of a traditional African person, adding that when villagers were assembled for a meeting to solve community problems, each issue was debated thoroughly before a decision was finally arrived at.

2.6.6 Volunteers and Catchment Area

Another characteristic of a successful CR is that community members are involved in the operation of the radio. But the station should have a handful permanently employed technical people to help the volunteers learn the ropes. Due to scarce financial resources which may not allow a big number of people to get employed on a permanent basis, it is advisable that a reasonable number of volunteers are recruited for essential work such as news gathering, programme-production and presentation.

Alumuku (2006) advises that the community members should be actively involved in the process of gathering news and production of programmes. Jallov (2012) sees volunteers as an invaluable human resource. Suffice it to say that the radio belongs to the community and when people volunteer to work for it, they are working for their own valuable thing. In any case, the radio is offering service to the community. A CR station is also supposed to be a training ground for aspiring radio staff. Offering training for future radio practitioners is therefore another way radio gives back to the community.

Community radio serves members of a specific geographical area or belongs to a particular community (Buckley, et al., 2008). And a community, as it is understood, enjoys shared cultural, linguistic and other interests. Although it is argued that the station can reach a kilometre or cover a whole country, CR could be ineffective if it serves a variety of communities with diverse cultures. Serving many communities will make the radio "radio at large", hence an ineffective tool for development communication. In its effort to reach all, it may end up reaching none. Alumuku (2006, p. 58), cites 'limited area' as one of the advantages of CR; though 'limited' is a relative term.

According to Jallov (2012) a small CR station has many advantages: its transmitter and antenna are small and costs less. The small transmitter would require less power and can even use a car battery or small solar panels in areas without electricity. A radio station which covers a narrow area can be quite clear, especially if it is on FM signal. Jallov (2012) is backed by Offor (2002) who argue that "the nearer a radio station is to the people, the easier it finds it to put out programmes that reflect the concern of the people in the area" (p. 13). It is beneficial for

community members to visit the radio studios; but how will this be possible if the radio reaches far and wide?

2.6.7 Programming, Women and Conflict

According to White (2011b), unlike commercial radio stations, an effective CR should present meaningful news to its audience; with national news items carefully selected and edited by those well-versed in socio-political, economic and environmental issues so that the items aired can impact on the concerned community. What should be aired ought to be only news, debates and discussions which are advantageous and relevant to the local people, White adds. The people working in agriculture, health, business, and other sub-sectors should be asked to interpret news programmes so that the importance of the news to the people is apparent and easy to grasp. So an ideal CR should generally air, with call-in contributors, weekly programmes touching on issues of paramount importance to the local people. The station should also carry interview programmes on those in charge of key projects, for the community members not only to learn from, but also from which to get a progress report. When there were floods in Mozambique, a CR station played a significant role in the dissemination of useful ideas to its listeners, thus making a name for itself (Jallov 2012).

Although every CR is different and would require its own unique programming, certain issues are a must for every serious CR to tackle (Jallow, 2012). These issues are elections, women, conflict resolution, human rights and repugnant and outdated cultural practices. Most of these issues when handled well, would give the station trust and credibility. In other words, if elections (a key factor of development) are covered properly, in an objective and impartial manner, with reporters following the code of conduct of journalists or adhering to the people's communication charter (Appendix VI), and everything concluded successfully, without major controversies in as far as coverage is concerned, the station would profit a great deal. Further, a CR will earn credit if it becomes an impartial mediator in conflict resolution.

Jallow (2012), citing a case of Mozambique's elections of 2003/04, says CRs in the country worked hard and earned a name for themselves. Myers (2010), in reference to DFID (2007), explicates how Radio Okapi helped to unify Democratic Republic of Congo (DRC) by contributing towards free and fair elections and the smooth political transition. Whilst referring

to yet another study, Myers (2010) further says that after the DRC elections, voters attributed their participation to Radio Okapi.

On the issue of women, no serious, important and lasting development can take place if a section of the population is sidelined. Everything must be done therefore to get everybody on board and actively involved in development activities. According to Lutz et al. (2011), ". . . genuine development is usually intended for the good of all of humanity and the cosmos" (P. 64).

Conflict has also a negative impact on development. Communities in Kenya do not live harmoniously as they may appear on the surface; discord is ever present. Disagreement may be to do with differences in interests or due to a struggle over finite resources. According to Chiliswa (2011) and Myers (2008) elections in Kenya are usually characterised by tribal clashes, with the one of 2007 experiencing the worst ethnic fighting ever. It claimed over a thousand lives, and also saw some radio stations accused of fanning violence; with some people, a journalist and politicians, suspected to have engineered the conflict, charged at the International Criminal Court (ICC). Instead of being used to fan violence, CR can facilitate the process of cultivating peace and harmony among rural communities.

2.6.8 Messages and Training

An effective CR is also a defender of human rights and a protector of communities against retrogressive cultural beliefs. When the police, for example, act as if they are above the law, brutalising innocent community members, it is the radio which can enlighten the people on what to do. And when it comes to issues such as fighting HIV/AIDS stigma, wife inheritance and female circumcision, CR can play a key role. Myers (2010), citing Metcalf et al., (2007), notes that a study conducted in Southern Madagascar found that 89% of those interviewed indicated that they received information about HIV/AIDS via radio. Alumuku (2006) documents successes in Mali where the main source of HIV/AIDS information was radio, and in Mauritania where Radio Barkeol played a major role in the decrease of rates of worm infestation.

Myers (2010) says in another study in Tanzania attributed to Mediae Company (2010) that 85% of the respondents who listened to a radio soap opera (about reproductive health, child-parent relationship, hygiene, sanitation and tuberculosis) changed their behaviour because of the influences of the messages in the radio programmes. Three CR stations in eastern Chad, for

Sudanese refugees who fled fighting in Darfur Region, managed to air debates about topics such as gender-based violence, child marriage, and female circumcision hitherto considered a taboo. When a study was conducted by United Nations High Commissioner for Refugees (UNHCR) it was discovered that the messages had been received positively by the listeners.

An effective CR has also an on-going capacity building programme to train new personnel to replace those who leave the station for better-paying jobs elsewhere. Chiliswa (2011) observes that capacity development should not focus on only CR management and staff, but should go far to cover some community members who would later be used to fill positions of workers who depart the station.

In addition, the radio has to carry out research regularly to get feedback from the listeners so as to be able to gauge how it is doing in the attainment of its objectives. A CR has also to be initiated correctly, with all stages (community mapping, community mobilisation, organisation and management) strictly followed (Jallov, 2012). What is more, Sullivan (2007) avers that it must have a clear strategic plan, a vision and mission. Without a well-thought-out strategic plan and a well-structured way of producing and presenting programmes, the radio would find it difficult to achieve its objectives and thus unable to contribute to rural development.

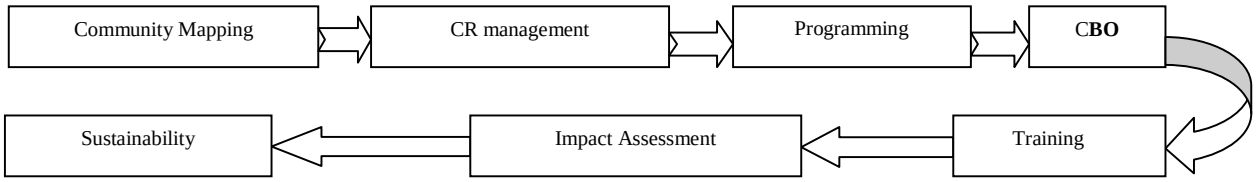
2.7 Facilitating Model of Community Radio

Just as development is a process, using CR properly to facilitate development is also a process. Community radio is an important platform where rural people can engage one another to sort themselves out in order to better their lives. Rural people have useful and applicable indigenous knowledge they can share among themselves using radio, for their own survival (Egargo, 2008). It is important that people determine their development. Self-actualisation is attained when people employ their own skills and abilities to achieve their objectives, besides promoting ingenuity, and fostering pride, dignity and autonomy.

Community radio is a catalyst that brings players of various sectors -- agriculture, health, environment, education, and others – together to embark on a problem-solving venture (White, 2011b). It can facilitate debates, dialogues, interactions, discussions among different sectors of the community to diagnose their problems, look for solutions, determine the cause of action, set up an organisation from within which the radio and community members can operate, and

marshal resources, starting with what is available locally, for implementation of development projects. All these have to be done in a structured manner. How then does this process successfully begin and end?

Figure 2.3 Stages of CR in facilitating development



Source: Researcher (2014)

Step 1: Mapping the Community

As figure 2.3 shows, mapping is the first stage of CR in facilitating development. Mapping involves identifying sub-communities in the larger community, that is, categorising women and men, the young and the aged (Jallov, 2012). Also, it entails knowing who in the community are teachers, mid-wives, nurses, peasants, traders, et cetera. Community mapping is meant to achieve a wider, better and well-organised participation of the community in discussions. The heart of it is to identify in the community as many people as possible to work together to solve their common problems. The mapping exercise is usually carried out by the community members, with an expert as a facilitator. The other groups to be identified include the disabled, the marginalised and those with HIV/AIDS and other incurable diseases.

During broadcasting, all the identified groups are represented so that they are not left out of the radio content. White (2011b) points out that for CR to be successful, it has to be organised around community sectors. About 100 people representing all categories are marshaled by the CR mobiliser. The community mobiliser may also train volunteers and perform the task of establishing and organising listening clubs. Regular collective listening of programmes can enhance empowerment especially if the listening is followed by discussions. According to Jallov (2012), listening club discussions, if they happen to reach the station and are aired, can improve the quality of programming. The station can also use the listeners' discussions to impress upon the government to address various community issues raised by listeners, for example, in health, economy and environment sectors. Community radio can then begin to work with the sector representatives after community mapping has been done and the programme producers and

presenters known who is who in the broadcasting area; who represents farmers, the marginalised, the disabled, et cetera.

Step 2: Management of Community Radio

Community radio contributes effectively towards community development if it is both organised and managed well (White 2012a). Otherwise, it is unlikely to foster empowerment, likely to fail to mobilise the community and be able to engage the community on development issues, thus failing to play any role in positively transforming the community. The manager should be well trained in animation of communities, community development, organisational management and fundraising. He or she should also have a clear vision of what the CR is supposed to accomplish within a given time frame. A better organisation of CR ensures that all sectors of the community take part in programming; that CR is accountable to all these sectors; and that the radio audience gets a feeling of ownership of the station (Jallov, 2012). Good management of CR can strengthen a station to perform its functions efficiently, effectively and sustainably.

Since CR is established to serve a particular community, promoting participatory development, its organisation should be rooted in the community, thus "community radio" (Egargo, 2008). A simple organisational structure should have the community at the top, followed by the management board which comprises directors, then the editorial board which represents all sectors of the community, followed by the manager, and finally producers, presenters, technicians and other people (Mang'elete Strategic Plan, 2011). The management board holds a meeting annually and each time need arises to deliberate on the progress of the CR. It is this board that marshals resources for the radio, apart from discharging other responsibilities. If the local resources are scarce, it is the responsibility of the board to formulate a fund-raising strategy to be used to source money for the radio. The board sees to it that the radio is functioning well and without serious problems threatening to get it off air. While the editorial board is in charge of the operations of the radio, the manager is like an overseer; he or she works closely with that board. Finally, low down the hierarchy is individual staff members. A CR which is organised well is that with clear functions and a close working relationship with the community of the broadcast area. The radio builds the capacities of the people it utilises, and facilitates the marshalling of local resources for the sake of community development (Jallov, 2012).

Step 3: Making of Programmes

Community radio will achieve its developmental objectives only if the programmes are well researched, produced and presented in the local language and in the manner that is comprehensible, with the listeners taking centre stage in the whole production and presentation process (Jallov, 2012). By doing this, it can be claimed that the radio promotes knowledge-sharing hence helping people to make informed choices on critical issues. According to Jallov (2012), listeners become proud and grasp the message easily when local language is used. The programme-content addresses the people's needs and touches all key areas such as elections, women, conflict resolution, human rights and repulsive traditional beliefs. The editorial board comprises farmers, teachers, health workers, nutritionists, sports enthusiasts, fishermen, fishmongers, human rights activists, local leaders, environmentalists, conflict mediators, local women's leaders and electoral officers. All these are in control of content, production and presentation. Alumuku (2006) notes that it is the provision of entertainment, enlightenment, the need to facilitate change, progress and improved living conditions that make CR a special medium for social transformation.

In whichever sector, the people that are supposed to be considered first for programme-making are those with experience of working with people in the community, the majority of these people are supposed to be volunteers. Volunteers are not necessarily unemployed young people; they can be people already in employment. These kinds of people, from various sectors, share their wealth of experience with other community members through the radio. Participatory development demands that every effort be made to have everybody on board. Alumuku (2006, p.98), in reference to Hochkheimer (1999), says that it is essential for the radio to identify willing participants in the society and sit down with them to determine how they can work, that is, "who speaks for whom". Since programmes are based on a problem that is determined by situational analysis, in situational analysis the beneficiaries are key players that are charged with the responsibility of identifying the development problem and finding the solution.

In the production of programmes, conscientisation plays a significant part. Egargo (2008, pp. 15-16), in reference to Heaney (1995), defines conscientisation as an "ongoing process by which a

learner moves towards critical consciousness". This exercise makes the people to become aware of their own cultural identity.

The radio invites community members to look critically at the state of their lives. The invitation is triggered by the poor living conditions of the people and the radio is inspired to contribute towards improving them. The trigger could be the findings of a study such as Participatory Rural Appraisal (PRA). As the exercise begins, nobody knows what the problem is. The invited people begin searching for the problem and in their quest they ask questions such as, "Why are we struggling so much to get something to eat? Why are our children malnourished? Why do we have so many school drop-outs? Why are we jobless?" Through the radio, listeners may chip in with more questions. These questions which are then categorised and prioritised, engage the minds of the invited guests.

The moderator, skilled and picked from among the invited guests, does not have answers; in fact no single person has solutions. But as the debate continues, back and forth, consensus is reached and answers to the questions begin to emerge from the discussion. Everybody is encouraged to participate, with listeners doing so through call-ins or sending of text messages. A local leader may have been invited to participate. Experiences and ideas are shared. In doing this, the radio has enabled the community to coalesce to diagnose a problem, to find out what causes it and to seek remedies.

What follows next is determining what should be done to address the problem (the way forward), then the implementation of what has been discussed and agreed, and finally mobilisation of resources for intervention. Community radio facilitates the process of community development via a continual search for solutions. It is worth emphasising that CR operates as a discussion platform for groups and networks of groups to help groups articulate their problems and find solutions. And it has to do all these systematically if it has to be successful. This is how Radio Ada worked to solve successfully the problem of Dange Village in Ghana (Alumuku, 2006; Quarmyne, 2006).

Step 4: Working with Community-Based Organisation

At the stage of implementation of the discussed ideas, it is important that a grassroots organisation with elected officials is in place. It is this organisation that has to both look for

funds and coordinate activities. According to White (2011a), it is the local organisation that can actualise the solutions, that is, carry out the decisions of the discussants. Such organisations sometimes serve as benevolent bodies through which well-wishers channel their funds to support the community initiative. Every stage in the process, including activities of the organisation, is monitored closely by the radio, and stories written and broadcast (Alumuku, 2006). Even after the problem has been solved, the radio has to continue to monitor events, this time under the control of an organisation, to make sure that the problem is tackled conclusively. The whole process can take place in a workshop facilitated by the CR, instead of happening in the radio studio. But wherever it takes place, regular and in-depth coverage by the radio is a guarantee. The participants of the workshop would determine the contents of the programmes and those to present them. The radio staff would function as facilitators, with an organisation playing a significant sustainability role.

Step 5: Ongoing Training Courses

Jallov (2012) is of the opinion that during the mapping exercise of the community, the capacities -- skills, experiences, abilities, attitudes and knowledge -- of the community members come to the surface and benefit the CR a great deal. Staff members and volunteers would require training, for example, in legal issues and in maintenance of the radio equipment. Training is paramount for CR to offer quality service to the community. People who have the knowledge of how an ideal CR operates are contracted to train the radio personnel, including volunteers and interested community members. The areas of training should be in empowerment, consciousness-raising, and orientation on technical, financial and aspects of farming, small and medium enterprises (SMEs). Capacity building is an ongoing exercise because experienced CR staff will always leave the station for greener pastures elsewhere, and therefore enabling replacement to become inevitable.

Leaving the CR station for somewhere else should not be seen as something bad, because community radio is regarded as a training ground for other radio stations, public and commercial (White, 2012a). When volunteers who have acquired experience leave for elsewhere, they pave the way for others. For CR to continue serving the community uninterrupted even when some experienced workers quit to join paying radio stations, there should be other well trained people and ready to take their positions. Apart from training at the station, the radio workers should be

attached to model CRs for more learning. According to Jallov (2012), a capacity building coach (more or less like a sports coach, she says) may be employed to promote and motivate the radio staff to excel in their work. Capacity building may also mean attending seminars and workshops to widen their worldview. Actually, CR stations ought to have a training policy which stipulates the type training required and its objectives.

Step 6: Assessing the Impact of Activities

Quite often, CR producers and presenters should assess the effectiveness of their work. Important comments and opinions of the audience about programmes ought to be sought and noted down for action in order to help improve the quality of programming. Furthermore, once in a while there should be an assessment of the CR as a whole – not just programmes. The impact assessment of the radio is likely to tell whether or not the activities carried out have succeeded to address the development problem targeted. If conducted well, this assessment, which should involve the community, is bound to bring to the fore what works and what does not, what is done in the right way and what is done wrongly. The purpose of endeavouring to know all these is to effect changes (if required) so that the station remains relevant, or to build on the good work done so far in order to achieve more and hence to benefit more. Community radio stations that fail to change or do not want to know how they are faring, either stagnate or become irrelevant.

The radio's financial situation cannot be left out either. One of the major problems that beset many CRs is financial management (White, 2011b). Books have to be audited now and then and the work done so far should be assessed in relation to funds spent. Usually, community support will evaporate quickly if there is mismanagement of funds. Donors tend to withhold their generosity whenever they hear of financial scandals.

Step 7: The Issue of Sustainability

Successful CRs are self-supporting. They are able to acquire enough resources to enable them to attain their goals, both long and short term, without being over-dependent on local and foreign donors. Alumuku (2006) argues that for their own survival, CRs come together to form federations. Giving an example of Southern African Media Trainers Network (SAMTRAN), he argues that the future of CRs in any part of the world depends on their collaboration. When radio stations come together in an association, their voice becomes louder and stronger, and this easily

attracts sponsors. They also improve the quality of their work, particularly if they decide to compete among themselves or learn from one another.

To generate little money to enable the station to continue being on air, especially when there is scarcity of sponsors, the stations operate ICT centres with a few computers which have internet. The telecentres have also photocopier machines, scanners, m-pesa services, stationery and paper binding services, and community libraries (Jallov, 2012). If the stations build large and loyal listenership, there will always be people willing to advertise. Because CRs in Kenya are not supposed to receive advertising fees, instead of money they can receive fees in terms of equipment or materials such as CDs. Wealthy businesspersons, foundations and consortiums of sponsors would not find it difficult to fund the radio stations if they have a good record of facilitating community development.

A community may not own a station physically or in concrete terms; but a strong feeling that it owns the medium is important. Trust is good for sustainability. According to Jallov (2012), the sense of ownership or lack of it will determine the relationship between the radio and the community. If the people feel the station is theirs, they are likely to do almost everything to safeguard it when it faces financial difficulties, emphasising that:

> The most important "capital" of the community radios is the trust of the communities. Thus it is extremely important to guarantee that these radios maintain this feeling of trust by the communities where they are located, and consequently, that they fight for their credibility among the communities. For without trust and credibility among the communities, the community radios lose their whole reason for existing (Jallov, 2012, p.49).

In summary, a CR has to have a model if it is to succeed in fostering participatory development. A CR without a well-structured way to employ to facilitate solving of community problems is like a play without a plot. It lacks that lean, mean and tight line of development. It thus wanders aimlessly, searching for itself, but without success. But is there a one model for all CR stations? Each CR station is different. Jallov (2012) says:

> …there is no, there cannot be, and there should not be one model to follow, because every community radio is different, because every community is different: the history is different, the people are different, the culture and language are different, their day-to-day lives are different, and their challenges are different (p. 6).

The facilitative model of CR entails that the broadcast community is examined and understood thoroughly; the radio is well-managed, with community members involved in the management of the medium; programmes which depict the community's reality, tradition, arts and culture are produced, mainly by the local people; a local organisation is used to play some role in managing societal problems; the capacity of the people is built so that they are well equipped and ready to offer service; activities are evaluated now and then to gauge the impact; and finally, ways of making the radio activities sustainable are explored.

It is worth mentioning that this model is facilitative because CR, on its own, will not and cannot bring about development. Community radio only fosters development. It cannot, for example, point out societal problems and find solutions; it can only marshal people and be a platform where the people it has rallied can engage one another in the process of identifying their problems and coming up with solutions.

2.8 Is Radio really the Magic Bullet?

It has been stated and re-stated by development and communication experts that if there is any medium that can facilitate development in the rural areas in the developing world, then that medium is none other than radio. Indeed Myers (2000) has pointed out that radio, if employed in the right way, can facilitate fast development. According to McLeish (2005), the characteristics that make radio an ideal medium for fostering development are that: it disseminates information fast; can reach millions within a short time; personalises messages, addressing each listener individually; if its programmes are well-made, they can create mental pictures. Other features are that messages are simple in production; its receivers are not expensive; it can make a significant contribution in the transformation of a given community; its receiver is portable – one can easily carry it around; one can listen to radio while performing other tasks; and today, mobile telephones, which are ubiquitous, have FM radio receiver features.

Nonetheless, it is slowly emerging that whereas in some parts of the world radio has done splendidly well, in others this medium has failed to deliver the much-needed impact. According to Umana and Ojebode (2010), although radio was the most important source of health information for the residents of Akwa Ibom Region of Nigeria, when it came to sickle cell disorder, this medium failed them. Programmes of Radio Akwa Ibom Broadcasting Corporation

(AKBC) did not carry any messages about the disorder and even the workers of the station did not know the magnitude of the problem, let alone being competent enough to inform their audience about it. Whereas by far more people had sickle cell disorder than HIV/AIDS, there were more messages on HIV/AIDS and therefore more people were aware of this disease than they knew of the disorder. AKBC hence got its priorities wrong.

Since in this region adult literacy rate was low, definitely print media were not suitable. And because of the poor electricity supply, television was also out of question. So this left radio as the dominant and most appropriate vehicle given that it is easy to operate, portable and affordable. However, AKBC totally missed it and scholars challenged the effectiveness of both commercial and state media in leading the campaigns of informing and educating the public about health issues, saying this medium could not be relied upon to deliver important information because it is too profit-minded to relay public messages which do not generate any income (Umana & Ojebode, 2010). For the state media on the other hand, if the issues at hand do not overwhelm them, given that they have little resources, then there is self-censorship to contend with.

So it is also possible that a state (public) radio cannot carry out a study to gauge the seriousness of a problem so as to prioritise it; because there is a financial barrier to grapple with. At the same time, they cannot rush to tackle certain issues, because they may not be sure (particularly in undemocratic regimes) how authorities are likely to interpret their action. Instead, they would opt to play it safe by not getting concerned. This is the dilemma that those working in state media usually find themselves in. In the case of Akwa Ibom Region and the issue of sickle cell disorder, the state radio had to wait until probably the political elite acknowledged that indeed a problem existed. Then, after that could be the right time for the radio station to swing into action.

There are therefore many other reasons why the radio failed to communicate knowledge of sickle cell disorder, besides those stated by Umana and Ojebode (2010) as lack of sponsorship. First, by sickle cell disorder not being a common problem in other countries across the world and hence the failure of international organisations to focus on it could have been a factor. Secondly, it could have been the failure of priming of the media to set an agenda. And finally, it might have been lack of commitment of the Nigerian government and inactiveness of sickle cell disorder advocacy groups.

Even if the station would have aired programmes about sickle cell disorder, probably, still the listeners of Radio Akwa Ibom would not have benefitted much, because the state radio, like commercial radio, is not capable of tackling appropriately such issues. The solution lies with the CR. Had Radio Akwa Ibom Broadcast Corporation been a CR, and an effective one at that, the disorder would not have been given a wide berth. Since content in CR is generated by the community, it is highly unlikely that the problem would have been missed (Egargo, 2008). It should also not be assumed that radio listeners are invariably 'seated somewhere', waiting eagerly for any information to reach them for use. Further, it should not be forgotten that it took a lot of work for simple messages on family planning, HIV/AIDS to sink in in many communities in the developing countries.

According to Joram (2010), despite huge efforts to communicate the dangers of HIV/AIDS pandemic in Tanzania, a country with the highest rate of HIV/AIDS infections in East Africa, the number of those infected continued to soar, ranking the country fourth worldwide in the number of people dying of the scourge. Govender et al. (2010), in reference to Lie, list social issues that should be addressed in order for social change to occur. The issues are "norms and values, stigma and discrimination, hegemonies, ideologies, power relations, and what she calls repressive domination within a specific cultural, political and economic context" (p. 285). Behaviour change therefore, as the scholars have stated, is a difficult process. Subsequently, for media content to be received and used by the audience, in most cases the target audience has to be made to own it. How can this be achieved? The people have to be involved as Mefalopulos (2008) observes:

> Since it is human nature to maintain the status quo and to be suspicious of any action acquiring a modification of well-established beliefs, habits, or practices, including change is difficult task, sustainable change can be achieved if people can see the need and the related benefits, and take part in that change (p. 97).

However, there is a good number of success stories about the use of radio for development. For instance, according to Myers (2008, p. 58), in the Democratic Republic of Congo (DRC), Radio Okapi played a significant role in helping the country to get united, to conduct (by and large) free and fair elections, and to have a smooth and peaceful transition. Studies indicate that Okapi, estimated to have about 25 million listeners, successfully encouraged almost 36% of voters to go to the polling booth. While in Malawi, a national radio, Malawi Broadcasting Corporation

(MBC), reduced problems of corruption, malpractice and mismanagement by using dialogical programmes, 'village voice'; in Mali, Radio Daande Douentza is credited for successfully creating awareness about HIV/AIDS (Myers, 2008). Even with all these successes, and many more not documented here, there are still doubts such as those raised by Umana and Ojebode (2010) about the impact of radio, and CR in particular. But how can one attribute a particular impact solely to a particular CR?

Issues of gender in the access, management and operation of radio stations, and even ownership of not only the radio stations but even the radio receivers also crop up every time. In Kenya, how accessible is the radio set to a woman? Studies have shown that in many homes the man has more access to a radio receiver than anybody else (KNBS, 2010). Actually, in many cases the man carries the radio to wherever he goes. And when it is left in the house, he is the only one with authority to switch it on, and yet he cannot be in the house all the time. Again, is there gender balance in the management and operation of radio stations? Usually, there are more men than women in radio stations. What about ownership of radio stations? Once more, the man is more advantaged than the woman.

Myers (2008) observes that violence which is brought about by incitement by radio stations has made radio to be regarded as a 'double-edged sword'. In Kenya, in 2007/8, the DRC in the late 1990s and Rwanda in 1993/4, radio turned out to be a hate medium, fanning violence (Myers, 2008). Nonetheless, any medium can be misused and if an issue worth reporting is avoided, it is not the medium to be blamed in that case but the individuals concerned. Various studies have confirmed that radio is still a very important medium, and any belief that the other media, be it television, newspaper, social media or the internet, will drive it to oblivion in the near future is misguided and does not hold any water since radio continues to expand.

According to UNESCO (2001), CR has expanded, improved in leaps and bounds, and become quite popular in the recent past because in many countries across the world, democracy has taken root. The media have been deregulated and the monopoly of the airwaves by the state has reduced tremendously. In addition, the people, particularly the poor are becoming more and more aware each day of the importance of access to information. And it is radio that can get them this access.

2.9 Rural Development

There are a number of reasons why rural development should be prioritised in the Third World if the developing countries are seriously keen to improve their people's living standards. First, a large number of populations live in rural areas. For instance, according to the 2009 Kenya population census (KNBS, 2010), by far more people reside in the rural areas than in the urban areas. Residents of rural areas struggle to eke out a living. Secondly, people are migrating to the urban areas in droves in an attempt to find the means of livelihoods. When they find the going difficult, they involve themselves in criminal activities, besides causing other major problems (Cheng, 2013). Thirdly, Uphoff, et al. (1998) point out that rural poverty, unless addressed, can wreak havoc on natural resources such as land, forest and water. Destroying natural resources will deny livelihoods to both the current and future generations. As it is now clear, "land is being overused and its natural fertility depleted, forests are being ravaged, ranch lands overgrazed, water supplies exhausted, and wildlife eliminated (Uphoff, et al., 1998, p. 6)."

According to Taylor and Mackenzie (1992), national development officials should be concerned more with rural development because rural areas are better placed to play a bigger part in national development since the backbone of national development is in the rural areas, and not urban centres. Uphoff, et al. (1998) supports this argument with a Guatemalan case of 1970s, in which a rural programme increased yields of maize and beans fourfold within seven years, thus boosting the national development. Rural areas are bread baskets of most nations, even though in some cases it is difficult to distinguish between a rural and urban area.

The term 'rural development' is a unit of the broader term 'development'. 'Rural' refers to non-urban areas. Sub-Saharan Africa is dominantly rural, with farming and trade being the main means of livelihood of the people. According to Chitere and Mutiso (2011), citing Hewes (1971), rural areas have a host of characteristics: high birth rate, leading to rapid population growth; insufficient diet, with the people subsisting on low and unbalanced diet, which exposes them to diseases; high infant mortality rate and short life expectance; inadequate clothing; high levels of unemployment and underemployment; and low productivity, among other problems. These are some of the issues that the people who reside in the rural areas grapple with. And these issues do not make it easy for the rural areas to attain development fast enough.

Rural areas are also characterised by isolation, with residents of these places interacting with outsiders minimally. There is less travelling and less information about other communities. Urban areas, on the other hand, are cosmopolitan and the people who reside here are believed to be quite mobile, quite dynamic, open, literate and receptive to new ideas. The urban people therefore are known to embrace change fast.

According to Melkote and Steeves (2001), development in the dominant paradigm (modernisation) was likened to the progress or prosperity attained in West Europe and United States. It was also viewed from the perspective of macro-economic, with emphasis placed on economic growth via industrialisation, urbanisation, and per capita income and GNP used to measure it.

Today development is broad-based and includes physical, mental, social, and even spiritual growth of people in an environment devoid of coercion or dependency; although, economic growth is still given more weight (Singh, 2009). There is also a focus on the preservation and sustainability of culture, for it is a people's way of living, especially those who reside in the rural areas. Additionally, development has to benefit all, and not just a section, for instance, the wealthy and the powerful. It has also to be participatory. According to Singh (2009), quoting the World Commission on Environment Development (WCED 1987, p. 43), "sustainable development is development that meets the needs of the present generation without compromising the ability of future generations to meet their own needs" (p. 2).

Rural development implies development of agriculture and activities related to agriculture. It involves helping the poor in non-urban areas to seek livelihoods. The goals of rural development according to Chitere and Mutiso (2011), are to raise the rural people's living standard through socio-economic transformation; ensure the rural people actively participation in development activities; and see to it that the benefits of development are shared equitably, if not equally, by all groups in the population. However, it has not been possible to achieve these goals and so the rural people's living standard has remained extremely appalling. Gitonga (2013) observes that rural development is the process of increasing people's ability to be effective in improving their quality of life. In rural development therefore people are strengthened (empowered) to improve

their environment, overcome marginalisation, bring about equity and build capacities in planning and decision making.

It has to be reiterated that effective rural development projects today have to incorporate bottom-up planning, recognise the significance of traditional knowledge and empower the community people. Guimares (2009), in reference to Henkel and Stirrat (2001, p. 168), observes that participation has become "a new orthodoxy of development". So rural development is the community's own initiative, with active and voluntary involvement of the community members taking the centre stage. According to Legum and Mmari (1995), the local community takes control of its development and directs it on its on its terms and for its benefit. In the last few decades many explanations of development have emerged, with Murthy (2006, p. 4), in words attributed to Everet Rogers (1976), describing development as:

> A widely participatory process of directed social change in a society, intended to bring about both social and material advancement including greater equality, freedom, and other valued qualities for the majority of the people through their gaining greater control over their environment.

The foregoing helps to explain the importance of communication for rural development. Community radio, unlike a public or commercial radio, exists to serve the interests and aspirations of the community in which it operates (Egargo, 2008). It is this kind of radio that can appropriately spearhead active participation of the people, hence promoting rural development. People need to make informed decisions which will transform their lives because it is they, not outsiders, who are better placed to transform their lives. Viable and relevant development is that which emanates from the people (Jallov, 2012). For them to make right decisions, they must have development information. A successful CR can broaden people's access to this information

The rural people need to know where they can sell their produce, otherwise it will go to waste. Wastage would impact negatively on their livelihoods. They also need to know who can provide good value for their products; what they can do to prevent climate change; how they can improve their children's and the community's health, particularly in the face of HIV/AIDS, malaria and other common health problems. Community radio can serve as an important instrument to facilitate exchange of information. Egargo (2008), in words attributed to Berrigan (1981, p. 9), says:

> . . . It is argued that communications media are the vehicles through which practical participatory democracy is applied . . . before people can consider a question, they need to be fully aware of all the facts: the short-term effects and the long-term implications, ways in which decisions taken in one area will affect future planning. Communications media could present this information . . . . if people have access to communications media, they can use them to request further information, and convey their views to others. The media, when placed in the hands of the community, might become the machinery through which participation in the socio-political sphere is achieved (p. 22).

According to Egargo (2008), an injection of a sense of confidence into the underprivileged, minority, the poor and marginalised can get them to begin to believe in themselves and to start to think and talk about their lives. Jallov (2012) defines empowerment as, "processes and action which generate the self-confidence, power and insight needed for persons and communities to take control of their own lives" (p. 23).

Active participation enables rural communities to collectively look at their problems from their own perspective, and cooperatively search for solutions (Egargo, 2008). Community radio makes it easy for the community to participate in community-building and social change. It can bring together community members and encourage them to work within community-based groups since there are advantages in people operating that way (White, 2011a). Participation in essence necessitates the formation of organisations of the disadvantaged. When small-scale farmers, for example, belong to groups, they can buy fertiliser at wholesale price and get it delivered free of charge, thus saving some money.

As White and Chiliswa (2012) note, "The foundation of CR stations is the networks of community-based organisations…" (p. 6). An effective CR is therefore a community mobiliser that can marshal the community members and stimulate them to do something for the common good of the whole community. In so doing it can promote solidarity in the community. In Bessette (2006), Radio Ada, 93.3 FM, successfully worked with the people of Obane who had come together to clear their waterway, an important resource for them. Without a communication, Taylor and Mackenzie (1992) argue, the rural people would remain passive, silent and uninvolved. They would remain mum and inactive even when they can contribute and lift themselves out of poverty.

Additionally, CR is an influential implement for peace building, conflict resolution and reconciliation. As Jallov (2012) puts it, "Community radio has in many contexts been seen as a

powerful tool for mending the social tissue that has been damaged through many years of conflict" (p. 117). The radio can invite the players in dispute to the negotiating table where they can iron out their problems by focusing on what they have in common instead of concentrating on their differences.

In conclusion, CR, through debates, dialogues and interactive programmes, can raise the level of consciousness of its listeners that they become enlightened and start to understand their role in the society; by using CR to communicate (exchanging ideas and opinions) about the difficult situation they are in, and about what they ought to do to get out of it. Alumuku (2006) notes that people, through CR, collectively participate in solving their problems, thus engaging in self-determination. Community radio can guide rural community members through the process of reflection and discussion. According to Egargo (2008), quoting Heaney (1995, p. 11), conscious-raising (Conscientisation) is a continuing process in which a learner moves towards critical consciousness. In consciousness, the people become critical thinkers.

2.10 Theoretical Framework

Today it is apparent that in order for sustainable rural development to be realised, the beneficiaries must be in the forefront in planning, initiating, running, monitoring and evaluating of development programmes aimed at solving their problems (Bessette, 2006). For this to take place successfully, development information has to flow from the people at the grassroots to the government (bottom-up) and from the government back to the people (top-bottom). According to Melkote and Steeves (2001), an all-rounded system of communication would enable people to dialogue, analyse the situations they find themselves in, plan and manage their ideas, and finally make informed decisions to ameliorate their living conditions.

This study was guided by participatory communication theory. The aim of Participatory Communcation (PC) for rural development is to give power to communities to take decisions which determine how they would reduce their suffering which could have been brought about by poverty. Participatory communication makes it possible for the disadvantaged people to voice their needs, plan what they can do (supported or not), decide how to go about it, choose to do it and envisage the outcome. According to White (2011a), all these activities can take place if the people coalesce into organisations. Studies show that when community members operate within

groups, they tend to acquire strength and achieve more than when they work alone (Uphoff, Esman and Krishna, 1998).

According to Kabubo-Mariara (2009), since independence Kenya has had numerous anti-poverty policies and initiatives which have not achieved much. Poverty has remained a major problem, especially in rural areas (GOK, 2011). There was, and still is, in some quarters, a strong belief that economic growth could boost national wealth and, hence, result in the reduction of poverty (GOK, 2013i). This may not be completely true, because, although economic growth is important, cases abound where the economy has grown but poverty has remained high or even increased. For example, according to GOK (2011), an economic recovery strategy expanded the Kenyan economy from 0.6 per cent in a year to 7.0 per cent in 2007, but the people did not benefit much. Despite the growth, there were still high rates of unemployment, poverty and inequality in development and in income distribution. In other words, economic growth did not translate automatically to economic development. Why was it so? According to Taylor and Mackenzie (1992), in reference to Ngumbu Mussa-Nda (1988, p. 3):

> The development strategies followed by African countries during the two to three decades of their political independence have gradually led the continent into its present destitution…Worse still, all plans designed by those concerned with development whether social or economic, indicated that without exception, the present policies, plans and strategies are incapable of bringing about any growth recovery in the foreseeable future (p. 217).

For Kamadi (2013), economic growth does not necessarily alleviate poverty because: First, poverty is a complex social phenomenon, yet most development programmes operate in a very general and superficial manner. Second, state-engineered programmes tend to concentrate on income as the panacea for the problem of poverty, which is not always the case. Third, the most impoverished people are often unaware of what their government is doing to ease their problems. Fourth, poverty reduction interventions do not usually target the hardest hit groups; these iniatives are quite general. Many government strategies often benefit those just below the poverty line -- and not those far below. So those who happen to be near the line are ‘crossed over’, but not ‘the faraways’.

According to Wanyama, in Lutz et al. (2011):

> …economic growth is only a facilitating factor in the improvement of the people’s living conditions at the household level. Thus growth in GDP does not always result in improved living conditions . . . the best indicators of desirable change in people’s living conditions may

> manifest in employment opportunities, education, health, food security, shelter, clothing, socio-economic infrastructure, etc. (p. 83)

Finally, if economic growth is not in the small-scale agricultural sector, it will not reduce acute poverty, because the vast majority of the very poor are engaged in agricultural activities in rural areas, and it is mainly agriculture that is able to accommodate many of them. Rural development means community development where the economy is characterised by agricultural activities as opposed to industrial activities (Legum & Mmari, 1995).

Another strategy initiated, according to Kabubo-Mariara (2009), besides direct economic growth, but which failed to create any positive impact, is the structural adjustment programs (SAPs), a creation of the World Bank and the International Monetary Fund which entailed, among other things, that the government introduce cost-sharing in health facilities, privatise public enterprises, remove subsidies on public goods and services, liberalise internal and external trade, devalue its currency, restructure government institutions and retrench public staff. All these policies were devised basically to expand the economy and to help improve the lives of the poor, but most of them ended up aggravating the poverty situation. Among other things, they raised the prices of basic commodities and flooded markets with cheap imports. Other strategies enumerated by Kabubo-Mariara were poverty reduction, commonly referred to as Poverty Reduction Strategy Paper (PRSP); Economic Recovery Strategy for Wealth and Employment Creation (ERSWEC); Basic Needs and Rural Development, which was in particular aimed at providing basic services for the poor; and Land Resettlement Schemes Policy, formulated because land was, and still is, seen as the backbone of economic development.

According to GOK (2007a), the other policies were the shift to informal sector; and specially targeted projects; and decentralised funds, meant to benefit orphans and the impoverished in rural communities. These funds included Constituency Development Fund (CDF), Local Authority Transfer Fund (LATF), Rural Electrification Programme Levy Fund, Secondary School Bursary Fund, and Road Maintenance Levy Fund. All these strategies came a cropper, with some of them proving disastrous. According to Burugu (2010), CDF, created through an Act of Parliament in 2003; and LATF, established in 1999 through the LATF Act of 1998 to improve service delivery, boost financial management, and lower the outstanding debts of local

authorities; have proved disastrous, adding "Looting, theft, white elephant projects, fraud and deaths have resulted from this unbridled management under the MPs' patronage" (p. 30).

As a result the people have remained or slided into backwardness, thus suffering from ill-health, malnutrition, low life expectancy and so on. What is interesting is that these policies have worked elsewhere; and the fact that they have worked in some countries in Asia has prompted Kabubo-Mariara (2009) to wonder whether the failure of these measures to work in Kenya is due to lack of commitment in implementation, mismanagement of programmes, or/and corruption.

Despite these persistent failures, it is strange that nobody in decision-making position has ever initiated a paradigm shift. Not many people have ever figured out that emphasis should be laid on empowerment of the local people; that the focus should be on development from below; that the avenue of participatory should be explored; that more should be done in the rural area since more people reside there than in urban areas; that people should be encouraged to join grassroots organisations; and that these organisations should be supported to be able to manage the people's problems (White, 2011a). Above all, not many have given a thought to the role of CR in rural development.

The centre-bottom strategies have not worked in the past and are unlikely to work in future. What holds promise is the bottom-up strategies. According to White (2008), the time is ripe for the governments to realise this and re-orient their policies accordingly because the bottom-up strategies are basic needs-oriented, local resource-based, rural-centred. In the review of Ansu-Kyeremeh's work, White (2008) states, "the stagnation in African economies, the lack of vibrant indigenous cultural development, very little theoretical creativity, and the continual political dysfunction is due to the lack of building on the indigenous institutional roots of African societies" (p. 12). So the solution simply lies in the shift from centralised to decentralised communication. Whereas the latter mode of communication is accountable to the people, the former is not. An authentic CR is accountable to the people because they own it and so it has no option but to serve them. It exists because of the people (Egargo, 2008). On the other hand, public and commercial media have their own masters – the government and the entrepreneurs, respectively. And as the saying goes, he who pays the piper calls the tune.

The communication approach of modernisation theory of development emphasised that communication had to inform and persuade (Faure et al., 2000). An innovation had to be communicated to some people, and over time the information about the innovation diffused in the community. This kind of communication is now outdated and thus does not work.

It is argued authoritatively that it is only the poor who can transform their own lives – not the government, not outsiders and not anybody else (Jallov, 2012). The government and outsiders can only offer a little assistance (the incentives of making the environment conducive); the main work (real work) has to be done by the people themselves. Chambers (1983) notes that outsiders are more often than not ignorant of the degree of poverty in the rural areas. They are ignorant, he adds, to an extent that they under-perceive poverty in the countryside. Outsiders who are usually urban-based also harbour a wrong feeling that the rural people are used to and are happy with the life they lead. These same outsiders also reckon that the rural poor are in their current state because of their laziness, ignorance, backwardness, and primitiveness and such like. People who think this way cannot be useful to the rural people.

In reference to Robert S. McNamara (1978) in a foreword to a World Bank publication, Chambers (1983) observes that the rural people are trapped in abject poverty epitomised by malnutrition, disease, squalid surroundings, high infant and child mortality, and low life expectancy. They are constantly engaged in the struggle to get food. The inability of the African governments to increase small-scale agricultural production remains one of the main causes of poverty.

In summary, in order to alleviate poverty, people in the rural areas have to know how to send and receive information; in other words they have to improve their system of communication. They have also to learn how to listen attentively and articulate their feelings in order to be able to define their problems, search for the solutions, plan and act collectively to improve their standard of living.

2. 11 Gaps Identified During Literature Review

During literature review, a number of research gaps were identified and labeled. The first level of literature pointed out a gap that was christened ‘empowerment’; the second level, a gap named

'obsession with the dominant paradigm'; the third level, 'the participation gap'; and the last level of literature identified another vacuum which was titled, 'the communication gap'.

2.11.1 *Empowerment gap*

Many studies have either overlooked or paid little attention this gap. There is a thinking in development circles that the poor people and peasants have no role to play in rural development, so there is no need for them to be empowered. For instance, large scale farmers are highly valued while peasants are despised or ignored (Chambers, 2005). Rural, lower-status people have remained without any sense of self-assurance. Some of them have sunk into despondency and despair in their lives. When, for instance, their cash crops fail to bring them cash, they uproot them (Himbara, 1994). They think their fate is already determined. Most of them opt not to attend development meetings, as Robert Chambers says. If and when they attend, they sit at the back and do not make any contribution. So the goals of rural development cannot be attained.

According to IFAD (2007), as a result of the rural people's passivity, there's rampant abject poverty, hunger, infant & maternal mortality, gender discrimination and the list goes on and on. All these cannot be eradicated easily; hence these rural folks remain in dire situations. But Paulo Freire (1996) strongly believes that individuals, given a chance, and regardless of whom they are, have the capacity & capability 2 think critically to transform their lives.

2.11.2 *The Gap of obsession with the dominant paradigm*

Most of the literature analysed revealed that some communication and development experts still believe in modernisation. They are not yet aware of do not care about the paradigm shift. So ideas from the central and county governments are still imposed on people at grassroots. For example, according to Karina & Mwaniki (2011), the management of Irrigation Schemes in Kenya is with government, and not the people. Another example is the vision 2030 which was supposed to catapult this country into middle income status. With regard to this vision, does the common person in the rural area have an idea what it means?

Even the 2010 Kenyan Constitution which gives people at the community level a big say, when it comes to matter of development, has not helped. So, for example, when the Machakos Governor constructs a stadium, that is what he wants, but not necessarily what the people need.

2.11.3 *Participation gap*

A lot of literature has concentrated on the government or foreign donors delivering development for the rural people, without the rural people themselves involved in this development activities. According to Gaitho (2012), G0K (2013) and Kamau (2013), while some people are simply selfish and individualistic, others are just seated there waiting for manna to drop from government. Yet government cannot bring sustainable development. According to Akatch (1998), government can only create an enabling environ for people to deliver their own kind of development.

Community radio stations, or say, the media, have not been utilised properly to help increase people's participation in development. So people are not even aware of the importance of participation.

2.11.4 *Communication Gap*

Another key gap to be filled by this study, and which was not given the attention it deserves in the literature reviewed, is that people lack the forum where they can have a meeting of minds. Because of various reasons, they cannot use radio, newspaper or television. They cannot therefore diagnose & solve their pressing problems.

They do not have a way to use to reach government. But even if they had a way, they do not know what to ask and they lack the courage to do so. Community radio stations are better placed to help them solve some of their problems, but they are not organised properly. These stations are operating like commercial radio station, according to White (2012). Some of these stations are reported to stoke violence, thus retarding community development, according to Myers (2008).

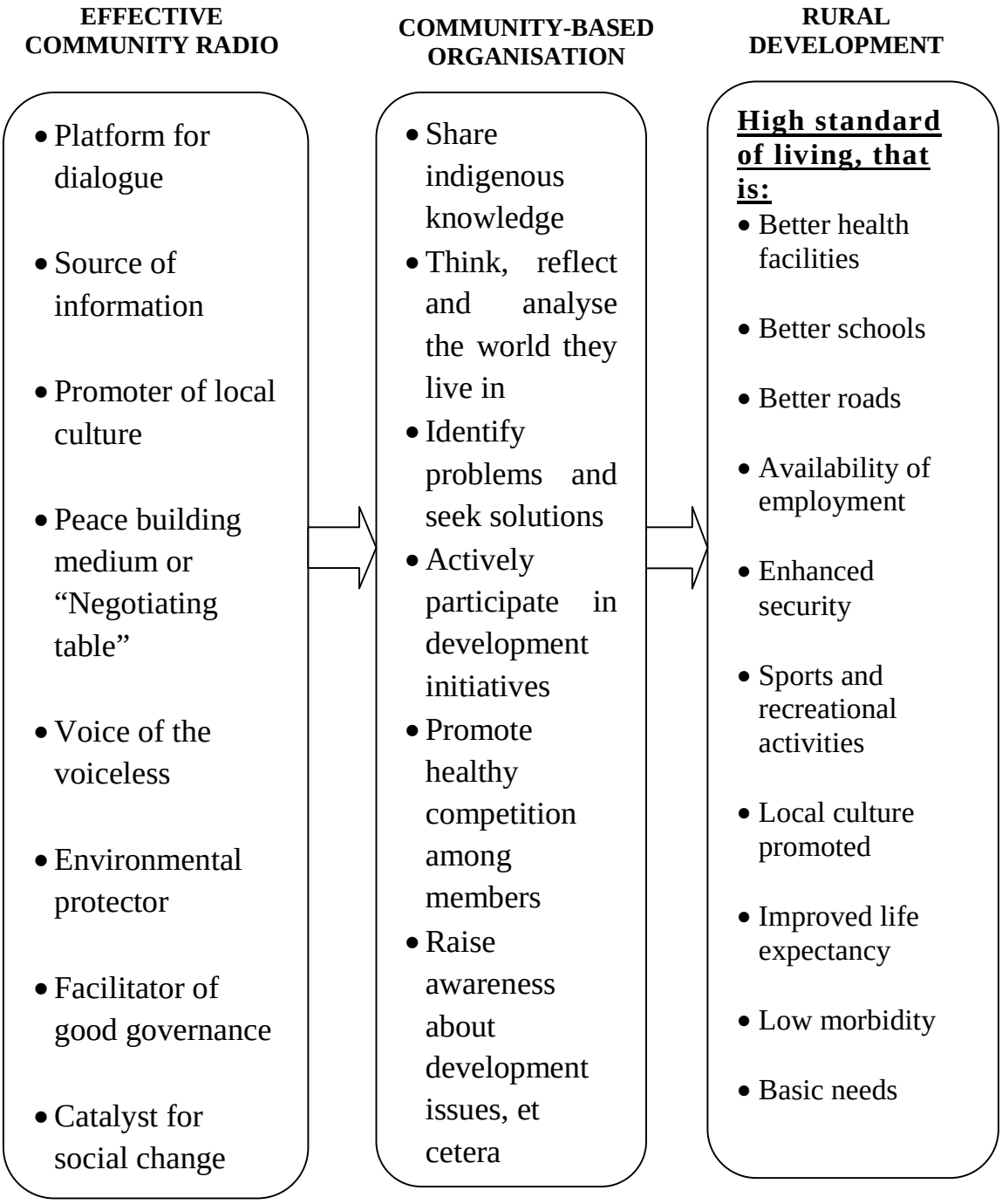
2.12 Propositions

This study was guided by the following propositions:

- When CR is accountable to the people and helps them (through dialogue) to pinpoint their problems and successfully seek solutions, then that is an ideal CR.
- When it is the people who decide what the CR station airs, and participate to produce that content, then the CR is functioning as it should.
- When it works with organised groups, instead of working with individual listeners, it can successfully address development concerns especially in the rural areas.
- CR serves the needs of the community when it disseminates local news, local music, and promotes local language; generally concentrating on local concerns.
- It is utilised by the local people better when it is owned and managed by the local people themselves.
- CR is of the people, by the people, for the people and about the people.

2.13 Conceptual Framwork

Figure 2.4 Conceptual Framwork



Source: Researcher (2013)

In figure 2.4, an ideal CR is a platform where people can share indigenous knowledge. This kind of knowledge is important for rural development as the case of *Old woman and martins: Participatory communication and local knowledge in Mali* affirms (Bessette, 2006). It is also a source of pertinent information on agriculture and health (Jallov, 2012; Alumuku, 2006; Bessette, 2006; and Egargo, 2008).

After the dominant paradigm, in the 1970s it was realised that culture cannot be separated from development. Culture was actually regarded as an important component of development (Melkote & Steeves, 2001). A successful CR is a promoter of culture (Egargo, 2008); besides being a peace-building and conflict resolution medium. Development takes place in a peaceful environment, devoid of war or any kind of conflict. People can only concentrate on development activities if there is peace and tranquility. Those in conflict can use the medium to solve their problems amicably or prevent situations which threaten peace (Alumuku 2006).

Furthermore, for development to be sustainable, everybody or at least the vast majority has to be involved. Community radio, being the voice of the voiceless, can be used to enhance participation of the disadvantaged such as the marginalised (Zyl, 2003; Alumuku, 2006; Jallov, 2012; and Egargo, 2008). And as environmental issues have become critical in development, people who engage in activities aimed at impacting on their lives have to ensure that what they do is sustainable, that is, it also benefits future generations (Gitonga, 2013). And in this case, CR has a critical role to play.

Governments, whether local, regional or national, have an important facilitative role to play in rural development; and an effective CR can facilitate good governance (Jallov, 2012; Alumuku, 2006; White, 2011b, 2012a; and White & Chiliswa, 2012).

In conclusion, an ideal CR can contribute towards transformation of rural areas, thus improving the people's quality of life. But it has to work closely with community-based organisations in order to improve the provision of basic needs, for the rural people to raise living standards (White, 2011b; Alumuku, 2006).

2.14 Summary

Chapter two has focused on the Development of CR, the Empowerment of Lower-status People, the Objectives of CR, and An Introduction to National Development Models. On National Development Models, literature has been reviewed under: When Things Went Wrong, Centralised Command System, the Difficulties of 1980s and 1990s, Irrigation Schemes, Government Development versus People's Development, and From Centre to Periphery. On Participatory Model, the chapter has discussed Community-based Organisations, and the Role of Catalyst. Under CR, the chapter has looked at a Successful CR, the CR Model, and Rural Development. The chapter has also attempted to answer the question: Is Radio Really the Magic Bullet? Additionally, this chapter has incorporated the Theoretical Framework of the study, Gaps Identified During Literature Review, the Propositions of the Study and the Conceptual Framework.

CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Overview

This chapter highlights the type of research design employed by the study, which is the cross-sectional mixed method; the philosophical foundation informing the study, which is participatory worldview; the profiles of the counties covered by the eight CRs studied; the target population of the study, the sampling process used (cluster, convenience and simple random sampling); data collection methods (observation, in-depth interviews, focus group discussions and survey) and the data analysis techniques employed. Also discussed in this chapter are research ethics, validity and reliability.

3.2 Research Design

In this study a cross-sectional design was employed and this entailed observation of a population at a defined time (Creswell, 2009). The study was also comparative, focusing upon eight (8) CR stations, then narrowing down to four (4). A mixed research methods was employed in the collection and analysis of data, but with a qualitative bias. Creswell and Clark (2011), in reference to Tashakkori and Teddlie (1998), observe that mixed methods is "a combination of qualitative and quantitative approaches in the methodology of a study" (p. 3). The justification for using mixed methods is that if either qualitative or quantitative method is weak, mixed methods can serve to strengthen either.

3.2.1 Philosophical Foundation of the Study

A number of perspectives (beliefs) inform mixed method studies. According to Creswell and Clark (2011), there are four paradigms (worldviews) that influence mixed method: Positivist, constructivist, participatory and pragmatist. But LeCompte and Schensul (1999), mentions critical theory, interpretive, ecological and social network, besides positivist and constructivist.

Post-positivist is the thinking that followed positivist and which states that science is a way of getting at the truth in order to understand the world well so as to be able to predict it. According to LeCompte and Schensul, (1999), while positivist believed in empiricism – the idea that observation and measurement were the heart of science, post-positivist questioned the notion of truth of knowledge, arguing that observing and measuring are seen as weak, and multiple

measures, observations and triangulation are advocated. In this paradigm, the investigator's findings can be applied (generalised) to the whole population.

Whereas positivist is associated with quantitative approach, constructivist is linked to qualitative approach. In constructivist the meaning of a phenomenon is formed through subjective perspectives of participants. When participants come up with what they understand, they do so from meanings shaped by "interaction with others and from their own personal histories" (Creswell, 2009, p. 8).

In constructivist, what people understand and believe to be true about knowledge is made (constructed) as people engage one another in dialogue. What is constructed does not remain permanently fixed; it can be altered in dialogue and the changes can bring about new constructions. According to Creswell (2009), in constructivist "the goal of research is to rely as much as possible on the participants' views of the situation being studied, and the researcher has to listen and make sense of discussions and interactions" (p.8).

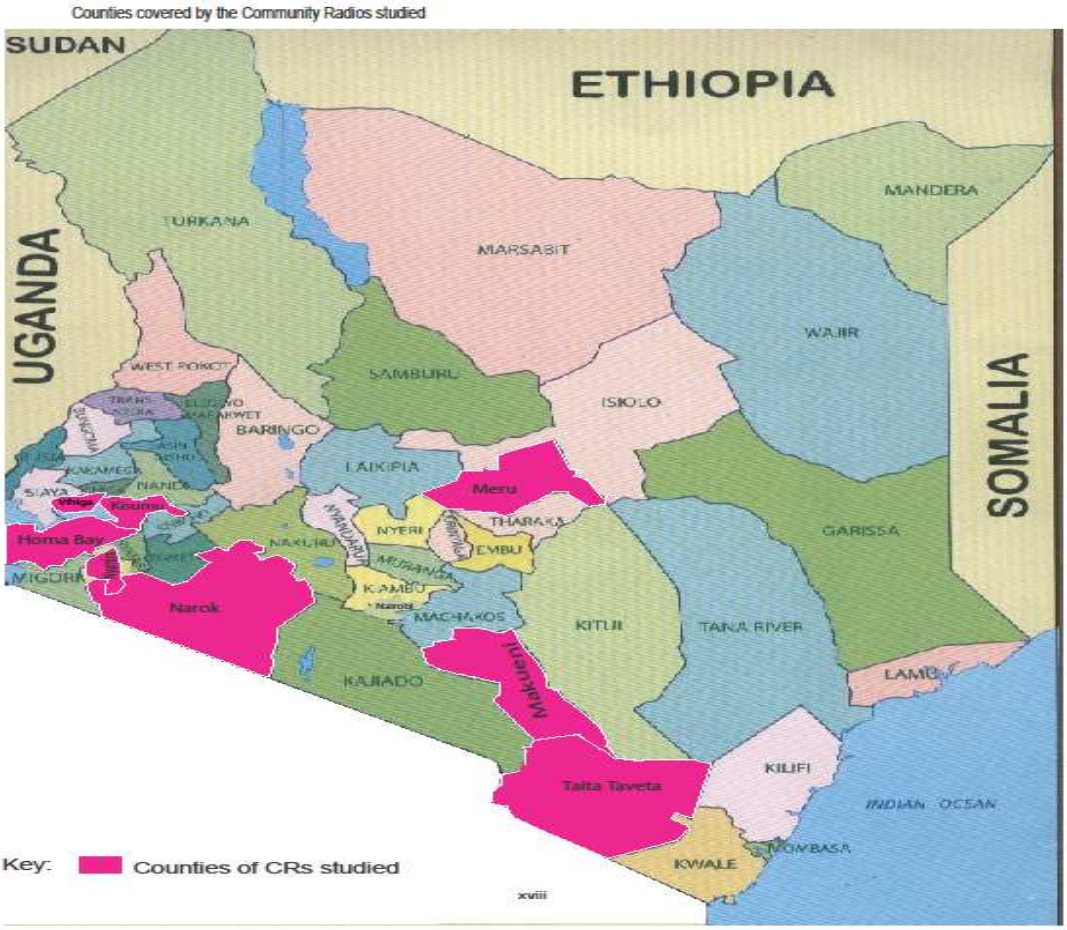
In participatory paradigm, also linked to qualitative method, there is need to improve the society or community. The worldview, which arose between 1980 and 1990, tackles issues such as empowerment, domination, inequality, hegemony, alienation and marginalisation. According to Creswell (2009), in reference to Newuman (2000), the scholars who influenced this perspective are Marx, Adorno, Marcuse, Habermas and Freire. The paradigm came up because of the belief that constructivist did not go far enough in addressing the needs of the disadvantaged people. In this perspective, inquirers work together with those affected by the social injustices mentioned. And about pragmatism, the emphasis is on the outcome of research, that is, the kind of questions posed, and it employs a variety of data collection methods to address the research questions.

This study was guided by both participatory and constructivist worldviews, although it bent more towards participatory. In both paradigms, meaning is produced through interaction. So investigators observe or listen to dialogue (interactions) to construct meaning. This is largely what the study did in focus group discussions, observation and in-depth interviews. The interaction was among participants themselves and between participants and the investigator, and the injustices focused on by the study were such as patriarchy, deprivation, inequity, oppression,

powerlessness (and therefore the need for empowerment), isolation and marginalisation. This study emphasises that a well-functioning CR is one which serves as a platform where people can exchange ideas to solve their problems.

3.3 Profiles of counties covered by the community radio studied

This sub-section has profiled eight counties covered by the studied CR station. The counties are Homa Bay, for Gulf Radio; Kisumu, Radio Lake Victoria; Makueni, Mang'elete; Meru, Mugambo Jwetu; Narok, Oltoilo Lemaa; Nyamira, Kisima; TaitaTaveta, Mwanedu; and Vihiga, Sahara. Their socio-economic and environmental challenges have been reviewed. This review was important so that the state of development in these areas is known and the contribution of CR or lack of it can be understood. Figure 3.1 shows the geographical boundaries of the counties involved in the study. **Figure 3.1 Counties Covered by the Community Radio Studied**



Source: Researcher (2014), adapted from Kenya County Fact Sheets (2011)

3.3.1 Homa Bay County - Broadcast Area of Gulf Radio

Homa Bay County is found in South Western Kenya. It is bordered by Kisumu and Siaya Counties to the North, Kisii and Nyamira Counties to the East, Migori County to the South, and Lake Victoria and the Republic of Uganda to the West. The county is split into eight constituencies: Rangwe, Homa Bay Town, Ndhiwa, Suba, Mbita, Karachuonyo, Kasipul and Kabondo Kasipul.

The county experiences a serious problem of housing. Firewood is the main source of energy in the county because gas is unaffordable for most of the people. There is also an acute environmental problem, with bushes being cleared fast to pave the way for farming, settlement, firewood or charcoal production. The forest coverage of the county is 3.5 per cent, way below the millennium Development Goals' target of 10 per cent (GOK, 2013a). Human activities have therefore contributed greatly towards environmental damage. According to the area's development officer, because of environmental degradation, there is an increase in the prevalence of waterborne and malaria diseases. Lake Victoria, the county's major source of fresh water, is polluted; and the pollution has caused the decline of fish.

Climate change has also caused rivers to dry up, and this has in turn affected food security. Due to environmental degradation and climate change, residents lose livelihoods in fishing, agriculture, tourism and forestry. According to GOK (2013a), in 2011, only a paltry 34.7 per cent of the county residents drew their drinking water from safe sources. Urban and trading centres lack sanitation facilities such as public toilets, safe drinking water, drainage system and waste disposal facilities (Kenya Fact Sheets (2011). The percentage of those who access sanitation is 36.5. The absence of these facilities has impacted greatly on the people's health, with rising numbers of diseases. Mwaniki (2014) points out that six per cent of Kenyans relieve themselves in the open. Open defecation, for example, causes diseases such as cholera, typhoid and diarrhoea. More children in Kenya are killed by diarrhoea than by HIV/AIDS, measles, or malaria.

According to GOK (2013a), by 2012, approximately 73 per cent of the population of the county was either jobless or under-employed; access to family planning was low (54%), and poverty was the source of many problems afflicting the people of Homa Bay County (Kenya Fact Sheets

(2011). Between 2005/6, the percentage of people who lived below the poverty level was 55.9, whereas infant mortality rate was 50 deaths in 1000 live births (GOK 2013a). In 2008, maternal mortality rate was 577 deaths per 100, 000 live births and the national maternal mortality rate was 414 deaths per 100,000 live births (Kenya Fact Sheets (2011). These deaths were a result of low doctor (nurse) to patient ratio. According to KNBS (2010), in 2012, the projected prevalence rate of HIV/AIDS was 13 per cent. This is almost twice the national prevalence rate.

3.3.2 Kisumu County - Broadcast Area of Radio Lake Victoria

Kisumu County is subdivided into six sub-counties: Kisumu East, Kisumu West, Kisumu North, Nyando, Nyakach and Muhoroni. The constituencies under the county are Kisumu Central, Kisumu East, Kisumu West, Seme, Nyando, Nyakach and Muhoroni.

Water hyacinth has caused a serious challenge to the county, hindering fishing in the lake and affecting livelihoods of many people. According to GOK (2013b), firewood accounts for 60 per cent of energy sources in the county, followed by charcoal (17.1%), paraffin (6.9%), and gas (2.5%). Uses of trees have therefore accelerated deforestation because of high population increase, and land is subdivided into small uneconomical fragments.

There are several self-help, women and youth groups; but they face a host of problems, ranging from financial and leadership, to proper management of economic activities. These groups cannot therefore facilitate development effectively.

The main occupation of Kisumu County residents is fishing, especially in Lake Victoria; however over-fishing, pollution and waterh hyacinth are hampering this income generating activity (GOK, 2013b). Kisumu does not have a garbage dumping site; garbage is therefore dumped in many places with some of it finding its way into to the lake (Oketch, 2014). Used oil from garages and raw sewerage also pollute the lake, eliminating certain fish species. The floods of Kano Plains and the issue of climate change have also increased algal blooms in the lake. Sand harvesting, although an employment creator, affects the quality of water, causing soil erosion as well. Other problems afflicting the county include prostitution which has complicated the HIV/AIDS problem, high school drop-out and a high population which has affected the ecology of Lake Victoria and the vegetation of the county.

According to Oketch (2014), Kisumu County has a variety of tourist attractions: Ndere Island National Park, Impala Sanctuary, the National Museum, Kiti Mikayi, among others. These resorts, Oketch adds, can earn the county good income, but visionary management lacks, pushing unemployment levels high (12.5%), and even higher (15%) among women. The youth cannot start small businesses to keep themselves busy and to earn a living, because of lack of both start-up capital and entrepreneurial skills; yet according to the county governor, as quoted by Oketch (2014), "All basic commodities in Kisumu County – Eggs, tomatoes, chicken and onions – come from outside."

The county has not promoted farming, not even production of rice or horticulture which can do well in the area (GOK, 2013b). Even with the Victoria water, a large fresh body of water, the county does not have enough safe water for domestic use; away from the lake, wells are shallow and springs remain unprotected. The county receives ample rainfall almost throughout the year, but water is not harvested. According to GOK (2013b), doctor to the population ratio is 1:44,634, while nurse to the population ratio is 1:2, 383. The percentage of women who use contraceptives is a mere 27 per cent compared with the national average of 46 per cent.

3.3.3 Makueni County - Broadcast Area of Mang'elete Radio

Makueni County borders Kajiado to the West, Taita Taveta to the South, Kitui to the East and Machakos to the North. The county, which is arid and semi-arid, with some parts receiving rainfall as low as just 300mm to 400mm annually, is defined by Chyulu Hills, Mbooni Hills and Kilungu Hills.

Poverty in the county is a common phenomenon, and it is primarily caused by drought which makes it difficult for livestock to survive, and water to become such a scarce commodity (Kenya Fact Sheets, 2011)). Although Athi River, with its five tributaries of Kambu, Kiboko, Kaiti, Thwake and MtitoAndei, passes through the county, along with a few other seasonal streams which flow from Kilungu and Mbooni Hills, Makueni has not taken advantage of it.

Electricity benefits a few people and the county has not exploited solar energy even though the area experiences sunshine throughout the year. According to GOK (2013c), firewood, which is the main source of fuel (84.8%), followed by charcoal (11.1%), poses a serious danger to the environment. The high demand for firewood and charcoal has reduced greatly the area's forest

cover, worsening the drought situation. Sand is one of the main natural resources, but its harvesting has not helped the people in the county (GOK, 2013c). The activity has contributed a lot to soil erosion on many river banks.

Some residents of both Kibwezi West and East are squatters; and having no piece of land has worsened their living conditions, resigning them to abject poverty. Although there are about 29 NGOs registered to operate in the county, only a few of them are active and have something to show for their existence. According to GOK (2013c) and KNBS (2010), child mortality rate is 51 deaths per 1000 births, compared to the national rate of 74 deaths per 1000 births. Infant mortality rate on the other hand is 42 deaths per 1000, compared with the national rate of 52 deaths per 1000. Whereas prevalence rate of HIV in the county is 4.6 per cent, according to GOK (2011), the national prevalence rate is stabilising at 7 per cent.

3.3.4 Meru County - Broadcast Area of Mugambo Jwetu Radio

Meru is located on the Eastern part of Mt. Kenya, and borders with several counties. On its West, there is Laikipia; South, Nyeri; East, Tharaka/Nithi; and North, Isiolo. The county has eight sub-counties: Igembe North, Igembe South, Tigania East, Tigania West, Imenti North, Meru Central, Imenti South, and Buuri.

Even though a larger part of Meru County is accessible during the dry season, some areas of the county are inaccessible especially during the rainy season. The rain received is moderate and sometimes quite unpredictable. According to the KNBS (2010), a large percentage of the population uses wood fuel (81.9 %) and charcoal (12.6 %) as the main sources of energy; a small percentage (13.6 %) has electricity. According to GOK (2013d), the energy sector cannot meet the needs of the whole population because it faces a number of serious challenges such as high demand that exceeds ability, the sector's over-reliance on hydro-power and low investment in the generation of power.

According to GOK (2013d), the percentage of the people in the county living on less than two dollars a day is 43.5. Agriculture contributes about 80 per cent of the incomes in most households, but landlessness and unequal distribution of land pose a challenge. This problem has been compounded by poverty, the high cost of land and lack of income. Roads to agricultural areas are impassable; so farmers cannot transport easily their produce to markets, thus incurring

heavy losses mainly in horticulture and dairy farming (GOK, 2013d). Furthermore, insufficient financial support has hampered the growth of self-employment, raising unemployment levels. Another problem is that the youth prefer white-collar jobs to blue-collar ones. They therefore find it difficult to work in the agricultural or *Jua Kali* sector. Finally, the county has not been spared by the challenges of environmental and climate change.

3.3.5 Narok County - Broadcast Area of Otoilo Lemaa Radio

Narok County constitutes the following constituencies: Kiligoris, Narok North and Narok South. The county's high population increase is bound to negatively affect socio-economic development, contributing greatly to the destruction of vegetation cover through over-grazing, charcoal burning and extraction of wood fuel. Even the indigenous plants which are supposed to be protected because of their medicinal value face real danger. What makes matters worse is that deforestation would decrease water volumes. Already electricity connectivity is low, with just a meagre six connected, and about 83 per cent of the county's households use firewood as the source of coking fuel. If the water levels continue to decrease, the situation would be worse (GOK 2013e).

Because of the rough terrain, most roads in Narok County are impassable especially during rainy seasons. The condition of the roads affects, in a profound way, agriculture and health sectors; with transportation of farm produce and accessibility of health facilities becoming a nightmare. Roads to Maasai Mara Game Reserve (one of the leading tourist attractions in Africa) also become tortuous. Land is a very thorny issue in the country, and most conflicts revolve around land use and many people in the county, for example, around Oloolulunga area are landless (GOK, 2013e). Other landless people reside in trading and urban centres; while others encroach on the Mau Complex (a water catchment area). According GOK (2013e), the country's forest cover was 12 per cent at independence; however, because of population pressure, it has continued to shrink at the rate of 0.3 per cent that it was two per cent in the 1990s and 1.7 per cent in 2006. In order to meet the internationally recommended 10 per cent landmass cover, 300 million trees have to be planted.

According to GOK (2013e), other challenges the county faces are: poor farming methods, effects of climate change, soil erosion, inadequate sanitation facilities, felling of trees without replacing

them and water shortage. In the rural areas, only 5, 661 households have access to piped water, and as a result residents travel over 10 kilometres looking for water. Over half of the households lack latrines and instead use the bush, causing outbreaks of waterborne diseases. The common diseases in Narok County especially during the rainy seasons include cholera and diarrhoea.

3.3.6 Nyamira County - Broadcast Area of Kisima Radio

Nyamira County is bordered by the following counties: Homa Bay to the North, Kisii to the West, Bomet to the South East and Kericho to the East. It is split into five sub-counties, namely Nyamira, Nyamira North, Borabu, Manga and Masaba North. The constituencies of the county are West Mugirango, Kitutu Masaba, North Mugirango and Borabu.

The heavy rains which characterise the county are both an asset and a liability. Coupled with the areas' terrain, the rains make construction and maintenance of roads difficult and an expensive venture. Like many other counties in the country, Nyamira uses firewood as the major source of energy. According to GOK (2013f), about 50 per cent of the population uses firewood; 0.4 per cent uses grass; 6 paraffin; 19.6 electricity; 4.1 charcoal; 3.5 biomas resdue and 0.1 other sources of energy.

According to GOK (2013f), piped water is estimated to reach between 42 and 50 per cent of the country's population. In the rural areas, where 78 per cent of the population resides, only 38 per cent has access to piped water. Other challenges are soil erosion, deforestation, worsening of soil fertility, declining of water levels (mainly because of environmental degradation), enforcement of a moratorium on logging, charcoal burning and harvesting of indigenous trees.

GOK (2013f) indicates that 47 per cent of the labour force (282,557) in Nyamira was unemployed. In terms of prevalence, the common diseases are respiratory (21%), pneumonia (4.2%), diarrhoea (7.5%), HIV (5%) and typhoid fever (1.6%). On the status of nutrition, 44 per cent of children are stunted and 37 per cent underweight. As regards family planning, contraceptive prevalence is 34 per cent (Kenya Fact Sheets, 2011).

3.3.7 Taita Taveta County - Broadcast Area of Mwanedu Radio

Taita Taveta is a county in the coast. The counties bordering Taita Taveta are Kitui, Tana River and Makueni to the North; Kwale and Kilifi to the East; Kajiado to the North West; and the

Republic of Tanzania to the South and South West. The three sub-counties that form Taita Taveta County are Taveta, Taita and Voi. The county is subdivided into four constituencies, namely Wundanyi, Mwatate, Voi and Taveta.

According to the Kenya Fact Sheets (2011), the main challenges facing the county are, for example, protection of water catchment areas by planting more trees; protection of soil erosion through appropriate soil conservation techniques such as terracing, planting suitable tree species and planting of vetiver grass. The county has a huge energy demand. The main source of cooking fuel in most homes is firewood. The use of wood fuel is therefore 75.1 per cent, with schools and prisons, among other institutions, relying almost entirely on wood fuel (GOK, 2013g). Firewood is also what is used in industries. According to the area's development officer, to cushion the county from the dangers of environmental damage (a major obstacle to sustainable development) and the problems occasioned by climate change, tree planting exercise has to be stepped up. Environmental degradation reduces yields, causing food insecurity. It further raises temperatures, creating a suitable environment for pests and diseases which reduce crop and livestock production. Again when temperatures are too low, frost affects the production. In health sector, malaria vector thrive when temperatures are up.

Another challenge is ensuring that exploitation of mineral resources is sustainable and beneficial to the local people. GOK (2013g) shows that Taita Taveta is endowed with plentiful of deposits of minerals. Estimates indicate that about 70 per cent of the minerals produced in Kenya come from the county. But unemployment levels stand at 45 per cent. Only 51 per cent (36,000 people) have access to piped water; ironically the county has six rivers and 92 springs (Kenya Fact Sheets, 2011). Additionally, Taita Taveta County boasts the biggest water supply scheme (Mzima Water Project) in the coastal region.

3.3.8 Vihiga County-Broadcast Area of Sahara Radio

Vihiga County is situated in the Western part of Kenya, the Eastern fringes of the Rift Valley and Lake Victoria basin. The neighbouring counties are Nandi to the East, Kakamega to the North, Siaya to the West and Kisumu to the South. The sub-counties of Vihiga County are Hamisi, Sabatia, Luanda, Vihiga and Emuhaya. The county is composed of four constituencies, namely Emuhaya, Hamisi, Sabatia and Vihiga.

With regard to housing, 74.8 per cent of households have mud/wood house; whereas, 71.3 per cent of houses have earth floors (GOK, 2013h). The three per cent landlessness people in the county have encroached on Maragoli Forest. With the population increasing rapidly, more forests are likely to become human settlement, and this would affect the environment and in turn impact negatively on agriculture and health, among other sectors. Already, Vihiga is regarded as one of the most densely populated counties in the country (KNBS, 2010). Therefore, pressure on land would push people to the forests more and more. Climate change would cause on one hand too heavy, erratic rains; and on the other hand more dry-spells. Heavy rains would cause floods, landslides, and hailstones; while, dry-spells would affect crop and livestock production.

The common diseases in the order of prevalence are diarrhoea (5.4%), respiratory (3.1%) and flu (19.3%); with high cases of malaria attributable to the high number of children under five (43.2%) not sleeping under treated mosquito nets (Kenya Fact Sheets, 2011). The percentage of children under five who are underweight is 14.8; and those stunted are 28.4 per cent. Contraceptive prevalence is 47 per cent. There is also the issue of gender disparity in the control of resources, economic opportunities and political representation (Kenya Fact Sheets, 2011).

In conclusion, the eight CRs endeavour to tackle the challenges facing the eight counties. Table 3.1 displays more facts about the eight counties. The data provided here are on each county's poverty levels, fully immunized children, malaria, tuberculosis, roads, delivery in health centres, qualified medical assistance during the time of giving birth, and literacy.

Table 3.1 Summary of Facts of the Eight Counties covered by the Studied Radio

	Poverty	**Fully immunized**	**Malaria**	**TB**	**Good/fair roads**	**Delivery in health centre**	**Qualified medical assistance during birth**	**Can read & write**
Homa Bay	County:**44.1**	County:**50.7**	County:**50.4**	County:**44.0**	County:**42.9**	County:**39.8**	County:**37.0**	County:**73.3**
	National:**47.2**	National:**64.0**	National:**27.7**	National:**39.0**	National:**43.5**	National:**37.5**	National:**37.6**	National:**66.4**
Kisumu	County:**47.8**	County:**57.0**	County:**35.4**	County:**216**	County**:38.0**	County:**45.6**	County:**46.1**	County:**65.8**
	National:**47.2**	National:**64.0**	National:**27.7**	National:**39.0**	National:**43.5**	National:**37.5**	National:**37.6**	National:**66.4**
Makueni	County:**64.1**	County:**51.3**	County:**11.9**	County:**18.0**	County:**51.1**	County:**18.2**	County:**22.1**	County:**91.4**
	National:**47.2**	National:**64.0**	National:**27.7**	National:**39.0**	National:**43.5**	National:**37.5**	National:**37.6**	National:**66.4**

Meru	County:**28.3** National:**47.2**	County:**46.9** National:**64.0**	County:**29.3** National:**27.7**	County:**52.0** National:**39.0**	County:**26.9** National:**43.5**	County:**69.5** National:**37.5**	County:**69.4** National:**37.6**	County:**59.7** National:**66.4**
Narok	County:**33.8** National:**47.2**	County:**71.6** National:**64.0**	County:**19.9** National:**27.7**	County:**18.0** National:**39.0**	County:**41.2** National:**43.5**	County:**19.8** National:**37.5**	County:**18.9** National:**37.6**	County:**41.4** National:**66.4**
Nyamira	County:**48.1** National:**47.2**	County:**49.8** National:**64.0**	County:**11.3** National:**27.7**	County:**16.0** National:**39.0**	County:**64.9** National:**43.5**	County:**61.1** National:**37.5**	County:**54.6** National:**37.6**	County:**98.8** National:**66.4**
TaitaTaveta	County:**54.8** National:**47.2**	County:**51.2** National:**64.0**	County:**13.7** National:**27.7**	County:**12.0** National:**39.0**	County:**49.6** National:**43.5**	County:**40.5** National:**37.5**	County:**43.2** National:**37.6**	County:**45.3** National:**66.4**
Vihiga	County:**41.8** National:**47.2**	County:**65.0** National:**64.0**	County:**105.7** National:**27.7**	County:**37.0** National:**39.0**	County:**60.4** National:**43.5**	County:**26.1** National:**37.5**	County:**25.8** National:**37.6**	County:**70.2** National:**66.4**
	Based on Kenya Integrated Household Budget Survey (%)	**Pop <1yr (%, 2010/11)**	**% of 1st outpatient visits**	**Every 10,000 people (2009/10)**	**% of total roads**			

Source: Researcher (2014), adapted from Kenya Fact Sheets (2011)

3.4 Target Population

Target population of this study was composed of CR listeners, radio managers, producers, volunteers and presenters of all the selected eight (8) stations studied, and which were selected from the sampling frame provided by Communications Commission of Kenya (2011).

3.5 Sampling Procedure

This study employed cluster, simple random and purposive sampling techniques. Cluster sampling was used to select the eight (8) CR stations, and it was also employed when it came to collecting data using a questionnaire. The sample size of 8 CRs represented 25% of the population (32 stations). According to Frankfort-Nachmias and David Nachmias (2005), cluster sampling is a probability sampling which involves selecting a big group (cluster) in the first instance, then from the cluster, selecting sampling units. In cluster sampling, the clusters are usually selected by simple random or systematic sampling method. In this kind of sampling, data can either be obtained from all the clusters or from units randomly picked from a cluster.

Cluster sampling method in the first stage of this study involved all the rural counties in Kenya with CR stations. It is worth remembering that there are 47 counties in Kenya, but not all of them

hosted CR stations. Moreover, the study focused on CR and rural development. From the list of all the rural counties with CR stations, eight rural counties with CR were selected using simple random sampling. Simple random sampling, according to Frankfort-Nachmias and David Nachmias (2005), is an elementary probability sampling method that gives every unit in the population equal and non-zero chance of being selected. It makes possible a selection of a sample without bias. From the eight rural counties with CRs, eight CR stations were picked for the study. All station managers and some senior editors/producers/presenters were interviewed (in-depth). The activities at the stations were observed for a total of 56 days, seven days each. Documents such as programme menus and other publications containing the radio profiles were also examined during the observation exercise.

Then four (4) stations of the eight (8) already studied were chosen through purposive sampling method. Mugenda (2011) observes that purposive sampling method is a technique that makes it possible for an investigator to study cases with required information. Subjects are hand-picked for the sole reason that they have the required characteristics. The four stations for the study were: two CR stations which were judged to be ideal or close to ideal, that is, those that were regarded as model CRs, according to the examination of the eight CRs based on both factors influencing the success of CRs for rural development and also based on a model constructed by the reseacher; and the two other stations that, in the first phase, were found to be unsuccessful. The factors influencing the success of CR are well stipulated in UNESCO, 2001; Alumuku, 2006; Jallov, 2012; White, 2011b, 2012a, 2012b; Egargo, 2008 and Zyl, 2003. These four stations were studied, with data collected using focus group discussions and survey. It was appropriate for the study to compare what was regarded as successful with what was seen as not quite successful.

While the radio managers and senior producers/presenters/editors of the eight stations were few and hence easy to handle; when it came to radio listeners, it was not possible to get a sampling frame. After cluster sampling, purposive was employed to get a sample that listened to CR. Attempts were made to ensure that the sample cut across age, education, marital status, gender, and religion. The survey had 25 questionnaires filled in in each of the four regions of the CRs. As for focus group discussions, each of the four CR regions had three group discussions (youth, women and men). The people who formed FGDs were also selected purposively (the ones who

knew something about the CR of the area), with each group comprising eight members. Finally, there were eight CR stations involved in the observation method. It should be emphasised that the eight CRs were studied in phase one, with two data collection methods used (in-depth interviews and direct observation), and four stations investigated in phase two using two data collection methods (survey and focus group discussions).

3.6 Data Collection Methods

Primary data was obtained through a semi-structured observation method (observing activities at the radio stations); in-depth interview targeted managers and editors/presenters/producers; questionnaires were for radio listeners; focus group discussions for listeners and CR staff. Documents were also analysed (production scripts, vision and mission statements, strategic plans, and documents which contained histories of the stations).

3.6.1 Direct Observation Method

Observation is an ethnographic method which permits the researcher to collect data first-hand, through direct observation of a phenomenon in its natural environment (LeCompte & Schensul, 1999). The method requires that the researcher employs five senses while observing a phenomenon. The advantage of the method is that it allows collection of detailed data. However, one of its main disadvantages is that data collection using the method could be time consuming and boring because the researcher has to see or listen to the same behavior over and over again. The findings of the study can only be true for certain people, in certain places and at certain times. Nonetheless, it may not be true for all people, in all places and at all times. In a nutshell, the findings might not be generalised. Finally, the observers may be biased since they may see or hear only what they want to see or hear, but decide not to see or hear what they do not want (Payne Geoff & Payne Judy, 2004). In this study, CRs were observed on how they identified and solved conflicts, and brought about reconciliation, spearheaded community campaigns, marshaled the community to tackle disasters, promoted local culture, fostered transparency and accountability, localised events, worked with grassroots associations and the marginalised, among others.

Although there are two types of observation, direct and disguised, there was no reason why this study could use disguised. The study therefore employed direct observation method. In direct

observation, the people who are being observed are aware; but in disguised, they are not aware. Again, there was no reason why the study could go in for continuous direct observation. The study opted to use time allocation, that is, it randomly chose time and place to observe the phenomenon; whether it was how the radio programmes were produced or how the listeners participated in interactive programmes (Observational protocol appendix IV).

The observation protocol incorporated the following issues:

1. How the radio stations were leading listeners into diagnosing problems in their communities and how, together, they were searching for solutions
2. Whether the stations employed open-door policy
3. Whether programmes were made in the villages or in the studio
4. Whether the station produced interactive programmes (debates)
5. The role of volunteers
6. Whether the community was involved in programme-making

3.6.2 In-depth Interview

So as to unearth hidden feelings, this kind of method was necessary. It made possible observation of non-verbal cues and use of language for emphasis. It was used for station managers, producers, editors, and presenters. According to Mugenda and Mugenda (2012), in-depth interview is a method for data collection that entails asking questions, probing, discussing and even obtaining data via non-verbal communication. The purpose of employing in-depth interviews was to enable the researcher to get detailed data. In in-depth interviews, a researcher normally asks open-ended questions, and then listens carefully to the answers, and, if possible, probes. Whereas a focus group discussion requires a discussion guide, an in-depth interview uses an interview schedule. Some of the items in the interview guide were:

1. In which language do you broadcast?
2. How does your radio identify problems in the community?
3. How do you determine what to air?
4. Where (field or studio) do you make most of your programmes?
5. How was the radio established?
6. How do you monitor or evaluate the performance of the station?

7. In as far as CR in Kenya is concerned, what changes would you like to take place in order for the station to operate well?

3.6.3 Focus Group Discussions (FGDs)

In order to get relevant information necessary to meet the stated study objectives, this method was crucial. It focused on the listeners so as to get information, for example, on how they viewed the CR and how much they participated in programme production. Mugenda and Mugenda (2012) observe that this is a technique used to elicit data from a group of people who share the same experiences. The discussion is in FGD guided by a facilitator, with somebody recording the deliberations. This technique enables a researcher to gain an insight into an issue since the discussion usually focuses on one or two issues deliberated in great detail.

The following issues were discussed in this data collection method:

1. For Radio Mang'elete, the subject of discussion was: *Gender inequality, discrimination against women and the role of CR in rectifying the situation*.
2. For Oltoilo Lemaa CR, the subject of discussion revolved around: *Human-wildlife conflict and the role of the radio in managing it.*
3. For Gulf CR, the subject was: *The role of Gulf CR in the promotion of farming (maize, millet, cassava, sunflower and livestock, among others) in its broadcast area.*
4. For Lake Victoria CR, the issue was: *The role of Radio Lake Victoria in addressing the problem of sex-for-fish along the shores of Lake Victoria.*

3.6.4 Survey

In this method, there were questionnaires (questions and space for filling in answers), and the researcher asked the questions and filled in the answers (See appendix III). The questionnaire could also be given to a targeted person to fill in on his or her own. The purpose of the survey was to seek the targeted people's opinions, beliefs and so on about a particular issue. For example, wanting to know the type of radio (CR, commercial radio or public radio) they listened to. Berger (1998) outlines the advantages of a survey method as being, among others, inexpensive and reasonably accurate. The disadvantages are that sampling can be difficult and expensive. A survey does not leave room for the respondents to manoeuvre as in an in-depth

interviews or FGDs, where respondents may exaggerate their responses or even (unfortunately) lie.

Key factors considered in the construction of a survey instrument, according to Berger (1998), are, among others: the order of the questions, relevancy of the questions, the number of questions to be asked, the ability of the respondent to answer the questions, how to frame the questions, the language to use, the purpose of the questions, and clarity of the information in the questions. All these factors were considered during the construction of the instrument for this study.

Before the actual data collection was conducted, research instruments were tested in a pilot study. This exercise was meant to check the relevance and clarity of the instruments in order to eliminate ambiguities, redundancies and misunderstandings. The dry run (pre-test) necessitated re-adjustment of some instruments so as to attain consistency. Some of the questions asked in this data collection method included:

1. Name the radio stations you normally tune in.
2. What do you understand by “community radio (CR)”?
3. Do you make time to listen to the community radio here?
4. Have you ever written a letter, sent an SMS message, telephoned or visited the community radio in person?
5. Have you ever been involved in programme making of your CR station?

3.7 Data Analysis

Data were carefully transcribed, organised and analysed in order to answer the research questions. The analysis was done using both qualitative and quantitative techniques. For quantitative techniques, the tabulation was carried out using the latest version of Statistical Package for Social Sciences (SPSS). In qualitative data analysis, texts were read repeatedly for familiarisation, then organised, categoried into themes, and then presented as narratives, direct and indirect speech.

In phase one, while the key informant interviews provided a general view of the eight stations, direct observation established how the eight CRs were leading listeners in diagnosing problems in their communities and how they were searching for solutions. Direct observation also focused on whether the stations employed open door-policy, and what the attitude of the station

personnel towards the listeners was. The eight CRs were Mang'elete, Mugambo Jwetu, Mwanedu, Oltoilo Lemaa, Kisima, Gulf, Lake Victoria and Sahara. In phase two, the study of the four stations (Mang'elete, Gulf, Lake Victoria and Oltoilo Lemaa) assessed the impact or lack of it of each CR on community members. Data were collected using a survey on the community members of each CR and provided statistical data with regard to the communities' level of participation, perception of their CRs and so on.

3.8 Ethical Issues

Research ethics is generally concerned with how the process of pursuit of knowledge ought to be morally conducted. It stresses that it should be conducted in accordance with the right (and not wrong) principles. The right and wrong principles, which mean morality, refer to a collection of moral values which tell human beings what they should do or be and what they should not do or be. According to Bryman (2008), "Research should be designed, reviewed and undertaken in a way that ensures integrity and quality" (p.118)

The respondents of this study were well informed about the purpose and intended uses of the investigation and informed consent then sought in obtaining information from them. The investigator and his assistants identified themselves fully to the respondents, and data gathering instruments (recorders and cameras) declared beforehand.

When informed consent was being sought from participants, they were informed that they had the option of refusing to take part, and were also at liberty to terminate their involvement any time. According to Frankfort Nachmias and David Nachmias (2000) informed consent "is rooted in the high value we attach to freedom and self-determination. We believe that people should be free to determine their own behavior because freedom is a cherished value." (p. 73) No coercive tactics were employed whatsoever to force anybody to participate in the study. The dignity, privacy and interests of the co-researchers were respected and protected. For example, visits to homes, which could be considered by the law to be intrusion into people's homes without their consent, were well arranged and permission sought from the home owners.

During the data collection process, the investigator ensured that information provided was treated as confidential, and, where necessary, the principle of anonymity was protected. For instance, during key informant interviews, when former presenters and producers of some CRs

requested to remain anonymous, their wish was granted. There was no respondent deceived in any way whatsoever, and the cultures of the host communities were respected. During data analysis and presentation, recordings and scripts were reviewed several times in an attempt to prevent inaccuracies and misrepresentations. Finally, credit, where possible, was given to parties that contributed to the study.

3.9 Validity and Reliability

One way that reliability was addressed in this study was through the use of sound state-of-the-art recording devices and careful transcription of the collected data. The recording equipment were tested first to make sure that they were in sound condition before being put into use in the field. Transcribed material was checked again and again to verify that the work had been done correctly.

Creswell (2007), in reference to Whittemore, Chase, and Mandle (2001), refers to credibility as "accurate interpretation of the participants' meanings". In this study, the inquirer engaged with respondents long enough, giving them ample time to tell their stories. In order to preserve the meanings of respondents' words, narratives and verbatim reports characterised data presentation.

For the purpose of accuracy, in some cases the research assistants returned to respondents for clarification. To build trust with participants, the researcher identified himself thoroughly and took time to explain the aim of the study, assuring them that the investigation was solely for academic purpose.

The findings of other studies (Alumuku 2006, Githethwa 2010, Chiliswa 2011, and White and Chiliswa 2012, among others) were used to back up the interpretations and conclusions of this study, thus increasing the study's credibility.

About dependability, since the study focused on a number of CRs, data from all the stations appeared more or less the same, or they followed similar trends when analysed. Yet the research assistants in every area studied were different. Further, the instruments were piloted in areas which were not in the study sample and then modified accordingly.

Even though the findings of this study cannot be generalised, they can be used to support other studies on CR in other parts of the country and beyond. Furthermore, in some cases, the study agreed with a survey conducted in Kenya by Ipsos Synovate in 2012 on the reach of radio in Kenya (Appendix V). Finally, on confirmability, which in quantitative studies means the extent a study can be confirmed by other researchers by assessing the degree of biases and prejudices, a number of sources and data collection methods were employed by this study. Whereas data from diverse sources were compared, the several methods employed checked one another.

3.10 Summary

Methodology, that is, chapter three, has examined the cross-sectional mixed research design employed by the study. In reference to the study, this chapter has also explicate the philosophical foundation that as guided this study, which is participatory worldview; the target population of the study, that is, the listeners, radio managers, presenters, producers and volunteers of eight CRs; the types of data collection methods employed by the study; data analysis techniques; ethical issues; and validity and reliability,

CHAPTER FOUR: DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.1 Introduction

This chapter presents data collected using in-depth interviews, direct observation, focus group discussions and survey techniques. As noted in the research design in chapter three, data collection entailed two phases; in phase one data was collected from eight CR stations, operating in diverse geographical areas in order to get a general picture of what CR in Kenya was doing and how it was managed; phase two studied in detail the four (two most successful and two unsuccessful CRs) selected after the study of the eight.

This chapter therefore presents data collected through in-depth and observation in the first phase, and survey and focus group discussions in the second phase. In in-depth interviews, the key informants were station managers, senior editors, producers and presenters of the eight CR stations. Observation method entailed observing activities of the eight CR stations for seven days each. Both the survey and focus group methods were employed to collect data from listeners of four CRs. In-depth interviews were carried out at the subjects' natural settings -- respective radio stations. In all cases (In-depth, observation, survey and focus groud discussions), the inquirer returned to the respondents several times to get certain unclear issues clarified. The objective of all the data collection methods was to obtain rich data from various sources on the CR stations.

Table 4.1 Eight Selected Community Radio Stations by using Cluster Sampling Method

	Community Radio	Location
1.	Mugambo Jwetu 102.3 FM	Meru County
2.	Radio Sahara 94.3 FM	Vihiga County
3.	Radio Mang'elete 89.1 FM	Makueni County
4.	Oltoilo Lemaa 89.3 FM	Narok County
5.	Gulf Radio 88.3 FM	Homa Bay County
6.	Radio Kisima 89.7 FM	Nyamira County
7.	Radio Lake Victoria 92.1 FM	Kisumu County
8.	Mwanedu Radio 96.1 FM	Taita Taveta County

Source: Researcher (2013), adapted from Communications Commission of Kenya (2011)

4.2 Phase one: Presentation of In-depth interview Findings

4.2.1 Mugambo Jwetu--102.3FM

According to Reuben Mukindia, the station manager of Mugambo Jwetu (Our Voice) 102.3 FM, the station which hit the airwaves in December 2008, is found in Tigania East, Meru County. It covers a radius of 30km, although the allocated frequencies were supposed to reach 50km radius. The objectives of the radio, he said, were to:

> Improve the flow of development information; make available a platform for dialogue; empower community members, especially women and the youth; and engage the broadcast community in development issues.

When the in-depth interview took place, the station was housed by the Constituency Development Fund (CDF). The establishment of the radio, according to the manager, is credited to the area member of parliament, adding:

> The CR is managed by a steering committee on behalf of the Tigania Community. The committee is comprised of a chairperson, secretary and treasurer. The day-to-day running of the station is under the station manager. The Constituency Development Fund is taking care of the rent and salaries of some workers. The Finnish Embassy donated the radio equipment and footed electricity bills for a year in the initial stages and was also responsible for the purchase of fuel for the standby generator and the general maintenance of the station. Furthermore, CDF is utilised for the ongoing construction of the new studios and offices for the station. On its part, UNESCO provided a grant for establishment of community multi-media centre, which, at a small fee, offers services such as computer, internet, telephone, fax and photocopying. The centre also offers training in computer operations.

Since Mugambo Jwetu was founded by the area Member of Parliament, one then could wonder how independent the radio station was, but the manager was categorical that it belonged to the community, noting that the people regarded it as *Kamene Jetu* (This is ours). The manager was at pains to explain that the station was independently managed. Even the task of choosing the manager, he added, fell squarely on the shoulders of the committee. He opined that the Constituency Development Fund (CDF) paid rent for the building which housed the radio and catered for the salaries of the staff. Then the question: suppose the CDF officials misappropriated funds, would the radio have the courage and moral authority to report about it objectively? But he maintained that the radio was independent and objective in its operations.

According to the radio manager, the management committee of the station, usually elected after every two years, was composed of 13 representatives of various organisations in the area. Gender and religion had been taken into consideration in the composition of the committee, he added. It was only the manager and the marketing officer who were full-time workers. The station had nine volunteers who were getting subsistence allowance. For the purpose of sustainability, the station was planning to begin advertising (although without CCK's permission), selling of greeting cards and airtime to preachers, and offering announcement services, he observed.

The manager also said that the station staff had been trained by UNESCO and EcoNews. Furthermore, they had had a learning trip which saw them visit a CR station seen by many as the

most successful in Kenya: Radio Mang'elete. However, they still required more training, especially in community development and participatory programming, he noted. According to him, most of the content for the radio was produced in the studio because it was costly to produce it in the community. Because of high expenses, the station did not conduct audience research to inform programme-production. The radio staff (producers and presenters) estimated their audience to be around 30,000 listeners. And the station manager believed the community valued the radio because it had contributed to the reduction of crime and wife battering cases in the community. Nonetheless, no study had been conducted to support this assertion.

4.2.1.1. Promotion of Cultural and Economic Activities

On how the radio had promoted cultural and economic acitivities of the community, the manager of Mugambo Jwetu CR said:

> The station is doing everything to promote the culture of the Ameru people of Tigania. There are two programmes aired weekly, and which promote the local people's culture. One is on story-telling and another one is called *Ciakimeru*, loosely translated to mean "now it is time to enjoy that which is for Meru". In this programme, which enjoys a lot of Kimeru traditional music, listeners ask the community's octogenarians to compare the present and the past in terms of, for instance, relationships. In addition, the radio's programmes, including news, are both in Kimeru and Kiswahili, and the programmes enjoy airtime of 70% for the local language, and 30% for the national language. Kiswahili targets mainly the non-Meru listeners working in the county. The station organises a cultural week once in a while, and plans are at advanced stage to make it an annual event.

He added that Mugambo Jwetu CR had done quite a lot to get the people involved in issues and activities touching on the development of the community. As the interview for this study was going on, the station was running an interactive programme about economic development. The radio had also a weekly early morning programme called *ciairaro* (how have you woken up) as table 4.2 shows. This programme was about happenings in the community. The other programmes aired by the station were on nutrition, family planning, vaccination, HIV/AIDS, conflict management, among others. The main economic activities in Meru County, apart from khat, were coffee, tea, and French beans.

4.2.1.2 Conflict Resolution, Campaigns and Disasters

The manager admitted that the station had not done much in as far as conflict resolution, community campaigns and disaster management were concerned, adding:

> But the station recently saved a woman whom the community members wanted to lynch because she was perceived to be a witch. In this case the radio mobilised the community quickly when it was sensed that the woman was in trouble, and the local leaders addressed the people that were about to do the lynching, urging them not to take the law into their hands, but to endeavor always to create a violence-free community. The conflict was resolved amicably.

4.2.1.3 Human Rights, Marginalisation and Grassroots Organisations

For one reason or another, the radio had not taken advantage of the many community-based organisations (CBOs) addressing issues of human rights and marginalisation in the area. It had not worked with many of these organisations.

4.2.1.4 Community Involvement in Management and Programme-Production

According to the manager of Mugambo Jwetu CR, the radio had involved community members in the running of the station through the management board which was representative of the community. However, on the part of programme-production, he said:

> Because of financial constraints, most of its programmes are made in the studio – not in the field as it should be. The community of Mugambo Jwetu CR has never been mapped. But the programme-production has not left out the minority groups. Women and the youth groups, among other marginalised groups, are catered for.

4.2.1.5 News Coverage

About gothering news for the station, he pointed out that:

> The station has dedicated volunteers in key parts of the county who continually feed it with news stories. However, these correspondents are neither trained nor paid stipend, hence lack the motivation. Moreover, because of the problem of insufficient funds, we can't provide fare so the volunteers cannot move easily from place to place to gather news. Their movement is constrained by lack of transport.

4.2.1.6 Volunteers, Local Talent, Governance, Accountability, Monitoring and Evaluation

Mugambo Jwetu had volunteer reporters in the field, and volunteer producers and presenters at the station, the manager said. He further said:

> Although those in the field offer their services free of charge, they happen to be as dedicated as people who are paid. But a little payment would enable them to double their efforts. Trainees on internship from mass communication colleges also assist, although their assistance is limited and short lived.

He further said that on several occasions, the station had questioned public officials' involved in shady dealings. The radio had raised the issue of the police officers taking bribes, commented on

those in charge of forest, but were felling and selling logs, and had tackled the issue of the police officers turning a blind eye when it came to illicit brews.

On the performance of the station, a senior editor said the station occasionally asked their listeners to evaluate the performance of the station. The radio personnel also went to the listeners once in a while to find out what they felt about the station. Moreover, the station enquired about its performance from their four listening clubs, formed by listeners and then linked up with the station. The members of the listening clubs met from time to time to share ideas about the radio station.

4.2.1.7 Model of operation, Reforming CR and Notable achievements

About whether the station had adopted a structured way of working, the editor said they did not have any one permanent way of operation. Their method was similar to that of other radio stations: commercial, public or community. On reforming CR, he said CCK should not tax CRs, and the authority should also allow the stations to advitise; otherwise, the station would have difficulties remaining on air. Although the manager maintained that the station had made a contribution in the community, he could not recall a single notable contribution the radio had made.

Table 4.2 Mugambo Jwetu Programme Menu

Time	Programme	Content
6.00 – 6.10am	Opening and prayers	
6.10 – 7.30am	Music and morning news; greetings	Includes humour, discussion on news, and greetings. News sources include newspapers, Internet, local community members and local leaders (chiefs)
7.30 – 7.45am	*Uchambuzi wa Magazeti* and *Ciairaro*	Call in programme; also review of the newspapers
7.45 – 8.30am	Morning debate and news briefs	Presenter gives topic – usually something contentious in the community
8.30 – 9.30am	Guest; news bulletin at 9.00am	Someone who can speak about and enlighten the community about topical issues, for example, a lawyer on legal issues; health expert on health, etcetera
9.30 – 9.40am	Announcements and advertisements	Announcements about local events
9.40 – 10.00am	*Kazi ni Kazi* (Don't be choosy when you are looking for a job	Live programme on equality issues
10.00 – 11.00am	Music, news briefs at 11.00am	Mixed music
11.00 – 12.30pm	Health programme	Call in programme
12.30 – 1.15pm	Music and news briefs at 1. 00pm	Mixed music
1.15 – 2.00pm	Music with news briefs at 2.00pm	Mixed music
2.00 – 3.00pm	Music, with news briefs at 3.00pm	Mixed music
3.00 – 4.15pm	Music, with news brief at 4.00pm	Music plus call in
4.15 – 5.00pm	Music, with news briefs at 5.00 o'clock	Music plus call in
5.00 – 6.00pm	Music, with news briefs at 6 O'clock	Music plus call in
6.00 – 7.00pm	Slow music and *pole kwa kazi*	
7.00 – 8.15pm	News bulletin	
8.15 – 8.30pm	Announcements, advertisements and music	
8.30 – 9.00pm	Youth and life. News at 9.00pm	Popular programme about issues affecting the youth
9.00 – 10.00pm	Music	
10.00pm	Prayers and closure	

Source: Mugambo Jwetu Radio (2013)

The programme menu for the other days of the week was not different from the Monday one, save, a few changes. Tuesday, for example, (9.30am – 10.00am) was reserved for women and development. Tuesday (7.15pm – 8.15pm) had a programme on water conservation and the environment. Wednesday (11.00am – 12.30pm), HIV/AIDS; and Thursday, agriculture. Paralegals visited the station Friday morning for a programme about legal matters. Children had their show on Saturday (2.00 –3.00pm). Otherwise, the weekend was mostly dedicated to music, culture and religious programmes.

4.2.1.8 Programmes on the Mugambo Jwetu Radio Menu Typical of a Community Radio

These programmes in figure 4.2 are news, health, equality, youth and life, women, water, environment, agriculture, culture and religion. It is worth noting that religion has a direct bearing to development, for it preaches peace and hard work in development.

4.2.2 Mang'elete--89.1FM

The manager of Mang'elete CR, Meshack Nyamai, began the interview with a background of the radio statio:

> Radio Mang'elete is currently the oldest CR in Kenya; the now defunct Homa Bay CR being the first, not only in the country but on the African continent. Homa Bay CR went on air in 1982, booming in Luo language from the shores of Lake Victoria, Homa Bay County of Western Kenya. After operating for just two years, the government of Kenya switched it off. Then, Radio Mang'elete, which has 40 square kilometre coverage, was born in 2004, exactly two decades after the demise of Homa Bay CR. It was founded by 33 women's groups of Kibwezi District, Eastern Province, about 700 kilometres away from the defunct Homa Bay Radio. The idea of establishing Radio Mang'elete was mooted in 1993 when East Africa Community Project (EACMP) was formed. The name 'Mang'elete' means a place of water springs. The EACMP, a closely connected group of development-oriented CR stations in Kenya, Uganda and Tanzania, was coordinated by EcoNews Africa (ENA).

Nyamai added that Mang'elete, arguably the best known CR in Kenya, was owned by Mang'elete Community Integrated Development Project (MCIDP), which comprised of 33 women's groups engaged in the promotion of development activities in parts of Makueni County. Mismanagement of funds and other problems forced the station to go off air in 2008, precipitating a loss of key staff members. But ENA's timely intervention saved the station.

The vision of the station, he said, was "An informed community which participates in its own development". The mission statement, according to him, was "to uplift the community's living

standards by articulating development issues, empowering the community to make informed decisions, conducting research about community needs, and offering a platform for the promotion of local culture".

4.2.2.1 Promotion of Culture

About the promotion of culture, Radio Mang'elete had a variety of programmes which furthered the culture of its broadcast community, he pointed out, noting:

> There is one which involved the elderly, and which compares the past and present; and another one titled, *Kithio kya mukamba*. Plans are underway to come up with a local drama. Already, a theatre group has been identified and trained.

4.2.2.2 Objectives/Economic Activities

The manager articulated the objectives of the CR:

> First, to provide a platform for the community to engage in community development so as to uplift their living standards; second, to promote community empowerment projects, with a special focus on income generating activities for women; third, to enlighten the community on the local, national and international development issues.

He explained that to achieve the stated objectives, the station was an avenue through which people participated in sharing indigenous development ideas. It was also a provider of information which enlightened the people about how to participate in community development activities. The CR programmes were made in such a way as to stimulate listeners to volunteer their services for the betterment of their communities, said the manager, reiterating that:

> The radio is a forum where various voices converge and raise their problems and look for remedies. It is a motivating factor; a stimulating instrument which inspire people to swing into action. And it is also a tool for marshaling, not just the community support, but even the support of neighbours. The radio, through dialogical programmes, encourages people to participate in local projects, electoral processes, and other pertinent local issues. Active participation of the community members in important issues and activities makes it difficult for a few people to make unpopular decisions on behalf of the majority of community members, as is often the case in a number of communities in Kenya.

4.2.2.3 Conflict Resolution

With regard to conflict resolution Nyamai opined that:

> The Kamba and Maasai communities feud now and then over livestock. The Maasai accuse the Kamba of stealing their cattle. On the other hand, the Kamba allege that when the Maasai are going to the market to sell their animals, and pass through Kambaland, they drive along with the Kamba cows because the Maasai believe that every cow on earth belong to them. When signs of tension begin to show, the radio invites the two communities to the 'negotiating table'; and it does so early enough so as to nip the conflict in the bud.

The manager said that human-wildlife clash was another issue the station had always grappled with. Mang'elete CR operates in an area where Kenya's largest national park (Tsavo) is situated. The station, he explained, worked with Kenya Wildlife Service and the community around the park not only to initiate a participatory system that would help minimise conflicts between wild animals and humans and safeguard community members and their property against the wildlife, but also to make sure that if and when the game injured, killed or destroyed property, there was speedy and adequate compensation.

4.2.2.4 Community Campaigns

He said that the radio had led a series of planned activities, on top of the list being HIV/AIDS Campaigns. It had worked with people living positively (having accepted their HIV positive status), Ministry of Health, NGOs and community organisations, urging community members to visit Voluntary, Counseling and Testing Centres (VCTs) to get tested in order to know their HIV status. From time to time, the radio had invited health experts to give insights on the ABC (A for Abstinence, B for Being faithful and C for Condomising, or using a condom) of HIV/AIDS. This was a prevention measure people were supposed to take to avoid acquiring and spreading the virus, he said.

4.2.2.5 Addressing Disasters

About disasters in the community, the manager observed that:

> Whenever disasters such as famine and floods strike, Mang'elete CR always plays a central role in marshaling the community to look for solutions. The station would now and then move to the vulnerable interior parts of its broadcast area, to get information about the situation and then advise relief agencies accordingly. Discussions about finding a durable solution to the problem of hunger have been hosted by the station many times, and discussants have come up with very bright ideas, if implemented would go a long way in making hunger a thing of the past.

4.2.2.6 Grassroots Organisations

In the run-up to March 2013 general elections, Mang'elete Radio worked closely with the Independent Electoral and Boundaries Commission (IEBC) to educate the community on election matters so that when they went to vote, they knew the importance of exercising their democratic right, how they were going to cast their vote, whom they were going to cast it for, and why they were going to cast it that way, the manager asserted, further saying:

> In every past election, the radio has always done this novel exercise; only that in 2013, the stakes were high, following the chaotic 2007 elections. Other organisations that the radio has

> worked with on other community issues are Makueni County Youth Organisation, Wote Community Development Organisation, the community-based Malivani Water Project, Kalawa Single Mothers' Association, and Kaani Nthuluni Initiative.

He claimed that the station had had programmes about the rights of the marginalised groups. Further, it had tackled rights of the people living with HIV/AIDS, the rights of physically-challenged people and the rights of every citizen of Kenya. Other human rights issues had not been spared either. When it came to the marginalised groups, the manager said, many a time, the station had made them the main topic in interactive programmes.

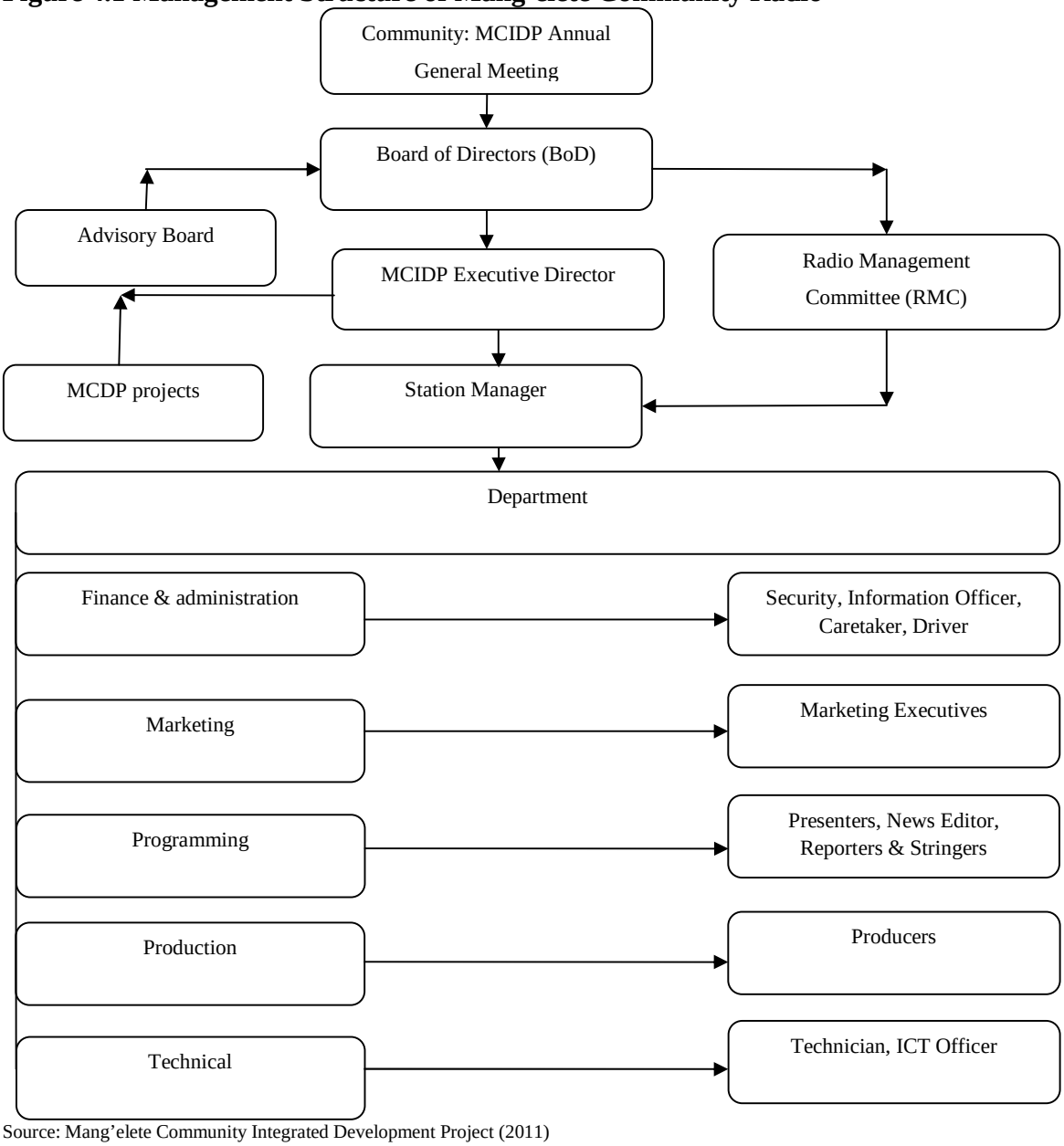
4.2.2.7 Management and Programme-Production

Mang'elete CR belonged to the community, and existed to serve the interest of the community, a senior producer asserted:

> According to the station's management structure, the community, through its representatives, decides how the radio ought to operate. In 2004, a month after the establishment of the radio, the manager (who later left the station), and who had no idea of how a CR ought to be managed, attempted to isolate the community from the radio; the community members resisted strongly until he was forced to abandon his management style. In programme-production and management of the station, the community loves being involved and is proud of being associated with the radio. That means that the community knows well the meaning of a CR.

He also narrated that when the station was established, the community of Mang'elete CR was mapped to uncover how it was organised. In the mapping of the broadcast area, various groups forming the community were brought to the surface. The groups categorised during the exercise were women, men, youth and the aged. Also those identified were teachers, traditional birth attendants, nurses, peasants, and traders. Others classified were the disabled and the people living with HIV/AIDS. The radio, the manager further said, then incorporated the findings of both the mapping exercise and SWOT analysis into the station programming. Today, somehow, not all community sectors are involved in programme-making, even to a small degree.

Figure 4.1 Management Structure of Mang'elete Community Radio



Source: Mang'elete Community Integrated Development Project (2011)

According to the station manager, the organisation structure in figure 4.1 endeavours to reinforce the point that the radio belonged to the people. At the apex of the structure is Mang'elete Community Integrated Development Project (MCIDP) Annual General Meeting. This is the most powerful organ of the radio station. Directly under it is the Board of Directors (BoD). This is an advisory body which advises the Radio Management Committee (RMC), which in turn gives advice to the station manager. The manager instructs and gives direction to various departments:

Finance and administration, marketing, programming, production and technical. Under BOD, there is MCIDP Executive Director. This director has nothing to do with the RMC; but relates directly with the station manager who connects with the departments already mentioned. Another function of the MCIDP Executive Director is to oversee MCIDP projects.

4.2.2.8 News Coverage

News is usually a dominant programme in many radio stations, thus a lot of weight is given to its coverage and production. According to the station manager, Nyamawi, national news items were selected on the basis of how much they affected the community. Community problems such as epidemic, food shortage, problems of small businesspersons, farmers' problems and unemployment were given first priority, with local leaders and experts in relevant fields invited to comment on them. He added that the news department always asked the following questions:

> Out of these news items, which one should be given first priority? Who will be the listeners? What are their listeners' main problems? What is paramount in the items, and has to be focused on? How will the listener benefit from this item?

The manager explained that:

> The station has a news policy which helps a news reporter to decide what to concentrate on when gathering and reporting news. The person in charge of the news section or department will choose, for example, to give attention to economic empowerment. In that case a story on Small and Micro Enterprises (SME) will be given high priority. If the news editor feels the main problem in the community is famine and therefore chooses to focus on the achievement of the county department dealing with it, or the ministry responsible, or the local farmers, that decision will form the basis of the news policy of the station. The news policy, hence, makes it easier for the CR station to determine which issues will be given precedence.

4.2.2.9 Volunteers and Local Talent

Regarding volunteering and promoting local talent, the manager said Radio Mang'elete had local correspondents in almost every corner of its broadcast area. Most of these correspondents were given little money every month for their transport and meals. The main problem they faced, the manager further said, was lack of skill to develop the nose for news. They were also not sufficiently equipped in other areas to be able to do their job competently and confidently. So there was need for training, he stressed, for them to be in a position to know the kind of story suitable for CR and how to gather and report the story. Some secondary school students in the area availed themselves of the services of the station, he observed, adding:

> There are many people in the community who are willing, with little pay or even without pay at all, to become news reporters just to have their voices heard on the radio. They will not find it

> difficult whatsoever to pass by the local police station or office of the area chief, or governor, or county commissioner every morning to gather news. Moreover, some women, associated with Mang'elete Radio, have been equipped with audio recorders to gather stories for their programmes. A few of them have used the equipment to record news items.

4.2.2.10 Governance, Accountability, Monitoring and Evaluation

The station manager said the radio usually held the central and county governments accountable for certain actions, and indeed, there was a programme, *governance*, on the programme menu. In this programme, issues of corruption were discussed and solutions sought. He also said that:

> On monitoring and evaluation, before the station went on air in 2004, a survey was carried out. It indicated the strengths, weaknesses, opportunities and threats (SWOT) of the community. After that first study, audience researches have been few, primarily because of the shortage of funds. Ordinarily, a station is supposed to conduct a survey to inform its programme-production and presentation. When programme production is not informed by research, then the station is engaged in some sort of gambling. The message in the programme which is not informed by research may by chance reflect what is on the ground, or it may be irrelevant – sometimes totally irrelevant.

4.2.2.11 Model of operation, Reforming CR and Notable achievements

According to the manager, the station has never had a system of operation. But about reforming CR, he said the county government should consider sponsoring CR activities, for these stations support the government when it comes to developmental matters. He cited a notable contribution the radio has made in the community.

Table 4.3 Radio Mang'elete Programme Menu

Time	Monday	Tuesday	Wednesday	Thursday
6am - 10am	*Opening Prayer *Gospel/calls-ins *Announcements *Health	*Opening prayer *Gospel *First Aid *Gospel/call-ins *Announcements *HIV-AIDS (Repeat) *Radio France International *Rhumba /call-ins *News in Kikamba *Benga music	*Opening prayer *Gospel *Gospel/call-ins *Announcements *Governance *Music *Agriculture *Radio France International *Rhumba/call-ins *News in Kikamba *Rhumba	*Opening prayer *Gospel/call-ins *Announcements *Our voice (Wasya witu) *Human rights *Radio France International *Rhumba/call-ins *News in Kikamba *Music/call-ins
10am - 2pm	*Music/call-ins *Kikamba news briefs *Poverty eradication * Kikamba news briefs *Music/call-ins *Environment *Music/call-ins	*Music *Binadamu na ubinadamu *News briefs in Kikamba *Music/call-ins *News briefs in Kikamba *Music/call-ins *Women and development *Music/call-ins	*Music *News briefs in Kikamba *Music/call-ins *News briefs in Kikamba *Music/call-ins	*Music *News briefs in Kikamba *Music/call-ins *News briefs in Kikamba *Music/call-ins *Music/call-ins (Lunch poa)

2pm - 6pm	*News in Kikamba *Catholic show *News briefs in Kikamba *Binadamu na ubinadamu *News briefs in Kikamba *Catholic show	*News in Kikamba *Music *Business *News briefs in Kikamba *Music/call-ins *News briefs in Kikamba *Music/call-ins *News briefs in Kikamba *Music/call-ins	*News in Kikamba *Music *Youth and drug abuse *News briefs in Kikamba *Music *Scouting *Music *News briefs in Kikamba *Culture *News briefs in Kikamba *Music/call-ins	*News in Kikamba *Music *News briefs in Kikamba *Music/call-ins *News briefs in Kikamba *Music/call-ins *News briefs in Kikamba *Music/call-ins
6pm - 10pm	*News briefs in Kikamba *Radio France International *Mwikalile *Music *Sports *News in Kikamba *Announcements /adverts *News in Kiswahili *Music/call-ins *Closing prayer		*News briefs in Kikamba *Water is life *Music/call-ins *Sports *News in Kikamba *Announcements/adverts *Nikukee na nikuutuka Sunset *Music *Environment *Music *Closing prayer	*News briefs in Kikamba *Music *Radio France International *Music *Sports *News in Kikamba *Announcements/adverts *Governance *News in Kiswahili *Closing prayer

Time	Friday	Saturday	Sunday
6am - 10am	*Opening *Gospel *First Aid *Gospel /call-ins *Announcements *Water is life *Radio France International *Rhumba /call-ins *News in Kikamba *Rhumba	*Opening prayer *Gospel *Announcement *Kenya Wildlife Society/Children *Radio France International *Sunday School *Rhumba/call-ins *News in Kikamba *Rhumba	*Opening prayer *Gospel music *Announcements *Morning worship *Gospel music/call-ins *Catholic programme (Thayu witu) *Gospel music *News in Kikamba *Gospel music
10am - 2pm	*Music *News briefs in Kikamba *Music *News briefs in Kikamba *Music/call-ins (Lunch poa)	*Saduri ya lugha *News briefs in Kikamba *Benga/call-ins *News briefs in Kikamba *Benga/call-ins	*Music *News briefs in Kikamba *Music/call-ins *News briefs in Kikamba *Music/call-ins
2pm - 6pm	*News in Kikamba *Reggae *News briefs in Kikamba *Youth and drug abuse *Reggae /call-ins *News briefs in Kikamba *Reggae / call-ins	*News in Kikamba *Gospel *News briefs in Kikamba *Gospel/call-ins *News briefs in Kikamba *Poverty eradication *Gospel music	*News in Kikamba *Music/call-ins *News briefs in Kikamba *Music *Scouting programme (Repeat) *News briefs in Kikamba *Music/call-ins *Family life (Repeat) *Music/call-ins *News in briefs *Music/call-ins
6pm - 10pm	*News briefs in Kikamba *Music *Radio France International *Music *Agriculture *Sports *News in Kikamba *Announcements/ adverts *Health *Education issues /call-ins *Closing prayer	*News briefs in Kikamba *School programme *Radio France International *Behaviour (Mwikalile) *Historical flashbacks *News in Kikamba *Announcements/adverts *Our leaders and leadership *Weekend show/call-ins • Closing prayer	*News briefs in Kikamba *Gospel music *Radio France International *Gospel music *Weekly updates (Soo) *Sports *News in Kikamba *Announcements /adverts *Catholic programme (Thayu witu) *Gospel music *Closing prayer

Source: Radio Mang'elete (2013)

4.2.2.12 Programmes Typical of a Community Radio on the Radio Mang'elete menu

News in Kikamba, religion, health, poverty eradication, environment, women, business, governance, agriculture, youth and drug abuse, culture, water, human rights, education, and family life, as shown in table 4.3.

4.2.3 Gulf -- 88.3FM

The station manage first explained about the establishment of the CR, saying Homa Bay County, where Gulf Radio is situated, was home to the first CR in Kenya:

> Homa Bay CR was established on experimental basis in 1982, and switched off by the Kenya government in 1984, two years later. Gulf Radio acquired the name "Gulf" from the area, which was called Kavirondo Gulf. Formerly this area was known as Winam Gulf. Had this name remained, probably the radio would be called Winam CR. Winam Gulf is a place in the valley of the River Nzoia, which is on the western slopes of Mount Elgon, along the north-east coast of Lake Victoria Nyanza. The bays in the gulf include Naya, Nyakach, Osodo, Kendu, Homa, Ruri, Mirunda, Asembo and Olambwe; while the islands in the gulf are Maboko, Rusinga and Ndere.

According to a founding reporter/producer, now retired, Gulf Radio was established to highlight the problems of boda boda motorbikes --motorbike-taxis. The veteran broadcaster explained that:

> Although this is how they are commonly referred to across the country, in Homa Bay, where Gulf Radio is located, this fast mode of transportation in the country is called *Peng* by the local people. It gained fame in Kenya because of the need of the people to move quickly from one point to another. Before Peng came into the scene, this need could not be met by the public transport due to a variety of reasons.

About the reason why the service of public transport (*matatus*) could not match that of the boda bodas, the veteran radio practitioner said:

> Public transport vehicles are too few; in some areas, the roads are impassable or not there at all; and the ability of the bikes to race even on footpaths is another reason. Whereas motor vehicle transport is slow and unpredictable, boda boda is ubiquitous, swift and reliable, especially in times of emergency. When vehicles are stuck in traffic jams or unable to access certain parts of the country, motorcycles meander with easy and reach anywhere and everywhere within a short time.

The station manager, Mosley Njoga, also said the radio was founded to address the problems associated with the *boda bodas*:

> Boda boda bikes have become the leading cause of many accidents on roads. In fact, today in most county hospitals across the country, there are specially designated wards for boda boda accident victims. This was the issue for which the radio was established to address. Another issue was that the riders were at times attacked by thugs, and sexually harassed by their female passengers who tended to hold them unnecessarily tightly on the motorcycle, particularly at night. Also, vehicles, and *matatus* in particular, also frequently threatened to crush the riders

> and in many occasions forced the motorcycles off the road. The *matatu* drivers felt boda bodas were a nuisance and not supposed to be on the road. The tendency of the traffic police to solicit bribes was another matter that bedeviled motorcycle riders. They were also experiencing health problems such as eyesight and respiratory problems because of the strong wind that hit them regularly since most of them did not wear helmets. On top of that, after doing their job, taking their passengers to wherever they wanted, some of the passengers refused or were reluctant to check their side of the bargain. Other 'passengers' could be too drunk to balance well on the bikes, forcing the riders to move at a snail's speed, thus wasting a lot of time on one passenger.

The station manager said that even with all the *boda bodas'* shortcomings, the mode of transport employed a good number of young people in Homa Bay county, adding that many people who were between the ages of 18-30 were eking out a living by picking and dropping off people all over the county. The manager said:

> There was need therefore to get the *boda bodas'* problems solved, but there was nobody to solve them. That was when James Bango, a former Chief Executive Office of Kenya Union of Savings and Credit Co-operative (KUSCCO) decided to establish a CR to highlight the problems of the riders of boda boda motorcyles. The objectives of the radio were later expanded to cover the broad spectrum of community development.

According to a senior presenter of the station, the vision of Gulf Radio hence became to help the people of the community where it operated to actively participate in socio-economic development so that they could lead a better quality of life. Its mission statement was and still remains: to use radio broadcasting as a platform of empowering the community to be involved in development programmes.

Since then and up to now, the objectives of Gulf Radio, the presenter noted, are to:

> Enhance community mobilisation for sustainable development; partner with other communities and development agencies to advance the youth development agenda; create an environment for attitude and behaviour change for the betterment of the lives of the community members; produce and disseminate development messages to different target groups on given issues.

4.2.3.1 Culture and Economy

About developing the culture of the people of Homa Bay County, the station manager, Njoga, said:

> The radio utilises the local language, with all the programmes produced and presented in the local Dholuo language. Further, the station airs a number of programmes which address both the positive and negative cultural practices of the Luo people. For instance, the station has attempted to address the issue of wife inheritance and *Tero Buru* (feasting at families of bereaved people)*;* but the practice is so entranched. These practices are considered retrogressive for they forced the community to lag behind in development. Wife inheritance means whenever a man dies leaving behind his wife, a nother man is selected by the community elders to sleep with the widow to produce children (a practice that has increased

> cases of HIV/AIDS). In *Tero Buru*, about a whole village flocks the home of a bereaved family for merrymaking. They feast for days and weeks, to an extent that the family members remain with completely nothing to live on once the ceremony is over. This practice increases levels of poverty.

In supporting the community economically, Gulf Radio manager said, the station had tried to work with fishmongers and managers of holiday resorts in Kendu Bay where the station was located. The radio had attempted, without much success, to mobilise the community to look for ways of ridding Lake Victoria of the choking hyacinth weed. The medium had also supported small-scale farmers to improve the production of maize, millet, cassava and sunflower.

4.2.3.2 Conflict Resolution

With regard to peace and conflict resolution, he said this was the radio's success story, explaining:

> The radio places a high premium on promoting and enhancing togetherness in all communities; creating a depth of understanding between communities neighbouring Homa Bay residents for inter-ethnic conflicts are commonplace in Gulf Radio's catchment area. Border feuds and flare-ups are frequent, especially between Kisiis and Luos, Nandis and Luos, Luos and Kurias, Kipsigis and the Kisiis, and the Maasais and Luos. The station has given prominence to conflict resolution and reconciliation in its programming. By using the 2007 bloody elections as the backdrop, the CR has endeavoured to promote peace and tolerance among communities, discouraging ethnicity and discrimination, emphasising that chaos would stifle development initiatives.

In the run-up to the 2013 general elections, culminating in the commemoration of the International Day for Tolerance, the manager said, Gulf Radio relayed interactive programmes, urging aspiring leaders to campaign peacefully and to promote unity and cohesion in the area. During this electioneering period the situation was rather fluid and there were fears that Homa Bay could erupt into chaos as witnessed in the previous elections of 2007. However, everything went on smoothly, probably partly due to the radio's contribution, he added.

He admitted that natural disaster was one particular issue the station had not tackled well. He was unable to cite a notable example of a catastrophe that the station had marshaled or even attempted to mobilise the community to address. Gulf Radio had also not done much on the issues of human rights and empowering the marginalised, he said.

4.2.3.3 Working with Grassroots Organisations

Njoga said Gulf Radio had worked with NGOs in the area, for instance, Nyanza Reproductive Health Society, which promoted male circumcision. In conjunction with Rachuonyo Women and Girls' (RWG) Project, the radio had also made attempts (with some degree of achievement) to empower women to be in community decision-making processes. It had addressed issues of poverty, vulnerability of women and girls, unemployment and uneven distribution of resources. Homa Bay Orphans Livelihood Project (HOLP) was another community-based organisation that the radio had attempted to work with in solving community problems. The activities of the project were in Suba, Migori, and Rachuonyo areas. According to the station manager, the radio had additionally worked with USaid and Kenya Hortcultural Development Programme (KHDP) to boost the production of horticulture.

4.2.3.4 Management and Programme-production

A former producer/presenter of the station said community involvement in management and programme-production was minimal, with the community of Gulf CR having never been mapped. There was no time SWOT analysis had been carried out. Many programmes were produced and presented by Gulf Radio staff in the studio at the station, apart from the peace programmes. Making programmes in the community, according to him, was rather expensive. The presence of the community in the radio management was also minimal, he admitted.

4.2.3.5 News Coverage, Volunteers and Local Talent

When it comes to news gathering and presentation, the station manager said:

> There are volunteer correspondents in a number of areas, and so it can be concluded that the community, especially the Luo one, is well covered. The broadcast area of the station is too wide; some parts of the station's reach, for example, sections of Kisii and Nyamira counties, are not well taken care of by the station. Meanwhile, the main problem with the volunteer correspondents is that they are not trained. When an event is big or sensitive and the station, for one reason or another, is unable to have its staff to cover it, it becomes difficult to use the volunteers' effort because of the fear of landing the station in court, in case the story is not written well.

He reckoned that the radio accommodated a small number of volunteers because the rooms that housed the station were too narrow to accommodate many people. Otherwise, according to the manager, with ample space, the radio could have as many volunteers and interns as possible; for having them was a boon to the station and the community at large.

The manager said most of the music played by the station originated in the community. When the local musicians heard their 'voices' played by the station, according to the manager, they felt highly motivated. He explained:

> A producer, twice in six months, moves from village to village to identify the local talent. The talent could be in music, poetry, narrative and so on. The station is contemplating organising a festival annually with the objective of taping talent. Lack of sponsorship is the reason why the station has not already done so.

4.2.3.6 Governance, Accountability, Training and Impact Assessment

About holding leaders accountable, promoting transparency and generally good governance, he said the station broadcast programmes appealing to its listeners to evaluate the work of their leaders, and to criticise them whenever they blundered or failed to do what they promised. On training, presenters, producers and the manager said, they lacked training in how CR should accumulate and integrate traditional knowledge in programming. They had also no idea on Paulo Freire's conscious-raising ideas and on how community associations should be formed and strengthened. Furthermore, their idea of rural development was not very clear. Training in these areas was therefore of necessity if Gulf Radio was to be useful to the people of this area, he said, adding that Gulf CR had neither mapped its community nor assessed the impact of its activities.

4.2.3.7 Model of operation, Reforming CR and Notable achievements

Whether the station had a model of operation, the manager responded, "We don't have one structured method of working here. Anybody can come up with an idea, then information is gathered and a programme made and aired. That's it". With regard to reforms, he argued that without them CR had no future, saying that a strong network of CRs was required to set standards and to source funds for CRs. He cited a striking achievement of the radio in the community. This achievement is explained elsewhere in this chapter of the study.

Table 4.4 Gulf Radio Programme Menu

Time	Monday – Friday	Saturday	Sunday
5am - 6am	Gweth Mokinyi • Morning blessings/news at 6am	Chiewo oganda • Waking up the people / News at 6am	Pako Nyasaye • Praising the Lord / News at 6am
6am - 7am	Chal Mag Gwenge • How's the surrounding / News at 7am	Nono muma • Bible queries / News at 7am	Chakochokruok • Beginning the gathering / News at 7am
7am - 8am	Wang'a peyni • Road Traffic / News briefs at 8am	Yalo • Preaching / News briefs at 8am	Nonondiko • Bible discussion / News briefs at 8am
8am - 9am	Twak jopiny • Call-ins on topical issues e.g. Political, social & economic. News at 9am	Chenro nyithindo • Children's show / News at 9am	Yalomuma / Ng'uono • Sermon / News at 9am

9am - 10am	Rieyo Leche • News briefs at 10am	• Ng'eyo muma • Knowing the Bible / News briefs at 10am	Chalgwenge / Piny • News from the villages / News briefs at 10am
10am - 11am	Kama itiyoe • Your work place / News briefs at 11am	Mine nyalo • Women can / News briefs at 11am	Rwakojiebudho • Welcoming the listeners
11am - 12noon	Twak Makende • Special discussions / News briefs at 12noon	Ngima oganda • The lives of the people / News briefs at mid-day	• Business / Cards
12 noon - 1.00 pm	Chal mar odiechieng' • How is your day / News at 1pm	Ngima wakeiyini, tedo • The lives of the women. Cooking / News at 1pm	Ngolo mamoro /Tedo • Music that brings joy / cooking / News at 1pm
1pm - 2.00 pm	Weche Gwenge • Village happenings/ news at 2pm	Ngolo mokue • Cool music / News briefs at 2pm	Ngolo mokue • Cool music / News briefs at 2pm
2pm - 3pm	Mos/Music • Greetings/Music/News briefs at 3pm	Nonrotuke • Sports round up / News briefs at 3pm	Nonrotuke • Sports round up / News briefs at 3pm
3pm - 4 pm	Hera mudho • Love is blind / News at 4pm	Wechetuke e korgwenge • Sports briefs from the villages / News at 4pm	Wechetuke e korgwenge • Sports briefs from the villages / News at 4pm
4pm - 5pm	Iliyo nade • How is your evening / News briefs at 5pm	Ngolo morumo • Rhumba non-stop / News at 4pm	Lingalamochiek • Lingala music / News at 4pm
5pm - 6pm	Timbeanjawo • Unusual occurrences /News briefs at 6pm	Kama wachopie • Our coverage / News at 6pm	Twakoganda • Voice of the people / News at 5pm
6pm - 7 pm	Ngima Jopiny • The lives of the people/ News at 7pm	Kawo pach oganda • People's opinions / News at 7pm	Kwayongolo • Requests / News at 7pm
7pm - 8pm	Parondalo • Remembering the olden days	Pur en ohala • Farming is business / News brief at 8pm	Manya to amanyi • Find me I find you / News brief at 8pm
8pm - 9pm	Lendo mag thogi mag ohala • Death & funeral announcements/casual announcements / News at 9pm	• Funeral & Casual announcements / News at 9pm	• Greetings cards / News at 9pm
9pm - 10pm	• Greeting cards / Day's overview	Ngolo machuochuny • Rhumba non-stop	Ngolo mong'ith • Music
10pm - 11pm	Twaka dimba • Discussion	Mulo chuny oganda • Touching the people's heart	Winjo pach oganda • Listening to the listeners opinions
11pm - 12midnight	Kwewich • Relax your brain	Wende Nyasaye • Gospel songs	Kwayongolo • Music request
Friday's extended programme			
8pm – 9pm	• Music & greetings/News briefs at 8pm		
9pm - 9.20pm	• News bulletin		
9.20pm – 9.30pm	• Introduction of Wazee & the topic of discussion		
9.30pm – 10pm	• Short discussion		
10pm – 11.30pm	• Call-ins, Questions & answers to & from listeners		
11.30pm – Midnight	• Gospel & closing of the station		

Source: Gulf Radio 88.3 FM (2013)

4.2.3.8 Programmes on Gulf Radio menu Typical of a Community Radio

News, what is happening in the community? politics, social programme, economic programme, the lives of the people, remembering the old days, religion, lives of women, cooking, farming is business, the voice of the people, sports from the villages, and listeners' opinion.

4.2.4 Mwanedu--96.1FM

Researcher: Which language does your radio use in its broadcast?

Station Manager:

Mwanedu (Our child) Radio broadcasts in Kiswahili, English and Kitaita. Kiswahili, which is a national and official language, takes 80% of the airtime; Kitaita takes approximately 18%, and the remaining 2% is taken by English.

Researcher: When did the radio go on air, and what are its objectives?

Station manager:

The radio went on air in May 7, 2007. The general objective of the radio is to strengthen the participation of its listeners in development activities; while the specific objectives are to: Provide a forum where the local people and their leaders can discuss their development issues; and become an avenue for the community to use to safeguard their rights; become an instrument for promoting local culture.

Researcher: Do you advertise on your radio?

Station Manager:

Yes.

Researcher: What about CCK rule?

Station Manager:

How do they expect us to remain on air if we don't advertise?.

Researcher: Did you opt to use Kiswahili so as to reach as many tribes as possible, thus attracting many advertisers, and in turn raking in more money?

Station Manager:

The decision to use Kiswahili as the main broadcast language is informed by the need to unite the many tribes of the station's audience.

Researcher: In media business, advertisers value more a station that commands a large audience. Moreover, if your station is to broadcast in the languages of all the people it reaches, it will mean that it employs a good number of people who speak and write in those languages. In Taita Taveta County alone, there are four different tribes: Wataita, Wataveta, Wariangulo and Wasagala. Then there are other tribes in the other areas it reaches. Are you sure this is not the reason that motivates you to opt to use Kiswahili.

Station Manager:

Partially. You see the radio covers the areas of Mwatate, Wundanyi, Mtito Andei, Malindi, Kilifi, Kwale, Mazeras, Lungalunga, Vanga, Kibwezi, Mutomo in Kitui, Loitoktok, Kajiado, Entara, Lasit, and Rombo. It extends to as far as parts of Arusha, Tanzania. Actually, the station enjoys over half a million listeners. In the county of Taita Taveta alone, that is, Kwale, Mitito Andei, Kilifi and Loitoktok, there are about 300, 000 listeners. So employing many presenters and producers to cater for the many languages will definitely be costly.

Researcher: What are your serious competitors?

Station Manager:

Our serious competitors are: Royal Media Station, Capital FM, Anguo FM, Sifa, Kameme and KBC. All these, except KBC, are commercial stations.

The station manager and one of his senior editors indicated that the station's programmes addressed the interests of every member of the society: the elderly, middle-aged, disabled, women and the youth. But more probing and close scrutiny of the programme menu contradicted their view.

Researcher: When did you last map the community of Mwanedu Radio?

Station Manager:

Map…mh…we have never mapped the community.

Researcher: So how does the radio manage to identify the elderly, middle-aged, disabled, and so on that you claim to empower?

Station Manager:

When you're an experienced broadcaster, somehow you get to know how to identify them.

Contrary to the opinion of the station manager, George Mwamodo, there are no programmes on the menu targeting specifically women, the elderly and the disabled. Actually, according to the programme schedule in table 4.5, over 90% of the programmes are for the youth, and these programmes are more or less for the purpose of entertainment; not on education nor on any other area of development.

4.2.4.1 Promotion of Culture

Going by what was on the programme menu, the station did not promote culture in any serious way, although the station manager had a different opinion.

4.2.4.2 Economic Activities and Community Campaigns

Researcher: How do you promote economic activities of the community?

Station Manager:

Every Saturday, a district agricultural officer gives advice to farmers.

But probing disclosed that this programme, which was not interactive, could not help farmers to boost their productivity. It was a one-man show, with farmers lectured about better farming methods, the need to use fertiliser and so on. Radio programmes that lectured were not as effective as interactive ones. Farmers had useful ideas and experiences; what they required was a forum where they could share their experiences.

Mwanedu CR had not successfully initiated any community campaign, the manager admitted. For the station to do that, Mwamodo said, the activity had to be sponsored. The campaigns on HIV/AIDS it had involved itself in were sponsored by the Ministry of Health, probes revealed. The radio only worked with community-based organisations when there was a financial gain.

Although when it was being registered, the radio was meant to take power to the grassroots so as to improve the living standard of the rural people, after registration it veered off that road and became a commercial radio, an editor disclosed.

About whether the station was assisting the community to tackle natural disasters, the station manager and a senior editor said the community was lucky that there had not been any major catastrophe for one to tell how the radio handled situations which required immediate action. Otherwise, the manager said, “on several occasions, the station had helped the community deal with fires and road accidents”.

4.2.4.3 Working with Community-Based Organisations

The radio station had not worked with many community organisations or NGOs, although there were quite a number of them operating in the coastal region, and Taita Taveta, in particular. “If they don’t let us know what they are doing, it’ll be difficult for us to know”, argued the manager.

Empowering the marginalised groups in its catchment area was one of the objectives of the station. But has empowerment been achieved?

Station Manager:

We have sensitised the community about their land rights.

Researcher: That’s raising the people’s emotions about land issues, a move which many feel is tantamount to inciting the local people against the government.

Station Manager:

You see when it comes to the issue of land, the solution is with the government, not the community. And land, as you know, can reduce poverty, increase economic growth and create more jobs.

Researcher: The issue of land, especially at the Kenyan coastal region, is a thorny and complicated one, pundits would say. You say it’s only the government which has the answer. Doesn’t this matter require not only a concerted effort and sobriety but also a structured way to deal with it appropriately?

Station Manager:

It’s only the government with the lasting solution.

4.2.4.4 Management, Programme-Production and how the Radio was Established

Researcher: How participatory is your programme-making?

Station Manager:

In programme-production, the producers of the radio are the ones who usually come up with the idea which is then strengthened by the community members’ contribution.

Researcher: Is this a proper way a typical CR is supposed to produce content?

Station Manager:

> In an ideal situation, the idea should originate in the community, after community mapping and SWOT analysis have taken place. But all these have never been done since the establishment of the radio because we lack funds. The producers and presenters' input ought to have been only the injection of technical and artistic touch.

On the founding of the station, even though the station manager claimed the station was established and managed by the community of Taita Taveta, nothing could be further from the truth. According to an editor, it was founded and was owned by an individual, although in the records of the Communications Commission of Kenya (CCK), and in other studies, it was categorised as a CR, owned and managed by the community of Taita Taveta.

An editor:

> The owner does not want it to be known that the radio is his own property, because when people know that the station is a CR has many benefits. First, he would evade high tax imposed on commercial stations. Second, once in a while, the station would attract funding from donors and NGOs since many of them would like to work with CRs – not commercial stations. Third, by presenting the station as a CR, the owner wants the station to endear to the local community and its leadership so that, because of the devolved system of government brought about by the new constitution, the station can benefit from advertisement since it would be seen as belonging to the local people and not a profit-making medium.

4.2.4.5 News Gathering, Volunteers and Local Talent

Researcher: What's the role of staff members vis-à-vis that of volunteers?

Station Manager:

> The staff members are mainly the ones who gather and present news, assisted by a few volunteer correspondents (stringers). Since the volunteers are not trained, what they gather is carefully examined by the trained station staff to make sure that the items do not cause problems such as defamation. What is encouraging though is that although the volunteers are not paid, they do a good job and are highly motivated. When they hear their names mentioned on radio that they are the ones

behind a particular story, they're encouraged a great deal and that encouragement keep them going. In the villages they will be heard saying, *Mutasikia jina langu likitajwa redioni leo jioni, tega sikio*. Meaning: This evening you're going to hear my name mentioned on radio. And you'd better tune in.

When the in-depth interviews took place, Mwanedu Radio had five permanent employees, three volunteers and two other people on industrial attachment. But the people with a bigger say in programme-production were the permanent members of staff. Those on attachment and volunteers were supposed to remain learners. They were not encouraged to initiate work on their own, because of the fear of damaging the equipment, an editor explained.

4.2.4.6 Governance, Accountability, Monitoring and Evaluation

Researcher: How independent is Mwanedu CR?

Station Manager:

The station is quite independent. Apart from advertisers who wield enormous influence, nobody else can change the editorial policy. When it is not easy to change the content of a sponsored programme, especially if the announcement is the advertiser's, and the owner doesn't want it altered at all, the station usually run a disclaimer.

Researcher: Have you ever monitored or evaluated your radio activities?

Station manager:

Recently, the radio partnered with UNESCO and conducted a survey about the station and the community's needs. On its own, because of financial constraints, the station can't carry out research.

However, the manager could not make available the report or findings of the study the station conducted in partnership with UNESCO.

4.2.4.7 Model of operation, Reforming CR and Notable achievements

Researcher: Do you have a step-by-step system of operation, that is, some kind of model?

Manager: No.

Research: What CR reforms could you propose?

Manager: One, CRs should be supported by the government. Two, they should not be taxed. Three, they should be allowed to advertise.

Researcher: Any notable contribution your radio has made in the community.

Manager: The radio has definitely made a contribution in the development of the community. Unfortunately, I can't remember of one right away.

4.2.4.8 Challenges

Researcher: What're the major challenges the station faces?

Station Manager:

The shortage of funds is the serious problem that faces Mwanedu CR. There was a time when the station was too broke that the staff worked without pay for many months. There were also days, due to lack of funds, when the station went off-air.

Researcher: Why couldn't the community bail the radio out?

Station Manager:

Members of this community always want to receive and not give; they are receivers and not givers. But I can't blame them; the high levels of poverty and illiteracy make it difficult for them to give. But then again, we're partly to blame because we haven't made a serious effort to promote the station as the community's property.

Table 4.5 Radio Mwanedu Programme Menu

Monday		
Time	Show	Programme
5.00am – 6.00am 6.00 – 6.30am 6.30am – 7.00am 7.00 – 07.12am	Early Morning	• Asubuhi njema • Amka na BBC • Music prelude • Habari za asubuhi
7.15 – 10.00am 10.00am – Noon Noon – 12.59pm 1.00pm – 1.12pm 1.15pm – 1.59pm 2.03pm – 4.00am 4.00pm – 4.10pm 4.10pm – 6.30pm 6.30pm –7.00pm 7.00pm – 7.12pm 7.12 --7.17pm	Breakfast	• Commercials • Kidanga Show • Apete Show • Gospel Show • Kata jasho Show • News bulletin • Reggae Show • Radio France International • News Bulletin • Commercials • Ukweli
7.17pm – 8.00pm 8.00pm – 8.59pm 9.00pm – 10.12pm 10.12pm – 10.18pm 10.18pm – 11.15pm 11.15pm – 5.00am	Bumburuka	• Prime News • Commercials • Kero mtaani • Late night Show • Gospel Music Non-stop

Saturday	
Time	Programme
8.00am – 9.00am	Kids Special

9.20am – 12 noon	Inuka Angaza
4.00pm – 7.00pm	Rhumba
7.15pm – 9.00pm	Misaya Katoliki
9. 15hrs – 1.00pm	Kizazi kipya/ Pepetuka

Source: Radio Mwanedu (2013)

4.2.4.9 Programmes on Radio Mwanedu menu typical of a Community Radio

News, religion, kero mtaani, inuka angaza, kizazi kipya, and Ukweli

4.2.5 Oltoilo Lemaa -- 89.3 FM

Oltoilo Lemaa 89.3 FM, also known by the name of Olmaa RANET FM, is one of the four CR stations established and operated by Kenya Metrological Department (KMD) in conjunction with RANET-Kenya Project. The station manager, Peter Kaleke, gave some insight about the formation of the station, saying:

> RANET (Radio and InterNEt for Communication of Hydro-Meteorological and Climate related Information) is an international, rural community project that disseminates vital weather and climate information to rural communities by using radio and the Internet. It was established in 1999 by an American university in Oklahoma and the African Center for Meteorological Application for Development. Oltoilo Lemaa went on air in 2005. The other three CRs under KMD of the Ministry of Environment and Natural Resources are: Kangema RANET FM 106.5, established in March 2008; Bulala FM 107.5, which went on air in Budalangi in July 2009; and RANET Kwale FM103.5, which hit the airwaves in 2010.

According to him, the objectives of KMD in establishing Oltoile Lemaa CR were, among others, to:

> Inform and educate its audience on weather and climate changes; reduce poverty by increasing livelihoods of the local people; set up a strong early warning system to help mitigate calamities such as drought, floods and fires; disseminate latest information on market prices of crops and livestock; and become a leader in human rights issues.

Asked why he felt it was important to focus on the weather and climate changes, Kaleke expounded:

> You see the climatic patterns have changed over time due to human and natural influences. An increase in the earth's surface temperature over a long time has also resulted in global warming. Most parts of Kenya, particularly the Arid and semi-arid lands (ASALS) have experienced severe effects of climatic change, resulting in water shortages and drought because of erratic and poor rain patterns. This situation has placed human and animal lives at a great risk.
> Communities in Narok County, where the CR is situated, rely on small scale farming and pastoralism for livelihoods, but their land and water are threatened by declines in rainfall and river flows. These problems have precipitated fights over grazing land and water. Global warming also causes floods and waterborne diseases. Floods, in particular have caused land degradation because of soil erosion caused by human activities like logging and deforestation, among other things. Furthermore, deforestation has caused human-wildlife conflict since when forests are cleared to pave the way for agricultural activities; animals compete with humans for

> insufficient water resource. These animals have not spared crops and human beings. People have lost their lives for encroaching on wildlife habitat. Wild animals have also strayed into homesteads killing and injuring domestic animals.

About what the radio is doing to address the problems, the manager said:

> Olmaa CR is meant to create awareness about the problem; help in educating people about good management practices of water and other natural resources; and contribute in enlightening the community on soil erosion and conservation. Other objectives of the radio are to provide information on the prices of the local produce; inform and educate communities on human rights; conscientise the community on HIV/AIDS; and create awareness about outdated cultural practices of the local community.

About the reach of the radio, he said it covered a radius of 25 square kilometres, with an estimated audience of around 50,000 people. And what was the main challenge facing the station? He fingered the reliance on solar power due to lack of electricity. The second one, he said, was that although the community had donated four acres of land for the construction of the radio studios and offices, funds were not available for construction. So the rooms of rented premises were too narrow for the radio personnel to operate in comfortably.

4.2.5.1 Culture Promotion

When asked about the how the radio was fostering the community's culture, the manager responded:

> Although the culture of the Maasai has changed over time, there are still certain aspects of this culture that are negative and therefore require further changes. There are also positive ones which should be preserved for posterity. For example, respect for the elderly and mode of dress need to be kept. But what should be discarded is, for instance, pastoralism -- the way of keeping animals such as cattle, goats and sheep, that involves moving them from place to place to look for water and pasture. This movement should be done away with because land has become a very scarce commodity. Unlike before, and because of population increase, land is no longer viewed as a communal property; it has been divided and sub-divided into pieces which cannot allow herds of cattle to graze freely anymore. And due to this shortage of large grazing fields, the number of cattle should be reduced to bare minimum so that the few kept are healthy for they can get enough pasture. Otherwise, today it is zero grazing that is supposed to be practiced. This is a farming method that involves keeping cattle inside and bringing them pasture, rather than letting them loose to feed in the fields.

The manager added that the community was also supposed to get rid of female genital mutilation (FGM), and the radio was playing a central role, adding that the practice did more harm than good to the girl child. Instead of her concentrating on studies, she is prepared by the practice for early marriage, he further said. The practice also damage her body, causing child bearing

problems like obstetric fistula in later life. He named Omarei Lang, as the local organisation the station is working with closely on FGM and HIV/AIDS issues.

4.2.5.2 Economic Activities

Kaleke stated that the station's vision was to:

> Improve the living standard of the community through improved agricultural and livestock production; mitigate effects of disasters; inform the community about health care, sustainable development and conservation of the environment by using timely weather and climate forecasting.

Concerning the role Oltoilo Lemaa CR played in boosting the Maasais' economic activities, the manager explained:

> The station compares the prices of livestock and farm produce for its listeners. It broadcasts the prices of Suswa urban centre, where the station is located, and compares them with those of other centres such as Ntulele and Wuasongiro. 'In this market, they sell a sack of maize . . . a sack of potatoes . . . and the price of planting seeds is . . .' the presenter would report. Traders often listen to the radio to know where the prices of, say, cattle, or maize, or potatoes are good. They also listen to get to know the type of seed to plant because, due to the differences in volcanic soil, the kind of seed for Suswa area is different from that of the areas of Ntulele and Wuasongiro. For one reason or another, when some listeners fail to get the price announcements, they normally telephone the station to enquire about them. This demonstrates that the programme is popular.

4.2.5.3 Conflict Resolution

In Maasai community, especially the area covered by the radio, conflicts usually revolve around cattle, Francis Supeyo, a senior editor of the station said. Cattle rustling is the main cause of many of the people's disputes and the radio had tried to solve these conflicts, he said, adding that whenever the animals were stolen, announcements were made on radio giving the description of the animals, for those who could see them. In some cases, the animals were recovered. The community is often in dispute with the neighbouring communities over pasture, because as the animals wandered looking for grass to feed on, they often encroached on other people's land, sometimes destroying property.

He also said the radio had tried to deal with the endemic human versus wildlife conflict by serving as a platform where wildlife management and community leaders discussed how the community and wild animals could coeexist peacefuly. Discussions, he added, had centred on compensation whenever the animals damaged property, or injured, or killed community members.

4.2.5.4 Community Campaigns

He pointed out that the radio had worked with various organisations to spearhead health campaigns, in particular obstetric fistula and HIV/AIDS. For example, in partnership with Pillars of Hope, World Vision and Narok District Hospital, Lemaa Radio had sensitised the community about the benefits of people knowing their HIV status: getting early treatment, in case they were found to be positive, protecting their partners and living positively.

4.2.5.5 Addressing Disasters

When asked about how the radio was supporting the community to tackle disasters, the manager responded:

> In a year, in Olmaa CR's catchment area, more months are dry and therefore few wet. During dry seasons the situation can be dire, forcing community members to walk many kilometers in search of water for their cattle and for domestic use. This is the period they lose a lot of cattle, and famine become widespread. Yet again, when the heavens open, apart from happiness, there is disaster in the form of floods. In both seasons, dry and wet, the radio has proved quite useful. During the dry season, it airs daily programmes, requesting famine relief and directing the community to where they can get water for themselves and for their cattle. In wet seasons, it advises on how to deal with floods and appeals to the local people to keep off river banks.

According to a senior reporter-cum-presenter, Francis Supeyo, when a speeding bus recently rolled several times at Ntulele market, a few kilometres from the radio station, killing 41 people and injuring over 30 others, the radio made the accident story a breaking news item, interrupting normal programming to concentrate on the accident. With over 40 people dead and scores injured, this was a major disaster in the area, even if most of those involved did not hail from the radio's community.

4.2.5.6 Working with Grassroots Organisations

How much had the radio worked with community-based organisations? The manager responded that in Narok town, one of the largest urban centres of the Maasai people, there was Tasaru Centre. *Tasaru* was, he explained, a girls' rescue centre. In Maasai, *Tasaru* meant 'to rescue'. The centre accommodated girls who run away from female genital mutilation (FGM). In collaboration with the local church and Tasaru Centre, the manager further explained, Oltoilo Lemaa CR had facilitated rescuing of a good number of girls and conducted a serious campaign against FGM. Because a Maasai was a 'stubborn person', clinging to his practices, even those

seen to be outdated, the radio had opted to work with the youth, who were usually open-minded and receptive to new ideas and practices, the manager said, adding:

> Besides moving to the villages to talk to the people about this practice, the station invites the the management of the Centre every other day to sensitise the community about the dangers of FGM. Today, unlike in the past, more girls are going to school. And the schools, at least some of them, have been constructed by the community. This confirms that the Maasai people are learning, though slowly, about the importance of educating the girl child. Schools that perform well in examinations are usually invited and given airtime to explain to others how they have done it. This is designed to stimulate more schools in the area to perform well.

4.2.5.7 Human Rights, the Marginalised, Station Management and Programme-Production

The station, the manager admitted, had not done much in the area of human rights. Community involvement in the station management and programme-production was minimal, he said, adding that the station had not mapped its community or carried out SWOT analysis. Because of financial reasons, programmes were largely produced in the studio, he said. The station manager argued that community participation was a challenge, saying that although a good number of listeners telephoned the station for one reason or another, usually they did not pay the station a visit. To try to encourage participation, he further said, the station organised music competitions for the youth, particularly those still in school.

4.2.5.8 Management of the Station and News Gathering

When it comes to the management of the radio station and collecting and reporting news, the station's news producer said that Kenya Meteorological Department (KMD) and the station management had not found it necessary to incorporate the local people in the management of the station. Although the community had donated a piece of land for the construction of new studios and offices, the manager added, there was still a feeling among some people, mainly because of a strong KMD hand in the management of the radio station, that the radio was not truly the community's.

The manager said the station had information officers who moved around gathering news. Their beat was mainly market centres on market days. Wednesday was reserved for Suswa market; Ntulele market day was on Tuesday; while the market day for Wuasongiro was Friday. In the interior parts of the community, he further pointed out, some community members volunteered to do the news gathering and reporting. He said there were six presenters and eight reporters, but in most cases presenters became reporters, and vice versa.

4.2.5.9 Volunteerism, Local Talent, Governance and Accountability

Most of the staff of Olmaa Radio worked as volunteers for five years before they were elevated to become casual workers, the manager reported. Being casuals workers, he explicated, made them feel less important, thus not motivated enough to compete favourably with commercial radio stations such as *Maa* of Royal Media and *Nosim* of Kenya Broadcasting Corporation -- which was a public broadcaster. “For local talent, frankly speaking, it hasn’t been exploited properly, because the station hasn’t attempted to discover it”, said the manager.

Asked about how free was the station considering that it was established and partly managed by KMD, which is a government department, the manager responded, “Obviously there is fear of criticising or questioning the authorities directly as one cannot bite the hand that feeds one. But we do it in a clever way”, the manager observed.

4.2.5.10 Monitoring and Evaluation

A senior presenter said the station had no formal mechanism for monitoring or evaluating its activities, apart from exploiting call-ins and text messages. But he admitted that these call-ins and text messages were not sufficient tools to use to get feedback from the listeners. For those who are not regular listeners, or are listeners but do not call, the station had no way of getting to know what they felt about the work of the station, he explained.

4.2.5.11 Challenges

About the challenges that the CR faced, the manager said:

> Oltoilo Lemaa faces a number of challenges. One of them, and which I believe is quite common to many CR stations across the country, is insufficient funds. Because of the shortage of funds, producers can’t make programmes in the villages, and the equipment remains unmaintained. When it breaks down, and this happens frequently, the station gets off-air. And when this happens, it takes a long time for Kenya Meteorological Department (KMD) to fix the problem. This normally dwindles the listeners. Another challenge is that Safaricom Mobile Telephone Company has installed a strong transmitter with a strong signal which interferes with the clarity of our signal. Talks between KMD and the mobile phone company (one of the most powerful companies in Kenya and East Africa as a whole, with government owning shares) have not borne any fruits. Although the station is to be relocated to a new place, it is bound to take some time for that to materialise since the buildings to be used as studios and offices are yet to be constructed. Another difficulty is that the commercial radio stations received in the area have very strong signals compared with that of Lemaa, making it easy for the community members to tune in to them, but difficult to receive the CR. Furthermore, the station lacks a standby generator so that when there are power outages, (and they are quite frequent) the station does

not go off-air. An on-air and off-air tendency of a station usually changes the mind of even the most ardent listener.

4.2.5.12 Model of operation, Reforming CR and Notable achievements

When it comes to a model of operation, the manager said they had not come up with one. On reforms, he said, CCK should help the CR to grow by taxing them less and protecting them from profit-hungry commercial stations. He mentioned one programme which had made an impact in the radio's catchment area.

Table 4.6 Radio Oltoilo Lemaa Programme Menu

Monday		
Time	Show	Content
6.00am – 10.00am	Breakfast Highlights: *Ilomon Te Nkutuk Ang* (local, national and international news)	• Current affairs • Call-in • Newspaper review • News in Maasai
10.00am – 1.00pm	Mid-morning Highlights: *Biotisho O Seseni Lang* (Health issues)	• Feature on agriculture, health, education, etcetera • Call-in • Top 20 (music)
1.00pm – 3.00pm	Lunch time	• Lunch time music
3.00pm – 6.30pm	Afternoon Highlights: *Isinkoliontin Loonkishu* (interacting with pastoralists)	• News in Maasai (5-10mins) • Business briefs • Live interview • Interaction with shepherds &herdsmen about their day's events (availability of water & grass, raiding incidents, etc) • Sports news
6.30pm – 10.00pm	Evening Highlights: *Ilikiliki Letipat* (Announcements and ads) and *Enkirorokin* (greetings)	• Discussion on a particular topic • News (5-10mins) • Greetings • Music request • Secular music (either in Maasai or Kiswahili)
10.00pm – midnight	Music	• Maasai music
Midnight	Close down	Close down

Source: Oltoilo Lemaa CR (2013)

Note:

There was a variation of the menu in the other days:

Tue: 1.00pm – 3.00pm, instead of the station playing any music, it plays youth music

Wed: After 8.00pm news, there is one hour business discussion

Thu: It is literally the same as Monday

Fri: Sports discussion come after 8.00pm news, there could be a guest to discuss sports. Then 9.00pm – 10.00pm is reggae music

Sat: The schedule remains the same as Monday, but education for school children is incorporated

Sun: Same as Monday, but there is preaching and music. The highlights is *Maisisa Enkai*

It is worth noting that when major events affecting the community take place, changes in programming are affected.

4.2.5.13 Programmes on Olmaa Radio Menu Typical of a Community Radio

News in Maasai, agriculture, health, education, religion, business, an interaction with shepherds and herdsmen, raiding incidents, and then the station could break from its daily routine when there is a major event affecting the community.

4.2.6 Kisima-- 89.7 FM

Researcher: Please, give a brief history of the establishment of your radio station

Transmission Manager:

> Radio Kisima 89.7 FM, situated in Nyamira County, went on air in February 2008, with the main aim of spreading Christianity and encouraging community development among its listeners. Other Adventist radios in Kenya are Wikwatyo FM in Kitui and Baraton FM in Eldoret. The church has a television channel called Hope, which operates in the neighbouring county of Kisii. Across the world, in at least 70 countries, there are more Adventist radio stations. When the Nyamira station was established, it targeted listeners in Kisii (Kisi), and Maasai (ma) Adventists, thus the name "Kisima". In Kiswahili, "Kisima" means a well, a deep hole in the ground from which people obtain water for use. Kisima therefore is a befitting name which equates the station to a borehole, in which people can get water to sustain their lives.

The Transmission Manager, Simon Nyang'u, explained further that when the station covered a very wide territory, reaching more people than initially envisaged, and going to as far as Tanzania and Luo Nyanza (Kenya), there was need to consider incorporating more languages, besides Kisii and Maasai. So English and Kiswahili became the additional languages. Today, according to the manager, the station broadcasts in five languages: Kisii and Maasai, three hours each; Luo, two hours; and Kiswahili, about nine hours. At midnight every day, the station links up with an international Christian radio, the Three Angels Broadcasting Network (3ABN).

About who exactly founded the radio, the manager said that the station, which covered approximately 70 square kilometres, was established by both Nyamira and South Kenya Seventh Day Adventist (SDA) Conferences, adding that about 60% of its programmes had Christian themes; while 40% were about community development.

Concerning how the station managed to continue to be on air when other CR stations were finding it difficult, he explained that the radio was sustained by the church goers' donations. Every Saturday, during services, he said, an envelope was issued to the faithful to contribute funds to keep the radio on air. The radio also generated more funds by selling airtime. With regard to the achievement of the station, he said that since the time it went on air about seven years ago, the station had motivated many people to get baptised.

4.2.6.1 Programmes with Development Messages

Researcher: How different are your programmes from those of commercial stations?

Transmission Manager:

More or less the same. But our programmes have played an important part in Female Genital Mutilation (FGM) and malaria campaigns.

Researcher: One could say what the station has done in terms of contributing towards development is too little, especially when its broadcast area still has many huge problems?

Station Manager:

I don't think so. We make our little contribution, depending on our capability. The problems are huge, yes, but one doesn't expect Kisima Radio Station to solve all of them all of sudden.

Researcher: Name some of these problems.

Transmission Manager:

Poverty levels are very high, at about 51 per cent in relation to the national average of 47 per cent. There is a very high population density of 874.7 people per sq. km, thus increasing pressure on land use, according to the population census of 2009. Furthermore, Kenya Demographic and Health Survey of 2009 indicated that witchcraft was a big problem in the area. Those who practice it, not just in Kisii and Nyamira but Kenya as a whole, believe magical power exists and can influence the

natural cause of events. It can cause things to happen or not happen. What is interesting is that even some educated people practice it. And witchcraft impacts negatively on development. For example, the sick do not go to hospital because of the belief that hospitals can't be of help to them. People can't engage in business or agricultural activities because of the notion that they wouldn't succeed. There is also fear of even taking children to school, farming, et cetera. So in terms of development, people lag behind in areas where witchcraft is practiced. Other problems are: approximately 90 per cent of the residents in this area rely on agriculture for the livelihoods. But the sector isn't competitive enough and land sub-division hasn't helped matters. In addition, the small-scale farmers lack modern farming methods, and can't afford farm inputs such as fertiliser. They also employ poor storage facilities and plant poor seeds. Land has also declined in soil fertility.

Researcher: You articulate the problems of this area very well. Have you ever mapped your community or conducted a study?

Transmission Manager:

We have not. But I read quite a bit. A media person must read and have information at his finger tips.

Researcher: You could be accused of doing just too little to solve the problems you have enumerated.

Transmission Manager:

We're doing our level best, under huge financial difficulties.

Researcher: Name some of the markets of the radio's broadcast area.

Transmission Manager:

Daraja Mbili, Suneka, Nyakoe and Keumbu, for Kisii County; Kebirigo, Nyabite, Miruka, Nyambambo, for Nyamira County; Oyugis, Sondu and others, for Homa Bay County.

Researcher: Does the radio compare the prices of commodities in these markets?

Transmission Manager:

I know that comparing the prices could help the sellers and the buyers a great deal. But we don't have enough staff to do it.

Researcher: How come the station has no programmes for promoting culture?

Transmission Manager:

> Remember we're a Christian station. Even modern gospel songs that have borrowed heavily from secular music cannot find its way into transmission. Programmes are strictly produced and presented according to the Adventist philosophy, with presenters and producers having very little leeway.

4.2.6.2 Fared Poorly

A senior editor of the station said that the station had not fared well in the following areas: tackling natural disasters, working with community-based organisations, highlighting human rights violation, empowering the marginalised groups and addressing governance and accountability issues.

Even though the senior staff of Kisima Radio observed that every churchgoer in Maasailand, the Greater Kisiiland and Luoland owned Kisima CR in one way or another, he pointed out that these so called "owners" were not involved in the management and programme-production of the station.

Volunteers were accepted, an editor said; but they did not have a say in programme-making, even after staying long enough and acquired experience. According to the tramission boss, as far as the radio management was concerned, these people (volunteer) were "temporary" workers who could not be trusted. At the time the interview for this study took place, the station had four volunteers and several young people on internship.

Unlike many stations, both community and commercial, which emphasised news programmes, Kisima was not keen when it came to gathering and presenting news. The station presented neither community nor national news, leave aside presenting international news. However, according to the manager, due to the listeners' demand, the management was toying with the idea of introducing hourly news bulletin, for it did not want to lose the station's listeners to stations with news programmes.

About monitoring and evaluating of the station's activities, he said Kisima hardly conducted research to inform its programmes. To get information, the radio relied mainly on call-ins, text messages and face-to-face casual interviews with members of congregations.

4.2.6.3 Model of operation, Reforming CR and Notable achievements

The manager said the radio did not have a model of operation. Even though he indicated that CR required reforms, he was not precise in his suggestion. He was also unable to mention one success story of the station.

Table 4.7 Radio Kisima Programme Menu

TIME	MON	TUE	WED	THU	FRI	SAT	SUN
5am-9am	Damka	Damka	Damka	Damka	Damka	Bustani	Bustani
9am-1pm	Mashua	Mashua	Mashua	Mashua	Mashua	Ibada	Tafrija za watoto
1pm-3pm	Dholuo	Dholuo	Dholuo	Dholuo	Dholuo	Dholuo	Dholuo
3pm-6pm	Ensoko	Ensoko	Ensoko	Ensoko	Ensoko	Ensoko	Ensoko
6pm-9pm	Enchorro	Enchorro	Enchorro	Enchorro	Enchorro	Enchorro	Enchorro
9pm-12midnight	Agano	Agano	Agano	Agano	Agano	Hesabu gharama	Sauti ya tumaini
12midnight-5am	3ABN	3ABN	3ABN	3ABN	3ABN	3ABN	3ABN
Note: The shows comprise							
Damka	Kiswahili Show	• Wazo la siku (Quote from the Bible) • Kisima time (Morning sermon) • Tarumbeta (Interactive programme)					
Mashua	Kiswahili Show	• A cappella time (songs) • Interactive program (call-ins) • Request hour (Songs) • Salaam (Greetings)					
Dholuo	Luo Show	• Lesson discussion (Friday only) • Family Life					
Ensoko	Kisii Show	• Ng'ai okoyabuchera (Interactive programme) • Obochenu (Health programme) • Oboamate bw'enka (Family life programme) • Ekegusii lesson discussion (Friday only)					
Enchorro	Maasai Show	• Family life • Lesson discussion (Friday only)					
Agano	Kiswahili Show	• Interactive programme • Request hour (Songs) • Kiswahili lesson discussion (Friday only) • Salamu za usiku mwema (Good night wishes)					
Bustani	Kiswahili Show	• Wazo la siku (Quote of the day) • Kisima time (Preaching) • Salaam (Greetings)					
Ibada	Kiswahili Show	• Lesson discussion • Saturday sermon					
Tafrija za watoto	Kiswahili Show	• Children's variety					
Hesabu gharama	Kiswahili Show	• Interactive Christian programme					
Sauti ya tumaini	Kiswahili Show	• Preaching					
3 ABN	• Three Angels Broadcasting Network (This is a sermon via satellite link)						

Source: Kisima CR (2013)

4.2.6.4 Programmes on Kisima Radio Menu Typical of a CR: Religion, family life, interactive programme, and health.

4.2.7 Lake Victoria--92.1 FM

Radio Lake Victoria, according to the station manager, Seth Oloo, was owned and operated by OSIENALA (Friends of Lake Victoria), a Non-Governmental Organisation (NGO) established in 1992 as a membership association and based in Kisumu City. OSIENALA covered Lake Victoria Basin, which included Kenya, Uganda, Tanzania, Rwanda and Burundi. He explained that:

> The NGO focuses on water resource management, renewable energy, micro-finance and entrepreneurship, lobbying and advocacy, land management and forestry. Under these themes, Osienala has a host of programmes: COSMER-LAV (Community-Based strategies for the management of the Environment and Resources of Lake Victoria), SUBA Green Forest Initiative (Social Agro-Forestry Programme), OSRAM Off-Grid Project, East Africa Living Lakes Network, Biodiversity and Wetlands Management, Environmental Education, and HIV/AIDS Intervention. OSIENALA, which is supported by many Kenya government departments on the ground, has a mission to empower the communities of Lake Victoria so as to become involved in managing their natural resources skillfully and sharing the benefits equitably. Empowerment is achieved through building capacity, research, education, disseminating information and networking. These activities necessitated the establishment of the radio and a television station. The television, known as Lake Victoria Television Network, was established recently.

He stated that the specific objectives of the radio were to:

> Educate the surrounding communities on how to restore the ecological balance of Lake Victoria; build a databank on economic, social, cultural, and scientific aspects of the lake and its environs; cultivate interest in the use of clean water, environment and research among secondary school students; become an information center on Lake Victoria issues; create awareness about Lake Victoria resources, with the aim of utilising them profitably, equitably and sustainably to foster development that will encourage ecotourism in the area.

The motto of the station, he said, was “dound jokanyanam”, meaning, *The Voice of the Lake*, adding that the radio covered a very large area:

> Radio Lake Victoria (RLV), based at Dunga Beach in Kisumu City, serves the rural populations of the counties of Western Kenya. Its broadcasts spill over to some parts of Uganda and Tanzania. In fact its target audience is estimated to be three million listeners, and plans are underway to expand its reach to cover Nairobi and Mombasa. Its programmes are mainly on community development, and in particular, environmental conservation, agriculture, HIV/AIDS, gender, conflict resolution and resource management, among others. The RLV listeners are the people who primarily derive their livelihood from Lake Victoria and its environs, thus its slogan, *The Voice of the people of the Lake.*

The manager, Oloo, said Radio Lake Victoria was established in 2005, acquires its financial support mainly from a foreign donor agency -- AFEW USA, and generates more through programme-sponsorship, commercials (despite CCK’s rule that CRs should not advertise), selling of greeting cards and also through airing of community messages. Further, for a fee, it

hires out its studio facilities. Apart from Radio Lake Victoria (RLV), other stations which broadcast in Luo language in the area were Ramogi FM based in Nairobi (a national-private commercial radio station), Radio Nyamlolwe, Gulf Radio, Sauti FM (based in Asembo Bay), Sayari, Kisima Radio (based in Nyamira), Radio Sahara (based in Kisumu but broadcasts for Vihiga County) and Radio Mayienga of Kenya Broadcasting Corporation (KBC) – a public broadcaster.

He said that at some point, after the general elections of 2002, RLV veered off the road, airing programmes which one could say were not suitable for broadcast by a CR:

> The controversial political programmes were *Iwacha Awacha* (Saying it as it is) and *Orindi Maliet* (The hot seat). Even editorial policy of the station then tended to lean more towards the opposition of President Mwai Kibaki's government. Nonetheless, the station returned to the CR track, concentrating on what a CR is supposed to do.

4.2.7.1 Features of Lake Victoria Community Radio

The manager explained that the radio had the characteristics of a perfect CR, adding that how it was founded, for instance, and even who founded it was in line with the establishment of a typical CR. After briefly going astray, Seth Oloo explained, it was once more back on track and adhered strictly to the principles of a CR. But he admitted that plans were underway to convert it into a commercial radio station.

The station manager said the radio promoted the Luo culture because, first, the radio broadcasts were in Dholuo (Luo language) and then the music it played was dominantly Luo. Unlike many communities in Kenya, the Luo people loved their music very much, he said. The CR also encouraged the community to discard backward practices. A senior editor of the station said:

> As you know, unlike many communities in Kenya and East Africa, the Luo did not circumcise males at initiation; instead, they had six of their low, front teeth knocked out. This practice has faded away. With recent studies showing that circumcision reduces chances of one contracting HIV/AIDS, the in thing today is circumcision. These studies have given fresh impetus to the 'cut'. Today, there is a male circumcision campaign and the station is in the frontline promoting it. Another practice that the radio is campaigning strongly against is widow inheritance. In the face of HIV/AIDS, this practice increases the contraction rate of the virus and many are of the opinion that it ought to be discarded.

4.2.7.2 Developmental Themes

On economic activities, the editor said that since the time it was founded, the radio had been working with fishermen and fish mongers at Dunga beach, the shores of Lake Victoria. It had

promoted the efforts of small-scale businesspersons in its broadcast area. And because today environmental conservation cannot be divorced from economic development, the radio had a good record on environmental matters, given that the organisation that established it had made a name in such issues, especially around Lake Victoria.

But he admitted that there was no involvement of community sectors in programme-production and running of the station. The mapping of the community, SWOT analysis or audience research had never been done to inform programming. He also agreed that the station had not done much as far as conflict resolution was concerned. But it had been in the lead tackling natural disasters. Every year, during seasons of long rains, he narrated, there were floods in Ahero and the radio normally appealed for assistance. And for a long time, the station had been mobilising the community to come up with a lasting solution to the problem. He further said that whenever a serious traffic accident occurred in Nyanza, the radio covered it extensively, analysing it thoroughly and wondering whether it could have been avoided.

On community campaigns namely HIV/AIDS, Male circumcision, family planning, gender equality, clearing of water hyacinth on the lake, civic education and so on, he said:

> The radio has been in the leading pack. Since working alone cannot achieve much, the station is working quite closely with government ministries, grassroots organisations and NGOs. Among the ministries that Radio Lake Victoria is collaborating with are health, environment, and planning. Some of the community organisations are People Living with AIDS and Maendeleo ya Wanawake. The NGOs it is partnering with are CARE-Kenya and USaid. By using radio drama, the station is empowering the youth, the marginalised groups, and people living with HIV. What is more, the station recruites its presenters and producers from the community. Some of them, after maturing and acquiring new skills at the station, have landed lucrative positions in big media organisations. It can therefore be said that the radio is a training ground.

The editor pointed out that the major problem the radio faced was to do with identifying community problems and seeking solutions. He reiterated that fostering participation with the listeners was “the elephant in the house”.

4.2.7.3 Human Rights

On matters of human rights, he said the station became very vocal when chaos erupted following the 2007 bungled elections. He claimed that the radio appealed for calm, and urged the police not to shoot to kill. He further asserted that the ‘necessary noise’ the radio made helped; otherwise, the police could have killed by far more people, adding that although the station was not well

prepared for the kind of violence that occurred in 2007, it did fairly well during 2013 elections. It did not want to have any excuse for failure in this year, he said, pointing out that that was why the station came out full blast, with educative and insightful programmes on peace and reconcialiation.

4.2.7.4 Model of operation, Reforming CR and Notable achievements

Radio Lake Victoria did not have a step-by-step system of operation, the editor said. He added that even without a model, the station had made powerful programmes which had left indelible imprint in the community. He cited one programme which had made an impact in the community. About reforming CR, he argued that CRs should not compete with commercial radio stations, and that the tax the government gets from commercial stations should benefit CRs.

Table 4.8 Radio Lake Victoria Programme Menu

Time	Monday – Friday	Saturday	Sunday
5am – 9am	*ORUNYA KANAM SHOW* An hour of inspirational music and scriptures to help the listeners start the day on a positive note; followed by the day's topic discussed by presenters; music mix; and headlines at the top of each hour. Lake and fishing updates, sports, business news, police alerts etcetera.	*SABATO MALER SHOW* • Inspirational music and quote reading	*CHIEMB CHUNY SHOW* • Gospel music, scripture reading and inspirational messages
9.15am – 1pm	*DIER ONYANGO SHOW* An interactive show, with requests and callings about issues such as health & education; lake matters like fishing, boat security and so on.	*BUTH ODIRA SHOW* • Music count down show	*NGIMA JOOT* • A request show with news headlines after every hour.
1.15pm – 7pm	*IRIYO NADE SHOW* Youth topics ranging from relationships to investing	*KALAUSI SHOW* • Youth show with topics such as sports and entertainment	*RHUMBA NON-STOP SHOW* • Cool lingala and rhumba music
4.15pm – 7pm	*PODH OCHIENG SHOW* Drive time with topics ranging from relationships to investing	*TRANS-AFRICA SHOW* • Youth programme packed with entertainment, mainly music from Africa	Golden hits
7.15pm – 9pm	*BUDHO MUKWE SHOW* Social tips and easy going music	*MULA SHOW* • Golden oldies	*TINENDE SHOW* • Golden hits
9.15pm – Mid-night	*NINDMABER* Topical issues like business tips, social behavior and soft music to wind down the day		*BEACH PARTY SHOW* • Partying into the night. DJ's mix, salaams requests and local top five countdown , as chosen by the listeners

Source: Radio Lake Victoria (2013)

News:

- Main news bulletin: 6.00am, 7.00am, 9.00am, 1.00pm, 4.00pm and 9.00pm
- News briefs: 8.00am, 10.00am, midday, 3.00pm, 5.00pm, 6.00pm, 8.00pm and 10.00pm
- Sports news: 7.30am and 4.30pm

- Business news: 6.30am and 2.30pm
- Lake & fishing updates:
  6.00am – 10.00am and 4.00pm – 7.00pm
- Police updates: 7.00am, 1.00pm and 5.00pm
- Time checks: Hourly

4.2.7.5 Programmes on Radio Lake Victoria Menu Typical of a CR

Fishing, business, youth and investing, social behavior, news, and religion

4.2.8 Sahara --94.3 FM

Researcher: Mr. Mandu, briefly give some background information of Radio Sahara.

Senior Editor (Mandu):

> Radio Sahara 94.3 FM went on air in September 2005, and broadcasts from Kisumu to the rural areas of Luo, Kisii, Luhya, Kalenjin and Kuria tribes. Because of this large number of diverse communities it caters for, just like Radio Mwanedu, the station employs Kiswahili (the national language) as the only broadcasting language. The radio's vision indicates that the station is meant to promote the core economic values of its listeners. According to the mission statement, the station is supposed to provide information, entertainment, promote education and cultivate positive values, and bridge the diversities of the people and their culture.

About the radio promoting the culture of the communities that comprise its audience, he admitted that the station was yet to come up with programmes which foster Dholuo, Ekegusii, Luhya, Kalenjin or Kuria languages, saying all these communities were replete with out-of-date cultural practices which needed to be discarded, and positive ones developed. For instance, he said, the Luo people still practiced cultural inheritance, in which a widow had to be inherited -- a way of life which had increased HIV/AIDS cases. Among the Kisiis and Kurias, female genital mutilation (FGM) was still rampant.

He agreed that Radio Sahara had also not done much to support the economic activities of the communities it purported to serve, pointing out that the people of these areas were poor in almost every aspect and needed support. Just like other parts of the country, there were significant

sections of the population that were living in abject poverty, he said. A good percentage of this population lived below the poverty line. For example, in Vihiga County, the catchment area of the radio, poverty levels were very high, he said.

Researcher: Why can't the standard of living of the people of Vihiga improve? Yet the county has what it takes.

Editor: I agree with you completely. There is no reason whatsoever why this area, which has ample rainfall almost throughout the year and attractive temperatures cannot improve the production of maize, sugar cane, fish, vegetable, fruit, poultry and dairy farming. All these crops can do very well here.

Researcher: Why can't the radio help the people find a solution to insecurity, poor road network, unemployment and poor academic standards? Why should Kakamega Forest, which is a remnant of the Congo tropical forest, with an ecology of uncommon species of birds and butterflies, be under serious threat of destruction, when the radio could be used to contribute towards making it safe?

Editor: We have done quite a bit, but we need to do more in order to bring about community transformation. However, the radio faces financial constraint which limits its operations.

4.2.8.1 Community Involvement in Programme-Production

Researcher: How much do you involve the community in programme-making?

Editor: We do involve them.

Researcher: Do they participate in putting together programmes?

Editor: No. They're used as characters in programmes.

Researcher: Do they partner with producers in making programmes?

Editor: Programme-making is solely the work of a producer. Again, if you involve them, the programme will take time to finish; the time which we normally don't have, as in the media business, we have strict deadlines to meet hence time is of essence.

Research: What about running the station, do the community members take part?

Editor: No. The community members have no business in the running of the radio.

Researcher: Do you work with local organisations here?

Editor: We haven't, but when need arises we'll collaborate with them.

Researcher: Has the radio participated in solving conflicts here?

Editor: This area has not had major conflicts. In any case our work is to report conflicts when they happen.

Researcher: Where are programmes made, in the studio or in the field?

Editor: Because of the financial factor, we make most programmes in the studio.

Researcher: Have you ever mapped the community of the radio station?

Editor: No, we haven't. You know the exercise requires money.

Researcher: What about SWOT, that is, Strengths, Weaknesses, Opportunities and Threates. Have you ever conducted a SWOT analysis or any other study in your catchment area?

Editor: That is an expensive venture which the station cannot afford to involve itself in.

4.2.8.2 News Coverage, Volunteerism and Local Talent

Staff and volunteer correspondents were few, according to the station manager. From the foregoing how then did they manage to cover all the corners of the broadcast area?

Manager: We do not cover every part of the radio's catchment area. When there is an important story somewhere and a staff reporter or an intern has to be dispatched from the station to cover it, that reporter has to rely on public transport since the station does not have its own transport. And public transport is cumbersome, expensive and time wasting. Otherwise, the station depends on television, commercial radio stations and dailies for news bulletin.

For production tasks, the station recruited and relied upon volunteers and interns since they were inexpensive, he said. About nurturing local talent, the station promoted local musicians, especially those who composed and produced the popular music called *Ohangla*. The interviewee said:

> In Nyanza, and even other parts of this country, stations have to play this kind of music because people love it. When we play a new number, our listeners will know that such a record has been produced and will go to the streets to buy it. That's how we promote the local talent.

4.2.8.3 Monitoring and Evaluating Activities

The editor said call-ins were the main methods the station employed to monitor how it was getting on with its activities. The other ways, he further said, were texting and the use of social

media: Facebook and Twitter. According to the editor, the station did not conduct research to know what kind of programme to produce and how to produce it. Although the interviewee admitted that carrying out research before producing a programme was the best way, he was quick to add that the cost element made it unattainable. He clarified that phone-ins were not meaningful ways of participation, because the people who called used money and the longer they stayed on the line, the more money they spent; the money which was in short supply in the first place. Further, the line might not be clear, he added. Being physically present in the studio, with other participants, along with the moderator, was by far a better method of participation; however, again one cannot have in the studio everyone that one wants to involve, the editor argued.

4.2.8.4 Model of operation, Reforming CR and Notable achievements

Researcher: Do you have a systematic or structured way that you and your staff use in the operation of the station?

Editor: No

Researcher: Propose reforms required to transform CR.

Editor: A powerful association of CRs, government support, a good salary for permanent employees and a uniform way of operation for all CRs.

Although the editor said the radio had influenced development in the area, he could not single out a case (a particular programme) which stood out.

Table 4.9 Radio Sahara Programme Menu

Time	Monday – Friday	Saturday	Sunday
5am – 10am	*RAUKIA SAHARA SHOW* • Kero lako • Kimbunga • Uchambuzi wa magazeti • Mjadala • Haki za jamii / watoto • Vipindi vya dini	*JUMAMOSI RAHA SHOW* • Kumbukumbu zako (twist) • Maswala ibuka • Jopo la watoto	*SHANGILIA NA SAHARA SHOW* • Twende kanisani • Ushuhuda wako • Kipindi cha kidini
10am – 1pm	*RIZIKI POPOTE SHOW* • Sema usikike • Usafi • Mapishi /(nutrition)	*SHIKA SHIKA SHOW 1* • Kilimo-ajira	*EAST AFRICA DRIVE SHOW* • Kilimo ajira (Agriculture)
1pm – 4pm	*SHOW TIME* Safari ya msanii • Kizazi kipya • Baraza la vijana • Msanii mtaani	*SHIKA SHIKA SHOW 11* • Uchanganuzi wa matukio ya spoti (mashinani hadi ngazi za kimataifa)	*SHIKA SHIKA SHOW II* • Ombi la mskililzaji
4pm – 7pm	*JIONI NJEMA SHOW* • Kivunja mbavu • Afya yako • Panda shuka za kijamii	*KIKWETU SHOW* • Rhumba • Tusemezane • Bunge la msikilizaji	*SALAMU ZA WAPENDANAO SHOW* • Salamu za wapendano katika Kristo • Himizo la Wiki

5pm – 7pm	•	•	*KATA RHUMBA SHOW* • Rhumba music
7.15 - Midnight			*KARIBU NYUMBANI SHOW* • Salamu za karibu nyumbani • Bolingo time
Note: • Tunguu ya Sahara (News programme) is at every top of the hour, with brief news bulletins at 7.00am, 9.00pm, 4.00pm and 7.00pm • Weekdays from 12noon – 5.00pm, there was rhumba • Sundays from 12noon – 5.00pm, there was gospel			

Source: Radio Sahara (2013)

4.2.8.5 Programmes on Radio Sahara Menu Typical of a Community Radio

Kero lako, religion, safari ya msanii, mjadala, hygiene (usafi), mapishi (cooking), kizazi kipya (youth), afya yako (nutrition), news, and agriculture (Kilimo ajira), Haki za jamii and Maswala ibuka.

4.3 Analysis and Interpretation of of In-depth Findings

It is apparent that some stations have not fared on well as far as programming is concerned, at least going by what is on the programme schedule and what the radio personnel said during the in-depth interviews. On programme schedules, one could ask: Where are programmes on disaster management, conflict resolution and so on? What about drama or radio theatre, an important aspect of CR programming? Drama is a powerful instrument for advocacy. If well produced, it can spark a health debate, inviting critiques as it entertains and educates at the same time. It can be an effective implement of behaviour change. Psychologists such as Albert Bandura have opined that people learn a great deal by seeing what other people were doing, and what the ramifications of their actions were (Baran & Davis, 2006).

But considering that CR in Kenya is still young, about a decade old, one then gets a feeling that it is on the right track, for Rome, they say, was not built in a day. The stations, at least some of them, have got certain things right and given a few more years, probably they would mature and be better and more effective.

It now goes without saying that in order for CR to become the voice of the community, expressing its needs, feelings and concerns, the community has to play a role in its establishment, ownership and management. Radio Mang'elete was established by 33 women's groups on behalf of the local community of Kibwezi; Mugambo Jwetu by a politician most probably for political purposes; Oltoilo Lemaa by Kenya Meteorological Department; Kisima by the Seventh Day

Adventist Church; Radio Lake Victoria by an NGO called Osienala (Friends of Lake Victoria); Gulf by a community member and Mwanedu and Sahara by people who were unable to operate them, and later opted to sell them to George Mwamodo and Jack Osore respectively. Jackson Osore had failed to get frequencies from the CCK and decided to buy Radio Sahara instead. George Mwamodo had also applied for frequencies but without success. They both ended up buying frequencies from people who had been given, but, for one reason or another, were unable to use them.

The slightly well established CRs, at least going by the principles of AMARC (UNESCO, 2001), were Mang'elete, Gulf, Oltoilo Lemaa and Lake Victoria. Involving and consulting the local community when making major decisions and when running the stations was as important as audience participation was in programme-production. The stations under study, save for a few, did not hold annual general meetings to report to their communities what the stations were doing for development; there were no management teams representing the community; and there was lack of mechanisms in place to ensure the community's contribution in programme-production. This did not bode well for development.

Mugambo Jwetu, Mang'elete, Gulf and Lake Victoria attempted to promote local culture in their respective communities, while Kisima and Sahara did not fare on well. Oltoilo Lemaa on the other hand had tried to tackle retrogressive aspects of culture of the Maasai people. To a certain degree, Lake Victoria, Oltoilo Lemaa and Mang'elete contributed in the facilitation of economic activities in their catchment areas. However, Sahara, Kisima and Mwanedu did not do much in this regard.

With respect to conflict resolution, community campaigns and disasters, Mugambo, Kisima, Mwanedu and Sahara did not do anything. Mugambo and Oltoilo Lemaa performed well in the three issues, whereas Gulf did attempt to promote peace, but not community campaigns and catastrophes. Radio Lake Victoria spearheaded community campaigns and dealt with some disasters in its broadcast area, but did nothing in as far conflict resolution and management were concerned.

What about issues to do with human rights, empowering the marginalised and working with local organisations? Mang'elete and Lake Victoria attempted to address all the three; but Oltoilo

Lemaa and Gulf only worked with community organisations and did not bother about the other two issues. The other stations ignored all the issues. When it came to programme-production, it was only Mugambo Jwetu and Mang'elete that involved their listeners in programme-making, but then a gain to a small degree.

News gathering and reporting was fairly good in all the stations, apart from Radio Kisima and Radio Lake Victoria. In fact, Radio Mang'elete had a news policy that governed the collecting and posting of news; this showed seriousness on its part on this particular item. On governance and accountability, Mwanedu, Gulf, Mang'elete and Mugambo were vocal; but Sahara, Oltoilo Lemaa and Kisima were not. Lake Victoria CR was neither here nor there. All the stations monitored and evaluated their programmes by using phone-ins, but this was not a very effective method.

As regards training needs, also all the stations were in dire need of it. It is interactive programmes that can facilitate the mutual sharing of development information. Debates and dialogues can raise the level consciousness among the community members, besides generating the diversity of opinions necessary for rural development. The sharing of information enables people to take initiatives in initiating their kind of development. If there is no forum where people can argue, refine their ideas and share them, the people would stay idle or rely on irrelevant information from their leaders; instead of depending on their own authentic and pertinent knowledge. It is important to be mentioned that CR came into being to solve problems caused by one-way, non-participatory or centralised communication.

All the CRs assessed did not assess effectively the impact of their activities. Impact evaluation is a long-term, intended and un-intended effect of an intervention on the community. For instance, an impact assessment could indicate whether a CR has had a positive impact on small-scale farmers. It is imperative therefore that CRs conducted assessment of their activities to be able to know how they were faring on; otherwise, they would be busy bombarding the community with messages which did not have any effects at all on the lives of the communities they served.

In all the eight CRs studied, staying on air of the stations into the future to continue supporting rural communities (sustainability) proved to be a serious challenge to the managers and broadcast communities in general, considering that these radio stations were non-profit making.

Problems would always beset communities and so it was important that CRs remained on air to continue supporting communities to sort out their lives.

4.4 Notable Contributions that emerged from in-depth interviews

Through in-depth interviews with station managers, producers, presenters, editors and even listeners, the study identified striking achievements in four out of the eight targeted CR stations. The notable successes referred to here were those programmes which made an impact in the community in one way or another. Asking the key informants to identify the stations' notable contributions, in a way established validity in the interviews, by checking and verifying data provided. Unfortunately, for the four stations, their contributions were not many; Oltoilo Lemaa had one on obstetric fistula; Gulf, peace building; Mang'elete, poor health services; and Lake Victoria, happenings in the lake.

4.4.1 Oltoilo Lemaa Community Radio

The question asked was: **What notable problem has the CR assisted the community to identify and solve successfully in its broadcast area?**

When Internews-Kenya was training the staff of Oltoilo Lemaa CR, nobody in the training thought they could put into practice what they had learnt almost immediately after the training. Internews-Kenya was a branch of Internews International, a non-profit making organisation which endeavoured to empower media practioners in various countries to provide exciting and wide ranging news items to help improve the variety of themes on offer. Just after the training, even before the participants could sit down to reflect on the skills they had acquired, one of the staff members of the station identified a health problem in the broadcast area of the radio, and everybody bought into it because it was going to give them an opportunity to apply what they had learned at the Training. The area had many health problems, but this particular case – obstetric fistula -- appeared unique and interesting; probably that was the reason it was accepted quickly by all.

Somehow, even after research, they did not know the impact their work was going to have in the community. Only after the programme, which was about what fistula was and what could be done to get it sorted out, had been completed and aired did the effect become apparent. Women with fistula, a condition with a social stigma, began to come forward one after another, following

the declaration by the programme that ladies affected should not suffer in silence when the problem could be remedied. Those who came out into the open indicated that there were still more suffering quietly in the villages, reluctant to come forward for fear of being stigmatised.

The radio producers, along with women with fistula problems who had come forward, formed a group and started combing the villages recruiting more women with the condition. The group snowballed to about a dozen women. The station then appealed for a Good Samaritan to get the women's problems put behind them. Gynocare Fistula Center-Kenya volunteered and, through fistula repair surgery, had the women's problem fixed, restoring their dignity.

Obstetric fistula is a condition which is precipitated by prolonged and blocked labour. When it happens, a woman experiences uncontrollable leakage of urine and/or stool. Living with the problem becomes a nightmare, with unpleasant odour and infections occurring now and then. The smell is so bad that a person with fistula cannot be near anybody. Female circumcision and early marriages have been known to contribute to the occurrence of the condition.

In one of the radio programmes, one of the ladies who benefitted expresses sadness and happiness at the same time:

> Fistula is a very embarrassing and humiliating condition. It pains and dehumanises a woman, isolating and turning her into a social reject, if not a zombie, in the community. I suffered for almost a decade and all that time my life was upside down. I never imagined that I will one day become a human being, sit and chat with other human beings. Occasionally, I get a feeling that I'm dreaming that the problem is gone. To confirm that I'm not dreaming, and that, the problem is indeed gone, I pinch or slap myself. I'm actually like a hen which has been tied for long, and when it's finally untied, it takes time to begin to believe that it's actually free. I'm delighted that I'm a free woman now and that my freedom is not short-lived.

4.4.2 Gulf Community Radio

According to Javan Onano, a former Gulf Radio presenter-cum-producer, peace building and conflict resolution and management was the area in which the radio made a striking achievement. The station contributed to the peaceful coexistence of the people of the counties bordering Homa Bay County (Kisiis, Kurias, Maasai, and Kipsigis), which is the broadcast area. In Kenya a potential for inter-ethnic conflict is always real, especially where many ethnic groups share a border; flare-ups, if not full-blown battles, would occur now and then. Usually, disagreements emanated from problems such as cattle rustling and boundary disputes. A dispute could start with a simple argument between two toddlers of different ethnic communities and

then grow big to involve the whole ethnic communities. Ethnic stereotypes, “this tribe is this way and that one is that way”, would be roped in the disagreement to stoke the fire of violence and create ethnic hatred. Whenever such disagreements occurred in Gulf Radio’s catchment area, particularly between 2010 and 2013, the station responded promptly to the early warning signals. In most cases, because of its quick response, the problem would be nipped in the bud. In other cases, depending on the complexity of the trigger, it would take time for the problem to be fixed.

Gulf Radio acquired a lot of experience from solving such problems in its community that it came to be referred to as “Mediator Radio” or simply “The Negotiator”. It churned out programmes appealing to the local people and their neighbours to “cultivate” and “water” peace and to become conscious of the significance of peace. The programmes advised against hooliganism, whilst asking people to shun small fights and, instead, to concentrate on the serious issue of development. The station also organised sports tournaments to help unify the people and to bring about social cohesion. Although lack of sponsorship was a bottleneck, the games, in particular, football marches between the Kisiis and the Luos, Luos and Nandis, Kurias and Kisiis, and so on, did much more than reducing tensions.

In preparation for the 2013 general elections in Kenya, for example, the radio aired a variety of engaging programmes which climaxed on the Tolerance Day, commemorated across the Globe. In Homa Bay County, the day was celebrated at the County Headquarters. The local people featured prominently in the radio programmes. Even after the Tolerance Day, which was November 16, the station continued preaching tolerance, this time focusing on the elections which were to take place four months later (March 4, 2013). The station went live in various urban centres across the region, preaching peace and tranquility.

When it came to the issue of civic education, the station proved even more instrumental, urging *wananchi* in the region to allow every political aspirant to campaign wherever they wanted. In previous elections, some candidates were blocked from campaigning in certain areas. And again, the station appealed to voters not to fail to cast their votes, saying that was their democratic duty. On the voting week, every programme aired by the station contained the theme of peace, self-control and political maturity.

According to Javan Onano, a radio presenter in charge of the Peace and Reconciliation Campaigns, this was not an easy exercise. For example, in Sondu Market Centre, with three tribes bordering one another, there were three market days each week. Each of the three ethnic communities residing in this area – Kisii, Luo and Kipsigis -- had its own market day. If it was a Kisii Market Day, Kisiis and just a few members of the other communities would be seen in the market on that day; the same thing happened to the two other tribes. So the hatred was thus that bad. Bringing these people to the negotiating table, according to Onano, was not a walk in the park:

> When we were organising for the initial meetings, we engaged ourselves in some kind of shuttle diplomacy between two chiefs' camps. The Kipsigis chief had to be persuaded to marshal his people for negotiations, and the Luo chief had also to be convinced of the importance of the exercise to agree to send his negotiators. But we triumphed; I mean the radio triumphed; and peace triumphed. This was the radio's major contribution to the communities' development.

4.4.3 Mang'elete Community Radio

In Radio Mang'elete catchment area, a curious producer one day realised unexpectedly that the number of community members visiting government health facilities for treatment was plummeting. Since services at the facilities were free, one would have expected patients to flock the hospitals, dispensaries and health centres as usual. But why were the numbers reducing drastically? Could it have been that health problems were going down all of sudden? If so, what was the reason behind that? Far from it. The number of people in need of health services had not gone down, because health problems were becoming fewer. Actually, the health problems were going up. For example, infant, child and maternal mortality rates, if anything, were shooting up. Morbidity rate had never been that high. The reason was that people in the area were simply not interested in the services offered by government health workers. A few people in the community, really a negligible number that was financially able, chose to visit private hospitals to have their health problems addressed. The vast majority of the community members were just suffering quietly in their homes. So, expectant mothers and ailing young and old people, among other needy people, were not going to government health facilities for services. Clearly, there was a problem.

An inquistive producer began to investigate, and discovered that although all government health facilities in the community were supposed to operate free of charge, those in charge had secretly

introduced a fee. Apart from that, the quality of the services had become appallingly bad, with nurses, among other service providers, becoming extremely rude to patients. For instance, expectant women were in particular subjected to all sorts of insult. They were insulted, slapped or threatened by midwives, when the poor women went into labour. The midwives would severely reprimand the expectant ladies, “Don’t pretend to groan with pain now. When you were having sex you were groaning with pleasure”

After interviews, a programme was put together and aired. The community applauded, with telephone calls and text messages inundating the station. They were all congratulating the station on a job they felt had been done well. The programme had hit the nail squarely on the head, the messages seemed to say.

After the programme had been aired, a few days passed, with nearly everybody in the community thinking that nothing was going to happen; that it was business as usual at the government health facilities. The health workers began to reckon that nothing was going to happen to them. But the government was quietly conducting its own investigations. Suddenly, heads began rolling; most health workers found themselves in deep trouble. Some of them were transferred to faraway places. When the interview for this study took place, the services had improved remarkably and community members were streaming back to government health facilities for services. The workers were now friendly and courteous. The Ministry of Health had issued warnings that its workers should be discourteous at their own risk. They were reminded that a patient is king. On the walls of the health centres, dispensaries and hospitals, charts indicated that the rate of infant, child and maternal mortality rates had dropped, thanks to Mang’elete CR.

4.4.4 Lake Victoria Community Radio

The people of Dunga Beach, in the shores of Lake Victoria, earn their living primarily from fishing and fish mongering. But this second largest fresh water lake in the world is usually plagued with accidents and mishaps. According to Mulisa (2012), in 1996, for example, the worst accident ever occurred when a steamer, MV Bukoba, headed to Mwanza, turned over in the water, claiming about 1000 lives. In yet another incident in 2012, about 60 Ugandans died when a strong wave capsized their boat. Many more accidents occurred in almost a daily basis,

with most of them remaining unreported. If boats did not capsize, fishermen were attacked and either killed or injured.

Radio Lake Victoria identified this problem, interviewed a number of people, with the aim of finding a solution. After interviews, the station came up with frequent hourly news updates about the situation on the lake. Fishermen would brief the radio staff about the happenings on the lake – accidents or attacks. If any incident or an attack was reported, all manner of vessels would be mobilised either for the purpose of chasing away the attackers or for rescue operation, or, at worst, to recover bodies of the dead.

The programme producers also felt that, as one preventive rule, instituting safety measures would significantly reduce the occurrence of many accidents. They therefore produced a series of educational programmes about safety on the water. For example, the programmes emphasised the importance of life jackets, life boats, firefighting equipment on boats (in case fires broke out), significance of well-trained coxswains, and the need for stand-by expert divers.

The government was not left out either, in some programmes, government officials featured and promised to do one or two things to make Lake Victoria accident free. There were promises of not allowing unlicenced and inexperienced navigators anywhere near vessels; making available oxygen tanks that would last long under water; boats being inspected regularly to make sure they were always in sound condition; and boats going to be insured so that there would be compensation in case of accidents. In spite of most promises remaining unfulfilled, the radio programmes achieved some success and accidents on the lake, named after the Queen of England, reduced.

Then Lake Victoria Environmental Management Project influenced the station to shift gears and focus more on other major problems that affected the lake. After a survey, many of these problems came to the surface. One of them was pollution. Urban centres, which surrounded the body of water dumped daily raw sewage into the lake. Another problem was hyacinth (Eichhornia crassipes). The plant spread like wild fire, covering large areas of water and blocking sunlight, essential for fish, from reaching the water. The high fish demand was also causing a problem of over-fishing, and in turn, leading to the disappearance of many fish species. Other areas that radio programmes focused on were illegal logging, deforestation, and generally

the destruction of the ecosystem of the lake which then provided approximately 600,000 metric tonnes of Nile Perch fish for export to Europe and America annually, and in the process earning the country an upwards of $400 million revenue yearly.

4.4.5 Analysis and Interpretation of the Contributions

Social, political, environmental, cultural and economic transformation of rural communities can be realised if popular participation is embraced. Although other factors are equally important, participation is core; a prerequisite for development. As regards the contribution of the four CRs to development in their respective rural areas, the efforts of the stations would have had a major lasting impact in the communities had, among other things, the programmes been designed, planned and executed systematically, with the local people as the fulcrum. However, the manner in which they were done would not make possible the participation of the beneficiaries, meaning real participatory development would either not take place at all, or take place in piecemeal basis; an approach that would not be meaningful to the people.

About the so called contribution of Oltoilo Lemaa CR, the radio did not lead the community through the process of identifying the problem of obstetric fistula. Instead, it was a producer, Francis Supeyo, who somehow stumbled on the problem and, having been energised by Internews training, decided to produce a programme about the problem. Even the training he had just undergone was not on how CR stations could incorporate the community in the production of health programmes. The training, according to Supeyo, was too general. Yes, it was about making health programmes, but it was geared more towards commercial journalism than community media. Even another training the organisation had organised before -- conflict sensitive, political, environment and human rights reporting -- did not favour community broadcasting. It had not been tailored for CR; it was about the media in general (print and electronic, and public, private and community) providing their audiences with diverse and interesting news and information.

Another producer of the station, Musa Lakanet, acknowledged in the key informant interview that the station personnel lacked skill on leading the broadcast community through the process of defining a social problem and finding a lasting solution:

> We have attended training now and then, but how to organise the community to point out and solve problems has never featured. What is usually emphasised is the focus on the community

> and involvement of the listeners in programme-making. How-to-do it has never been explained to us. This approach of identifying the social problem with the people and searching for the solution together makes a lot of sense. However, it is tedious. The long time that it takes and the logistics of marshalling the people involved for deliberations works, to some degree, against it.

The initial research did not involve the local community members; it was conducted by the CR staff alone. But health participatory research, with the community playing a central role, should have been a better option. When it came to the production of the obstetric fistula programme, the involvement of the community was not much. At least some limited participation of some community members was in the second programme, that is, in the programme that was made when women began to come forward, having been prompted by the message of the first programme which had been solely produced by the station. Even in this second programme, the work of the women was restricted to taking the producers around the villages to identify more women with fistula problems. Otherwise, the leading role of putting together the programme was again bestowed upon the producers. Apart from serving as guides, the women in the programme were only used to depict the picture of the sadness of women who suffered from the condition; not making significant decisions on production.

After the programmes and the treatment of the women, what did follow? Nothing. For the station staff involved, that was the end of the story. What about if there were some women with the problem who had been, for one reason or another, overlooked? What about if the problem re-emerged? The CR tackled the problem single-handedly; it could have involved the community more through a community-based organisation. If a relevant local organisation with which the CR could work was not in existence, the radio could have formed one. How come the station failed to do that to make sure the solved problem was monitored closely and to ensure that it remained permanently solved? Musa Lakanet says:

> We didn't have this knowledge. And even if we had it, we could not have known how to apply it. But I now see the importance of working with an organization. As the local people continue with the job, you, as the producer, get time to breath, to concentrate on other problems in the community; to look back and see how you tackled the problem and to reflect on the lessons learnt. This makes a lot of sense. But then again, it all boils down to lack of time to establish an organization, register it with the local authorities, and preside over democratic elections to pick officials before it can function properly. This approach of problem-solving is expensive in terms of time, money and effort. Because this process of involving the community through a grassroots organization is too long and requires a complicated practical organization and resources, that is partly the reason why we always opt for the quick one of conceiving an idea, conducting a very basic assessment of the problem and then coming up with a programme, and

> all on your own, within a limited time, resources and effort. But we cannot just dismiss it because of just the duration; short cuts are not always the best. But more importantly, we require training to get to understand it well and be able to know how we can apply it properly.

Again in the case of Radio Mang'elete, it was solely the producer, Esther Mbole, who defined the problem. The CR did not make it possible for the people to come together to diagnose the health problem and deliberate on how to solve it. It was the lady producer who noticed the diminishing number of people seeking services at government health facilities. She sensed something was amiss, decided to examine the facts of the situation in order to find out the truth about it, and then made the programme. Some problems do not disappear forever; they tend to resurface with even deadly devastating effects. Also, a radio station cannot dwell on one problem all the time; it would, most probably, have other pertinent and, perhaps, more pressing issues to tackle. So a local community organisation charged with the responsibility of making sure the problem tackled did not come up again comes in handy. The producer should not have operated like a lone wolf. An activity that benefits the people must involve the people. When an individual decides to operate alone, as Mbole did, the community tends to step back, feeling that it is not their responsibility but the individual's to solve the problem. And the community tends to think that the solution would benefit the individual concerned, in this case the producer, not the community.

On why CRs do not involve the community in social problem defining and solving, Kioko Manthi, a former producer with Radio Mang'elete, now a senior producer/presenter with Radio Jambo (a commercial national radio) says:

> I have never known that a programme for a CR is different from that of a commercial radio. The way I produced programmes while at Mang'elete is more or less the same way I produce them here at Jambo. This long technique of producing for CR seems effective and meaningful, but requires thorough training. Otherwise, in a year a station will be forced to make just one programme, thus addressing only one issue; when there could be a myriad of problems awaiting solutions in the community.

How come in Radio Mang'elete, the study found only this one case, when there were many problems in the community, including perennial hunger? The radio had not provided a forum where the people could discuss ways of improving food security through the increase of acreage of crops such as arrowroots, cassava, and potatoes that can resist diseases and harsh climatic

conditions. One is justified to conclude then that the contribution of Mang'elete, like those of the other three stations, was just a one-off effort.

With regard to the contribution of Gulf Radio, its way of solving conflicts had become more or less a policy. By using the same strategy, coupled with sports tournaments, according to the station manager, Mosley Njoga, the radio had solved many disputes affecting communities in its broadcast area. But the main problem was that there was nothing to show that it was definitely the efforts of the radio – and not other people's initiatives – that brought peace and tranquility that prevailed in the area; nobody, not even the CR had ever conducted a study. On the surface, it may appear like peace had been restored, when in reality there was no peace at all; it could even be the calm before the storm. For a dispute to be solved completely the root causes have to be understood and, usually, the causes of conflicts are with the disputants, that is, the community members affected. The people therefore must be directly involved in the efforts aimed at pacifying a situation in their community. For a producer to look for the solution alone and then preach what he or she has perceived to be the solution, may only serve to cool tempers temporarily; sustainable peace would not have been achieved. It may be a case of treating symptoms. Gulf Radio may end up being engaged in only managing endless conflicts; and not doing anything else. It appears that is what it has been doing since 2007; and is likely to continue with it in years to come. In every election year, it would be forced to shelf other issues to focus on the issue of peace. But had the station personnel enabled the communities to identify what caused disagreements, searched for answers and identified an organisation to do the monitoring on behalf of the communities, the problem could, most likely, have been solved once and for all. Nonetheless there is nothing wrong in focusing on a single theme, even when there were many themes in the community. An area with many communities (Kisiis, Luos, Kurias, Kipsigis and Maasais) will require a well-established and properly run local organisation to work with the CR to tackle and prevent conflicts.

Since conflicts have to be resolved for sustainable development to take place, the management of conflicts has to be innovative, expeditious and ought to employ not only a multidisciplinary approach, but participatory as well as consensus-building strategies. Otherwise, even minor conflicts will grow in scope, intensity and magnitude, graduating to become giagantic and unmanageable, thus affecting many lives. Conflicts have to be managed before and after they

occur. More importantly, those managing conflicts have to endeavour to strengthen the capacity of local communities to manage their conflicts. Ochola et al. (2010, p. 145) have come up with what they call “Simple, Practical and Adaptable Tools for Analysing Conflicts”. These tools are:

1. Analysing the root of the problem. The root cause could be either overt or covert.
2. Finding out issues that forment conflicts by examining:
    a. the problem
    b. conflicting interests
    c. difficult relationships
    d. structural inequalities
    e. conflicting values
3. Pinpointing and analysing stakeholders to assess the dependency and power of different stakeholders in a conflict.
4. Conducting an analysis to establish responsibilities, relationships and benefits of various stakeholders as part of understanding the conflict better.
5. Examing the genesis of a conflict.
6. Mapping a conflict over resource use so as to show where the use of land, water and such like, may cause conflict. Conflicts usually emerge out of inequalities in access of resources.

In the case of Radio Lake Victoria, yet again it was the radio personnel – not the community members – that picked out the problem and conducted interviews to find the remedy. One could have expected the fishermen and fishmongers to be in the forefront. Even the hourly news updates about the lake situation should have been prepared and aired by them. An organisation should have been identified or formed to enforce the preventive rules such as to make sure that boats were regularly inspected, and to use the radio to shame unlicensed navigators or those who did not wear life jackets. Moreover, the radio ought to have been used to laud whoever followed the rules. Further, the organisation could have liaised with the government and donor agencies to make available life jackets, cheap insurance policy, life boats, stand-by experts to be deployed to address emergencies, and firefighting equipment.

What is more, even though disasters are unexpected occurrences which usually happen so fast without giving enough time for response, causing destruction, and in some cases long-term

unpleasant effects, having well-structured disaster plans in place can reduce tremendously the devastation. In response to the disaster(s) on Lake Victoria, this was the technique that Radio Lake Victoria lacked. According to Halsted et al. (2005), disaster planning has a number of steps:

Step 1: Putting together a disaster response team. This was a group of people that was always preparing to manage a disaster if and when it occurred. The team met often -- not just when there was a disaster – to prepare for a disaster. Some disasters, for example floods, have early warning signals. The team could use these signs in its preparation. If a disaster struck, this group should be in the forefront, coordinating activities, evaluating risks, relaying messages, liaising with organisations for assistance, et cetera.

Step 2: Assessing the risk. Once the team has been formed, its first main duty would be to classify disasters, prioritising their likelihood to occur. It would also look at the impact of the disasters in case they occurred, estimating the cost of destruction.

Step 3: Writing disaster plan. After assessing the risk of the disasters that were likely to strike and rating their chances of occurrence, the team's next important thing was to put down a disaster plan. It should be noted, however, that there is no plan that can cater for every disaster. But any disaster plan should provide vital information that could prove useful in any disaster.

Step 4: Conducting drills. Drills can say a lot about the shortcomings of a plan. It can, for example, show what can fail to work in case a catastrophe struck, thus making the team more prepared.

Even before the issue of accidents and attacks on the lake could be solved, the radio moved on to focus on other problems (pollution, hyacinth, illegal logging and deforestation) that faced the lake community. Had the radio worked with a local organisation, it would have smoothly shifted to other problems at some stage as the organisation continued to deal with the accidents and attacks on the lake. Failure to work with grassroots organisations compelled the radio to abandon the first project, even before achieving the set objectives, to concentrate on different ones.

In conclusion, community members are the leading lights. They should pinpoint societal problems, deliberate, find their solutions and implement them. In all these, the radio station's role is that of supporting. Then an organisation is formed or identified to move the process to another level; to make sure that whatever problem was being or had been solved, was permanently solved. In a nutshell, whereas the community members are central in CR programme-production, the producer is the protagonist only when it comes to producing content for commercial radio stations. Participatory development gives the beneficiaries a central role in the management of their affairs. It is difficult therefore to regard the efforts of the four CR stations as striking contributions in participatory development.

Table 4.10 Whether the Radio Achieved Research Objectives (In-depth Interviews)

Community Radio	**Objective 1: To examine whether CR enhanced participatory development.**	**Objective 2: To ascertain whether CR involved its broadcast community in programme-making.**	**Objective 3: To determine the extent CR facilitated the process of mutual sharing of development information among community members.**	**Objective 4: To establish how CR could be reformed to be able to boost the capacity of communities in order to bring about rural development.**
Mugambo Jwetu	*The radio did not involve the community in identifying and solving problems. *So the concept of participatory development was not promoted.	*Programmes were mande in the studios by the radio staff. There was clearly lack of involvement of the community in programme-production.	*The radio disseminated messages. Although the listenership was not large enough, those who tuned in got some information.	*CRs should not be taxed, and ought to be allowed to generate funds through advertisement.
Mang'elete	*To a small extent community was involved in diagnosing and solving problems. *Community was represented in running of station, albeit to a small degree	*In the production of a few programmes, the audience or community was involved.	*A case about the hospital staff featured elsewhere in this study, clearly demonstrates that people shared information broadcast by the radio.	*Government should sponsor CR activities for the stations complement government efforts.
Gulf	*It is the radio staff that attempted to point out and solve problems for the community.	*The community was not involved in programme-making. This was the realm of the radio staff.	*Peace programmes aired by the radio indicated that the radio served as a platform where people could share information.	*Proposed a strong network of CRs to source funds for the stations.
Mwanedu	*It did not mobilise the community to solve their problems *No participation in station management *Hence no participatory development.	*The community did not participate in the production of programmes.	*The radio made possible the sharing of development information. As to what extent, it was not possible to tell.	*Should be supported by government, instead of being taxed.
Oltoilo Lemaa	*The radio staff attempted to seek solutions to community problems.	*When it came to programming, the community members	*Another case, this time about women suffering from fistula obstetric, is a	* CRs should be protected from profit-hungry commercial stations.

	*So the community did not have a say both in identifying and solving problems.	were sidelined.	clear manifestation that information broadcast by the radio was shared successfully by listeners.	
Kisima	*The radio focused more on religious matters, ignoring the fact that rural development is more than religion.	*This was an Adventist station. No other programmes were allowed. Non-Adventists were not allowed. Even with Adventists themselves, a few were involved in programme-making.	*Kisima radio disseminated Christian messages successfully, some people even got baptised after hearing the messages. However, it is arguable whether the Christian messages relayed promoted development. But if it did promote, then to a very small degree because development is wider.	*Respondent was unable to say the kind of changes required for CR.
Lake Victoria	*The idea of participatory development lacked in the radio's activities.	*The station did not involve non-staff members in programme-making.	*Programmes about fishing in Lake Victoria is a clear indication that the radio facilitated the process of mutual sharing of development information among community members	*CRs should not compete with commercial stations
Sahara	*Participatory development was alien. It existed neither in radio activities nor in station management	*Programmes were made by the staff members. The community did not take part.	*To a certain level, the radio promoted the process of exchanging information. It was not easy gauge the extent.	*Respondents proposed that permanent employees be paid well to be motivated and more dedicated to their work.

Source: Researcher 2013

4.4.6 Overall: In-depth Findings vis-à-vis Research Objectives

Whether CRs enhanced participatory development

Key informant interviews established that the eight CRs contributed to the promotion of development (social, political, economic, cultural, environmental and so on), albeit in small doses. However, what kind of development? The stations largely advanced the top-down model, and not participatory. Stations drove the development agenda, without involving the local communities. The people, for example, had nothing to do in identifying social problems, searching for their solutions and actualising the remedies. Yet Govender, et al. (2010) emphasise participatory aspect of participation, saying this is an action-oriented process which, physically, mentally and emotionally, engage the people. Among other things, not knowing how to integrate participatory into development was seen as the main reason of the radio's inability to enhance participatory development.

Whether the CRs involved their broadcast communities in programme-making

Although a small number of stations (mainly Gulf, Mang'elete) did involve community members in programme-production, the involvement was limited to just a few programmes. Most

programmes were mainly produced in studios, not in villages where participation of the community could have been possible, easy and convenient for the villagers. Lack of involvement, according to the station managers, producers and presenters, was due to insufficiency of funds.

The extent CR facilitated the process of mutual sharing of development information among community members

The stations made it possible for community members to share development information. But then again the degree of sharing information was low because the stations did not have listeners' clubs where the radio messages would be discussed in detail and applied in real life situations. Furthermore, programmes that debated issues, with community members contributing, were few and with inconsequencial messages. Communication, more or less, followed the format of the theory of Diffusion of Innovations. Messages were prepared and relayed to audiences, with the audiences making little contribution.

As to how CRs could be reformed to be able to boost the capacity of communities in order to bring about rural development

The station managers, producers and presenters of all the eight stations were in agreement that the major problem that bedeviled CR in Kenya was lack of funds. However, they were optimistic that the problem could be allayed if the county governments incorporated CR in their development plans and used the medium to spur rural development. A network of CRs may also help. If the CRs come together in an association, they could attract sponsors and even compel the government to listen to them. In addition, a strong network can control wayward stations by continually reminding them of their role.

4.5 First Phase: Presentation, Analysis and Interpretation of Observation Findings

In order to check the results of in-depth interviews so as to have a more balanced picture, the study conducted a seven-day direct observation exercise in each of the eight stations so as to have an eyewitness account of the daily activities. The task was aimed at achieving a number of objectives (Appendix IV). All the stations, save Mang'elete and Oltoilo Lemaa, barely guided their communities through the process of problem-identification and solution-finding; instead, the stations, to a high degree, decided for their communities what the problem was and provided

prescriptions for the remedies. And given that the stations hardly conducted research in their communities to get to understand the needs of the local people, the problems they came up with and the solutions they prescribed were a result of, more or less, guesswork. Occasionally, and with an element of luck, they hit the target. But in most cases, the problems they identified did not reflect the real issues in the communities. An accurate diagnosis of a problem and the suitable and durable solution are those which come from the people themselves through their deliberations. Participatory CR is supposed to operate in a way which gives the people control over their lives. Whatever programme it airs should meet the people's needs.

However, the most notable observation in all the CRs investigated for this study was lack of a clear step-by-step approach in identifying and solving problems in the radio's broadcast communities. Out of the blues, producers would come up with ideas, and within a day or two, programmes have been put together and are ready to go on air. For sure, such programmes which are not carefully thought-out are not likely to have an impact in the communities. An effective CR has to have a carefully designed system of leading the community members to search systematically who they are, what they want, and how they can get it. The method should also clearly indicate what the community can do to sustain their achieved dream. Without such an organised way of going about it, or going about their business as usual, the CRs, nay, the producers would be groping around in the darkness; and their efforts are highly likely to come to naught.

About whether the stations allowed people to get information without any restrictions, the study found that all the stations, apart from Oltoilo Lemaa, did not have an open-door policy; yet accessing information is people's right, according to the people's communication charter (Appendix VI). Although Sauti CR in Asembo Bay was not one of those which had been designated for this study, the researcher (out of curiosity) attempted to visit it. When the station manager, who doubled up as the owner of the station, got to know that the researcher and his assistant were paying the station a visit, he ordered all his staff not to talk with them. Even after identifying themselves, the manager could not allow his staff to talk with the researchers. Mang'elete, Mugambo Jwetu, Gulf, Lake Victoria, Sahara, Kisima and Mwamedu were no different. It was only Oltoilo Lemaa which had nothing to hide. In this station, a listener could emerge with a problem and be allowed to proceed to the studio to air it. In the rest of the stations,

as observation exercise revealed, one could not easily do that; broadcasting studios were no-go-zones for uninvited guests. When listeners have no free access to their areas' CR stations, it would be very difficult for one to convince them that the stations belong to them; that through the stations people can share important information; that the radio stations are the people's own property and that they operate for the people's own benefit. A negative attitude, which would not be easy to remove, would have already been formed.

It is crucial that the broadcast community participate in the management of the station and production of programmes. However, if the station was not inviting, and did not make the listeners feel at home whenever they visited the radio station, how would this happen? Yet it was a matter of utmost importance that the members of the radio audience are actively involved in every activity of the station. Participation or lack of it would impact, positively or negatively, on the achievement of the station's development goal.

The observation exercise was also to ascertain whether the programmes were made in the studio at the station or in the villages with the villagers actively participating. The vast majority of the programmes, the study discovered, were made in the studios of the stations. Radio Lake Victoria, for example, produced all the programmes, except one (*pur en ohala*), in the studio. Many stations apart from Mang'elete, Oltoilo Lemaa and Lake Victoria had all their programmes made in the studios. But even with this particular stations only one or two programmes were made in the villages. Community radio programmes are supposed to be made in the villages where the community can have a good opportunity to participate in their production since it is sometimes problematic for community members to travel to the studios to participate or even to witness the production of programmes. Moreover, when programmes are produced in the community, the ambience alone makes them more relevant and the local people get a feeling that the programmes are for no one else but them (community members). Why should they be made in the studio when they are for the community anyway? Furthermore, in making them in the villages, besides other benefits, the villagers get to acquire programme-making skills.

About whether stations produced interactive programmes (another objective of the observation exercise), the study found that the level and quality of interactivity was wanting. As far as the radio staff were concerned, interactive programmes were mainly those that played music,

conveyed greetings, or had themes of love or cheating in relationships, and such like, the observation confirmed. Serious programmes of development (health, environment, education, culture, *inter alia*) were not interactive, and if they were, then not interactive enough. The few development programmes that were interactive were not moderated well. The moderators did not seem to have enough information about the programmes they were moderating in order to elicit more information for the listeners. In some cases, some participants in discussion programmes appeared to be know-it-all and were more powerful than the moderators; so they seemed to enjoy more airtime than the time allotted guests.

One could have expected the stations to have more interactive programmes to increase audience participation in issues broadcast, with programme facilitators ensuring that more people were given opportunity to contribute in those programmes. Good facilitation entails improvement of the quality of discussions through effective questioning, clear introduction of the topic of discussion, a focus on the issue at hand by the participants, with the facilitator reminding them of the objectives, guiding the discussions so that they move back and forth to explore different view points and to reach consensus, then summarising the deliberations, noting action points. Skilled and knowledgeable facilitators prepare thoroughly. They listen attentively to understand the points of view of all those participating in the dialogue, seeking clarification now and then. They usually have a clear picture of the direction they want to steer the debate, and encourage everybody to participate. Experienced facilitators know how to ask questions. They respect all participants and demonstrate responsiveness. They also encourage divergent views and speak confidently, clearly and concisely. The vast majority of facilitators of the eight CRs were wanting in almost every aspect, to say the least.

On gender equity in programme production, the man was quite dominant in nearly all the stations. But Mang'elete had a good number of women producing or taking part in programme production. This is understood, given the background of the station. One positive thing is that all the stations had volunteers and interns. But again in all stations, the volunteers had not been made to feel important and valuable. Some of them were quite nervous and suffered from inferiority complex. Whenever they were asked to perform a certain task, they did not feel confident and competent enough. Stations tended to rely more on the permanent staff. The case was the same to even the volunteers who had stayed in the stations long enough and gained some

experience. The reason given by most producers was that some stations were reluctant to entrust volunteers with equipment. Also, there was fear that relying heavily on interns and volunteers would compromise on the quality of programmes.

Finally, in all the stations, the staff had many ideas on how CR should be reformed to be more effective in contributing towards rural development. Most of them were of the view that Communications Commission of Kenya (CCK) should keep close tabs on the activities of the stations. But then it should not interfere so much as to limit the independence and freedom of the stations.

4.5.1 Summary of Observations

To a large extent, CR programmes were not leading communities correctly in identifying and solving problems. The main reason was that the CRs did not have any structured way of going about it. Also, the radio staff, for one reason or another, hid their operations (activities) from their listeners; yet it was not in order to do so. In any case, there was really nothing to hide. The open-door policy, which was supposed to make it easy for the community to be closer to the radio and to understand how it operated, did not exist. Commercial and CR stations operate differently; so programmes made following the commercial radio format cannot be of significant use if aired by a CR station. The direct observation revealed that most CR producers follow the commercial radio format in their programme-making. This is the main reason why the impact of the CR programmes is not usually felt by the target audience. The radio staff had a stranglehold on the station management and programmme-production. Moreover, interactive programmes were few. Therefore, the extent of the CR facilitation in the process of mutual sharing of development information was modest, and in turn reducing the radio's contribution in the promotion of participatory development in the rural areas.

Table 4.11 Whether the Radio Achieved Research Objectives (Observation)

Community Radio	**Objective 1: To examine whether CR enhanced participatory development.**	**Objective 2: To ascertain whether CR involved its broadcast community in programme-making.**	**Objective 3: To determine extent CR facilitated the process of mutual sharing of development information among community members.**	**Objective 4: To establish how CR could be reformed to be able to boost the capacity of communities in order to bring about rural development.**
Mugambo Jwetu	*Did not enhance participatory development	*It was mainly the radio staff that made programmes	*To some extent Mugambo Jwetu made possible the exchange of	*So that anybody can have a right to know how the station operates

			development information among its listeners	
Mang'elete	* Promoted participatory development to a small degree	*Just a few programs involved the community members	*Development information was shared. But as to how much and what type, it is not clear	*Stations masquerading as CRs are not allowed
Gulf	*Failed to foster participatory development since the programmes were not interactive	*The majority of the programmes did not incorporate the efforts of the radio's listeners	*The radio facilitated the sharing of information among its listeners.	*Stations are closely monitored by CCK to ensure they operate as CRs
Mwanedu	* Like all the other station, programme-making did not involve community members	*Programmes were solely made by the radio staff. The community was not involved	*Sharing of information took place	*Every now and then CCK ought to organise training for all registered CRs
Oltoilo Lemaa	* To a small extent, participatory development was enhanced	*In a few programmes, the community was involved.	*The case of fistula obstetric, featured elsewhere in this study, indicates that the radio made possible the sharing of development information	* CCK should make sure all CRs belong to one association which is run properly. But the commission should not have a say in the management of the association
Kisima	* Most programmes were made in the station's studios where community participation was not easy	*Afew programmes involved a few churchgoers; otherwise the larger community was left out.	*Kisima facilitated sharing of information among some Advantists. However, it is not clear whether the information was developmental or not.	*The association should seek funding for CRs
Lake Victoria	* Defining community problems and finding solutions did not involve community members	* Programme makers were the radio staff	*The programme on the problems of fishermen and fishmongers, featured in this study, show that Radio Lake Victoria facilitated the sharing of development information	*The association should conduct audience research and for the stations and also train radio staff
Sahara	* The station, like others studied, did not enhance participatory development.	* There was a belief that programmes had to be made by producers and not villagers	*The listeners shared information; but it was not clear as to how much and whether it was development information.	*CCK should ensure the all CRs have have same and limited frequencies; preferably 50 sq. kms.

Source: Researcher 2013

4.5.2 Overall: Observation Findings vis-à-vis Research Objectives

Whether CRs enhanced participatory development

Observation data collection method revealed that CRs did minimal work to enhance participatory development. Even in the field of primary health care, which is, by its basic nature, community-based and emphasising empowerment of communities to take charge of their health needs, the stations employed little participation in their productions. Participation of families and communities in public health care is crucial if improvements are to be expected. It is the responsibility of the community to protect water sources, for example, and to prevent breeding of

mosquitoes in order to curb malaria. But producers would make programmes that stressed that it was the duty of the government and individual community members to promote community health.

Whether CRs involved their broadcast communities in programme-making

Community radios failed to involve their target audiences in programme-making. In health matters, for example, CR personnel, like commercial or public stations' staff, lectured listeners on, among others, nutrition, food disorders, maternal and child health care, immunizable diseases, childhood diseases, and family planning.

The extent CRs facilitated the process of mutual sharing of development information among community members

All the stations enabled communities in their respective areas to share some development information. Nonetheless, what they shared was not adequate. Radio Lake Victoria, for example, during rainy seasons did not make it possible for the people residing in the flood-prone area of Ahero to share pertinent information about floods. The radio staff did not see the reason why they should enable the people to exchange information that rapidly rising water could be uncontrollable and dangerous; that sometimes water can move at high speed washing away bridges, destroying property and tearing trees; that although one cannot stop the floods, one can take certain measures to protect lives and minimize damage to property; that people had to avoid downed power posts and wires for they could carry electric current; that people had to move to high ground and closely monitor weather forecasts; and that people had to look out for snakes, and avoid drinking flood water to escape contracting waterborne diseases. The programmes did not contain these messages and therefore Radio Lake Victoria community lacked important information and therefore suffered when it rained heavily.

As to how they could be reformed to be able to boost the capacity of communities in order to bring about rural development

Communications Commission of Kenya (CCK) did not monitor CRs to make sure that they operated according to license issued. Because this did not happen, therefore stations operated the way they wished, without caring about their broadcast communities. Since as a rule, commercial televisions stations in the country have to broadcast a certain percentage of local content,

equally, CR ought to be compelled to have a certain percentage of their programmes (if not 100%) made in the villages. Community radio stations should not be allowed to cover a large area (over 50 square kilometres). The coverage should be small that community members can easily walk to the stations, from their homes, whenever they wanted to do so and for whatever reason.

4.6 Popularity of the Community Radio

For the purpose of triangulation, this study incorporated the findings of a survey conducted by a private firm –Ipsos Synovate -- in 2012. This study looked at the popularity of public, commercial and CR stations. According to the survey, (Appendix V), in the Lake Topography, Lake Victoria CR was number four (4) in the ranking, with 26.8 per cent, with commercial radio stations leading the pack. Sahara CR was in number ten (10), with 9.6 per cent; followed closely by Kisima CR at number eleven (11), with 8.5 per cent. Gulf Radio was in number 94, with 0.0000 per cent reach. This was the only CR in the Lake Region which had performed dismally in its broadcast area. However, appearing on the list even with 0.0000 per cent was important. The appearance indicated the station's presence in the area, meaning that the station was received in the region, only that when the numbers that received it were converted into a percentage, then the percentage became insignificant.

From these findings one could infer that it was highly likely that the survey, in Lake Topography, covered a very large area that the frequencies of some stations did not cover. Or, it could also mean that the rain restricted the reach of the station. A commercial station such as Sifa which had fared poorly in the Lake Region, with 0.0000 per cent, at number 95, had done well in its home location of the Coast Topography where it was number 14, with 8.16 per cent. Back to Lake Victoria CR. As already indicated, in its 'home turf', that is, Lake Region, it was number four (4). However, in Western Topography, it was number 67, with 0.0000 per cent. In this Topography, Sahara CR, which did not perform well in the Lake Topography, was at number eleven (11), with 9.17 per cent. Sahara Radio, although situated in Kisumu, did not target the people of this city; its listeners were mainly in Western Region. In other words, the transmission station was biased towards the Western Topography.

The one CR station that had performed poorly in its broadcast area (Lake Topography), as already stated, was Gulf, at number 94, with popularity of 0.0000 per cent, but this percentage did not necessarily mean that it did not have listeners at all. Had 0.0000 per cent meant that the station did not have any listeners, then all radio stations, beginning from 43 up to 116, would not have been rated, because all of them, 73 in number, would be been in the same rank. However, because the ranking was not necessarily based on percentage, that was the reason why in Lake Topography, for example, Radio Salaam (Not a CR) was in number 43, with 0.0000 per cent; while Kitwek Radio (Not a CR) was 73 ranks lower, in position 116, but with 0.0000 per cent – the same percentage as Radio Salaam. In Rift Topography, whereas Kisima was in position 30 (with about 1.5 per cent), Sahara in number 34 (with approximately 0.8) and Lake Victoria (with about 0.6), Gulf Radio was not received at all, since it was not on the list. The reason could be obvious; the farther one moved away from the transmitter, the poorer the signal and thus the poorly it was ranked. Namlolwe FM (not a CR) may illustrate this point better. Its transmitter was installed in Kisumu city, and in the Lake Topography, it was number three (3), with 27.5 per cent listenership. However, in Rift (Rift Valley) Topography, away from its transmitter, the station was number 92, with 0.0000 per cent reach.

Oltoilo Lemaa CR was nowhere on the list in its broadcast area; nowhere even in other topographies. What was the reason? During the in-depth interviews, before the findings of Ipsos Synovate Survey were received for this study, the station manager and his senior editor reported that a powerful mast of Safaricom Mobile PhoneCompany interfered with the station's signal. They also made known that there were frequent power outages; and whenever there was no electricity, the radio went off-air, sometimes for days since it did not have a generator to provide alternate power. Also, they had said that the equipment broke down quite often, and the Meteorological Department, which is the incharge of the station, took long to repair it. When Ipsos Synovate conducted the survey, the station was off-air, and that could explain why it was not on the list.

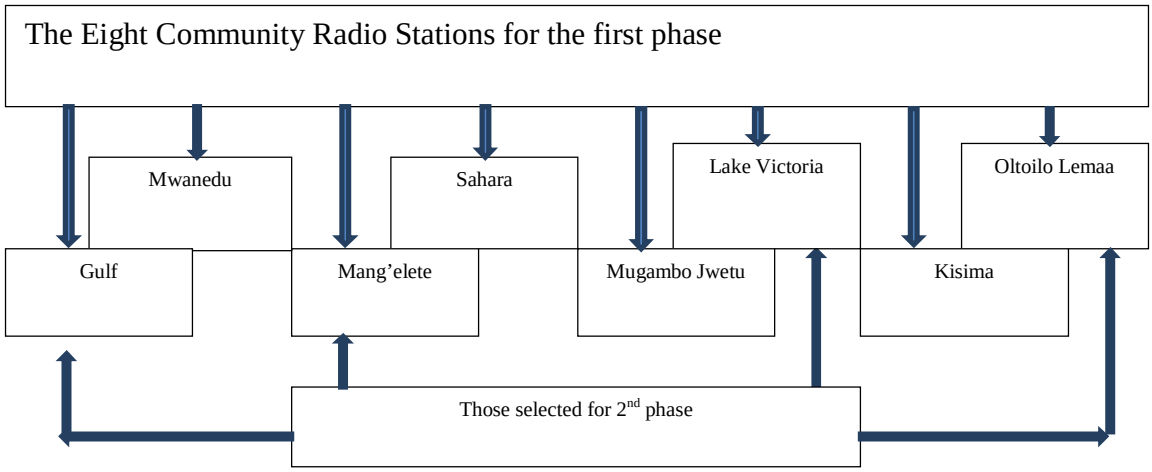
In the Coast Topography, Mwanedu CR was ranked number 16, with 6.8 per cent listenership; while in the Eastern Topography, where there were two CR stations (Mang'elete and Mugambo Jwetu), Mang'elete CR was in number 40 with 0.27 per cent, whereas Mugambo Jwetu CR was

not on the list. There was no plausible explanation why this was the case. Unlike the case of Oltoilo Lemaa CR, Mugambo Jwetu CR had a generator and so the issue of the station being off-air due to power failure did not arise. During in-depth interviews, the station manager did not indicate that there was a time when the station was not on air due to, say, break down of equipment, power outages or any other reason. It can be concluded that, for unknown reasons, the station was not received at all during the Synovate survey; or/and that the Synovate survey was carried out away from the reach of the station's signal. It should be noted that the station had just a 30-kilometre radius reach. Finally, it is important that it is pointed out that the Ipsos Synovate survey also influenced how the eight studied stations were narrowed down to four.

4.7 Factors of Ideal Community Radio Used to Select Four Stations

Going by the findings of the in-depth interviews, direct observation and the survey of Ipsos Synovate Media and Content and Technology Research Specialists conducted between January and March 2012, four (4) CR stations were selected for the second phase of the study. In selecting four stations from the eight, what played a central role were factors influencing a successful CR and the functions or principles of CR. Whether the stations adopted any model in their broadcast was also a considered factor. Additionally, the study endeavoured to identify any positive noticeable contributions of the CRs. Whereas all the eight stations were not guided by any model, four of them made some striking contributions (discussed elsewhere in this chapter) in their broadcast areas. The four CRs with at least one notable contribution each were Lake Victoria, Mang'elete, Gulf and Oltoilo Lemaa. These contributions, among other things, contributed to their selection for further study in the second phase. Some of the key factors used to promote four stations for further study and to relegate others were: how the stations were established and the involvement of listeners in programme-production and management. The other factors were economic and cultural. The selected stations were two that were "high", meaning those that could be regarded as CRs; or were closer to being typical CRs. There were also two chosen stations that were "low", which meant they ranked lowly compared to the "high" ones, that is, according to the measurements already mentioned here.

Figure 4.2 Community Radio Stations Selected for the Second phase



Source: Researcher (2013), adapted from Communications Commission of Kenya (2011)

As figure 4.2 indicates, the high stations were therefore Mang'elete CR and Gulf CR; whilst the low stations were Lake Victoria CR and Oltoilo Lemaa CR. What about the other four, namely Sahara, Kisima, Mwanedu, Mugambo Jwetu? When one examined the programme menu of the first three CRs (Sahara, Kisima and Mwandu), contrary to the views of the station managers and senior editors of these stations, one noticed an absence of development programmes.

Suffice it to say that CR is a protagonist in development issues. So where were the programmes leading listeners to identify problems and to seek solutions, say, in agriculture, human rights, environmental protection, health, culture, women affairs and so on? The direct observation exercise revealed that all the programmes of the three stations were shallow and followed commercial radio format. The programmes were prescriptive and so they failed to give listeners a chance to define their community problems and to search for solutions. Although CCK and some studies considered Mwanedu to be a CR, both the direct observation and in-depth interviews data collection methods revealed that it was actually a private commercial radio station.

Kisima Radio concentrated more on religion (preaching and playing Christian songs) at the expense of other serious issues affecting the broadcast community. Yes, the community, required that its spiritual matters be addressed, but what about the other pressing issues? According to KNBS (2010), over 95 per cent of the Kisii ethnic community, which is served by Kisima Radio,

is still, practising female circumcision. How could a programme based on such a practice fail to find its way onto the programme menu?

Radio plays the role of connecting people locally, nationally or internationally. Therefore, news, whether international, national or local is important. Yet Kisima Radio did not have a news programme. A community's reference point is another community, the nation or the international community. A CR station therefore has to help the community members grasp national or international issues to compare themselves with others so as to gauge how they were doing. The world, they say, has become a global village; what happens in one part of the globe affects the other parts, thanks to globalisation. For example, September 11, 2001 attacks in USA had ripple effects across the world. Today, every part of the world, even a remote village, understands what terrorism is, and its ramifications.

According to Alumuku (2006), the church has always established CR stations across the world. These stations have successfully propagated the idea of community development, without concentrating solely on only religious issues. For example, the catholic diocese of Ndola, Zambia, founded Radio Icengeb. Most of its programmes were on health, education, family life, marital problems, and poverty eradication, among others. Archdiocese of Lusaka also established Yatsani Radio to tackle human development. Radio Rippel of Pretoria had a strong Christian link, but it facilitated dialogue and reconciliation, besides providing a platform for the community members to express themselves about their developmental problems. There is no reason why therefore Kisima CR could not operate beyond Christianity.

4.8 Second Phase: Presentation, Analysis and Interpretation of Focus Group discussions and Survey Findings from Four CRs

4.8.1 Outline

In the second phase, the four (4) CRs -- two "high" (Mang'elete and Oltoilo Lemaa) and two "low" (Gulf and Lake Victoria) -- selected from the eight (8) through purposive sampling were studied further. Some listeners of these four stations were subjected to focus-group discussions (FGDs). The discussions focused on how the CRs were or should have been used to contribute to the community's development. The study also conducted a survey in this second phase to find

out, among other things, whether these stations were listened to by anybody, the occupation/profession of the listeners, and how the locals made use of them (stations).

4.8.2 Focus Group Discussions

In the focus group discussions, three discussions (Men, women and youth) were conducted, in each of the four CRs' broadcasting areas, totaling 12 FGDs. Each discussion consisted of eight members, and each broadcasting area had a different subject of discussion since each area faced different problems, hence had different developmental objectives and priorities. Respondents were selected through purposive sampling; in other words, those who participated in the discussions had to hail from the radio's broadcast area and also had to have listened to the area's CR.

4.8.3 Mang'elete Community Radio

The subject for FGDs: **Gender inequality, discrimination against women and the role of CR in rectifying the situation**

Discussants commenced the deliberations with a brief background of why it was important for the community to treat women and men equally and without any kind of discrimination. One group member observed:

> In a situation where some members of the community are trampled underfoot; where some members of the society are ever grumbling about the unfairness of the status quo; where some people have a nagging feeling that they are inferior and not supposed to be treated in the same way as others; no realistic, sustainable and meaningful development can take place. So it is important that everybody is treated fairly if meaningful development is to be attained.

The group members cited areas in the community where there were inequalities. They mentioned education, access to resources, employment, and participation in development as some of the areas where women were not treated in an acceptable and appropriate way. They noted that for the living standards of the majority to be improved, the societal gap between men and women had to be narrowed; otherwise, without that happening, to achieve sustainable development would be a mirage. What role can CR play then to bring about some kind of egalitarianism?

The members concurred that the microphone should be turned to women, and in turn women should seize the opportunity to empower themselves so as to control their own destiny. With CR, women could tell their story, instead of letting the other gender do so for them. Telling their story meant they had a chance to portray themselves correctly in radio programmes about their

experiences. Community radio therefore presented a unique platform for women to look at themselves, ask themselves hard questions and then search for answers on their own. To a large degree, the group members noted that the solution to problems facing women was in their own hands and it was incumbent upon them to free themselves from the shackles of poverty, discrimination, disempowerment and so on. With determination, they were likely to succeed.

"Nobody can help us solve our problems. Women are the only ones who can help themselves. The favour that one can do for us is to prepare the ground for our action, only that. But not lift us out of our challenges. That, no one can do it for us." a member advised.

Discussants agreed that CR should not be used as a tool for cultural and gender-based stereotyping. Participants observed:

> Stereotypes such as a woman's place is in the kitchen, the woman is a weaker sex, and an independent-minded woman is a prostitute, and so on, has no place in the 21st century. A woman's positive side should be highlighted more, and not just her failures.

How much had Mang'elete CR mainstreamed the issues of women? The members acknowledged that the station had a score of 50 per cent, adding that there was no reason why it could not score 100 per cent. They said women issues in the catchment area of the radio could have been easily relegated to the back burner had women not been behind the establishment of the station. A group member remarked:

> In stations owned by men, women issues are not in the front burner. So Mang'elete ought to take advantage of the ownership of the station. They have a leeway of promoting themselves more if community development has to be realized. Normally, a woman determines whether community development is realized or not, because, as the saying goes, when you educate a man, you educate an individual, or educate a "nobody". But when you educate a woman, you educate a whole community. If a woman is educated the whole family benefits because she would know the nutritious food the children and the family in general required. But if a man is educated, probably nobody would benefit; for, in most cases, he cannot even take care of himself.

Most members appealed to the station to make its programmes in the villages so that women could participate. A woman urged:

> We are unable to get where the radio studio is; it is a long distance. We are weak, diseased and we are bereft of time. If the mountain will not come to Mahomet, Mahomet must go to the mountain. So let the radio come to us.

A *Maendeleo ya wanawake* leader added:

> We want the radio to foster our learning so that we can be better equipped to tap the local resources and use them to improve our lives. We want it to erode our shyness and fear. We have many problems: marginalization, illiteracy, unemployment and so forth.

Another woman warned, "We should not take it that the radio will do everything for us. Actually, the radio will not do anything. It is we who will work if we want to 'eject' our problems. Some other participants said the following:

Woman 1: We want radio programmes that will enable us to find our problems and the solution of these problems. Programmes which will help us realize our potential.

Man 2: There is always a lot of information passed from our leaders to us. Sometimes that information does not reach us. But more serious is that we have no way of reaching them with our grievances. The radio should be the bridge; I'm sure they listen to radio.

Woman 3: Even with radio, we have to be organized and act together; like a football team. All the players should carry out their duties diligently for the team to emerge victorious. One or two could be lazy or aged. That will be understood. That, however, will force other members of the team to double their efforts.

Youth 1: Radio can help us think together and work to improve ourselves. Exchanging ideas will make us aware of our situations and provide us with ways to remedy our problems. It'll lift our spirits.

4.8.4 Oltoilo Lemaa Community Radio

The subject for FGDs**: Human-wildlife conflict and the role of Oltoilo Lemaa Radio in managing it**

Sessions began with discussants setting human-wildlife conflict in the context of Maasai Mara Game Reserve, and giving an explanation of the meaning of human-wildlife conflict so that all participants could be on the same page. Because of the problem of the increase of human population and the need for wildlife conservation, there was a clash, with those leading the fight in each side trying hard to win. The conflict that involved animals and humans usually resulted

in loss of human lives, animal deaths, injuries to both humans and wild animals, and damage to property, the participants heard.

Even though the CR had tried to manage the conflict, the opinion of many in the FGDs was that the radio personnel had not worked hard enough, and so the problem remained unresolved. However, participants were in agreement that the radio could take pride in the role it had so far played in sensitising the community about the issue. Through the awareness created by the station, the community understood well the benefits of wild animals. Prior to the sensitisation exercise, the community took the animals to be of benefit only to the government and tourists – not the local people. Later, it dawned on the community that actually the game was a valuable community resource, and that the government was just a custodian. A discussant explained:

> The community has seen the light. Today, unlike in the past, the community knows that when the animals die, the community dies a little bit. When an elephant gets injured, the community is also injured. But earlier, the community only felt a loss when their crops were destroyed, property destroyed, or somebody was killed or injured.

With the coming of the county governments, participants noted, the community would begin to reap rewards. They were going to earn a certain percentage from what the wildlife generated. And with that, they observed, "we shall be extremely protective of the animals", emphasising that "when the harvesting time comes, we would love to have the radio play the role of a watchdog, so that whole community benefits as opposed to an individual".

When it came to the issue of compensation, when community members had been killed, injured or their domestic animals injured or killed, or their crops damaged, according to discussions, the microphone of Olmaa CR was switched off. Why was that the case? While some group members felt the radio should have been more vocal, others were of the view that it acted tactfully since Kenya Meteorological Department, a government department, was a key stakeholder in the ownership and management of the station. It could not afford therefore to be too combative. "You cannot bite the hand that feeds you. You have got to be tactical. When you're careful, you can achieve more", a member of an FGD remarked.

Discussions pointed out that the programmes made by the CR had a number of flaws: the listeners were not adequately involved; there were no research done before the programmes were produced; and that was, probably, the reason why some programmes did not capture the reality

of the community. Local grassroots organisations were not involved, and the local people did not pick out their problems and strive to get the solutions. Instead, it was the radio staff who did almost everything, isolating the community members, thus making them feel as if they were not party to what had been done or was being done.

4.8.5 Gulf Community Radio

The subject for FGDs**: The role of Gulf CR in the promotion of farming (maize, millet, cassava, sunflower and livestock, among others) in its broadcast area**

The deliberations commenced with most of the participants acknowledging that agriculture was the backbone of the people of the radio's broadcast area. They also underscored the importance of the radio in the improvement of agricultural production. "Radio, and in particular, our CR can be used to disseminate information and impart vital education and skills necessary for yielding high production", one said.

The advantage of CR was that it was not only accessible to the people, but also owned by the people themselves. Whenever they wanted to use it, there were not many obstacles. The radio, the group was told, could be employed in many ways to boost agricultural production. It could be used to motivate the local people, especially the youth to embrace agriculture so that their unemployment problems were solved. The biggest problem that young people faced in the rural areas was joblessness, and agriculture was capable of absorbing a good number of them, provided they changed their mindset and began to embrace blue collar jobs, instead of waiting for white collar jobs which were not forthcoming.

Poverty, hunger and malnutrition were the other problems that could be alleviated by agriculture. Many people in the area lived below the poverty line. But if many of them involved themselves in agricultural activities, they would lift themselves out of many of these problems, the discussants observed. Since independence, the country had regarded hunger as one of the three enemies that needed to be fought and defeated; others were illiteracy and ignorance. If the people in the area worked hard enough on their farms, hunger would be a thing of the past. Their hard work would enable them to feed themselves, spare some food for the urban dwellers and even earn the country foreign currency, the FGDs were told.

But, how would the CR help improve agricultural production? The participants of the FGDs were asked. First, they regarded land as a very important community resource, adding that the radio would be used to make possible for people to teach one another on how to manage land so that it benefited many. Secondly, the radio would market affordable technologies that increased production so that the people got to know about them and how they worked for better yields. Thirdly, since not every crop would be planted, the radio would enable the people to know what to plant. Also, through the radio, the people of the area would share useful information about markets, the weather, seeds, fertilizer and livestock. It was crucial for farmers to know: where they would get markets for their produce; weather forecasts, so that they would decide when to plant and what crop to plant; and how their livestock would get grass and water, in case of a dry spell. Additionally, agricultural officials would use the radio to disseminate information on worms and pest management.

Over and above, via the CR, farmers would talk to one another, identifying their problems and seeking ways and means of solving them. Nobody understood better the problems of farmers, apart from the farmers themselves, the meeting was told. By using the radio, farmers would discuss and find ways of getting small loans and low cost inputs. They would deliberate on how to: form cooperatives, find storage facilities, apply modern methods of farming, and so on.

When members of the FGDs were asked how come they had not utilised the CR in the way they were explaining, they responded that they did not have a say in programme-production. When reminded that the community members were, in essence, supposed to participate actively in programme-production of Gulf Radio, they remarked that they were not in the know that the radio was the property of the community. “How can this radio belong to the community, when the community didn’t contribute an idea or a cent for its establishment?” a member of a focus group wondered.

So, as far as the community was concerned, Gulf CR was somebody’s property. Being a private property made the listeners to sit on the fence when it came to the station’s management and programme-production. The participants felt the managers of the station had ulterior motives for not making it known to the community members that the radio belonged to them. Another reason why the radio had not made an impact in agricultural production was that no research was

conducted prior to programme-production. Programmes were therefore not reflecting the needs of the people. The content of the programmes was hence a figment of the imagination of the producers.

A participant observed:

> In these programmes, many a time, the government is passing information down to us. And most of what the government is saying doesn't add up, doesn't work down here. Well, it has big plans – the government. But it forgets that we are small scale farmers (peasants) who lack many things, including the most important one: capital. I wish we could also have a way of talking to the government. And radio could have been that way.

4.8.6 Lake Victoria Community Radio

The subject for FGDs**: Sex-for-fish along the shores of Lake Victoria, and the role of Radio Lake Victoria in addressing the problem**

Most communities along the shores of Lake Victoria acquired their livelihoods from the lake, fishing and fish selling. Many people went into fishing and then sold their catch to mainly women who vended it in market centres. The high population increase, lake pollution and water hyacinth, among other problems, have drastically reduced fish in the lake, and yet more women were going into selling fish. So fishermen were not netting enough fish. There was fierce competition therefore among fish sellers over the scarce fish. The stiff competition had resulted in fishermen taking advantage of the economically weak fish sellers.

The FGDs heard that knowing that their commodity was highly valued, the fishermen did not just part with their scarce catch merely because the buyer had money, they demanded a sexual relationship on top of cash, thus the infamous phrase: sex-for-fish. This kind of relationship, known in the local (Dholuo) Language as *Jaboya*, had taken root and seriously threatened to reverse the gains made by the health campaigns against HIV/AIDS. More people were contracting the scourge because men who sought sex-for-fish relationships had wives in their homes; and fish vendors, on their part, tended to have sexual relationships with more fishermen so as to get more fish, and some of them had also husbands or had husbands who had died of AIDS. This behavior, thus, had complicated the fight against the disease.

The participants in FGDs noted that Lake Victoria CR had not done much to contribute towards solving the problem. First, the radio took a long time to identify the problem. And note that it was the radio that pointed out the problem, not the community members. Then, after it finally

diagnosed the problem, it did not do much to solve it. What it did could be termed as too little, too late. Even the programmes the radio came up with, ostensibly to help tackle the problem, were not informed by any study. For instance, the magnitude of the problem was not known beforehand. It was like the radio producers were shooting in the dark. Further, the programmes on sex-for-fish in the face of HIV/AIDS concentrated more on imparting knowledge, when Kenya National AIDS Control Council had indicated that people knew a lot about the pandemic, and what was required was attitude and behavior change. The content of the programmes failed also to unearth the root cause of the risk relationship, which was poverty. Women who involved themselves in these dangerous relationships were mainly single mothers, widows, and divorcees. These were economically weak people.

The programme did not confront the issue of empowerment, and failed also to explore alternative ways the women could use to earn livelihood, the FGDs were told. Cooperative societies, which could enable NGOs and donor agencies to give the women small loans to buy their own boats and nets for fishing did not feature anywhere in the programmes broadcast. According to the FGDs, a cooperative movement or society was *sine qua non* for the old ladies to get any economic assistance. The radio, the meeting was told, in the production of the programmes, should have worked with a cooperative or an association such as Victoria Institute for Research on Environment and Development. Furthermore, the programme ought to have focused on the solution to the problem of over-fishing (particularly for the international market) so that there was enough fish for the local market in order for the women not to find a reason to have sexual relationships with fishermen.

What is more, the involvement of the radio listeners in the production of the programme was minimal. The participants also said the programme overlooked the fact that the relationships did not normally end with the fishermen. The fish sellers had to transport their commodity to markets; yet there were no spaces in *matatus* or on buses for the fish. To get their fish to the markets therefore they had to have another sexual relationship, this time round with the *matatu* or bus crew. This was an important dimension to the relationships and the campaign against HIV/AIDS because, according to the FGDs, the chances of acquiring HIV/AIDS increased twofold, or more.

According to the FGDs, when studies showed that male circumcision would reduce the chances of a man catching HIV/AIDS, the fishermen-fish vendor relationships blossomed. When a number of people along the lake got circumcised, they engaged in sex recklessly, thinking that they were now immune to the virus.

In conclusion, the FGDs felt the station should have produced more than one programme in order to make an impact about the sexual relationships and HIV/AIDS in the community. A series of well thought out programmes would have done more good to the radio listeners. Then the FGDs listed many reasons why the programme was ineffective: non-participation of listeners, lack of research to inform the programme, failure to work with CBOs such as *Maendeleo ya Wanawake*, cooperative societies, NGOs and donor agencies.

4.8.7 Summary of Focus Group Discussions

The focus group discussions in four areas which represented four CRs had the following on the agenda: Mang'elete CR, *discrimination against women and the role of the CR in rectifying the situation*; Oltoilo Lemaa CR, *human-wildlife conflict and the role of the CR in managing it*; Gulf CR, *the role of the CR in the promotion of farming*; and Lake Victoria CR, *sex for fish along the shores of Lake Victoria, and the role of the CR in addressing the problem*.

All the discussions were lively, and brought out a host of issues. What came out clearly in Mang'elete was how inequality retarded development and how CR could be used to alleviate the problem. In Oltoilo Lemaa, the CR had played a pivotal role in human-wildlife conflict resolution. Groups in the Gulf Region felt that CR could promote agriculture; while in the Lake Region, the CR needed to do more to reduce risky sexual relationships. However, in all the four areas that the study focused on, it was clear that CR could have done much more to address the community problems. For example, research could have proceeded programme-making, listeners in local organisations should have participated more in productions and the radio staff could have constructed and followed a certain model.

Table 4.12 Whether the Radio Achieved Research Objectives (Focus Group Discussions)

CRs	Objective 1: To examine whether CR enhanced participatory development.	Objective 2: To ascertain whether CR involved its broadcast community in programme-making.	Objective 3: To determine the extent CR facilitated the process of mutual sharing of development information among community members.	Objective 4: To establish how CR could be reformed to be able to boost the capacity of communities in order to bring about rural development.
Mang'elete	*According to FGD participants, the radio had scored about 50%. It had played some part to enable women to work together to achieve their development.	*Mang'elete CR provided some of its female listeners with equipment to use to produce programmes.	*To some degree, women shared information about development among themselves.	*Women issues should be highlighted more, and it should be upon women themselves to tell their story *Programmes should be made in the villages, not in radio studios.
Oltoilo Lemaa	*There was moderate promotion of participatory development.	*The community was not adequately involved in programming.	*There were programmes that conveyed messages which created awareness about the value of wild animals, thus reducing human-wildlife conflict	*The exercise of identifying community problems and finding solutions must be done by the people –not stations. *The CR programmes must always be researched
Gulf	*Discussants felt the radio did not enhance participatory development. Instead, it attempted to promote their own kind of development approach.	*There were complaints during FGDs that the radio did not make it possible for the people to teach themselves about how to make programmes to address agricultural issues so as to solve the problem of hunger, joblessness and generally poverty.	*The information flow was one-sided, just from government down to the people or from the radio staff to the people. The radio did not make it possible for the people either to send information to government or to share enough information among themselves.	* The people should be educated that CR belong to them and they should be the ones to establish the radio stations.
Lake Victoria	* According to FGD participants, the CR did not foster participatory development.	* The community was not involved in the making of the programmes and so the productions failed to address the root cause of the problems such as sex-for-fish problem along the shores of Lake Victoria.	*Radio Lake Victoria failed to make it possible for the community members to share sufficient development information among themselves. For example, on the issue of sex-for-fish, the radio did not enable the people dealing in fish to solve the problem.	*CRs should be made to follow the principles of CR; not just left to operate the way they wanted.

Source: Researcher 2013

4.8.8 Overall: Study Objectives vis-à-vis Focus Group Discussion Findings

Whether CRs enhanced participatory development

As in in-depth interviews, FGDs established that CR stations were not adequately fostering participatory development. In Mang'elete, for example, where the issue of *Gender, discrimination against women and the role of CR in rectifying the situation* was the topic, discussants observed that CR was not playing any major role to enable them overcome their development obstacles. Participants in discussions equated participatory development to a

football team which entailed that all the players worked hard for the success of everybody. The women observed that it was only they who would solve their problems. FGDs in Oltoilo Lemaa found that the local CR was unable to mobilise the community to address human-wildlife conflict and to find a way of reaping from the local resource. Gulf Radio on the other hand was not bringing farmers together to work towards improving their productivity. Finally, Radio Lake Victoria did little to enable the people to exploit their fish to better their living standards. Instead, the fish business promoted a risk sexual behavior.

Whether CRs involved their broadcast communities in programme-making

Although Mang'elete was miles ahead of other CRs in women involvement in programme making, participants still felt more listeners, especially the youth, needed to take part, appealing to the radio producers to make programmes in the villages where it would be easy for the community to participate. Similarly, Oltoilo Lemaa, Gulf and Lake Victoria CRs did not involve listeners in programme-production.

The extent CRs facilitated the process of mutual sharing of development information among community members

To a certain degree, Radio Mang'elete fostered the process of sharing information among community members, but participants in FGDs observed that there was still room for much more. They added that although they received a lot of information from government, they could not reach government with their views and opinions on developmental issues. Focus Group Discussions in Narok, Homa Bay and Kisumu Counties were in agreement that, although their respective stations broadcast important messages in particular sectors, more programmes, especially in other sectors, were required.

As to how they could be reformed to be able to boost the capacity of communities in order to bring about rural development

All discussants felt that the Communications Commission of Kenya (CCK) should not tax CR stations, since they were not profit-making. The stations were also urged to be aggressive in soliciting for funding. Other participants felt that the county governments should support their respective CRs.The discussions also felt research should preced programme-production and community members enlightened that CRs belonged to them.

4.9 Presentation, Analysis and Interpretation of Survey Findings from four CRs

The study employed both cluster and purposive sampling to select respondents for the survey. For instance, in the case of Mang'elete CR broadcasting area where there are six constituencies (Makueni, Kilome, Kaiti, Mbooni, Kibwezi East, and Kibwezi West), simple random sampling was used to select one constituency; Kibwezi West in this case. The researcher then moved from homestead to homestead in this constituency, identifying respondents who tuned in to the area's CR. The same sampling process was replicated in the broadcast areas of Oltoilo Lemaa, Gulf and Lake Victoria CR Stations.

The questionnaires distributed to community members in the broadcast areas of all the four CR stations were 140. The correctly filled ones were 25 in each area, totaling to 100 in the four areas. For the purpose of comparison, it was important to have the same number in all the four areas. A hundred suitable questionnaires have response rate of 71.43 per cent. Mugenda A. G. and Mugenda O. (2003) remark that a response rate of 50 per cent is sufficient for a study; 60 per cent is good; and 70 per cent excellent. The response rate of over 70 per cent should therefore be seen as reliable and extremely good for the study.

4.9.1 Presentation of the Findings

According to the findings of the study, over 70 percent of the respondents were between the ages of 18 and 30. Slightly more than 20 percent were between 31 and 50. The rest were above 50 years old. This further confirms the findings of KNBS (2010) that the youth are the majority in Kenya, and many radio programmes should target them. These are the energetic people to be stimulated to propel development, and the future of the community depended on them.

For the purpose of comparison, as already stated, the study endeavoured to attain an equal number of respondents (25 each) in the four CR stations. In each community, the respondents spoke mainly the local language and Kiswahili, and so the instruments had to be translated and a suitable research assistant recruited. In some few cases, respondents spoke a third language, which was primarily English. It was also important that the respondents resided in the CR's broadcast area. Language is important because it is part of culture which has a role to play in rural development. For the community members to get correctly the messages relayed, the use of the local language is essential, especially because the level of education of the people is not that

high. As table 4.13 illustrates, out of those who participated in the study, 54% had attained only primary school education; about 26% had secondary school education; 15% no education and paltry 5% reached middle-level College. So the language to use when communicating with the people of such academic credentials is critical. This was the reason why when it came to CR for community development, the emphasis should be on the use of local language.

Table 4.13 Level of Education of Respondents

	Varsity*	College	Sec*	Pri*	None
Gulf CR area	0	1	7	17	0
Mang'elete CR area	0	0	5	20	0
Olmaa CR area	0	0	4	6	15
Victoria CR area	0	4	10	11	0
Total	**0**	**5**	**26**	**54**	**15**

Source: Researcher data (2013)
*University
*Secondary school
*Primary school

The investigator was keen to know the occupation of the respondents. Out of the 100 respondents, 45 were traders or business persons; 44 were small scale farmers; seven religious leaders; and the rest either students or public servants. To know how they were earning their living was important for one to get to know how CR could be used to improve their livelihoods.

Getting to know how these listeners got new information about happenings in their community and neighbourhood was necessary in order to judge which media were pertinent for development. In this case, radio excelled. Out of the 25 people who responded to the question in each CR area, those who mentioned radio as the main medium were as follows: Oltoilo Lemaa 20 (80%), Mang'elete 17 (68%), Oltoilo Lemaa 15 (60%), and Lake Victoria 14 (56%). Therefore, out of 100 respondents in the areas of the four CR stations, 66 (66%) relied on radio for information, entertainment and so on. Only 34 people (34%) depended on the other media (television, newspapers and the Internet). According to 2010 population census, radio was used by more people than television, newspaper and the Internet.

Another key question that helped to clarify further the question of popular (access) medium was whether the respondents easily accessed a radio receiver. The majority, 97 out of 100, indicated that they had access to it without any problem; whilst, a meagre 3 said they did not have access, unless they made special arrangements such as borrowing from somebody, or visiting someone with one, or going to a shop or kiosk in a market centre to listen to it.

When another question was posed about how regularly a radio receiver was accessed, about 70% (70 people) of respondents in the four communities said they accessed it on a daily basis. Just 30% (30 people) indicated that they accessed it once in a while. The study also delved into the number of hours they listened to radio. Again, a large number, 78, listened to it for between one and four hours (1-4 hrs.) a day, while a small number of 20 listened to it less than an hour daily, not forgetting two (2) ardent listeners. The people who can reach a certain medium easily, on regular basis, and for long hours, are likely to get more information without much hindrance. As it has been reiterated in this study, communication is an important precondition for community development.

Despite the fact that Ipsos Synovate had measured the popularity of the radio stations (Appendix V), this study sought to know the stations listened to more in the communities, and position of each CR station in comparison with the commercial stations and public stations. In the four communities, stations owned by Royal Media (Citizen) appeared to be liked by most people. In table 4.14, Out of 100 respondents (in the four CR areas – Gulf, Mang'elete, Olmaa, and Victoria), Royal Media stations (Citizen) were listened to by 49 (49%) people; the CR stations were in the distant second, with 26 (26%); followed closely by Kenya Broadcasting Corporation (KBC), with 25 (25%). Each of the four areas had 25 respondents, and in Gulf CR area, KBC was listened to by 7, Gulf radio by 7, and Ramogi (Royal Media) by 11. In Lake Victoria area, Ramogi had 16, KBC 5, and Radio Lake Victoria 4. In Narok, the area of Oltoilo Lemaa (Olmaa) CR, Maa (a Royal Media station) 12, KBC 5 and Olmaa 8. And finally in Kibwezi, Mang'elete had 7, KBC 8 and Musyi (a Royal Media station) 10.

To try to boost its listenership now and then, a station can relocate from their usual base (studios) to the interior parts of the villages. From there, it can beam around the community. During these live transmissions, the radio personnel can find out from the audience, why they do not tune in to the station, what they like or dislike about the station and its 'products' and their opinion about the future programmes. In particular, the OB (Outside Broadcasting) can pitch camp at a local factory or school.

Table 4.14 Preferred Radio Stations

	KBC	Citizen	Other stations	Total
Gulf CR area	7	11	7	25
Mang'elete CR area	8	10	7	25
Olmaa CR area	5	12	8	25
Victoria CR area	5	16	4	25
Total	**25**	**49**	**26**	**100**

Source: Researcher data (2013)

Royal Media (Citizen) is a private radio and television company founded in 1999. It has about a dozen radio stations operating nationally, in different languages. Aside from Kiswahili and English, the national and official languages, Kenya has over 40 ethnic languages. According to CCK, Royal Media has a total of 62 frequencies, but slightly over a half of them are utilised. It actually surpasses the public broadcaster, Kenya Broadcasting Corporation (KBC), which has 30.

In order to make proper use of something, one has to know what that thing is and whether it can do what one wants. Consequently, it was imperative that the study sought to find out whether respondents knew what CR was. The responses were as demonstrated by table 4.15.

Table 4.15 Whether respondents knew what CR is

	No	Yes
Gulf CR area	10	15
Mang'elete CR area	7	18
Olmaa CR area	10	15
Victoria CR area	8	17
Total:	**35**	**65**

Source: Researcher data (2013)

To confirm that indeed they knew or did not know what a CR was, the researcher asked them to say what they understood by the term "CR". The 25 respondents in each of the four areas of the CR stations had varied answers. In Gulf CR area, for example, the listeners felt a CR was a station owned by: government 10, church 1, a person in the community 5, a non-governmental organisation 4, groups of individuals 0 and an individual in the community 5. It is worth noting that the definition of CR has been given in the literature review. Of all the respondents, most of those of Mang'elete had slightly a better understanding of the term, followed by those of Lake Victoria. Table 4.16 shows the tabulations.

Table 4.16 What respondents understood by the term 'CR'

	Govt*	Church	Pson in comty*	NGO	Grps of Indvs*	Comty
Gulf CR area	10	1	5	4	0	5
Mang'elete CR area	0	1	4	5	1	14
Olmaa CR area	0	0	20	4	0	1
Victoria CR area	2	1	10	2	5	5
Total:	12	3	39	15	6	25

Source: Researcher data (2013)
*Government
*Person
*Community
*Groups
*Individuals

Were the sampled listeners aware if there was a CR in their community? Most respondents in all the four areas either did not know or were not sure if there were CRs in their communities. As demonstrated by table 4.17, out of the total number of respondents (100), the majority (65) did not know that their areas had CR stations. Many of those who did not know were in Gulf and Victoria CR areas. What it meant then was that the presence of CRs in the communities was not felt and there was need therefore for the stations to promote themselves so that the communities were aware of their existence so as to make use of them.

Table 4.17 Whether respondents knew if there was a CR station in their community

	Yes	No	Not sure
Gulf CR area	5	5	15
Mang'elete CR area	15	7	3
Olmaa CR area	10	8	7
Victoria CR area	5	10	10
Total	**35**	**30**	**35**

Source: Researcher data (2013)

How could one confirm that the 35 people who correctly said there were CR stations in their communities, indeed, knew what they were saying and not engaged in a guessing exercise? A probing question asking them to name the stations did the trick. Out of the 35, as table 4.18 indicates, 33 correctly named their stations. So, probably two people had engaged in guesswork when they answered the earlier question that there were CRs in their communities.

Table 4.18 Could the respondents name their their radio stations?

	Correctly named	Failed to name
Gulf CR area	5	0
Mang'elete CR area	13	2
Olmaa CR area	10	0
Victoria CR area	5	0
	33	2

Source: Researcher data (2013)

Out of the 33 respondents who correctly named their CR stations, only five said they had been involved in programme-production. All the five were in Mang'elete area. But even in this area, there were many people still not taking part in programme-making. Table 4.19 gives details.

Table 4.19 Whether respondents were involved in programme-production

	Involved	Not involved
Gulf CR area	0	5
Mang'elete CR area	5	8
Olmaa CR area	0	10
Victoria CR area	0	5
Total	**5**	**18**

Source: Researcher data (2013)

Meanwhile, out of the 35 respondents who said they knew that there were CRs in their communities, how many of them made time to listen to their radio stations? Knowing is one thing and making time to listen to it is another. The number reduced to 27, as table 4.20 details. The biggest loser in this case was Mang'elete, with many of its respondents not listening to their station. If people do not tune in to CR stations, it will be difficult for the stations to marshal community members to take part in any rural development programme.

Table 4.20 Whether respondents listened to their CR stations

	Listened to CR	Did not listen
Gulf CR area	5	0
Mang'elete CR area	8	7
Olmaa CR area	10	0
Victoria area	4	1
Total	**27**	**8**

Source: Researcher data (2013)

For those who made time to listen to their CR stations, it was important for one to know how long they listened. Some said they listened to the radio for less than an hour, others just an hour, and yet others indicated they listened for more than an hour (see table 4.21). The question was important because it would further confirm the popularity of CRs. According to KNBS (2010), in Kenya 90% of men and 77% of women listen to radio at least once a week.

Table 4.21 How long respondents listened to their CR stations

	Less than an hr*	1 hr*	More than an hr
Gulf CR area	2	2	1
Mang'elete CR area	2	6	0
Olmaa CR area	3	4	3
Victoria CR area	2	2	0
Total	**9**	**14**	**4**

Source: Researcher data (2013)
*hour

Accessibility was also measured and the results are displayed in table 4.22. The people who did not access their CR stations were more than twice of those who accessed. Accessibility in this context means reaching it by either walking or travelling to where it was located, and then welcomed by the staff. So, what it meant was that many stations did not apply the concept of open door policy (a characteristic of CR) propagated by CR scholars. As observation exercise indicated earlier, some stations were out bounds for most community members.

Table 4.22 Whether CR stations were accessible

	Access	Not access
Gulf CR area	7	18
Mang'elete CR area	5	20
Olmaa CR area	16	9
Victoria CR area	3	22
Total	**31**	**69**

Source: Researcher data (2013)

As it has already been demonstrated, a number of people did not understand the term "CR', another good number did not have an idea that there were CRs in their communities, and yet, another significant number did not make time to listen to CR programmes. However, somehow, many people (59), more than half of the total number of respondents, felt that CR was essential (see table 4.23). Somehow, the reason could be that as the survey exercise continued, they understood what CR is and what it can do.

Table 4.23 Whether CR stations were essential

	Yes	**No**	**Not sure**
Gulf CR area	14	2	9
Mang'elete CR area	13	10	2
Olmaa CR area	17	0	8
Victoria CR area	15	1	9
Total	**59**	**13**	**28**

Source: Researcher data (2013)

When asked ways in which CR was vital, respondents mentioned various uses CR provided: information, music, preaching, news and entertainment. Their responses agree with uses and gratification theory which states that individuals use media messages to satisfy cognitive, affective, personal integrative, social integrative and escapist needs. In table 4.24, the most important uses of CR are mentioned, with the number of people who identified them indicated.

Table 4.24 Benefits of CR

	Info*	Music	Preaching	News	Entertainment
Gulf CR area	3	2	4	4	1
Mang'elete CR area	3	1	3	4	2
Olmaa CR area	8	3	2	2	2
Victoria CR area	5	4	3	2	1
Total	**19**	**10**	**12**	**12**	**6**

Source: Researcher data (2013)
*Information

The study also sought to know whether respondents could name some popular programmes in their respective CR stations, and then say what it was that made the programmes popular. Table 4.25 indicates how many were able to point out their popular programmes in each CR.

Table 4.25 Popular CR Programmes

	Named pop* programme	Unable to name
Gulf CR area	4	1
Mang'elete CR area	6	2
Olmaa CR area	7	3
Victoria CR area	2	2
Total	19	8

Source: Researcher data (2013)
*Popular

About what it was that made the programmes to be liked, as demonstrated in table 4.26, programmes with the following were mentioned: information that was useful to the listeners, education, entertainment, and the innovativeness of the producers and presenters. The responses not only reinforced the fact that research was a precondition for programme-making, but also emphasised that for radio programmes to attract and sustain listeners, they required creativity and uniqueness.

Table 4.26 What made programmes popular

	Useful info*	Educative	Entertaining	Innovativeness
Gulf CR area	2	1	1	1
Mang'elete CR area	3	2	1	2
Olmaa CR area	4	2	2	2
Victoria CR area	2	1	0	1
Total	**11**	**6**	**4**	**6**

Source: Researcher data (2013)
*Information

The findings in table 4.27 show what new thing the listeners benefitted from the CR programmes. Out of the 27 people in the four regions who had said listened to CR programmes, six of them could not mention anything they had learnt; while 21 acknowledged they learnt something about business and farming skills.

Table 4.27 What respondents learnt from CR programmes

	Unable to mention	Mentioned business/farming techs*
Gulf CR area	2	3
Mang'elete CR area	1	7
Olmaa CR area	2	8
Victoria CR area	1	3
Total	**6**	**21**

Source: Researcher data (2013)
*Techniques

The question table 4.28 attempts to address is whether listeners applied what they learnt from the CR programmes. Out of the 27 who had indicated earlier that they listened to CR stations, 20 said they used, in everyday life, whatever they acquired after listening to the programmes. Whereas four indicated they did not apply the messages, three said they were not sure whether they applied the messages or not. The failure to use what had been learnt was attributed to the message in the programmes being unapplicable. Why should not a programme address reality? This again boils down to research so as to get to know community problems and their solutions. Involvement of the community members in message-production can also reduce the disparity between content and reality in the community.

Table 4.28 Whether respondents applied what they learnt from CR programmes

	Yes	**No**	**Not sure**
Gulf CR area	3	1	1
Mang'elete CR area	6	2	0
Olmaa CR area	9	0	1
Victoria CR area	2	1	1
Total	**20**	**4**	**3**

Source: Researcher data (2013)

On the programmes that should be aired more, as shown by table 4.29, many respondents proposed that more news bulletin programmes be broadcast. Then, an increase in the number of programmes on leadership and governance was also suggested. Others that required the producer's attention were religion, music and entertainment. It is worth reiterating that the importance of research in programme production cannot be overstated.

Table 4.29 Programmes that should be aired more

	News	Music	leadership/Gov*	Religion	entertainment
Gulf CR area	7	3	8	5	2
Mang'elete CR area	8	4	6	5	2
Olmaa CR area	10	5	5	3	2
Victoria CR area	8	3	4	5	5
Total	**33**	**15**	**23**	**18**	**11**

Source: Researcher data (2013)
*Governance

Those (33 in number) who had earlier correctly identified their CR stations, when asked whether they had ever written, sent a text message, e-mailed, telephoned, visited their CR stations, many of them said they had not (See table 4.30). However, they were unable to give the reason why they did not make time to pay a visit, send a message and so forth. But those who gave an affirmative response said they had done so, that is, texted, or telephoned, or paid a visit or e-mailed once or twice to convey greetings or to make a contribution in interactive programmes. Responses here ought to worry CR practitioners.

If the people they were talking to did not respond in any way, it would be difficult to know whether they (those purporting to listen) were indeed listening. So it was no wonder then that, according to the Ipsos Synovate Survey (Appendix V), some CRs were rated lowly. Probably, they were churning out programmes which did not interest anybody in their communities. If the community did not see the value of the radio station; it could be that the station was not reliable and trustworthy; that the issues covered were not touching the people's lives; or that the messages were not understandable. Further, there could have been infrastructure problems that blocked people from contributing; for example, probably the signal was too weak.

Table 4.30 Whether respondents visited/phoned/e-mailed radio stations

	Yes	No
Gulf CR area	3	2
Mang'elete CR area	5	8
Olmaa CR area	3	7
Victoria CR area	2	3
Total	**13**	**20**

Source: Researcher data (2013)

Whether the listeners belonged to any CBO, the majority gave a negative answer as table 4.31 illustrates. When those who gave an affirmative answer were asked to name the CBOs they belonged to, they mentioned *Maendeleo ya wanawake* (Women's groups), youth groups, church associations and farmers' groups. The importance of community organisations was not clear to the community members.

Table 4.31 Whether respondents belonged to any organisation

	Yes	No
Gulf CR area	4	21
Mang'elete CR area	9	16
Olmaa CR area	5	19
Victoria CR area	8	18
Total	**26**	**74**

Source: Researcher data (2013)

4.9.2 Summary of What the Survey Findings Mean

From the survey findings, it is clear that in the rural areas radio is still king; it is the medium that is listened more. Many people in the rural areas, as scholars have reiterated, listen to radio more than they surf the net, watch television, or read newspapers. Radio therefore can be relied upon in the dissemination of messages targeting the rural populace. Access to information is central in enabling people not only to know just what was happening around them, but to share ideas and experiences for the purpose of development. Being aware could impact on how they behave and perceive the world and what to do to improve their lives. There is a problem though: CR stations are not as popular as one would have expected. Commercial radio stations are well known and more listened to than CR in all the areas the study focused on. In some cases, even public radio stations were listened to more than CR. One then wonders why this should be the case yet CR stations are supposed to be more liked and therefore more listened to than any other radio genre because they offer more meaningful and pertinent content to the listeners. In illustrating this, Offor (2001, p. 201) says, "Radio, especially community media, is today as indispensable to the existence, cohesion and development of rural areas as oxygen is to the survival of living beings". What it means is that community members in the areas the study focused on do not have a good reason to listen to CR, and the radio for that matter does not have anything of benefit for the people.

The survey findings have revealed that people in the rural areas do not know what CRs are. They have no idea of the character of CR (probably to them it has no character); do not know who owns it or is supposed to own it; whether their communities have the stations or not; and most of them cannot even name their own CRs. Community radio staff have not made matters any easier; they have not worked hard enough to retain their listeners or attempted to promote themselves to their potential listeners.

While it has been stated that people in the rural areas listen to radio programmes, these findings have proved that indeed many people may be tuning in to radio in the rural areas, but not many actually listened to CR – yet somehow they tend to know that CRs are important, particularly for rural development. But how can they listen to them when they are inaccessible; when CR managers have not made any effort to popularise them; when the stations do not embrace open-door policy, operating instead in a clandestine manner, just like pirate stations? The study has

given some ideas on what can be done to transform CR to make it tick. For example, the rural people prefer, according to the findings, more news, leadership/governance, religion and entertaining programmes. Over and above, content has to contain useful information, be educative, entertaining and be packaged and presented creatively. In addition, community members must play their rightful role: participate actively in station management, production and presentation of programmes so that they produce and disseminate what they like and believe to be useful to themselves. Community radio cannot make any impact in the community without working with CBOs. If there are no grassroots organisations, the radio can facilitate their formation and motivate the people to become members; this is how the radio can be effective in promoting participatory development.

Table 4.32 Whether the Radio Achieved Research Objectives (Survey)

Community Radio	**Objective 1: To examine whether CR enhanced participatory development.**	**Objective 2: To ascertain whether CR involved its broadcast community in programme-making.**	**Objective 3: To determine the extent CR facilitated the process of mutual sharing of development information among community members.**	**Objective 4: To establish how CR could be reformed to be able to boost the capacity of communities in order to bring about rural development.**
Mang'elete	*Out of 25 respondents, a small number: Preferred listening to CR Were involved in programme-production Learnt something useful from CR stations. * Therefore, the CR minimally enhanced participatory development	*Out of 25 people who participated in the survey, only five (25%) said that they had been involved in programme-production	*Some people (eight out of 25) listened to the radio. Some of these listened to development programmes and applied the information they acquired. *So the radio enabled the community to share information	*Nobody (0%) said they knew what CR was small. So it was difficult for most respondents to say how the medium could be reformed.
Gulf	*Also, a small number of respondents said: Preferred listening to CR Were involved in programme-production Learnt something useful from CR stations. * Therefore, the CR minimally enhanced participatory development	* Out of 25 people who participated in the survey, nobody (0%) said that they had been involved in programme-production	*Also, a few people listened to the CR programmes and applied the information they got *It could be said that the radio enabled the community to share pertinent information	*Because those who responded that they knew the meaning of CR were few, the issue of reforming CR therefore became redundant
Oltoilo Lemaa	*Just like the case of Radio Mang'elete and	*Also, out of 25 people who participated in the	*Some people listened to the radio and used the	* Just like the case of Radio Mang'elete, zero

	Gulf Radio, a small percentage said they: Preferred listening to CR Were involved in programme-production Learnt something useful from CR stations. * Therefore, the CR minimally enhanced participatory development	survey, nobody (0%) said that they had been involved in programme-production	information they got. * It could be concluded that the radio enabled the community to share pertinent information	per cent respondents said they knew what CR was. The issue of reforming CR could not hence arise
Lake Victoria	* A small number of respondents indicated that they: Preferred listening to CR Were involved in programme-production Learnt something useful from CR stations. *Therefore, the CR minimally enhanced participatory development	* The story was not any different here, out of 25 people who participated in the survey, nobody (0%) said that they had been involved in programme-production	*Just like the other three stations, there were some people who used the information disseminated by the radio. *The radio therefore made it possible for the community to share pertinent information	*The vast majority of respondents said they did not know what CR was. Therefore, the issue of reforming CR became irrelevant.

Source: Researcher 2013

4.9.3 Overall: Study Objectives vis-à-vis Survey Findings

Whether CRs enhanced participatory development

The promotion of participatory development was minimal. First, few community members listened to CR. Secondly, many people did not know what CR was, neither did they have an idea of whether in their communities there was one or not. The number of those who knew what the radio stood for, and tuned in was also small. Thirdly, the CR stations were not accessible to the people and the few who listened to them did not bother to call, send a message or pay a visit to the station to contribute in, say, interactive programmes. How could CR then enhance development against the backdrop of all these shortcomings?

Whether CRs involved their communities in programme-making

Out of 100 people who filled in the questionnaires in four regions with CR stations, it is a miserable five that agreed that they had participated in programme-production. The overwhelming majority (95%) did not take part in programe making.

The extent CRs facilitated the process of mutual sharing of development information among community members

A number of people listened to CR. So, against this background, one can conclude that CR facilitated (although minimally) the process of actual sharing of development information among community members.

As to how they could be reformed to be able to boost the capacity of communities in order to bring about rural development

People who did not know what CR was and whether or not there was a CR station in their area will find it difficult to suggest how CR can be improved to be more effective. A person who can propose changes is usually one who is an ardent listener.

4.10 Methodological Triangulation

The two data collection methods, namely in-depth interviews and direct observation, employed in the first phase of this study revealed that the eight CRs studied failed to achieve the first research objective, which was: *To examine whether CR enhanced participatory development.* The eight stations were Radio Sahara, Radio Lake Victoria, Gulf Radio, Kisima Radio, Oltoilo Lemaa CR, Radio Mang'elete, Mugambo Jwetu CR and Mwanedu Radio. For instance, the process of diagnosing community problems and searching for solutions did not involve community members; so key stakeholders in the process of community development were left out.

When it came to the second research objective, *to ascertain whether CR involved its broadcast community in programme-making,* again the two data collection methods were in agreement that the eight CRs mainly used their staff members to make programmes, with these radio workers believing strongly that the local people had nothing to do with programme-production. The majority of the programmes therefore did not incorporate the efforts of listeners. What complicated matters further was the fact that most programmes were made in the radio studios, far away from listeners, with most stations not being quite inviting to their audiences.

In the third objective, *to determine the extent CR facilitated the process of mutual sharing of development information among community members,* in-depth interviews and direct observation

were in consonance that the stations' audience shared pertinent development information. Messages in most stations had an imprint in some people's lives. For example, in the broadcast area of Kisima Radio, community members got baptised after receiving Christian messages; Oltoilo Lemaa CR messages played a significant role in getting treatment for women suffering from obstetric fistula; and Radio Lake Victoria facilitated the solving of Lake Victoria problems.

By using the two data collection methods to address the fourth research objective, *to establish how CR could be reformed to be able to boost the capacity of communities in order to bring about rural development,* from the eight CRs investigated, the study came up with a whole raft of new proposals that could improve greatly the standard of CR in Kenya. Some of the proposed reforms were on taxation, association of CR network, payment of workers, audience research, regulation and so on.

In the second phase of the study, two other data collection methods, focus group discussions and survey, were also in agreement when it came to objective one. The four stations (Radio Lake Victoria, Gulf Radio, Oltoilo Lemaa CR and Radio Mang'elete) studied in this phase, performed dismally in promoting participatory development in their broadcast areas; instead, some of them enhanced the top-down approach of development. Some listeners actually said they did not listen to their CR.

On the second research objective, that is, *ascertaining whether CR involved its broadcast community in programme-production*, again data collected from the regions of the stations, using the two methods, indicated that in most communities served by the stations, listeners were not involved in programming.

With regard to objective three, just like in phase one where data collected from eight CRs, using In-depth interviews and survey showed that the CRs, to some extent, facilitated the process of mutual sharing of development information among community members, CRs in phase two equally achieved this research objective. Women, for example, exchanged important information on development; and certain stations sensitised their audience about the significance of wild life,

reducing tension between human being and wild animals. Some listeners even admitted to have applied the information they received from the stations.

And finally on the last research objective in this phase (two), data gathered through focus group discussions and survey, just like those collected in phase one, showed how CR could be reformed in order to be able to equip rural communities to deliver development. Some of the proposals in these data include: women issues should be mainstreamed by the stations; programmes ought to be made in the villages (not in the studio); in order to be effective, stations should follow the principles of an ideal CR.

4.11 Discussion of Key Findings

4.11.1 Introduction

That media can facilitate development in the rural areas has almost become a platitude. Communication has a part to play in making people aware of their environment, nutrition, the ramifications of conflicts and the need to resolve them, and in the elimination of corruption (Murthy, 2006). In this study, however, overall, the contribution of the investigated CRs to rural development was modest. Nonetheless, even small achievements are still important because they build confidence and motivate next steps. Alumuku (2006, p. 6), in reference to Boafo (2006), remarks that the success of CR is determined by its achievements in sectors such as agriculture, health, poverty alleviation.

A number of other scholars, development experts and communication practitioners have reiterated how the media can convey information and set crucial values; help people to acquire important information about agricultural, health and entrepreneurial information; provide a forum where people can debate government policies; make possible the flow of ideas between the government and the people, and among the people themselves; marshal people to collaborate to develop their communities; and help to bring about a tranquil and cohesive society, conducive for development (Jallov, 2012; White, 2011b; White, 2012a; White & Chiliswa, 2012; Zyl, 2003; Githethwa, 2010; Egargo, 2008; and Alumuku, 2006). In other words, media can contribute towards alleviation of poverty, ignorance, superstitions, traditional beliefs, ill-health, malnutrition, backwardness, corruption, injustice, inequality and so forth.

According to Banda (2003), citing Mbennah, Hooyberg and Mersham (1998), even though all traditional media (big media) in many parts across Africa have flourished over the years, it is specifically radio that has been ubiquitous, given that the medium transcends illiteracy and the level of literacy in many parts of the continent has not been anywhere near 100 per cent.

To confirm the importance of radio as a source of information, Waeber and Orengo (2008), in reference to Metcalf et al. (2007), narrates that a group of five villages which did not access radio were compared with another one of six villages with access to a radio signal. All the villages were of the same socio-economic status. The group which accessed the signal appeared more knowledgeable than the one which did not access it. In yet another study, women with access to radio appeared more informed about different family planning methods than those who did not have access to a radio receiver.

But it is not just any radio that can stimulate development; but CR. But even CR, in order for it to be of benefit, it has to be organised in terms of management of the station, programming, working with CBOs, and the way it facilitates the process of identifying and solving community problems. Without proper organisation, this medium cannot achieve much. In reference to Walters et al. (2011), Al-hassan et al. (2011) establish that a well-designed and presented CR content can make a significant difference in the lives of community members by making possible exchanging of critical information, networking and imparting of skills. A community radio that is organised well is bound to marshal the local people to support their development initiatives. Banda (2003), in reference to Kasona (1994), maintains that development activities – which should be seen from a wider perspective of political, economic, cultural, social and environmental -- belong to the local people.

If there is anyone who has articulated well what CR can do, it is none other than Lama (2012, p.4). Citing AMARC, the World Association of Community Broadcasters, he argues:

> When radio fosters the participation of citizens and defends their interests; when it reflects the tastes of the majority and makes good humour and hope its main purpose; when it truly informs; when it helps resolve the thousand and one problems of daily life; when all ideas are debated in its programmes and all opinions are respected; when cultural diversity is stimulated over commercial homogeneity; when women are main players in communication and not simply a pretty voice or a publicity gimmick; when no type of dictatorship is tolerated or event musical dictatorship of the big recording studios; when everyone's words fly without discrimination or censorship, that is community radio.

4.11.2 Culture of the People

About the promotion of culture, all the eight stations studied, except two, were found to broadcast in local languages. Broadcasting in the local language is in order because, according to Article 9 of the People's Communication Charter (Appendix VI), people have the right to speak their own language. The stations had also weekly programmes contributing to the development of the culture of their broadcast communities. For instance, Mugambo Jwetu's weekend schedule featured at least a programme on culture; Mang'elete had a 30-minute cultural programme; Radio Lake Victoria had *Golden Oldies*; Gulf Road broadcast *Remembering the Olden Days*; while Radio Sahara aired a cultural production called *Kumbukumbu.* These findings are in agreement with Simli CR study (Al-hassan, et al., 2011). In this study, the radio promoted traditional storytelling, communal entertainments (folk media) and so on. Banda (2003) is of the view that the use of local languages can forge cultural identity in rural communities. Culture in a way stimulates rural development. By using vernacular in their broadcasts, for instance, the CR stations made their listeners appreciate their culture, thus improving social cohesion.

A way of life of a people constitutes beliefs, values, traditions, behaviour and physical objects. Such aspects of culture influence development, especially economic. They determine whether people are tenacious, can work hard to improve their lives, cultivate a habit of saving money and spending it carefully, and are able to endure for a better future. Culture is also what people wear and eat; besides what they think. Furthermore, language is a gateway into culture. It is a system of symbols which make it possible for people to communicate with one another. It enables communication to take place and also ensures continuity of culture. It is both culture itself and something that makes it possible for culture to be passed on from one generation to another. Culture is transmitted through speech and it is language that acts as the bridge between the present and the past.

4.11.3 Economic Development

On economic activities, the studied CR stations, in various small ways, contributed in stirring up economic development in their respective communities. Mugambo Jwetu had *kazi ni kazi* and another programme on agriculture; Mang'elete produced three or so programmes on economic development – business, agriculture, and poverty reduction; Gulf, *farming is business*; Mwanedu *inuka angaza;* Olmaa aired business briefs and other programmes that gave peasants information

about where to get markets for their produce; Radio Lake Victoria had *youth and investing* and another programme on fishing. However, the problem with the programmes of the stations studied was in the way the programmes were treated and presented. They had minimal participation of the listeners. The programmes should have had a bigger impact had the radio involved listeners in production and presentation.

Smallholder farmers in rural areas grew a variety of food crops; the common ones being wheat, cassava, sorghum, cabbage, maize, potatoes, beans, millet and yams. Others are pumpkins, potatoes, peas, groundnuts, onions, bananas, kales and arrowroots. They also grew cash crops such as tea, coffee, pyrethrum and horticulture to help them meet their basic needs and services. However, because of production constraints, these farmers did not harvest high yields, and the radio did not put more effort into bringing them together to pinpoint and discuss factors influencing food and cash crop production to improve yields. These factors could be insufficient and unreliable rainfall, poor soil fertility, poor or lack of quality seeds, worms and diseases, lack of information about farming techniques, wastage of the produce during harvesting, poor prices and lack of markets, among others.

The farmers did not therefore know how to improve soil fertility, protect their crops against worms and diseases, store harvests properly and access markets. Some of them did not even know the importance of manure or fertiliser. Mohammed (2013) contends that poverty, and all the problems associated with it – hunger, disease and expoitation – cannot be alleviated through the mere distribution of technology and funds to the needy people. Quoting Melkote and Steeves (2008), he adds that the solution to these problems lies in the sharing of ideas, knowledge and skills so that people can adopt new and better ways of doing things. The findings of the study are in tune with Al-hassan, et al. (2011) on the activities of Simli CR. The radio provided an avenue where Small and Medium Enterprises (SMEs) linked up with markets.

The greatest challenge of economic development this century is climate change. The cause of climate change is global warming which is caused by emissions of carbon dioxide, methane and other greenhouse gases (Ochola et al. 2010). Climate change is already exacerbating flooding, cyclones and droughts, and this is bound to affect every sector of any economy. Precipitation and patterns of temperatures would impact on ecosystems. The problem is bound to be serious unless

global decisions and initiatives are localised. One of the initiatives which should be embraced by rural communities is tree planting. Because land is bare, carbon emissions released shoot straight to the atmosphere. But trees can ease the problem by absorbing carbon monoxide.

4.11.4 Conflict Resolution

World over, efforts to up people's living standards have been thwarted by conflicts. Before the election of 2007, the Kenyan economy was growing at seven per cent (GOK, 2011). When the political chaos occurred, it slumped to less than zero per cent. About eight years down the road, the growth rate has not reached the pre-2007 one. According to Adetula (2006), in Diedong and Naaikuur (2012), it has become extremely difficult to attain any meaningful development in conflict-prone regions of Africa. Oltoilo Lemaa Radio has tackled perennial disputes that emerge over pastures. Radio Mang'elete on the other hand has addressed conflicts between the Maasai and the Kamba over cattle rustling. The founders of Radio Peace conducted a survey that established that development cannot be realised in the absence of peace (Alumuku 2006).

Another conflict that the investigated CRs attempted to solve is the endemic one of human versus wildlife. And probably, a better use of CR to manage the conflict has been that of Gulf Radio. Ahead of the 2013 elections, various tribes that formed its listenership were gearing up to attack each other if the vote did not go their way. However, the radio pacified them and when elections finally took place, they were generally peaceful and the local people accepted the verdict and moved on. Radio Gulf contributed in maintaining peace, harmony and understanding between the Luo people of Homa Bay County and their neighbours: Kisiis, Kurias, Nandis and Maasais. The radio contributed towards stopping small fights in the community, enabling people to concentrate on the more serious problems of poverty, disease, and unemployment. Other CRs, in one way or another, also contributed to the peaceful elections. These findings are in line with Al-hassan (2011) whose study proved that CR can reduce conflicts and bring about social cohesion which is an important factor in community development.

4.11.5 Disaster and Community Campaigns

The poor in rural areas lack many essential things in their lives and as a result they are weak and easily hurt physically and emotionally. When natural disasters strike, they bear the brunt. A disaster is an occurrence which causes a serious disruption of society, occasioning a widespread

human, material or environmental losses. Normal or natural disasters are caused mainly by earthquakes, eruptions of volcanoes, cyclones, hurricanes, typhoons, floods, storms, and droughts. Others are landslides, intensive heat, and hailstones. These are usually beyond human control. Fortunately, in Kenya the number of natural disasters is low compared to other parties across the world. Some of the CRs investigated have dealt with calamities in their respective communities whenever they occurred. Perennial catastrophes that normally strike and threaten to devastate rural communities are floods, drought, landslides and fires. Gulf Radio always provided information when it came to floods and drought, thus cushioning its community. Radio Mang'elete did the same whenever hunger hit its community. Of course, hunger in Kenya is usually caused by the failure of the rains. But the radio has never facilitated a debate to identify the root cause of hunger and to attempt to find a lasting solution. Every time there has been an outbreak of pests and worms in Rift Valley region and Western Kenya, CRs in the regions have always spearheaded sensitisation campaigns, according to the managers of the CR studied. Still on campaigns, the CRs studied contributed in the success of community campaigns such as family planning, HIV/AIDS, civic education and so forth. Whilst all stations had been involved to a certain degree in civic education, HIV/AIDS, and family planning campaigns at one time or another, Gulf Radio and Radio Lake Victoria were ahead in male circumcision; and Mugambo Jwetu in Female Circumcision campaigns.

The findings of the study are not in dissonance with Kanayama (2012). Tohoku Earthquake, the most powerful to have ever rocked Japan in recent times, and which claimed 15, 882 lives, necessitated the formation of a CR to provide vital information to the victims of the disaster since the infrastructure (roads and railways) of the area had been destroyed. The information provided was to help the people to receive relief and to cope emotionally with the tragedy, also referred to as the great East Japan Earthquake. The radio became a tool for revitalising the local people. For Radio Ada, whenever an accident occurred at sea, or floods threatened, it was announced promptly over the radio and appeals for assistance made immediately (Alumuku, 2006). The villagers debated how the problem could be solved permanently. When a tragic road accident occurred in Narok at Ntulele Market recently, killing over 40 people, Oltoilo Lemaa, the CR in the area, according to the radio's senior presenter, Francis Supeyo, interrupted its normal

programming to relay messages on the incident. This is how it should be. These findings also tally with Lama (2012).

According to Lama (2012), a Mississippi radio disseminated emergency information about a hurricane which had struck with devastating effects. The information broadcast was on how to tackle the aftermath of the calamity and the route the process of reconstruction was to take. Disaster messages therefore can promote preparedness; provide indigenous coping mechanism; assist in first aid, mobilisation and coordination of relief food; help in rehabilitation, evacuation and in emergency response plan; also supplied information can give direction on what could be done, besides appealing for help.

4.11.6 The Rights of People

Community radio has the responsibility of ensuring that peoples' rights are not violated; that the constitutionally guaranteed freedoms, for example, freedom of expression, association, and so on, are safeguarded. According to Lutz et al. (2011), Edward Lawson, in his Human Rights encyclopedia, defined Human Rights as, "the universally accepted principles and rules that support morality and that make it possible for each member of the human family to realize his or her full potential and live life in an atmosphere of freedom, justice and peace" (p. 235). And about the importance of Human Rights, Lutz et al. point out that Alan Gewirth "affirms that human rights are of supreme importance, because they are the necessary conditions of human living, the conditions for expanding one's capacities or potentials for greater human participation or agency" (p. 235).

Radio, and any other media, is supposed to ensure that there are no extra judicial executions, police harassment and torture of innocent people, mob injustice and other rights violations. The issue of human rights is very wide; it incorporates social and economic rights: right to health, information, safe water, shelter, education, work and so on. But women in many places are denied education, access to resources, employment and even participation in the process of development. Their rights therefore are violated.

When, for instance, a woman is aware of her HIV status, she can be careful in order not to infect her baby especially during delivery or breastfeeding. Studies have demonstrated that if a pregnant woman is put on anti-virals in the period of pregnancy, she may not pass over the virus

to the baby. After birth, if the baby is put on anti-virals, it is likely to remain negative or even turn negative if it was born positive. So the right to information is fundamental. According to the stations studied, programmes on women and human rights were few. Lama (2012) believes women programmes ought to be many and positive about women activities. Further, the women themselves have to be directly involved in the production and presentation of programmes about themselves.

On right to education, Diedong and Naaikuur (2012) argue:

> Good education makes women better mothers and homemakers as well as productive workers and responsible citizens. Giving women the opportunity to have a voice on matters pertaining to education is fundamental to the process of opening up chances for them to exploit their potential to live fulfilled lives (p. 136).

The weak and marginalised – children and women– as said already, have rights too. During the 2007/08 chaos, following the disputed elections in Kenya, Lake Victoria CR, according to the station manager, was said to have appealed to the police not to shoot to kill demonstrators. In Mali, a CR broadcast human rights programmes and the local people became informed of their rights. In Uganda, badly behaved police changed the way they treated citizens, thanks to the CR (Jallov, 2012).

Quoting AMARC, in Pavarala and Malik (2007), Lama (2012) remarks that CR is the voice of the voiceless, the mouthpiece of the marginalised and those oppressed in society. It is a platform for those who are discriminated against such as the disabled and women denied equal opportunity to express their sentiments.

4.11.7 Involvement of the People

The eight CR stations the study focused on showed that the radio personnel involved their community members in programme-production, albeit to a small degree. For example, Oltoilo Lemaa CR involved the locals in producing a programme on obstetric fistula. Gulf Radio invited its listeners to participate in peace programmes. Women in Radio Mang'elete were equipped with recorders to use to make their own programmes. Nevertheless, largely programmes were generally conceived, planned, produced and presented by the radio staff in the radio compounds, with little input by the community members. The professionals were the originators of ideas and the information packaged in programmes. Yet they had little awareness of whether what the

programmes contained reflected the problems in the villages, because they neither involved the people nor conducted any study.

On community participation in the management of CR, Mugambo Jwetu and Mang'elete were good examples. The communities of the two stations were well represented in the board of management. These findings do find support in a number of studies. Patil (2010, p. 6), quoting Bertolt Brecht (1930), says:

> Radio could be wonderful public communication system, imagine a gigantic system of channels – could be, that is, if it were capable not only of transmitting, but also receiving listener not just to hear but also to seek, not isolating but connecting them.

In well-organised CRs, content is not supposed to be conceived, planned, designed, produced and presented by the radio staff alone in their radio stations. The listeners are the originators of ideas and information – not the radio personnel who have little awareness of the problems in the villages. As Mohammed (2013, p.10) puts it, if the producers (not listeners) control the whole process, then the exercise becomes "a shot-in-the-dark"; an activity not likely to occasion social change.

Diedong and Naaikuur (2012, p. 135), in words attributed to Melkote and Steeves (2001, p. 109), remarks that if the world is going to witness a social and political revolution, it will be caused by "participation explosion". Community radio has been defined as a medium of the people, by the people, for the people. For Lama (2012), CR is a medium which the community is the designer, planner, presenter, producer and performer.

However, the problem that hinders participation is that in some cases, CR staff, by the way they operate, deliberately make it hard, if not impossible, for listeners to take part in the management and production of programmes. This is the case with, particularly three CR stations studied: Kisima, Sahara, and Mwanedu. The reason for not wanting community involvement in content production is that it would rob the radio workers of power. They are, of course, oblivious of the fact that lack of participation makes a CR irrelevant in community development. Another reason why CR personnel are reluctant to let it go is that involving the community is costly and time consuming. The dearth of experience of radio staff in democratic participation could be yet another reason; or, simply the ignorance of the CR staff about the obligations of an ideal CR.

4.11.8 Establishment of Stations

All the CR stations studied, aside from Lake Victoria, Sahara and Mwanedu, were, to a certain extent, established by or on behalf of communities. A CR is the property of the local community to use to develop themselves. Right from the time of establishment, the people are supposed to be made aware that the station belonged to them. So that they could begin to feel they own it (even when an organisation or government department owned it) and could use it any time and in whichever way they wanted for their prosperity. The people of Dangme, according to Alumuku (2006), were made to believe early enough that Radio Ada was theirs. These people therefore had a say in the scheduling of programmes since it was they who determined what their priorities were. There is bound to be a problem if the question of ownership is not clear.

This findings resonates well with Diedong and Naaikuur (2013), who believes that when an individual, using his/her own resources, establish CR, it becomes extremely difficult for the community to identify with it. The local communities of Lake Victoria, Sahara, and Mwanedu CRs have found it hard to recognise the stations in their localities. A strong community ownership of the radio is critical for the station to contribute to community development. Community members may not bail the station out when it experiences problems, especially financial, because they could be unable; but they can protect it in many ways, for example, safeguarding the studio and the equipment in it. But this will only happen if they strongly feel the radio is their own property.

4.11.9 News Coverage

The investigated radio stations, save Kisima, had news programmes which seemed quite popular with listeners. In the survey of this study, a good number of respondents indicated that they wanted more time given to local news bulletin. These findings seem to buttress White (2012b). He states that CR presents community news and adapts national and international news to suit its listeners. Occasionally, the radio may broadcast news targeting decision-makers to urge them to address issues affecting the community. The main problem of the CRs' news coverage and presentation was on localisation. Listeners did not seem to get the relevance of the adapted news stories. Further, stories on radio from the villages were too few thus the listeners' appeal for more.

But merely the presence of news items may not be of much use to the listeners. What is useful is how the item is packaged and presented. In Murthy (2006), Vilanilam (1975) says that the following items constitute development news: agriculture, food production, economic activities, education, employment, family planning, health, hygiene, medicine, housing, technology, and tourism. But the definition of news depends to the area's needs. Again, Murthy (2006, p. 91), in reference to Shah (1988), comes up with ten questions that serves as a guide in determining what development news is:

1. Does the item emphasize the process of development?
2. Does the item contain content critical of development projects, plans, policies, problems or issues?
3. Does the item discuss the relevance of development projects, plans, policies, problems or issues?
4. Does the item provide contextual or background information about projects, plans, problems or issues?
5. Does the item speculate about the future in relation to development needs?
6. Does the item discuss the impact of projects, plans, policies, problems or issues of the people?
7. Does the item discuss development processes in other regions or countries?
8. Does the item compare the subject with original development goals?
9. Does the item compare the subject with government claims for success?
10. Does the item make any reference to development needs of the people?

4.11.10 Importance of Volunteerism

The CRs examined had recruited and made use of volunteers. The station managers understood that volunteers were an asset and the future of the stations. Volunteerism is about active citizenship, shared humanity, social cohesion, public service and empathy. Above all, it is how one can demonstrate that one is a human being ready to offer service to one's own community without pay. Since CRs are not supposed to involve themselves in serious in-come generating activities, they may not afford to employ enough experienced personnel; they have to rely on volunteers.

But for them to work efficiently and effectively, these volunteers have to be trained. As a gesture of appreciation, and to encourage the spirit of volunteerism, more community members ought to be encouraged to become volunteers. Once recruited, they should be given good in-service training so that they can become skilled and competent enough in carrying out their tasks. This was not the case in the stations studied; many volunteers lacked know-how. Experienced and creative radio staff would always leave CRs for greener pastures. If that happens, some people

would have to step in to fill the void. Without trained people waiting in the wings, there is likely to be a problem.

The study found out that when skilled CR staff moved to well-paying jobs, those who remained behind felt demotivated. This should not be the case as one of the attributes of CR is that it is a "training ground" for other stations, community or otherwise. However, Alumuku (2006) observes that volunteers should not always be jobless people seeking to acquire skills and experience to be competitive in a well-paying job market. They can be people already in permanent employment, even earning good salaries: public servants, nurses, or pastors. But in the CR studied, volunteers were young people without skills and experience, out to acquire them to improve their job prospects.

4.11.11 Good Governance

The eight CRs assessed have contributed moderately to good governance and improvement in service delivery in their respective communities. Mang'elete CR, for example, forced the Ministry of Health to act to save the community members from the wrath of health workers. But CR in Kenya is capable of doing much more to promote good governance. Community radio can facilitate: the development of leadership pillars such as participatory, encouraging representation of various concerned parties in the decision-making process; building of consensus, considering divergent views so that there is broad consensus as to what is best for the community; accountability, readiness of those in authority to give explanations for the decisions they make; transparency, helping in making decisions and implementing them in accordance to laid down rules and regulations; fostering of responsiveness, that is, making quick decisions about the real issues of the community. They can also facilitate effectiveness by ensuring that decisions made and structures put in place produce intended results, and enhance efficiency, that is, acting in the best way possible with the least wastage of time, effort and resources.

These findings are backed by Al-hassan et al. (2011). In this study, Samli Radio furthered transparency and accountability in its broadcast area. By using their radio, the people pinned down their leaders on various issues of development, and the politicians responded with action because they knew the people were hawk-eyed.

4.11.12 Training for Radio Practitioners

The study also revealed that CR practitioners in Kenya needed training. Of course, some of them required more training than others. Many producers and presenters did not know how to involve community members in programme-production, for example. That is why they said during the study's data collection process that programme-making that involved listeners took long to complete, and that was the reason why community participation was not popular with the radio staff. In addition, they did not know how to guide discussants in interactive programmes in order to discover the root cause of community problems and then search for solutions. The practitioners were also in need of training in conscious-raising, or in Freire's conscientisation, as well as in the concept of community development. These findings agree with Banda (2003). In reference to Mtimde et al. (1998) and AMARC, Banda notes that CR practitioners' training should not focus on the traditional approach of training, because this is more relevant to commercial radio than to CR, and it does not promote creativity.

For community members to be guided properly by the radio staff on programme-production, the radio managers, producers and presenters required training. They were also in need of training not just in programme-making, but also in the management of the stations. These findings are not out of sync with Patil (2010). He says that it is imperative that the community is trained to run the stations well, produce and present quality programmes. White (2012b), quoting Jallov (2012), says:

> The CR station is managed not by persons trained in the typical communication programs for commercial or state radio, but by persons trained in community development who are skilled in bringing leaders of the community together to define community problems, propose solutions and form a community organisation to carry out these solutions by mobilising people in the community and getting resources (p. 69).

4.11.13 Registration of Community Stations

If a station has been registered by CCK to operate as a CR, it ought to function as per the license issued. The direct observation exercise discovered that Radio Lake Victoria, Radio Mwanedu and Radio Sahara were more of commercial stations than CRs. Yet according to the CCK (2011) registration, they had been registered to operate as CR stations. These findings are similar to Kanyama (2012). This study proposes that the licensing authority should determine how various genres of radio operate. If they do not function as they should, their licenses ought to be revoked; otherwise it would be pointless for CCK to come up with rules which cannot be enforced.

4.11.14 Music Policy

On music, the study found that CRs such as Radio Sahara and Mwanedu Radio had a tendency to saturate their airwaves with popular Western music at the expense of more pertinent and useful local music. Banda (2003) suggest that a policy guideline on programming would solve the problem so that the programme menu reads, for example, as:

Cultural music	-- 10 per cent
Popular western music	-- 2 per cent
Development issues	-- 45 per cent
Local drama	-- 4 per cent

4.11.15 Summary

When everything is considered, the CRs studied were successful, but to a small degree, in leading different sectors of the community (women, farmers, fishermen, boda boda motorcyclist and so on) to solve their problems. However, this radio genre could have achieved by far more, had it been well organised, and had all CR staff understood the principles of CR. It could have led the communities to solve (in some cases) permanently their problems, had it promoted the establishment of grassroots organisations to take charge of the social problems and their solutions.

What is meant by the term “organised”? The radio should have enabled the community members to think carefully and deeply about their situation, “Why are we poor, yet we are farming? Why are our children malnourished, when we produce nutritious foods? Why are our young people jobless, when we have arable land?” After asking themselves these hard questions, they then begin to look for the answers. Next, apply the solutions and get a local organisation within which the solutions can be implemented. In every sector (farming, business, conflict and so forth), this is what should happen; with radio being the facilitator at every stage, broadcasting anything that could promote the initiative. In other words the radio should have had a step-by-step approach to community issues. But according to the survey, key informant interviews, observation and FGDs, this was not the case.

After facilitating the striking of a deal between the Luos and its neighbors, that saw the 2013 elections concluded peacefully, unlike those of 2007, Gulf Radio would have tasked a local

organisation to continue engaging the ethnic groups so as to come up with a long-lasting-indigenous solution. The same thing should have been done by Radio Mang'elete with regard to the issue of community health workers. Failure to have an organisation to continue with the effort means that the problem may resurface any time in the future and more effort will be required to tackle it.

White (2012b) believes CR has failed to live up to its potential because of not involving the community in its operations. Those in charge of CR have little understanding of its functions and, more significantly, why and how grassroots organisations should be integrated into the problem-solving process. Another key point underscored by White is that CR is unable to lead, in a systematic way, various sectors (farmers, women or businesspersons) in a process of discussing in order to diagnose and solve social problems. A facilitative model of CR could have enabled the CRs to achieve more. In conclusion, chapter four has presented, analysed and interpreted data at two levels; first, data gathered through in-depth interviews and observation; second, data from focus group discussions and survey. At both levels, the findings have been discussed, and examined in relation to specific objectives.

CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

This chapter provides a précis of the whole study. In very brief terms, it re-examines the research problem, objectives, propositions, methodology, findings, the contribution to theory, conclusion and recommendations.

This study sought to address the concern that community radio stations (CRs) in Kenya are not doing what they ought to do: contributing towards development in their rural areas. The study focused on CR and rural development because scholar after scholar had pointed out that if national development has to be achieved, the focus should be on the rural areas where the vast majority of people live. The aim of the study was to assess the contribution of CR in rural development in Kenya. The specific objectives were to:

1. Examine whether CR enhanced participatory development.
2. Ascertain whether CR involved its broadcast community in programme production.
3. Determine the extent CR fostered the process of mutual sharing of development information among community members.
4. Establish how CR could be reformed to be able to boost the capacity of communities in order to bring about rural development.

The theoretical framework that informed the study was participatory communication (PC). With the help of PC, rural communities can be empowered to make decisions that would help them realise development. The top-down strategy having come a cropper, the option is bottom-up approach to development. In this approach, involvement of the people in development activities becomes *sine qua non*; and the participation calls for the use of PC.

The study employed cross-sectional, mixed method design. First eight CRs were selected for the study through cluster sampling. Data on them were collected using interviews and direct observation. From the eight studied in the first phase, four were chosen through purposive sampling method for further study. The target population was the radio listeners, managers,

producers, volunteers and presenters of the eight CRs. The study was carried out in eight counties with CRs broadcasting to rural communities. The counties selected were: Vihiga, which hosts Sahara Radio; Kisumu, with Radio Lake Victoria; Homabay, which has Gulf CR; Nyamira, with Kisima Radio; Narok, which has Oltoilo Lemaa CR; Makueni, which has Radio Mang'elete; Meru, with Mugambo Jwetu CR; and Taita Taveta, which hosts Mwanedu Radio. Data were gathered using key informant interviews, observation, focus group discussions and survey. And data analysis incorporated both qualitative and quantitative techniques, but with a qualitative bias.

The propositions that guided the study were that when CR is accountable to the people it serves, that is, helping them (by providing a platform for dialogue) to pinpoint their problems and seek solutions, then that CR is ideal; when it is the people who decide what the CR station airs, and they contribute in the production of that content, then the CR is functioning as it should; and when it works with organised local groups, instead of working with individual listeners, it can address development concerns especially in the rural areas. Community radio is of the people, about the people, by the people and for the people.

The study first presented the findings of key informant interviews and direct observation, conducted with the eight CR stations. Next to be presented were the findings of focus group discussions and the survey, from the four purposively selected CRs. The findings were discussed and conclusions and recommendations made. At the end of the study, the researcher's contribution to theory and research was presented.

5.2 Summary of Key Findings

The study found that CR in Kenya has some ground to cover in order to offer a meaningful contribution in development in the rural areas and also in order to be at par with notable CR stations across the world. But it was definitely on track since the foundation was in place and some station managers seemed to know what was expected of them, except that a few obstacles stood in their way, preventing them from doing the right thing. In the *notable contribution* sub-section of this study, for example, some CRs studied gave a glimpse of what they would achieve if the obstacles making it difficult for them to move forward were removed.

5.2.1 To examine whether CR enhanced participatory development

With regard to this objective, the study found that the development approach the radio promoted was top-down, instead of participatory. Yet this top-bottom approach is out of date and therefore cannot achieve much. The messages broadcast originated mainly from powerful people in the community, the elite. These was the content which was valued highly by the stations, particularly the way it was packaged and presented.

5.2.2 To ascertain whether CR involved its broadcast community in programme-making.

The findings indicated that community members were not taking part in programme-production. When they took part in programming (this happened rarely) their roles were minor. In most cases, it was the radio staff alone that came up with content, and the programmes they produced were not even informed by any participatory audience research.

5.2.3 To determine whether CR facilitated the process of mutual sharing of development information among community members

The study established that the stations made it possible for the listeners to share development information, but to a small extent. The information shared was, for example, on improving small businesses, farming, hygiene, good governance, environmental, et cetera.

5.2.4 To establish how CR could be reformed to be able to boost the capacity of communities in order to enable them to bring about rural development

The study came up with a host of reforms which, if adopted, would go a long way in transforming CR in Kenya. Most of the changes proposed required that the Communications Commission of Kenya (CCK) provide a framework of how CR in the country should ideally operate.

5.3 Conclusion of the Study

This study sought to assess the contribution of CR for rural development in Kenya; and several issues cropped up. The study established that news programmes, important as they are, were not given the attention they deserved. The stations operated without strategic plans, which could have enabled them to have a clear focus of their objectives. The two CR associations, Kenya Community Media Network (KCOMNET) and Community Radio Association of Kenya (CRAK), were pulling apart and therefore not strong enough to fight for the welfare of their

stations. Some stations were not using the local languages; instead, they were employing either Kiswahili (the national language) or English. In the coverage and presentation of news, CRs did not cover the whole of their catchment areas. The news stories, further, were not localised to hold meaning; and usually, stories broadcast were gleaned from national newspapers and national radio and television stations and presented without being modified in any way to suit the target audience. So these stories did not mean much to the local people.

One of the most interesting discoveries of this study is that the community, even in the area where there was a CR, did not know the functions of this type of radio; stations did not have programme policies; and financial sustainability was a serious problem. Finally, the Communications Commission of Kenya had left CR to operate the way they wanted, with some of them functioning like commercial radio stations. In other words CR was not regulated properly. What about whether the study achieved or failed to achieve the research objectives?

5.3.1 To examine whether CR enhanced participatory development

Community radio, which is supposed to be a forum through which people can be educated and mobilised to actively participate in development activities in their rural areas, did not demonstrate robustness in the promotion of participatory development. The stations, for example, had failed to employ well-structured ways to help communities identify and solve their problems. The process of participation in development is necessary because it brings about dignity and self-respect to the disadvantaged people in the rural communities. If development is generated by outsiders, it will not be of significant meaning to the people, and sustainability would be problematic. Participation entails involvement in which the people (beneficiaries) critically influence the decisions about how, where and in what form they acquire benefits of development. Participation further means dialogue that is based on people sharing their own perceptions of problems besetting them, offering their options and ideas, and having the opportunity to make decisions or recommendations to solve them. Dialogue is the main way in which people can develop their capacities to think and make good judgement. People learn, remember and apply more easily what they learn in dialogue than what they hear in lectures. Generally, the stations were increasingly advancing the top-down model of development rather than the participatory one.

5.3.2 To ascertain whether CR involved its broadcast community in programme-making

Community members did not participate much in the production of content of the radio stations studied. This means that the programmes, mainly made by staff members, were not able to capture reality on the ground. To make it possible for community members to take part in programme-making is crucial if the CR programmes are going to be of use to the communities. Further, the programme-making exercise was not guided by any participatory research. The programmes therefore hardly made sense, and so were not of much value to the community.

5.3.3 To determine whether CR facilitated the process of mutual sharing of development information among community members

The CRs investigated enabled their listeners to exchange information about health, agriculture, management of conflicts and so on. But in certain key areas such as environment, women affairs and human rights, the stations failed to facilitate the exchange of sufficient pertinent information.

5.3.4 To establish how CR could be reformed to be able to boost the capacity of communities in order to bring about rural development

The study noted that the Communications Commission of Kenya (CCK) should allow the CRs to generate income through advertising. The government, especially the county one, should support CRs financially since they complement the effort of the government(s) in as far as rural development is concerned. Such support is not far fetched. For example, South Africa, supported their CR. They also proposed that CRs whould be reformed to ensure that they operated according to the principles of CR.

From these findings, it can therefore be concluded that the CR stations studied failed to contribute in a meaningful way towards the development of their broadcast areas. It is not being suggested in any way that because there is no development in the rural areas, as literature reviewed has shown, therefore the CR stations have not played their part. Even if there were to be development, it is possible that other factors could have contributed to it; not CR. So development or lack of it is a factor which was neither here nor there in this study.

5.4 Contribution to Theory and Research

Remenyi and Money (2004) observe that certain factors are considered when gauging whether an academic work such as a study is original or not. If a study is original, then it means it has made

a contribution. These factors include: areas scholars or investigators in the same discipline have not addressed; use of different methodologies from the commonly used ones; use of something that has only been used elsewhere; and employing an existing theory in a new, interesting and uncommon way.

From the foregoing, even though studies have been carried out across the world about the role of CR for development, no study has comprehensively assessed CR for rural development in Kenya. In this country, for example, Chiliswa (2011) is about two CRs (Pamoja and Koch) in urban areas; Nyambala (2011) is also on two CRs (Koch and MMU), and all in urban areas; and Githethwa (2010), one CR, although in a rural area. There are more studies about CR in Kenya but their emphasis has not been how the medium can facilitate rural development. This study assessed critically eight different CR stations in relation to rural development.

In terms of methodology, the study is unique. It employed four data collection methods; In-depth interviews, Direct observation, Survey and Focus Group Discussions. Actually, the methods could be five if documentation is counted as one of them, since some data were gathered using it. The study was also conducted in two stages. In the first stage, eight CR stations were studied; and in the second stage, four selected from the eight.

About the theory employed (Participatory Communication), the study has applied it in a novel way to explain participatory development. In previous studies, the theory has been used in a different way; however, in this study it has been linked to radio, and specifically CR. The stress has been laid on various ways CR can be made more participatory by becoming a platform where people can dialogue, debate, and share ideas and information.

Furthermore, this study has demonstrated how CR can be organised well in order to make possible the participation of people in the development of their rural communities. What is more, it has also generated new knowledge by showing why and how CRs in Kenya have failed to do what they are supposed to do —contributing towards rural development. Whoever therefore wants to design a course in CR, or to know what ails CR in Kenya, or to use CR for development

(both rural and urban), or to establish a CR station, would no doubt find the study a notable contribution.

5.5 Recommendations

5.5.1 Introduction

Based upon literature review, key informant interviews, survey responses, observation of activities at the radio stations, and focus group discussions, the study has presented a number of recommendations that may prove handy for CR practitioners and policymakers. The other people who are likely to find the recommendations useful are academics, grassroots organisations, NGOs, communication and development experts. Since the conclusions are fairly many, and CR in Kenya was found not to be operating as it should, the study has come up with a raft of recommendations so that if they are actualised, CR in Kenya can effectively contribute to rural development.

5.5.2 For Community Radio Workers

Community radio should come up with a strategic plan to help it operate with a clear focus to achieve its objectives of community development. A strategic plan is a management implement which would depict the seriousness of a station. It is a roadmap which shows where the local people and their radio have come from, where they are at a given time, where they want to be in the near future and how they will reach there, what are the challenges that stand in the way and finally what can be done to overcome them. But over and above, if CR addresses community problems haphazardly, without a clearly structured system (model), it is bound to fail. It has to have a participatory dialogical problem-solving strategy in order to tackle properly rural development issues. The findings of this study did not establish any clear strategy employed by the stations in their operations. This is the main reason why CR stations studied were found to have contributed dismally towards development in their broadcast areas. According to the findings of the study, it was only Radio Mang'elete that had a strategic plan. But station did not make much use of it.

Community radio stations in Kenya require a strong association to help create a conducive environment for their operation. Kenya Community Media Network (KCOMNET) and Community Radio Association of Kenya (CRAK) are not doing enough to better the conditions

of operation of the stations in the country. Among other things, a strong association can solicit funds from the donor community to use for training, for instance. An association can ensure that the objectives of CR in Kenya are met so that the standards of this genre of radio are raised. It can also engage with the government to lower tax rates imposed on CR. Significantly, a strong network can solicit funds to assist stations to conduct research to inform their content, besides the association facilitating a health competition among CR stations.

It is vital that the CRs do stick to the use of local languages. By using these languages, they would be promoting the people's culture, which is a dimension of development. Culture can also foster another key dimension of development: economic. Some of the CRs studied continue to use either English or Kiswahili, or both of them in broadcasts; yet Obiero (2013) observes that in Kenya proficiency in the use of English Language is at just 25 per cent of the population of approximately 43 million. Command of the national language, Kiswahili, is at 50 per cent; but 80 per cent of Kenyans are native speakers of various local languages. Why then the obsession of CR with the use of English and Kiswahili?

Environmental issues across the world have today been placed in the foreground because of mainly the effects of global warming and climate change. What a shame that environmental programmes of the stations studied were too few. Many of the stations had no programmes on afforestation, pollution, land degradation, reforestation, soil erosion, desertification, climate change, name it. Yet these were serious issues in their areas.

According to Cheeseman and Branch (2013), Effects of climate change in Kenya are already noticeable and beginning to bite. In reference to the American-funded Famine Early Warming System Network (FEWSNET), they observe that the rains have been decreasing, and as a result, in future, droughts will be common, with temperatures increasing rapidly. The trend is bound to continue with both socio-economic and environmental consequences. Data indicate that because of these weather changes, agriculture will be practiced in only handful areas. Levels of water will drop drastically in most parts of the country. There will be outbreaks of waterborne diseases such as dysentery and typhoid because floods will be preference when the rains come. Malaria causing mosquitoes will multiply causing more problems. Stiff competition over resources (water and arable land) will force populations to move from place to place. Competition is bound

to become so fierce, particularly with the increase of population rate. The high population will pressure the government to provide jobs, houses, food and education. As life expectancy increases, the number of old people will increase, overstretching health care and security. So it is against this backdrop that environmental issues should be given prominence.

Once in a while, a station should lead a crusade against an issue. It can come up with a theme, say, women empowerment, then have all the programmes in a week incorporate the theme in one way or another. This approach has proved successful before. During the 2007/08 post-election violence in Kenya, the media decided to focus on peace for one week. The campaign went down very well and it might have made a contribution in the peace that prevailed afterwards.

During the focus group discussions and the survey exercise, it became clear that many community members did not know the functions of CR. They were not even aware whether or not there was a CR station in their areas. The idea of CR was misunderstood by communities; even those in areas where the stations were vocal. There is need therefore for the dissemination of media literacy messages so that the community can get to understand how the radio works, and the people's role in the use of the radio for development.

What is more, a CR should make itself known by the local community. If it means conducting roadshow promotions, so be it. The British Broadcasting Corporation (BBC) vigorously market their programmes to its listeners. They would announce every hour, every day, for weeks and even months that a certain interesting programme would be aired on this and that day. They would do it so that the audience look forward to watching it. Community radio stations can take a leaf from the BBC's book and cultivate a habit of informing their listeners well in advance the good things in store for them. If CR is not desired by the community, then most likely there is a problem with programming. The medium can endear to the people in order to be desired. To endear is to improve the quality of programmes. A station can address this problem adequately by finding out where exactly the gap between ideal and reality is, and then strive to address it.

Since research is the foundation of high quality and effective programmes, stations should always conduct audience research. The reasons of lack of funds that the station managers gave for not carrying out audience studies to inform content do not hold water. Even though, a typical audience research can be expensive, but with or without funds, a station has to find out the kind

of programmes beneficial to the listeners. It can marshal community members and group them to form focus group discussions of eight to twelve members to evaluate the programmes. Before programmes are aired, producers can carry out pretesting to get to know how they will be received when they are finally broadcast.

Research can be a very simple and less expensive. It may be an easy survey, requiring that somebody moves around the villages seeking views of listeners on what they think should be on the programme menu, the topics they want broadcast, what had been of benefit in the past programmes, how useful that had been, and what had been of no use or disliked. The study should have straightforward questions that are easy to analyse.This should link the CR's agenda to the people's. Suffice to say that a station will make a serious mistake if it assumes, without conducting any study, that it understands what its listeners want. It is the audience research that will point out what the audience want to hear, indicating patterns of listenership.

All the stations studied did not have programme policies to guide their workers. A policy for every station is necessary, for example, to ensure that: The station has a programme on women, human rights, culture, poverty, corruption, and so on; all programmes are free of vulgar and free of complicated language; every programme avoids isolating certain sections of the community; programmes are of benefit to a larger community – and not just a section of it; at all times, objectivity and impartiality are observed, particularly in election time and during conflict or/and conflict resolution periods.

A programme on conflict management is critical because disputes are ever present in communities. If it is not one community versus another, it is between a clan and another, this village against that, this family against that other one; between institutions; or, even between individual persons. Disagreements have to be managed urgently to avoid clashes that may pollute a favourable environment for development. And since no community has been spared by HIV/AIDS, every CR ought to have a programme on this pandemic.

Some CRs do advertise widely despite the CCK Policy which blocks them from advertising beyond their catchment areas. For those CRs advertising, an advertising policy is absolutely necessary so that, for example, a rich person does not buy airtime to claim on radio to cure cancer or HIV/AIDS. This will harm the community. Direct observation data collection method

discovered that this was what a herbalist was doing: claiming on CR to cure all sorts of medical conditions which have defied Western medicine. A CR should not be that thirsty for money. It would also be in the worst possible taste to allow, for instance, tobacco and alcohol companies to advertise their products on CR. A CR worth its salt should not go to such lengths to generate income.

Annual general meetings (AGMs) have to be held for the radio directors and station managers to brief the community about the activities of the station, the problems they were facing, the contribution the radio was making in the development of the community, and to report the financial situation of the station. Elections may be conducted during the AGMs to choose new radio directors. If they are done, they must be seen to be free, fair and transparent so that the station gets not only credible people, but people with the community's mandate. In these meetings, which should be attended by the local leaders, the CR should be popularised, with its functions explained well to the community members. The idea of participation of the community ought to be emphasised.

For impact and sustainability, CRs should work with grassroots organisations. The CRs in Kenya cannot achieve much and their efforts will evaporate quickly, unless they work with CBOs. There are many activities and ideas that require the attention of a CR; so it cannot continue to concentrate on one forever at the expense of other serious ones; the baton has to be passed to the community. But the community is amorphous; as a whole, it cannot do anything. It is through the community organisations that the community can continue with the work it has initiated with the help of the local radio.

The way the CRs have been conducting the process of diagnosing community problems and seeking solutions has not been right; it has been un-systematic and haphazard. To achieve development, there has to be a well-planned, organised or ordered approach of identifying and solving social problems. Development does not just take place; it is a result of a carefully designed, planned and executed activities. Community radio in Kenya should take a leaf out of Radio Ada's book. A community radio, if it is to be successful, has to have its own development model.

5.5.3 For Policymakers

Community radio genre requires reforms urgently because it is weak at almost every point, with many stations struggling to be on air. Community radio stations in Kenya should not be left to compete with commercial radio stations in an open field when CCK policy defines CR as non-profit making and as such ineligible for advertising on, particularly for profit-making.

To have a strong association with few controversies, CCK, as one of the primary stakeholders of CR in Kenya, has to ensure that the networks choose their officials democratically and that the management of the association is transparent and accountable to the stations. When an accountable management receives funds from donors, for example, it makes sure that the money is not embezzled, but used for the intended purpose. Whenever cooperative societies or savings and credit societies (SACCOs) in Kenya conduct elections to choose office bearers, usually officials from the Ministry of Cooperatives preside over the exercise to see to it that it is free, fair and transparent. Why then can't the CCK or the Ministry of Communications and ICT, under which CRs fall, do the same thing with regard to CRs?

To address the difficult matter of financial sustainability, and given that CR stations are not supposed to be profit-making, it should be mandatory that before county governments think of advertising elsewhere, they consider using the local CR. In this way, they would be boosting the radio financially and in terms of listenership. Further, the county governments ought to give their radio stations financial support just like in the USA and South Africa. South Africa has a CR fund called Media Diversity Development Authority (MDDA).

While still on how CR can be more robust, county governments should consider integrating CR broadcasting with their plans in order to fast-track development since communication is a key component of development. But there is a caveat: CR should not become a public radio of the counties; otherwise, it will be toothless and unable to hold county officials accountable. It should be noted that if CR is well organised, and is an integral part of community development, the people will be prepared to assume the responsibility of funding.

Communications Commission of Kenya (CCK) should think of restricting CR reach to 50 square kilomtres, and see to it that the restriction is respected. A CR cannot be effective if the area it covers is too wide. The radio is supposed to be small, so small that a car battery can power its

transmitter whenever there are power outages or in areas without electricity (Jallov, 2012). A huge catchment area for stations such as Radio Lake Victoria, Kisima Radio, Radio Sahara and Radio Mwanedu is a challenge to these stations. A station should cater for a small ethnic group, and good examples are Radio Mang'elete, which serves only a portion of the Akamba ethnic group; Oltoilo Lemaa Radio, a small Maasai Community; and Mugambo Jwetu, a small part of the Meru people. This recommendation resonates well with Offor (2002) and Al-hassan et al. (2011). According to the latter, it becomes extremely difficult for a CR to operate successfully, meeting its goals, if it operates at large.

Finally, CR in Kenya is in dire need of a CR academy. The school or college would build the capacity of CR in the country or on the continent. It would train the radio staff in, say, how to form and work with CBOs, how to conduct audience research cheaply and how CRs can achieve sustainability. In Madagascar, community members are trained to produce and present their programmes on CR (Waeber and Orengo, 2008). The academy could also be used to train the community in participation in programme-production and running of stations. With these raft of reforms, CR can foster communication capacities for rural development.

5.6 Summary of the Heart of the Problem of CR in Kenya

The reasons why CR in Kenya is not operating as it should are many and varied. For example, people with political ambitions establish radio stations which they label as CRs to hoodwink community members into believing that the stations are there to serve their needs and interests when the objective of the owners of these stations is to make money or to promote their political ambitions. For example, in an interview with the project manager of Mugambo Jwetu CR, located in Meru Central District, Eastern Province, it was found, as widely believed, that the radio station was established by the area member of parliament and not by the community of Tigania West Constituency. Since CCK usually charges commercial radio stations more money than they charge CRs, shrewd businesspersons acquire CR licences but operate their stations commercially. Such radio stations cannot hold the leaders, who happen to be the owners of the stations, accountable.

According to an in-depth interviewee, another reason why many CRs are not run or owned (as it should) by the community through grassroots organisations, local NGO workers, educational institutions, religious or cultural organisations, is that:

> The authorities issuing airwaves tend to favour the rich. The requirements by CCK on the issuance of broadcasting license are too tough to be met by the poor rural communities. For instance, application guidelines for community broadcasting license require that an applicant submit, among other things, financial, technical and administrative information. By being asked to submit financial information in particular simply means that the applicant must have a colossal amount of money in the bank in order to be issued with a license. Well, having more money in the bank is meant to convince the Commission that the applicant can run the station without any financial problem. But how many communities have the money? Because of lack of money, many CR stations have gone off air; others are operating in an on-and-off basis.The solution to this problem is squarely on the shoulders of CCK.

The failure of CR to focus on local issues is another reason why CR in Kenya is not facilitating development. This happens because young and untrained people are left to control the station. So they strive to nationalise and even internationalise the station. For them the in-thing is glamour and nothing else. They have no idea that the radio exists for another purpose besides entertainment, and they will go beyond the borders to get it, thus turning CRs to some kind of social media. The remedy in this case is the CR operators' understanding of the role of CR. This understanding would be realised if there is good training, proper management and an institution, for example, an association of CRs, to watch the operations of the CRs.

About some CR stations covering a huge geographical area and therefore moving themselves too far away from some of their listeners, a good example being Lake Victoria, which covers a huge area of Nyanza Province in Kenya and spilling over to Uganda and Tanzania, interviewees said in such a case the producers are too far away for their listeners to understand them well and for them to facilitate in the making of appropriate programmes which have an impact. The distance in such a case also prohibits visits by audience, and the listeners cannot identify with the station. The solution, they said, was with CCK. It should deal with those who increase their radio coverage secretly.

Another factor which has worked against CR operating well in Kenya is that the stations are broke and the network of CRs is not strong enough to be able to source funds to enable the stations to conduct research which will impact on the quality of programming. This is the reason

why in some stations programming does not reflect the needs of the community. The producers are not certain of the needs of the community. They put together programmes haphazardly, without considering audience research, because funds are not available.

Communities in Kenya do not understand the function of CR, and this is another key challenge facing CR currently. For example, they cannot distinguish the role of CR and that of a commercial or public radio station. When the listeners understand well the function of CRs, when they know how the stations operate and to whom they are answerable, over time they would begin to volunteer their programme-making ideas.

The problem of lack of funds, an interviewee said during in-depth interviews, is exacerbated by lack of management skills on the part of those managing the stations, resulting in embezzlement. The solution would be effective networking between radio stations and various institutions in the community. The coming together of CRs to form associations could also help to deal with this problem of mismanagement of funds. The associations could even conduct ongoing training for radio managers on how to handle finances prudently. Community radio should also benefit from Constituency Development Fund (CDF) since they have an important role to play in the development of the community. But before they are given this fund, managers must be trained in how to manage funds, with the aspect of transparency and accountability emphasised in training.

Lack of professionalism is another challenge which faces CR in Kenya. This challenge exists because media associations do not play their rightful role. It would be difficult for CRs to advocate accountability and good governance if their professional standards are wanting. A journalist working with CR, just like any other journalist, should observe accuracy and fairness.

Most CR stations are dominated by small talk (trivia) and music programmes which lack important message. The stations have no serious or high quality and informative or thought-provoking local content. What is more, programmes are either foreign or have borrowed heavily from foreign content thus rendering the stations irrelevant to the local people.

It is clear therefore that most of what ails CR in Kenya stem from the weakness of regulation policy and licensing guidelines. According to the Kenya Information Communications Act 2013, CR, which falls under "Community Broadcasting Service", is supposed to meet the following requirement:

a) not operated for making profit
b) serve the needs of its community. "community" being any group of people with a particular, ascertainable common interest
c) encourage its community members to participate in programme production
d) benefit from donations, grants, sponsorships or membership fees

In the categorisation of broadcasting service, CCK further states that CR is prohibited from carrying advertising, but may broadcast sponsorship announcements and could air limited adverts specifically relevant to the community it serves. The question to be asked is that does the Commission keep track of the CRs to ensure that they are not operating like commercial stations; that they serve the needs of their broadcast communities; that they encourage community members to take part in programme-making; and that they can benefit from donations, grants, sponsorships or membership fees?

The Kenya Information and Communications (broadcasting) Regulations, 2009 also declares that all broadcasters shall:

> exempt the public broadcasting services from payment of fees payable for broadcasting services, license, application, renewal, transfer, annual license and any other fees related to the service

According to the regulations, the public broadcasting service shall be supported by revenues from exchequer, grants, donations and its commercial services. Community radio should enjoy this support as well because it is as important (if not more important) as the public broadcaster. If the government, county or central, supports CRs, this will go a long way in alleviating the difficult problem of sustainability of these stations. However, if CR is to be supported by the government, then there ought to be a caveat in the law that stipulates that the station shall remain independent and free of control or manipulation by both central and county governments, any

political party and religion when discharging its community development service. In discharging this service, the regulation amendment should further state that CR shall be guided by the values and needs of the community.

Licensing conditions (guidelines) should be beefed up so as to include a rule that will require CRs to employ open-door policy. Since a CR station is supposed to be the community's property, the community members should have unfettered access. There should also be a licensing requirement that CR service meets certain standards; and these standards have to be stipulated.

The regulation further states that community broadcasting services shall:

a) reflect the needs of the people in the community it serves including: religions, language and demographic needs
b) be informational, educational and entertaining in nature; provide a distinct broadcasting service that highlights community issues.

But the Commission either lacks the competence or the capability to be able to monitor effectively the broadcasts by CRs. The content of most of the stations registered as CR, as the study found out, is of commercial radio. The regulation should also be amended so as to emphasise that a CR station should make most of its programmes in the community (villages) because this is one way the programmes can reflect the needs of the community members. In any case, if the Commission is talking about participation of the community in programming making, then decentralisation of content production should be stressed. The radio ought to go to the people, and not the other way round.

Regulations further states that CCK shall monitor community broadcasters to ensure that the funds generated from the operations of community broadcasting stations are re-invested in activities benefiting the community. What if a CR is facing serious financial difficulties? Or, the management of a station embezzles funds generated by a community broadcasting station? Nothing can be done? The regulation is quiet on this. Managements of some CRs have been accused of misappropriating funds; why has CCK not investigated and brought the culprits to book?

Finally, CCK regulations declare that the Regulator shall allow a community broadcasting licensee to advertise on their stations adverts that are relevant and specific to that community within the broadcast area. In this era where there are many popular commercial radio stations, CR is unlikely to penetrate the advertising market. Actually when it comes to advertising, county governments prefer national media, national newspapers and national radio and television stations. This rule should be amended to force county governments to advertise on their CRs, and not commercial stations. Both the CR and the county governments have something in common, that is, to facilitate development in their area. Then why should not they assist each other so as to be able to achieve their common objectives? If CR works in close liaison with the county governments, rural communities can realise development.

In the counties where there are county development officers who are conversant with the development needs of communities. Usually these officials are armed with up to date data and so they are aware of the magnitude of development problems in their areas and have an idea on how these problems can be tackled. In case the problems have not been diagnosed, CRs can be used as platform where people of different sectors (farmers, fishermen, women, youth, businesspersons, etc) can be led by presenters or county development officers to define their problems and search for solutions. Once the problems and the way they can be solved has been identified, then community-based organisations can be charged with the responsibility of coordinating activities geared towards solving the problems. The role of the CRs can be to appeal for funds; report every step taken to tackle the problems, monitoring and evaluating, reporting any hanky-panky, motivating those participating, and commenting about how the living standards of the communities involved are going to improve. The radio stations can also ask other areas to emulate what has been done in one county.

5.6.1 It can be Done

According to Egargo (2008), an AMARC conference in Slovenia declared that CR is the best medium to stimulate people to actively participate in their development. But the process of development has to commence with the initiatives of the beneficiaries, and not the efforts of the benefactors. For the beneficiaries, that is, the local people, to achieve more, they have to coalesce into groups.

But it ought to emphasised that CR cannot deliver development; it is a catalyst that can only facilitate development. For it to foster development, it has to work through community-based organisations. Community associations can inspire and motivate its members to share information about solving their problems; be they in health, education, environment or economy. The stress is on local organisations because they are the ones that can identify problems that afflict the people and search for ways of solving them, with the radio, among other things, supporting them morally, publicising the people's development activities, offering encouragement, and appealing for financial support.

To promote the dimensions of development, for example, participatory environmental conservation, good governance, community economy, conflict resolution and reconciliation, CR has to be owned and well managed by the people. The programmes have to address the needs, interests and desires of the target people. It has also to be independent of government, political party, and its content ought to be based on research. Over and above, the radio staff have to be trained well not only in programme-making, but also in how to moderate discussions to generate ideas. They have to be shown how to use Paulo Freire's conscious-raising ideas, and how to work with organisations.

As it has been stated again and again, a well operated CR that is established by the community, managed by the same community, with programmes produced and presented by members of the community through community-based organisations, can make a great contribute to rural development. According to Alumuku (2006) and Buckley (2011), a number CRs properly run have fostered prosperity in their broadcast areas: Radio Ada of Ghana spearheaded a campaign that saved and important river from extinction; AANET Radio of Indonesia fostered rehabilitation and reconstruction of communities after the 2004 tsunami disaster; femLink Radio of Fiji contributed to women empowerment; and Radio Ndef Leng of Senegal inspired minority groups, giving them a sense of belonging. So CR, if it is well organised and works with community-based organisations, can play a central role in facilitating the improvement of socio-economic, political and environmental status of the rural people.

5.7 Suggestions for Further Research

This study involved just eight CRs out of 32 stations registered by CCK. Since the areas where these stations are located and the communities they serve are different, and with peculiar development problems, it is in order that each one of them is studied. There is dire need to study all of them because the findings of the few cases assessed cannot be generalised since, as mentioned, the areas and the listeners are diverse.

The survey sample for this study was small; another study with a large sample is necessary to capture more facts about the listeners of CR stations. It will be interesting to know the gender and even the age group that listen more to CR. More information from the listeners on how to reform the medium can serve to make CR effective in facilitating development.

Other areas that require further research are: How CR personnel can be trained to be able to reorganise their stations to contribute to rural development; how to improve the participation of community members in the running of stations and in content production; how CRs can collaborate with community-based organisations to foster development; and precisely how sustainability of CR activities can be achieved.

This study focused on CR and rural development; another study about the medium and slum development would be considered necessary, considering that in Kenya today there are a number of stations, for example, Koch, Pamoja, and Getto that target slum dwellers.

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APPENDICES

APPENDIX I: An Interview Guide for CR Personnel

Development

1. What's the objective/purpose (mission) of your station?

1.1 How do you project the role of CR in community development?

1.2 How does your radio identify problems in the community?

1.3 How does it bring community to consensus about action to tackle the problems?

1.4 Which conflict(s) has your CR ever helped to solve?

1.5 Which campaign(s) (e.g. nutrition, family planning, vaccination, etc.) has your station ever spearheaded?

Cultural

2. What kind of music do you play, local or foreign?

2.1 In which language do you broadcast?

2.2 How does the station promote local culture?

2.3 How does the CR accumulate and integrate indigenous knowledge?

Governance

3. Do you question local government dealings?

3.1 On which issue(s) have you held the local government accountable?

Programming

4. How do you determine what to air?

4.1 What's the role of community members in programme production?

4.2 Does your station produce local drama?

4.3 If yes, how many times per week is it aired?

4.4 If it does not, why?

4.5 Name your interactive programmes.

4.6 How many times in a week do you conduct community debates?

4.7 How much are community members involved in the making of radio programmes?

4.8 How do you gather news stories?

4.9 Where (field or studio) do you make most of your programmes?

Staff qualification

5. What kind of training do you have?

5.1 In which area, if any, do you and your staff require training?

Control and management of the station

6. How was the radio established?

6.1 Who can you say the station is answerable to?

6.2 Who appoints or chooses the manager or administrator of the station?

6.3 Categorise staff in terms of paid, not paid, and volunteering.

6.4 How independent of government, political party, or religious institution is your station?

Finances

7. How do you generate funds to run the station?

7.1 How sustainable are activities of your station?

Evaluation

8. How do you monitor or evaluate the performance of the station?

8.1 How often do you monitor or evaluate the performance of the station?

8.2 What are the results?

Listenership

9. What is your listenership?

9.1 How far does your station go (in square kilometres)?

Other issues

10. How accessible is the station to the community members?

10.1 Which trainings on CR have you and your staff attended?

10.2 What's this community's SWOT?

10.3 How many staff members are full-time employees (names)?

10.4 Volunteers (names)?

10.5 What's the CR's long term strategy?

10.6 Name CBOs your station works with

10.7 Name one programme which made a notable contribution in the community

10.8 Explain how you went about producing it

10.9 What would you like CR in Kenya to be reformed?

Documents

1. A document about the station's history (station profile)
2. Constitution
3. A programme menu
4. Written guidelines, procedures, or policies, etc.
5. Station's organisational structure

APPENDIX II: Focus Group Discussions Guide

(We)

FGD Guide

Radio Mang'elete

The subject of discussion**: Gender inequality, discrimination against women and the role of CR in rectifying the situation**

(We)

FGD Guide

Oltoilo Lemaa CR

The subject of discussion**: Human-wildlife conflict and the role of Oltoilo Lemaa Radio in managing it**

(We)

FGD Guide

Gulf CR

The subject of discussion**: The role of Gulf CR in the promotion of farming (maize, millet, cassava, sunflower and livestock, among others) in its broadcast area**

(We)

FGD Guide

Lake Victoria CR

The subject of discussion**: Sex for fish along the shores of Lake Victoria, and the role of Radio Lake Victoria in addressing the problem**

APPENDIX III: Questionnaire for Listeners

(Tick appropriately)

1. How old are you?
   a) 18-30
   b) 31-50
   c) Above 50

2. Where are you living?
   a) Here in the community
   b) Somewhere else

3. How many languages do you know or speak?
   (To specify)----------

4. What's your level of education?
   a) University
   b) Tertiary (college)
   c) Secondary
   d) Primary
   e) Not any of the above

5. What's your profession?
   a) Civil Servant
   b) Clergy/Religion
   c) Student
   d) Farmer
   e) Business person
   f) Other (specify) ----------

6. How do you get new information about happenings in this community?
    a) Radio
    b) Television
    c) Newspaper
    d) Others (specify) ----------

7. Do you access a radio receiver?
    a) Yes
    b) No

8. How often do you access a radio receiver?
    a) daily
    b) Once in a while

9. Roughly how many hours do you spend listening to radio each day?
    a) Less than one hour
    b) 1-4 hour
    c) 5 hours
    d) Over 5 hours

10. Name the radio stations you normally tune in ----------

11. Did you listen to radio yesterday?
    a) Yes
    b) No

12. Do you know what a community radio (CR) is?
    a) Yes
    b) No
    c) No sure

13. What do you understand by “community radio (CR)”? Is it one owned by:
    a) The government
    b) The church
    c) Someone in the community
    d) NGO
    e) Groups of individuals
    f) The community
    g) Others (specify)…

14. Do you have a community radio station in this area?
    a) Yes
    b) No
    c) Not sure

15. If the answer is yes, then name it----------

16. Do you make time to listen to the community radio here?
    a) Yes
    b) No

17. Do you think community radio is important to the community?
    a) Yes
    b) No
    c) Not sure

18. If the answer is yes, in which ways is it important?

19. How do you make use of the community radio here?

20. If the answer is yes, for how long do you listen to the community radio?

21. Has the CR here lived up to your expectation?
    a) Yes
    b) No
    c) Not sure

22. Do you think the community radio is accessible to the people in this community?
    a) Yes
    b) No
    c) Not sure

23. On which areas would you like the community radio to emphasize?
    a) Farming
    b) entertainment
    c) Others (Specify)----------

24. Name some of the community radio programmes you like most----------

25. What exactly do you like about these programmes? ----------

26. What new thing do you learn from the programmes you listen to? ----------
---

27. Do you apply the message in these programmes?
    a) Yes
    b) No
    c) Not sure

28. If the answer is NO, why?

29. What would you like to hear more?
    a) News (specify the kind of news----------)

b) Music (specify the kind of music----------)
c) Announcements
d) What government or leaders are doing
e) Culture
f) Religion
g) Entertainment
h) Others (specify)----------

30. Do you listen to programmes about what the President or Government is doing?
a) Yes
b) No
c) Don't know

31. Have you ever written a letter, sent an SMS message, telephoned or visited the community radio?
a) Yes
b) No

32. If Yes, for what reason? ----------

33. How often have you written a letter, sent an SMS message, telephone or visited the station?
a) Once
b) A few times
c) Many times

34. If you have never written a letter, sent an SMS message, telephone or visited, why?

---

35. Do you belong to any community organisation?

a) Yes
b) No

36. If yes, name it. ----------

37. How much has your organisation worked with the CR?
    a) Not much
    b) Very much

38. Have you (as a group) benefitted from your working with the community radio?
    a) Yes
    b) No

39. Precisely how has your group benefitted? ----------

40. Have you ever been involved in programme making of your CR station?
    a) Yes
    b) No

APPENDIX IV: Observation Protocol

Objectives

To determine:

1. How the radio stations were leading listeners into diagnosing problems in their communities and how they were searching for solutions.

2. Whether the station employed open-door policy.

3. What was the attitude of the station personnel towards the listeners?

4. The extent listeners were involved in programme-production.

5. Whether programmes were made in the villages or in the studio.

6. Whether the programme menu was followed as it was laid out.

7. Whether the station produced interactive programmes (debates).

8. If indeed it deed, to determine how interactive these interactive programmes were.

9. The role of the moderators in the interactive (debate) programmes. Do the moderators have the know-how, or they facilitate the debates with the objective of eliciting information, or with the aim of having one side win the argument.

10. Whether there was gender equity in programme production.

11. Whether the station accepts volunteers.

12. The role of the volunteers.

13. Enhanced participatory development.

14. Involved the community in programme making.

15. Facilitated the process of mutual sharing of development information among community members.

16. How they could be reformed to be able to boost the capacity of communities in order to bring about rural development

APPENDIX V: Radio Reach and Share

LAKE TOPOGRAPHY

ID	NAME OF STATION	REACH
1	RAMOGI FM	82.7165%
2	RADIO CITIZEN	43.5269%
3	NAMLOLWE FM	27.4943%
4	LAKE VICTORIA	26.8194%
5	Q FM	23.5267%
6	MILELE	21.1321%
7	KISS FM	18.0367%
8	KBC KISWAHILI	14.3873%
9	JAMBO FM	12.3211%
10	SAHARA FM	9.6339%
11	KISIMA	8.5269%
12	RADIO MAISHA	5.4181%
13	CLASSIC FM	4.9114%
14	EASY FM	4.1495%
15	SAYARE RADIO	4.0806%
16	KBC ENGLISH	3.8092%
17	INJILI FM	3.3062%
18	CAPITAL FM	2.9298%
19	METRO FM	2.4286%
20	FAMILY	1.6729%
21	HOT 96	1.6510%
22	FISH FM	1.6324%
23	EAST AFRICA FM	1.6140%
24	WEST FM	1.4491%

25	MAMBO FM	1.0743%
26	HOPE FM	1.0285%
27	JESUS IS LORD	1.0184%
28	LIGHT & LIFE	0.8239%
29	MINTO	0.7560%
30	MUSYI FM	0.5095%
31	KBC WESTERN	0.4887%
32	KAMEME FM	0.4842%
33	INOORO FM	0.4842%
34	CORO FM	0.4842%
35	GHETTO RADIO (89.5)	0.4842%
36	RADIO WAUMINI	0.4499%
37	BBC	0.4232%
38	HOME BOYZ RADIO (91.5)	0.3650%
39	MUUGA FM	0.2738%
40	KASS FM	0.2611%
41	RADIO SIMBA	0.2482%
42	AMANI FM	0.2238%
43	RADIO SALAAM	0.0000%
44	BIBILIA HUSEMA	0.0000%
45	IQRA FM	0.0000%
46	BAHASHA	0.0000%
47	VOICE OF AMERICA(VOA)	0.0000%
48	RADIO RAHMA	0.0000%
49	PWANI FM	0.0000%
50	BARAKA FM	0.0000%
51	SHEKI FM	0.0000%
52	SOUND ASIA FM	0.0000%

53	FRONTIER FM	0.0000%
54	RADIO FREE AFRICA(RFA)	0.0000%
55	RADIO CHINA	0.0000%
56	ROCK MAMBO	0.0000%
57	KBC NORTH EASTERN	0.0000%
58	RADIO PAMOJA	0.0000%
59	EAST FM	0.0000%
60	MULEMBE FM	0.0000%
61	DEUTCHE WELLE(DW)	0.0000%
62	SAUTI YA MWANANCHI	0.0000%
63	RADIO UMOJA	0.0000%
64	KBC CENTRAL	0.0000%
65	GHETTO FM(99.9)	0.0000%
66	RADIO MARIA	0.0000%
67	TBC TZ	0.0000%
68	HOSANA	0.0000%
69	KBC EASTERN	0.0000%
70	MBAITU FM	0.0000%
71	RTD (TANZANIA)	0.0000%
72	RADIO STAR (GARISSA)	0.0000%
73	RADIO STAR (KISII)	0.0000%
74	RADIO MANG'ELETE	0.0000%
75	KAYA FM	0.0000%
76	1 FM	0.0000%
77	MWANENDU FM	0.0000%
78	WIMWARO	0.0000%
79	CHAMGE FM	0.0000%
80	IMANI FM	0.0000%
81	EGESA FM	0.0000%
82	MANDEQ	0.0000%
83	X FM ROCK	0.0000%

84	RFI(RADIO FRANCE INTERNATIONAL)	0.0000%
85	CLOUD FM (TZ)	0.0000%
86	TOUCH FM	0.0000%
87	SYOKIMAU FM	0.0000%
88	STEP FM	0.0000%
89	KOCH FM	0.0000%
90	MMUST FM	0.0000%
91	MWANGANZA	0.0000%
92	KILL FM	0.0000%
93	TRUKANA FM	0.0000%
94	GULF RADIO	0.0000%
95	SIFA FM	0.0000%
96	TRIPLEA	0.0000%
97	BAHARI FM	0.0000%
98	MAENDELEO	0.0000%
99	RADIO DJIBOUTI	0.0000%
100	RADIO ETHIOPIA	0.0000%
101	REHEMA	0.0000%
102	IRIB	0.0000%
103	CRI	0.0000%
104	SEMA RADIO	0.0000%
105	LOKICHOGIO FM	0.0000%
106	NEEMA FM	0.0000%
107	BEST FMEO	0.0000%
108	MULEMBEE FM	0.0000%
109	KANGEMA FM	0.0000%
110	RADIO MWARIAMA	0.0000%
111	MURURI 107.3	0.0000%
112	UPTOWN 91.1 FM	0.0000%
113	ANGUO	0.0000%

114	MATA FM	0.0000%
115	RISALA	0.0000%
116	KITWEK	0.0000%

Source: Ipsos Synovate media, Content and Technology Research Specialists (January – March 2012)

APPENDIX V: People's Communication Charter

Some Articles of the United Nations' Universal Declaration of Human Rights

Article 1. Respect

All people are entitled to be treated with respect, according to the basic human rights and standards of dignity, integrity, identity, and non-discrimination.

Article 2. Freedom

All people have the right of access to communication channels independent of governmental or commercial control.

Article 3. Access

In order to exercise their rights, people should have fair and equitable access to local and global resources and facilities for conventional and advanced channels of communication; to receive opinions, information and ideas in a language they normally use and understand; to receive a range of cultural products designed for a wide variety of tastes and interests; and to have easy access to facts about ownership of media and sources of information. Restrictions on access to information should be permissible only for good and compelling reason, as when prescribed by international human rights standards or necessity for the protection of a democratic society or the basic rights of others.

Article 4. Independence

The realisation of people's right to participate in, contribute to, and benefit from the development of self-reliant communication structures requires national and international assistance. This includes support of development communication and of independent media; training programmes for professional media workers; the establishment of independent, representative media associations, syndicates or trade unions; and the international adoption of standards.

Article 5. Literacy

All people have the right to acquire information and skills necessary to participate fully in public deliberation and communication. This requires facility in reading, writing, and storytelling; critical media awareness; computer literacy; and education about the role of

communication in society.

Article 6. Protection of journalists

Journalists must be accorded full protection of the law, including international humanitarian law, especially in areas of conflict. They must have safe, unrestricted access to sources of information, and must be able to seek remedy, when required, through an international body.

Article 7. Right of reply and redress

All people have the right of reply and to demand penalties for damage from media misinformation. Individuals concerned should have an opportunity to correct, without undue delay, statements relating to them which they deem to be false and which they have a justified interest in having corrected. Such corrections should be given the same prominence as the original expression. States should impose penalties for proven damage, or require corrections, where a court of law has determined that an information provider has wilfully disseminated inaccurate or misleading and damaging information, or has facilitated the dissemination of such information.

Article 8. Cultural identity

All people have the right to protect their cultural identity. This includes respect for people's pursuit of cultural development and the right to free expression in languages they understand. People's right to the protection of their cultural space and heritage should not violate other human rights or provisions of this Charter.

Article 9. Diversity of languages

All people have the right to a diversity of languages. This includes the right to express themselves and have access to information in their own language, the right to use their languages in educational institutions funded by the state, and the right to have adequate provision for the use of minority languages where needed.

Article 10. Participation in policy-making

All people have the right to participate in public decision-making about the provision of information; the development and utilisation of knowledge; the preservation, protection and development of culture; the choice and application of communication technologies; and the

structure and policies of media industries.

Article 11. Children's rights

Children have the right to mass media products that are designed to meet their needs and interests and foster their healthy physical, mental and emotional development. They should be protected from harmful media products and from commercial and other exploitation at home, in school, and at places of play, work, or business. Nations should take steps to produce and distribute widely high quality cultural and entertainment materials created for children in their own languages.

Article 12. Cyberspace

All people have a right to universal access to and equitable use of cyberspace. Their rights to free and open communities in cyberspace, their freedom of electronic expression, and their freedom from electronic surveillance and intrusion, should be protected.

Article 13. Privacy

All people have the right to be protected from the publication of allegations irrelevant to the public interest, or of private photographs or other private communication without authorisation, or of personal information given or received in confidence. Databases derived from personal or workplace communications and transactions should not be used for unauthorised commercial or general surveillance purposes. However, nations should take care that the protection of privacy does not unduly interfere with the freedom of expression or the administration of justice.

Article 14. Harm

People have the right to demand that media actively counter incitement to hate, prejudice, violence, and war. Violence should not be presented as normal, "manly", or entertaining, and true consequences of and alternatives to violence should be shown. Other violations of human dignity and integrity to be avoided include stereotypic images that distort the realities and complexities of people's lives. Media should not ridicule, stigmatize, or demonize people on the basis of gender, race, class, ethnicity, language, sexual orientation, and physical or mental condition.

Article 15. Justice

People have the right to demand that media respects standards of due process in the coverage of trials. This implies that media should not presume guilt before a verdict of guilt, invade the privacy of defendants or others, and should not televise criminal trials in real time while the trial is in progress.

Article 16. Consumption

People have the right to useful and factual consumer information, and to be protected from misleading and distorted advertising. Media should avoid and, if necessary, expose, promotion disguised as news and entertainment (infomercials, product placement, children's programmes that use franchised characters and toys, etc), and the creation of wasteful, unnecessary, harmful or ecologically damaging needs, wants, products and activities. Advertising directed at children should receive special scrutiny.

Article 17. Accountability

People have the right to hold media accountable to the general public for their adherence to the standards established in this Charter. For that purpose, media should establish mechanisms, including self-regulatory bodies, that monitor and account for measures taken to achieve compliance.

Article 18. Implementation

In consultation with signatories, national and international mechanisms will be organized to publicize this Charter; implement it in as many countries as possible and in the international law; monitor and assess the performance of countries and media in the light of these standards; receive complaints about violations; advise on adequate remedial measures; and to establish procedures for the periodic review, development and modification of this Charter.

APPENDIX VI: Letter of Intent

Dear Sir/Madam,

RE: SEEKING COOPERATION IN DATA COLLECTION EXERCISE

I am a PhD student at the University of Nairobi. In order to successfully complete the academic exercise, it is mandatory that I carry out a study. In this regard, I kindly ask you to support me by responding to some questions necessary for the study. The information you provide will be confidential and strictly used for academic purposes.

Thank you.

James Pharaoh Ochichi
Student