

**"THE ROLE OF COMMUNITY RADIO IN PROMOTING ECONOMIC
EMPOWERMENT AMONG WOMEN IN KENYA: A CASE OF RADIO
MANG'ELETE IN NTHONGONI LOCATION, MTITO-ANDEI DIVISION,
MAKUENI COUNTY, KENYA."**

By:

Festus Mutua Kivindu

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**A Research Project submitted to the School of Journalism and Mass
Communication, in Partial Fulfillment of the Requirements for the Award of
Masters of Arts Degree in Communication Studies of the University of Nairobi**

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DECLARATION

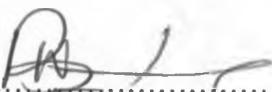
I declare that this project is the result of my own effort. It has not been submitted either wholly or in part to this or any other University for the award of a Degree.

Signature.....

Festus Mutua Kivindu

Date.....22/11/2012

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

Signature.....

**Ms. Barbara Nthoki, Lecturer, School of Journalism & Mass Communication,
University of Nairobi.**

Date.....22. 11. 2012

FOREWORD

“When we empower women, we empower communities, nations and the entire human family” UN Secretary-General Ban Ki-Moon.

DEDICATION

To my beloved parents, my late sister Angela, sisters, friends and all those who contributed greatly in the establishment and development of Radio Mang'elele.

ACKNOWLEDGEMENT

I wish to express my heartfelt gratitude to the Almighty God and all those who played part in bringing this dream to fruition. The results of this project could not have been realized without the collective support of the many people whom I met and interacted with during the entire period of the study. As such, their individual contributions cannot go unrecognized and may the Almighty God bless them abundantly.

In particular and (in no particular order), I also wish to express my sincere appreciation to my Supervisor Ms. Barbara Nthoki for her inspiration, guidance and most of all for her motherly encouragement throughout the research period. Special gratitude also go to all lecturers and support staff in the School of Journalism and Mass Communication at the University of Nairobi for molding me to this level.

I am also grateful to the staff and the management of Radio Mang'elete for their invaluable support throughout the research process. In addition, I wish to thank all community members in Matangini Village who took time from their busy schedule and participate in the audience survey. Without their willingness to contribute information on their lived experiences in regard to the radio in question, this project could not have seen the light of the day. Thank you once more!

A warm thanks to Florian Muga, my young sister SlyviaNthambi and her friends in helping me during the process of administering the survey questionnaire on the respondents.

Finally, yet importantly, I am heavily indebted to my parents for their endless encouragement and moral guidance throughout my life. This acknowledgement will be incomplete without appreciating my beloved fiancée Ms. Stella Mapesa for her inspiration and translation of the questionnaire from English into Kiswahili language.

Asanteni sana! (Thank you very much)

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ACRONYMS

ACB	Africa Charter for Broadcasting
AMARC	World Association of Community Radio
AMREF	African Medical and Research Foundation
CCK	Communications Commission of Kenya
CDF	Community Development Fund
CRAK	Community Radio Association of Kenya
DFID	Department for International Development
ENA	EcoNewsAfrica
KANU	Kenya African National Unity
KBC	Kenya Broadcasting Corporation
KCOMNET	Kenya Community Media Network
KDHS	Kenya Demographic and Health Survey
LATF	Local Authority Transfer Fund
MCDIP	Mang'elele Community Integrated Development Project
NGO	Non Governmental Organization
SIDA	Swedish International Development Cooperation Agency
SPSS	Statistical Package for Social Sciences
UNDAW	United Nations Division for the Advancement of Women
UNDP	United Nations Development Programme
UNESCO	United Nations Educational, Cultural and Scientific Organization
UNICEF	United Nations Children's Fund
UNIFEM	United Nations Development Fund for Women

ABSTRACT

The goal of this study was to explore the potential role of community radio in promoting economic empowerment among women in developing communities and more specifically where men have taken a leading role in the management of society's resources. This inquiry was undertaken through the use of a case study of Mang'etele Community Radio, popularly known as Radio Mang'etele in Nthongoni Location, Mtito-Andei Division. The station which is located in a semi-arid area is recognized as the pioneer community radio station in Kenya having been started by a group of women who felt marginalized and therefore needed a tool that could enable them voice issues that were affecting them to the rest of society. It is for this reason that the study sought to inquire if the radio in question has had any significant role in empowering women in Nthongoni Location through its daily programming as attributed in its slogan "*Wasya wa Maendeeo*"-Voice of Development. In addition, the study is premised on the idea that, increasing programming content relating to issues that affect women will in turn give them a voice on matters that affect them in their daily community lives.

According to this study, the term empowerment will be loosely defined as the ability of one to exercise choice, control or power in his/her life in order to achieve individual equality in society. Empowerment in this case, will be premised on the women's economic power as far as challenging their status quo in the community is concerned. However, the study will also make an effort to understand how the local women define economic empowerment within the context of their location.

In order to understand further the role played by the radio in question, the study will also try to gauge if the women are involved in production of information, sharing of information amongst them and their ability to act on information disseminated to them through the station's local programmes. The study is guided by the conviction that community participation is a key tenet in the development and existence of community

radio world over. Key to this study will be to look at the economic activities that the target groups engage in and if the station has really spurred them to that direction.

To achieve this, the study will make use of both conceptual and theoretical framework in trying to understand the impact of the local station on the target audience and how the locals have used information to develop themselves. Detailed literature review will be conducted in line with the objective of the study. In addition, In-depth interviews and questionnaires will be utilized as the data collection instruments. Lastly, data collected from the field will be analyzed accordingly and a summary of the findings will be presented as a final report of the study.

Given the remote setting of Radio Mang'elete, the study is guided by the assumption that the locals have access to Radio Mang'elete and that community radio have the potential of promoting economic development in society.

CHAPTER ONE

INTRODUCTION

This research sought to examine the role of community radio in promoting economic empowerment among women in Kenya and in particular women in Nthongoni Location in Mtito-Andei Division. The study was specific on Radio Mang'elele 89.1 FM, a community radio started by a group of women to address development challenges among the locals of Nthongoni and its environs. The study sought to analyze the various programs aired by the station and more specifically programs aimed at promoting economic growth among the local women in the area. The research also sought to understand if the target population women were involved in any way in determining the broadcasting content aired to them and how they utilize such information to empower themselves.

1.1 Historical background of community radio

Previous studies have shown that the concept and practice of community radio as evident in present times began some 50 years ago in Latin America and part of Europe. The radios were seen as an alternative voice to or a critique of mainstream media that had failed to highlight the social injustices that were being levelled on the poor or otherwise the marginalized groups in society. In addition, the commercial oriented approach, monopolization of radio by state and need to have a medium that could offer educational programs to the marginalized groups provided a platform on which today's community radio is grounded (Fraser & Estrada 2001).

In Kenya, the first community radio station was started in Homa Bay in Nyanza Province through a joint venture between UNESCO and the Government of Kenya. The driving force behind the establishment of the station was to have a low-cost radio and one that was capable of serving the rural poor and who arguably lacked access to information or were deemed removed from what was happening at the national level. However, as fate

would be the station was closed down two years later following the then powerful KANU government's allegation that it was not propagating the promotion of Kiswahili and English as national languages. In addition, despite its very local coverage both in Luo dialect and geographical area, the government was also concerned that the station was increasing tension between the different ethnic groups of Nyanza province. (Fraser & Estrada 2001).

Years later and with the liberalization of airwaves that saw the entry of private owned stations, a group of women in Ukambani under the umbrella body of Mang'elele Community Integrated Development Project (MCIDP), started radio listening groups on issues of reproductive health, agriculture and development. Through their radio fora, the women realized that the establishment of a radio station within their locality and one that could broadcast in their own language; would enhance their knowledge on issues that were affecting them as well as make them more involved in community initiatives. It is through such fora and support from AMREF that saw the establishment of Radio Mang'elele in 2004 (Githaiga, 2001 & 2008).

Riding on the success and lessons learnt from Radio Mang'elele, other community radio stations have since been started in various parts of the country Kenya. To date and according to studies that have been conducted so far, there are over eleven community radio stations countrywide with most of them being in the urban informal set ups such as Kibera, Mathare and Korogocho which carry out different interventions (Oriare 2010 & Kandagor 2008).

1.2 History and Profile of Radio Mang'elele

The origin of Radio Mang'elele can be traced on Mang'elele Community Integrated Development Project (MCIDP) that was established in 1984. MCIDP was the umbrella organization and comprised of 33 women groups who operated different projects in Kibwezi Division now Mtito-Andei Division. The projects ranged from drilling boreholes, bee keeping, goat rearing, and vegetable farming among other income

generating activities. The projects were aimed at fighting famine and tackle challenges of water shortage, unreliable sources of information on agriculture, reproductive health and other community challenges that affected the rural women. They were also aimed at empowering illiterate rural women and uplift their economic standards in the community. (MCDIP Strategic plan 2011-2015).

In later years, the women started a Communication Skills Project through the support of AMREF with the sole purpose of improving information sharing amongst them. An evaluation of the Communication Skills Project by AMREF revealed the need to start a pilot broadcasting facility which would later lead to the establishment of Radio Mang'elele. The purpose of starting Radio Mang'elele was to ensure information could be broadcasted to a wider audience in an organized and sustainable manner on issues of socio-economic that were affecting the community and women in particular.

In 1993, AMREF approached EcoNews Africa (ENA), a sub-regional NGO based in Nairobi which at the same time was organizing on how to empower local communities through the establishment of community-managed communication and information structures. In 2002, CCK granted Radio Mang'elele a frequency license making Radio Mang'elele the first community radio to be initiated by community members in Kenya. The station went on air on 22nd February 2004 with a management board comprising of men and women though women were the dominant group. (Githaiga 2008 & MCDIP Strategic plan 2011-2015).

1.2.1 Summary of station identity

Station Slogan	"Wasya wa Maendeeo"-Voice of Development
Coverage	40 km square
Language	Kamba
Location	Nthongoni market
Vision	An empowered and developed community
Mission statement	To facilitate community participation in development and the empowerment of women through information and educational programs
Objectives	To provide a platform for the community to engage in community development and to uplift their living standards To promote community empowerment projects with a special focus on income generating activities for women. To enlighten the community on the local, national and international development issues

Source: MCIDP: Strategic Plan; 2011-2015.

1.3 Statement of the problem

Contemporary studies have shown that mass media does have central role both at micro and macro levels of any society. The ability of media in highlighting daily happenings and providing directions for the future whilst also providing entertainment to its audience is what makes it unique and a key tool in the development of any society. This is an idea strongly articulated by Oriare (2010). According to him the media does not only exist to provide information to people crucial to their well being but also does act as a viable platform on which feedback can be realized between the media and its audiences. This unique characteristic of mass media has been embraced by both community media practitioners and development agencies that have constantly held that community radio are the ideal tool for advancing development among the marginalized groups.

However, despite the achievements, Oriare & Mshidi (2010) does argue there is lack of commitment among the Kenyan media to promote socio-economic development among its audience due to the ownership and editorial structures. They further argue that the Kenyan media environment is choked with trivia, entertainment, foreign content and politics at the expense of most pressing society issues. This is a trend that many community radio stations in Kenya have adopted despite been formed on the premise of promoting development in their areas of operation.

Moreover, Walter and Manji in their report "Rural Women Reporting" (2008), explicitly demonstrate that there is paucity of information on women by community radios notwithstanding their involvement in production of same information. Riding on this statement, the need to investigate systematically the potential role of Radio Mang'elele cannot be overlooked.

In addition, it is worth to note that the current media environment in which Radio Mang'elele is operating is overwhelmed with commercial radio stations and in particular the vernacular stations which broadcast in the same language. While the freeing of airwaves can be viewed as positive indicator of freedom of expression, this situation has greatly impacted negatively on the station's programming and also operation. The entry of vernacular radio stations particularly Musyi FM and Mbaitu FM in the region has compounded the problem further as the local community cannot distinguish between the stations due to similarities of choice of language-kamba. Of importance to note is, when the radio was started, the only dominant radio station then was the state-owned Kenya Broadcasting Corporation (KBC) (MCIDP Strategic Report 2011-2015).

Moreover, there is minimal attention towards systematic review of the specific role that community radio has on the social, economic, political and cultural spheres of society. Despite the expanding literature on potential role of community media, there is no empirical data on contribution of community radio in promoting economic empowerment among the group under study. This is an idea that Felder (2007:39) agrees with.

In his article in the AMARC Global Evaluation Report (2007), Felder explains that many of the arguments about the power of community radio are still anecdotal and episodic. Narrowing to the above discussions, it is evident that there is a clear gap in knowledge on the issue of not only on community development but also on women empowerment through radio. It is for this reason that this study seeks to examine the place of Radio Mang'elele and its role in empowering the local women to engage in economic geared activities. The study hopes that there will be more discussions on how community radio can be used as an appropriate model for empowering women economically in Kenya.

1.4 Goal of the study

The guiding goal of this study is to generate knowledge and better understanding on the role of community radio in promoting economic empowerment of women in Nthongoni Location.

1.5 Research Objectives

The study is therefore guided by the following objectives:

1. To investigate the impact of Radio Mang'elele in promoting economic empowerment among women under study.
2. To examine the various programs aired by the station and how they impact on the target population?
3. To examine levels of involvement between Radio Mang'elele and the women under study.

1.6 Research questions

This study addresses the following specific research questions:

1. What are the contributions of Radio Mang'elele in promoting economic empowerment among the local women in Nthongoni Location?

2. What is the programming style of Radio Mang'elele and how do the programs impact on the target audience?
3. What are the various ways through which the women under study interact with Radio Mang'elele?

1. 7. Justification for the study

The purpose of this study was to understand the specific role of Radio Mang'elele on women in Nthongoni Location. It is worth to note that, there is little evidence to show that there are other studies that have dealt on the potential role of community radio in promoting economic empowerment among women and where such studies have been conducted, they have only dealt scantily on the four pillars of society namely: social, economic, cultural and political. For instance; Githaiga (2004) premised her study on the role of community radio on peace building in Kenya, Mpehongwa(2009) carried out an impact assessment on community radios in Tanzania, Nguri (2008) investigated the role of community radio on Kenya's post election violence and AMARC's articles and papers have not clearly focused on this subject.

The only study that comes closer to this study is that of Njuki Githethwa (2008) on the role of community radio in community development. Njuki's study examined development from a broader perspective without narrowing down to the key aspects of development as prescribed by the station's establishment agenda. In addition, the study does not pay close attention to gender empowerment which is one of the major tenets of the radio under study. It is for this reason that my study sought to examine the role of the station in promoting economic empowerment bearing in mind the station was started by a group of women who felt marginalized in society and with the sole purpose of having a community owned station and one capable of addressing their own problems.

1.8. Significance of the study.

There is need to investigate systematically the potential role of Radio Mang'elele as far as promoting economic empowerment of women is concerned. The AMARC Global Evaluation Report of 2007 does reveal that community radio practitioners and stakeholders have not taken considerable time and effort to determine the achievements of community radio stations worldwide. In addition and as noted by Negash (2006) Empowerment of women is one of crucial concerns of Millennium Development Goals of the United Nations and which nations all over the world have been called upon to take into deep consideration. Negash further argues that despite the recognition that has been bestowed upon women in present times, not much has been achieved in bridging the gap between them and their male counterparts. This is a fact supported by the UNDP Human Development Report which elucidates that despite the central role women play in society they are still marginalized. The report urges relevant stakeholders to take a pro active role in promotion of gender equality in society.

Based on this understanding, it was therefore important to investigate analytically the potential role of Radio Mang'elele as far as promoting economic of women is concerned. In addition and guided by the station's slogan "*Wasya wa Maendeeo*"(Voice of Development),the findings of this study would therefore be useful in clarifying further the role of community radio in promoting economic empowerment and help place the station in its rightful context among other vernacular and mainstream media in Kenya. It is also hoped that the study findings will help community radio practitioners, governments and development partners better understand the centrality of community media in society. In addition, the study will assist the local community and station volunteers on how best to make use of community radio to develop them.

1. 9. Scope of the study

The study focuses on the role of community radio in promoting economic development of women in Nthongoni Location, Mtito-Andei Division. The case study was about Radio

Mang'elete. The study was restricted on women residing in Matangini sub location of Nthongoni Location in Mtito-Andei Division. The sample research area was picked to represent other areas that fall within the station's broadcasting spectrum approximately 40km square.

1.10. Limitation of the study

The study appreciates the challenges it is likely to face. A key limitation of this study was mainly administrative. For instance; lack of enough time and finances to draw a larger sample area notwithstanding lack of enough time by the respondents due to their busy schedules. However and in order to address this challenge, the study opted to pick a sizeable sample from Matangini area which is the largest village in Nthongoni Location for purposes of achieving the desired results.

1.11. Definition of key terms

This study sought to make reference to certain key terms that were deemed relevant. These terms included but not limited to: empowerment, community radio, role, community participation and participatory communication.

Empowerment: the ability of one to exercise choice, control or power in his/her life in order to achieve individual equality in society. Empowerment in this case, will be premised on the women's economic power as far as challenging their status quo in the community is concerned.

Role: Oxford dictionary defines the term role as assumed function or part played by a person or a thing in particular situation. In the case of the study, it will imply function and the importance of Radio Mang'elele to the target group under study.

Community radio: According to UNESCO, community radio is defined as a medium that gives voice to the voiceless- a voice that serves as the mouthpiece of the marginalized and is at the heart of communication and democratic processes within that particular society. In the case of this study, community radio will therefore imply a station that is owned and managed by the local community, is within the geographical proximity of the community members and serve the interests of the community.

Community participation: in this study the term will be used to refer to any process that involves, the act of giving to a common purpose or to have a share in any act or effect or to discharge a joint obligation, which is practised by people living together in the same geographical location. In the case of this study, participation will therefore imply the act of volunteering, and the ability of community members to be involved in the management, decision making and programming content of the station under study. The guiding principle of this study will also seeking to understand how the community members are involved in the management and programming of the station's programs.

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Community The study will adopt the definition of Labonte (1993), which refers to community as a group of people living in the same locality and having the quality of sharing and caring, and being important to one another. The fundamental belief is that when people are given the opportunity to work out their own problems they find solutions that have a more lasting effect than when they are not involved in such problem solving. Community in this case will refer to the locals of Nthongoni Location and who are arguably live in the same locality and have a shared knowledge of station's programming content.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter examines the various definitions of community radio put forward by a number of scholars within the field of mass media studies. The study has heavily borrowed from AMARC and UNESCO publications in its quest to have a clear understanding of the workings of community media and how such definitions can be used to relate to the radio in question. The study in its subsequent section has examined the place of participatory communication theory in the management and programming of the station's programs.

2.1 The concept of community radio

The concept of community radio has over the years attracted numerous definitions despite it being an elusive phenomenon in many countries, Kenya in particular. Within the field of mass communication and experiences derived from community groups and previous studies, the term community radio has been understood as a station that broadcasts in the local language (vernacular language), one that is within the geographical proximity of its audience and exists to serve the interests of community members.

However, while this may draw us closer to the meaning, a promising definition for this study will be AMARC's working definition that postulates community radio as a local, non-profit and participatory broadcasting with a development agenda (AMARC 2007). AMARC's view is that there is need for all community media practitioners to have a common understanding and one that embraces the heterogeneity nature of communities for purposes of avoiding confusion around what exactly community radio constitute.

AMARC does justify its stand as far as having a shared understanding of community radio is concerned by capitalizing on the following specific terms as demonstrated in its definition:

“Local: generally low transmission capacity within a limited geographic area to enable the audience to participate actively in their community broadcaster. Also to ensure relevance to local community and to decrease competition with the national public broadcaster and private commercial broadcasters. But, special measures may be taken if the community broadcaster is serving a community that is geographically widespread.

Non-profit: while may adopt commercial approaches to financing and become commercially successful (sustainable), these profits go back into the community broadcaster or into development projects/ programmes around the community broadcaster.

Participatory: Participation here is at all levels--ownership, management and production. And special measures are often taken to ensure that those who are historically disadvantaged or marginalized within that community, for example, women and the physically challenged can participate in full as well. (AMARC 2007)”.

In view of the above, it is clear that AMARC seeks to provide a blanket description of what constitute community radio. However, it is imperative to note that too much emphasis should not be directed on choice of language which many definitions including that of AMARC seem to have leaned on. The localization of community radio in terms of language and geographical location cannot best describe community radio as this can also describe the emerging vernacular radio stations in Kenya. According to Joerg (2008), it is the ownership structure and the community oriented culture that makes community radios unique from the commercial oriented vernacular stations that does broadcast in the local language of its audience. Joerg’s understanding is that community radio exists with the sole purpose of giving voice to the voiceless in society and thus its ownership and programming should be community based.

Mute (2008), shares similar sentiments with Joerg. Mute does argue that community members are the real owners of community radio as what is broadcasted is directly sourced from the community; a unique characteristic that cannot be found in the private or public owned stations. He further explains that, the establishment of community radio has provided a platform on which community members can share their lived experiences, aspirations and fears within their geographical locality and their interests.

While AMARC's understanding of community radio is premised on choice of language, not for profit nature and active participation, Mute summarizes his thoughts using the following four principles namely; Access, diversity, localism and independence.

The Kenya Communication Amendment Act (KCAA) of 2009, exemplify the concept of community broadcasting as one carried for non-profitable purposes and exists to serve the interests of the community; encourages members of the community served to participate in the selection and provision of programmes to be broadcasted. The station is funded by donations, grants, sponsorships or membership fees or by any combination of the aforementioned.

On the other hand, UNESCO's Community Radio Handbook (Fraser and Restrepo 2001), views community radio as a medium that gives voice to the voiceless; A voice that serves as the mouthpiece of the marginalized and is at the heart of communication and democratic processes within the society it operates. Both AMARC and UNESCO perspectives clearly demonstrate that community radio does provide a platform on which the locals can make their views known on issues that affect them. Through their own packaged programmes, the radio is thus used as a tool of speeding up development efforts whilst sharing relevant information, opportunities, experiences, life skills and other issues of public interests.

Fraser and Restrepo (2001), definition places ownership of community radio in the hands of community members. Their understanding takes a similar course with that of Mute and

AMARC's working definition. According to them, community radio is the platform on which community members come together not only in the management of the station but also in the production of the programmes that reflect the realities of their society. Their definition lay emphasis on the participatory and democratic nature that community radio does provide to its audience and not on the technology that makes it possible. In order to avoid the confusion that have surrounded what constitute true community radio, they summarize their understanding using the following famous quote from Carlos Anarldo "*... It is above all a process, not a technology, not merely a means. It is the community speaking to each other and acting together for common goals*".

However, while UNESCO's definition highly acknowledges the localization and social processes within the practice of community radio, the definition does not clearly define which voice is speaking to whom and for whom and if the inclusiveness of community members in the management of such radios does conform to the principles of equality as far as access to information is concerned. This understanding is critical for the study bearing in mind the concept of Radio Mang'elete did originate from the 33 women groups. The operations of the station are also directly influenced by other external factors namely; government, community members and development agencies such as the donors whom without them the sustainability of the station is at stake.

Alumuku (2006) is of the same view with KCAA (2009) and AMARC's working definition of community radio. According to him, community radio prescribe the principles of non profit form of broadcasting, community ownership either through association or trust and are small in both size and coverage with key focus on community priority areas. While this may help us have a true picture of community radios both in concept and practice, Alumuku definition cannot be relied entirely on without incorporating the views of other scholars. His bias towards size and independence fails to recognize the ownership and operations structures that govern community radio stations bearing in mind that other external factors have been cited as strongly influencing what is aired.. In addition, the size of the station cannot be a criterion on which community radios

can be defined since legislative policies that govern such stations vary from country to country.

Another approach that elucidates further the meaning of community radio is based on the concept of alternative media. UNESCO's approach views community radio as the alternative voice to the otherwise mainstream media which have been criticised for not addressing the societal problems and more so those of the marginalized communities.

On the other hand, The African Charter on Broadcasting (ACB 2001) does provide a very interesting perspective on which we can place community radio. According to the Charter, community radio as a concept is seen as a service for, by and about the community and whose ownership and management is a representation of the community itself. The definition further states that the programming of such stations is directly guided by societal development agenda while appreciating the diversity that exist in the community it operates and what it was licensed for.

While it is right to acknowledge the strong arguments put forward by ACB, the definition can be made even stronger especially when the words of Wanyeki's (2000) are incorporated to it. Wanyeki's understanding of community radio is premised on the two-way communication model where the community members themselves are the producers and owners of the station's programs. It is this ability of community members to express freely and with ease their opinions, views, and ideas and in a language they best understand what makes the station a service but not for community as ACB posits but with community.

In summary and in spite of the diversity of the true meaning of community radio, much of the literature reviewed seem to agree that community radio constitute the following crucial ingredients: localized, not for profit, independent from government and market forces and one that allows active participation of community members not only in programming but also in the management of the station clearly depicting that true

ownership rest on the community members.. However, the success of community radio to play the aforementioned functions effectively depends on how well they are managed.

Based on this understanding, the study will pay close attention to the role that Radio Mang'elele has had in promoting economic empowerment among the women in Nthongoni Location and how they have being involved in the programming content of the station.

2.2 Community media landscape in Kenya

Since the liberalization of airwaves in the last 20 years or so, there have been an increased number of radio stations in the country. However, this cannot be said of community radio. Nevertheless, in recent times there have been a number of community radios that have come up. These radio stations broadcast in the vernacular languages of the target audience.

Current statistics indicate that, there are over eleven community radio stations across the country. Some of these stations include Mang'elele FM, Radio Mandeleo, Shinyalu Radio, Koch FM, Pamoja FM, Ghetto FM, Pamoja FM, Mungambo Wetu among others(Kandagor 2008 & Oriare 2010).

Past experiences have continued to indicate that community radio have the capacity to offer a platform for sharing information and innovations among community members but also stimulate socio-economic development in a country. However, their success to promote development among its audience depends on how well the stations are managed.

As Oriare and Mshindi (2008) notes; most of the community media in their current state are faced with myriad of challenges ranging from lack of funds to manage their daily operations, political interference, lack of expertise both in programming and management and notwithstanding a hostile regulatory framework that does not guard them from unfair competition from other vibrant and profit oriented private stations.

The issue of the station's sustainability is now the biggest hurdle in the minds of community media operators as they try to ensure the community members get served with daily information and have enough revenue base to sustain their daily overheads whilst fighting off the stiff competition from the commercial vernacular radio stations.

2.3. Participatory communication model and Community Media

The discussions around participatory communication as a model for advancing societal development has remained popular since 1950's following the realization that many development oriented projects in society failed as a result of non involvement of the target beneficiary groups. Studies by (Huesca, 2002 & McQuail, 2000:84) reveal that the shift from the dominant paradigm was occasioned by what many felt as being more western-centric and applying top-down and linear models of propagating western development agenda to the otherwise developing or poor nations.

The general feeling by Huesca and McQuail is that there was total disregard by believers of modernisation theory not only in incorporating the views of the marginalised groups but also to understand the core problems that were affecting communities in developing countries. According to them, the modernization paradigm actually created more dependency and poverty among communities in developing countries since experiences from the West could not automatically march those in developing nations.

This situation is not different with community radio station as evident today. Scholars such as Alfonso, Freire, Servaes just to mention but a few have heavily demonstrated that the centrality of participatory communication in the management of community radios cannot be ignored especially after the realization that the linear model of communication did not achieve a lot in advancing development among the marginalised groups. However, they all concur that the nature and practice of participatory communication cannot be universal as participation in itself does vary from one community to another. Their thoughts are further postulated by Chambers (2005) who compares communities that have been involved in the design, decision making processes and implementation of

development projects with those who have not been involved. His study does conclude that community involvement towards development is critical if success and sustainability of projects is to be realized.

On the other hand, Girard (1992:13) holds the view that community radio stations are the platforms on which true participation can be realized among community members. His argument is premised on the fact that the driving force behind the establishment of community radios is to allow community members to participate in the actual life of the station, That is: participation at the level of ownership, management, programming and financing.

However, McQuail (1983: 45-46) exemplifies Girard's opinion by arguing that positive contribution of community can only be achieved if major structural changes are effected with the sole purpose of placing ownership and autonomy in the hands of local communities a view that Dragon (2001:34) and Servaes (1996:15) concur with. According to them, participatory communication model puts strong emphasis on the cultural identity of the local communities and their participation at all levels .i.e. international, national, local and at individual level.

According to Rowlands (2003), true participation is one that provides an environment that is conducive for community members to share their ideas and be involved in the decision making of issues that affect their society.

However despite the accolades bestowed on this paradigm, Goveni and Diwani (2003) and (Eade and Sayer, 2006) posit that participation which is an intervention by itself can become a tool of manipulation from the parties involved if not well guarded.

2.4 Democratic-participant theory

McQuail (2000) proposed democratic-participant theory in recognition of the emergence of new media and what he termed as increasing dominance of centralized mass media and

in particular the state-owned and the private commercial media. He argued that there was need for communities to take an active role not only in the consumption of mass media products but also in their production.

While appreciating community participation and interaction as key tenets in promoting development among community members, McQuail strongly advocates for media pluralism at grass-root level and communication that embraces two-way information flow between the sender and the receiver and one that incorporates the needs, aspirations and views of both parties. To him, this phenomenon can only be actualized through the establishment of small-sized media that are within the reach and in the hands of the community members. However, he cautions that such stations should strive to broadcast the right and relevant information whilst upholding the principles of right to answer with its audience.

Based on the above it is clear that participatory communication model fits well in McQuail theory as a way of involving communities in development of innovations that suit their lived experiences and context (Mukendi 2009). However, Mukendi does strengthen McQuail's understanding by drawing a clear distinction between mere participation and participatory communication. He views participatory communication as the process of bridging understanding within a human community and often with the purpose of embracing change and common knowledge.

In addition, it can be summarized that McQuail's theory is in line with the ethos of community radio and will be useful in broadening our understanding on the role of Radio Mang'elele as far as promoting economic empowerment among women is concerned.

2.5 The concept of empowerment and community radio

As early as mid 1980's empowerment of women has been a popular concept within the field of development. However, despite the numerous explanations that have been put forward, there seem to be a consensus that empowerment of women is a crucial

ingredient in the development of society as cited in a number of documents from United Nations (UNDAW 2001; UNICEF 1999), the Association for Women in Development (Everett 1991), the Declaration made at the Microcredit Summit (RESULTS 1997), DFID (2000), and other organizations. Moreover much of these documents do concur that there is need for development actors to maximise their efforts in challenging the patriarchal structures that have over the years resulted to women having less control on society resources.

While these definitions may draw us closer, it is imperative for us to have a broader understanding by exploring further the thoughts of other scholars and organizations regarding what constitute true economic empowerment of women.

According to Kabeer's numerous publications (2001), the concept of economic empowerment of women has been viewed as a process that enables women to take full control and ownership of their lives. Kabeer's understanding is that women's past experiences should be the driving force in making right decisions towards their own development. However, Kabeer does demonstrate that the ability of women to empower themselves varies from individual to individual and thus empowerment cannot be generalised a view that Freire agrees with. Freire (1973) lays emphasis on the need to impart the right education and skills on women for purposes of challenging the social inequalities in society.

On the other hand, UNIFEM explains that the motives for promoting economic empowerment should not be short-sighted but rather sustainable if women are to gain full control of society resources. While this may be true, Kabeer (2001) opines that economic empowerment of women cannot be premised entirely on the opinions of others but also on what women perceive as valuable to them. This view takes a similar line of thought as that of Rowland's (1997:15) which view empowerment from the perspective of personal development. However, Rowland agrees that other external factors such as education plays an important role in promoting economic empowerment of women in society.

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In the report "Towards a framework for assessing empowerment", Sarah Mosedale (2003), outlines four aspects that best explain the concept of women empowerment. In her report Mosedale first argues that, for one to be empowered he/she must have been disempowered in the first place. Secondly, empowerment despite being a process cannot be achieved only through an external party but rather those seeking empowerment must own the process a view similar to that of Kabeer which presumes that true empowerment starts from women. Sarah is of the opinion that development agencies only facilitate the process through provision of favourable environment on which empowerment can take place and thus they cannot claim all the credit. Thirdly, empowerment is a process which allows people to make decisions based on what they view as important to their lives and finally empowerment is a continuous process and not an end in itself.

While Mosedale (2003) views empowerment from a broader perspective, Chambers (1997) views empowerment of women from the perspective of social inclusion. According to him, traditional models of development that embraced elitist and top-down approaches were the main sources of disempowerment in society. Chamber's bias towards participatory development calls for inclusion of the marginalized in the development and management processes of community.

Moreover, DFID and SIDA are of the opinion that women's economic empowerment is a transformative process that allows women to challenge structures that frustrate their efforts in achieving their rightful place in society and more so decisions related to their economic wellbeing.

In spite of the varied opinions as presented in the various literature, it is evident that majority of scholars concur that empowerment is a transformative process that allows women to gain power and control of their resources.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0. Introduction

This section presents a brief description of the site selected for the study which is Matangini village in Nthongoni Location, Mtito-Andei Division. This is then followed by research design, sampling procedure and methods that were used to collect data which formed the basis of analysis and interpretation of data in subsequent chapters.

3.1. Defining Location

The study was conducted in Nthongoni Location of Mtito-Andei Division. Matangini village was chosen to form the sample area of the study because it is the area with the highest population estimated at 896 according to the chief's office in Nthongoni Location. In addition, the rationale behind this was purely on administrative and on strategic convenience of the selected area and again it should be noted that the population in Nthongoni Location in Mtito-Andei Division is sparsely distributed which makes it difficult for one to capture all other areas within the specified period. However, the study appreciates the fact that the selected area was sufficient enough to form a representation of other areas reached by the station.

In addition, the choice on Radio Mang'elele was premised on the station's history and the station's uniqueness nature. Previous studies have shown that Radio Mang'elele was the first and most successful rural community radio to go on air under the leadership of a group of women since the introduction of community radio in Kenya. It is this unique characteristic nature and the location of the station that has prompted me to carry out a research guided by one of the key tenets of the station which include and not limited to; gender empowerment which seeks to produce programs and engage community members

to promote social-economic empowerment of women in Nthongoni Location (MCIDP: Strategic plan 2011-2015).

The station is situated approximately 14km from Mtito-Andei town, 4km from Chyullu hills and 3 km from Tsavo West National park in Mtito-Andei Division. Mtito-Andei Division has six Locations namely Mtito-Andei, Kathekani, Kambu, Ngwata, Nzambani and Nthongoni. The total population in Mtito-Andei Division is estimated to stand at 78,207 with Nthongoni Location having the highest population of 19,550 (Makueni District Strategic Plan 2005-2010 & KDHS 2009).

3.2. Study Population

The total target population of Matangini village in Nthongoni Location is estimated to be 896 and the largest in the Location. The study thus selected a sample size of 160 women within the ages of 18-50 years with the aim of having a better understanding on what influences choice of listenership, participation levels and station's impact on the target population. This was in line with Mugenda (2003) rule of the thumb that to be representative a sample size ought to be within the range of 10-30 percent of the total population. In addition, two senior members of the station were interviewed alongside one community member and three officials from different organization and who were presumed knowledgeable on matters of community radio in the country. Taking into account that the area is sparsely populated, it was not possible to draw a bigger sample size than that selected based on time, logistical and financial constraints thus responses from selected respondents comprised the study population (women) in the area

3.3. Research Design

The research design was basically a case study and the main aim was to examine the role of Radio Mang'elele in promoting economic empowerment among the women in Nthongoni Location, Mtito-Andei Division. It was a descriptive case aimed at bringing

out pertinent issues and helps describe the state of affairs in line with the objectives of the study.

According to Mugenda and Mugenda (2003) a descriptive research involves collection of data capable of answering questions concerning the current status of the subjects in the study. Based on this understanding; I can confidently argue that the choice of a case study as a format for the study is an appropriate method of research capable of generating data that is descriptive in nature and one that can be used in the context of radio under investigation. Based on the nature of the study, a descriptive sample of officials from Radio Mang'elele, women in the Matangini village in Nthongoni Location and experts from CCK, CRAK and KCOMNET were interviewed. To achieve the objective of the study, both qualitative and quantitative methods of data collection were used. 160 questionnaires and 6 interview guides with sampled groups and key experts were used respectively.

3.4. Sources of data

The study sought to employ both qualitative and quantitative methods of data collection. Primary data was collected from women residing in Matangini area in Nthongoni Location, Mtito-Andei Division through the use of a survey questionnaire. The use of qualitative techniques such as one-on-one in-depth interviews with experts was quite useful in extracting information that could otherwise be not possible through the use of quantitative techniques; in this case survey questionnaire. Information gathered was therefore important in identifying the impact of the station on the target audience and if there are any existing literature gaps that needed to be tackled.

3.5 Sampling Technique

Two sampling techniques were employed in the study.

3.5.1 Purposive sampling

The study used purposive random sampling to select persons and organizations to carry out the interviews since having the right information and lived experiences of the respondents was the main focus of the study. According to Martin N Marshall (1996) purposive sampling involves the active selection of the most productive sample to answer research questions based on the respondent's knowledge and researcher's practical knowledge of the research area. This technique was in line with my study objective that sought to understand the role of the station on the target audience (women).

3.5.2 Simple Random Sampling.

The sampling technique was used to select samples living in Matangini village. The sample population was selected randomly for purposes of ensuring equal chances in the selection of respondents. Previous studies have shown that random sampling is capable of providing accurate information on groups that are too large to study in their entity. (Mugenda, 2003).

3.6. Data collection Methods

The study used two data collection instruments namely: questionnaires and interview guides. The questionnaires were used to collect survey data while the interview guides were used for the key informant interviews. Mugenda (2003) observes that a questionnaire is a basic tool for survey research as it standardizes and organizes the collection and analysis of data.

3.6.1. In-depth interview with key experts

The use of In-depth interview is a popular research method whose aim is to investigate people's lived experiences and their inherent meanings. Riding on this understanding, the study sought to conduct a total of six in-depth interviews; two with the station's staff, one

with the area chief, and one each with officials from KCOMNET, CRAK and CCK. These three institutions were critical in this study as they helped in shedding more light on the operation of community radio in Kenya notwithstanding the impact of Radio Mang'elete on the target population based on their experiences. In addition, this was done in order to extract important information that could not be tapped using quantitative techniques. To achieve this, the researcher with the help of four research assistants from the area; administered the questionnaires one-on-one on selected respondents.

3.6.2. Questionnaires

The study made use of both structured and semi structured questions with selected group of respondent from the area under study. The reason behind this was for the purposes of investigating if the radio had any impact in promoting economic empowerment among respondents.

The structured questions sought to collect mainly quantitative data while the unstructured questions were useful in getting qualitative information that was later used in clarifying unique lived experiences of respondents. The questions were administered one-on-one to all the respondents.

Miles and Huberman (1994) and other researchers agree that the use of both qualitative and quantitative methods simultaneously can be very useful in answering a research question or helping the researcher get better knowledge of the subject under study. My study seeks therefore to attain a holistic analysis from different participants sampled from the three named areas where the station operates.

3.7. Data Analysis

The data was analyzed in line with the objectives of the study. The filled questionnaires by respondents were cross-checked for data integrity, completeness and consistency before they are coded and analyzed. In addition, the coded quantitative data will be

entered and analyzed using Statistical Package for Social Sciences (SPSS). This method only applied to survey questionnaires with closed-ended questions. The analyzed data was then presented in form of frequency distribution tables, pie charts, graphs and percentages as shown in subsequent sections of the project.

On the other hand, the qualitative data obtained from the key informant interviews and open-ended questions of the survey questionnaire were analyzed using NVIVO software. The data was first coded and organized into themes and concepts in line with study objectives. Generalizations and differences were then formulated. After the analysis and interpretation of data, a final report was written to provide a summary of the findings as demonstrated in subsequent chapters of the study.

CHAPTER FOUR DATA ANALYSIS AND PRESENTATION

4.0. Introduction

This chapter deals with analysis and presentation of data that was collected using the survey questionnaires and in-depth interviews as outlined in Chapter Three of the study.

4.1 Characteristics of the Respondents:

4.1.1: Age.

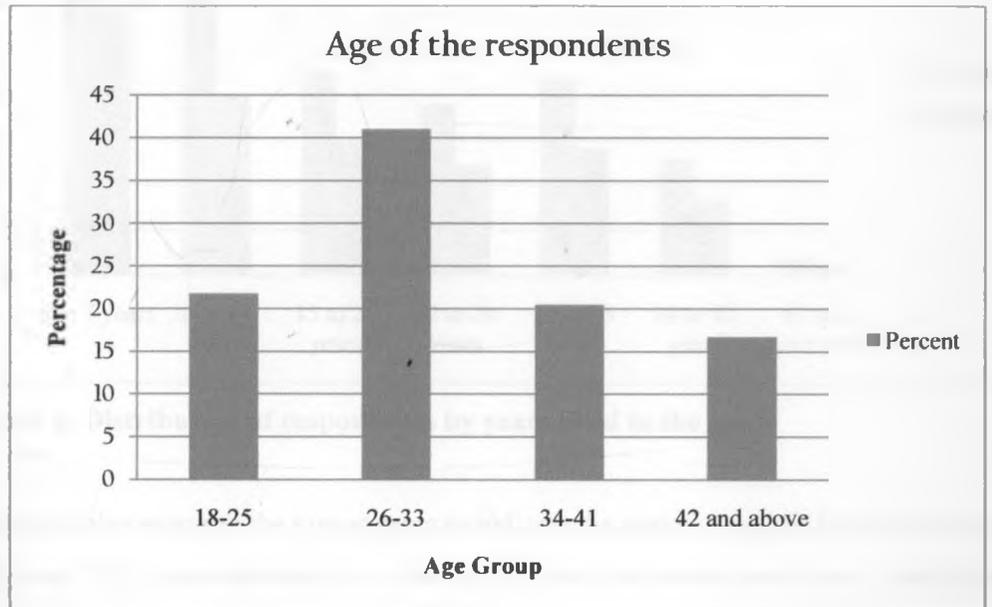


Figure 1: Distribution of respondents by Age.

The study sought to interview only women who fell within the ages of 18-50 and those who were residents of Matangini village in Nthongoni Location. This was guided by the reasoning that this was the age group that was well placed to interact with the various mass media channels of communication available in the area and also had full knowledge of the station under study. Of all those interviewed, it was evident that majority (41 %) of the target population in the area fell within the ages of 26-33. This is expected under any

normal circumstance since it is the age group that most women are either married or raising their own children. Those within the ages of 18-25 and of younger age as compared to other age groups recorded 21.8% of total population in the area with those within age brackets of 34-41 recording 20.5 % of the population.

4.1.2. Period of residence in the area.

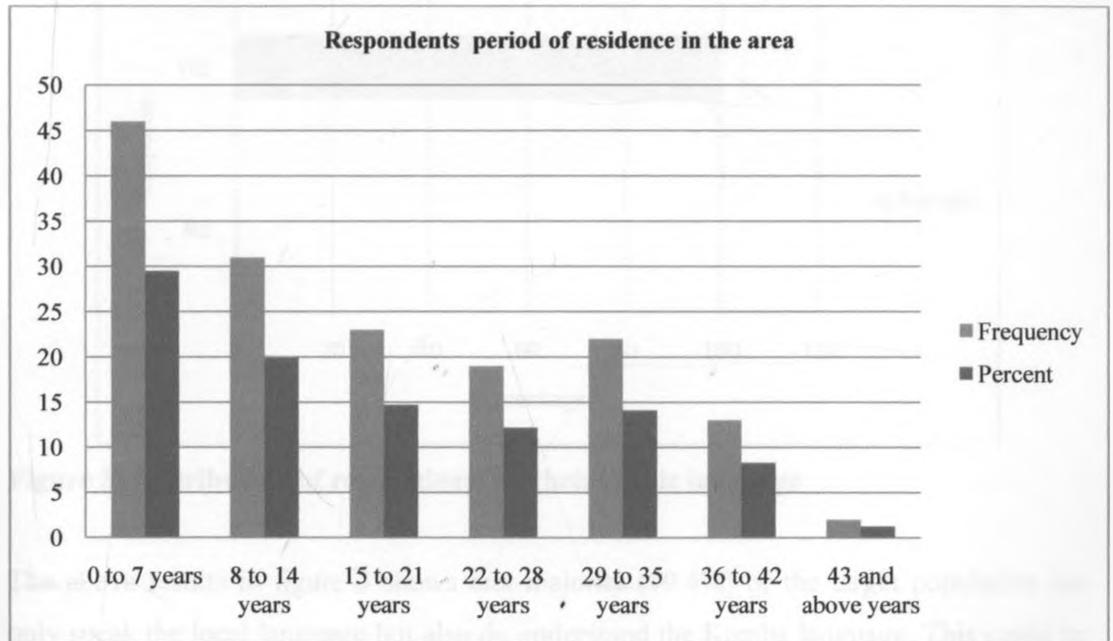


Figure 2: Distribution of respondents by years lived in the area

The study also required the respondents to indicate the period they had lived in the area in full years. This was necessary so as to ensure that those interviewed were familiar with the area and the station under study. The study found that majority (70.5%) of the people had lived in the area for more than 10 years clearly demonstrating their familiarity with the area and the station in particular. Only 1.3% of the respondents and who were presumed to belong to the older generation had lived in the area for over 43 years a clear indication that there increased knowledge of the area and history of the station. However, 29.5% of the respondents who had lived in the area for less than seven years said they were familiar with the station despite their newness in the area. In summary, despite the

variance of years lived by the respondents, it is clear that the station is well known by the target population.

4.1.3. Language.

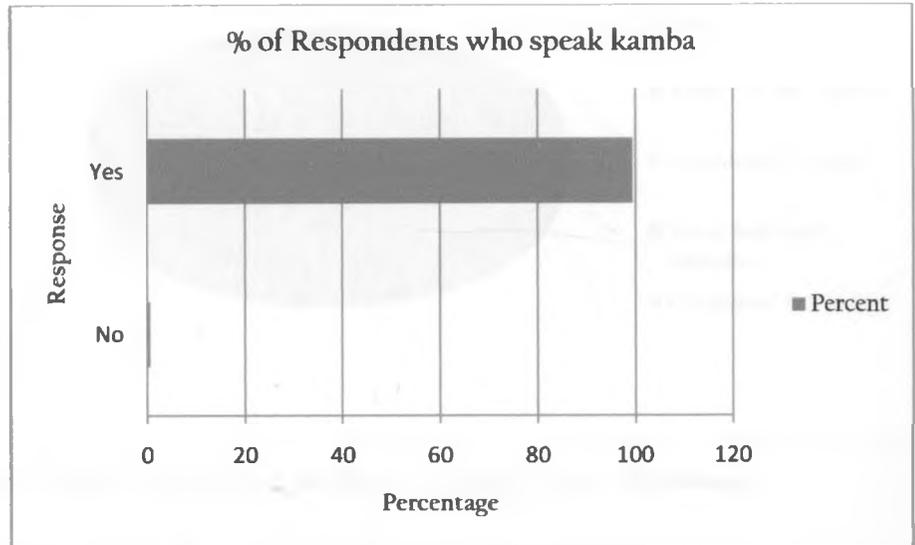


Figure 3: Distribution of respondents by their ethnic language

The above results in figure 3 shows that majority (99.4%) of the target population not only speak the local language but also do understand the Kamba language. This could be attributed to the fact that majority of the people in the area belong to the kamba community consequently their understanding of the local language. It is therefore right to say that their knowledge of kamba language makes the station more appealing to them unlike other mainstream media which broadcasts either in English or Kiswahili languages. Those interviewed, gave the choice of local language as one of the reasons why they found the station useful to them. The respondents went further to say that, Radio Mang'elele broadcasts in a language that they easily understand and relate to unlike other mainstream media. This question was necessary in elucidating the notion that; a community radio is one that owned, managed, on-profit and broadcasts in a dialect common to community members.

4.1.4 Education Levels.

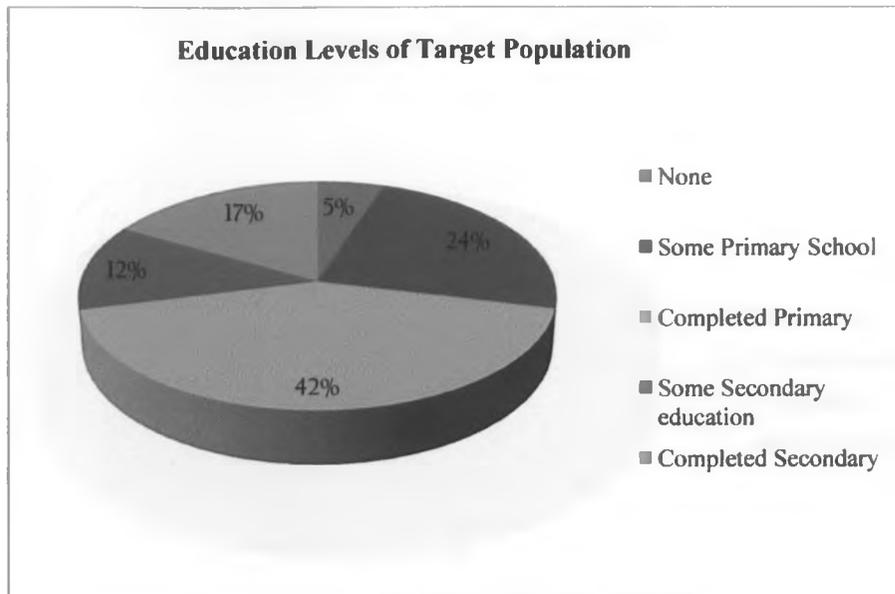


Figure 4: Distribution of respondents by their level of education.

The respondents were asked to state their highest level of education for purposes of gauging the literacy levels of the target population in relation to the radio station under study. From the findings of the study, it was evident that majority of the people, (66 %) in the area had not gone past primary education level. Only 17% of the population had completed Secondary school level education with 12 % having attained some Secondary school education. 5 % of the population lacked any type of formal education. Arguably, despite the low education standards in the area, it can be concluded that the target population is well placed to use and understand the station's broadcasting content which is transmitted in their own local language (Kamba) and as such the target population is capable of interacting with the station with ease compared to other commercial radio stations that broadcasts mainly in English and Kiswahili.

4.1.5: Occupation.

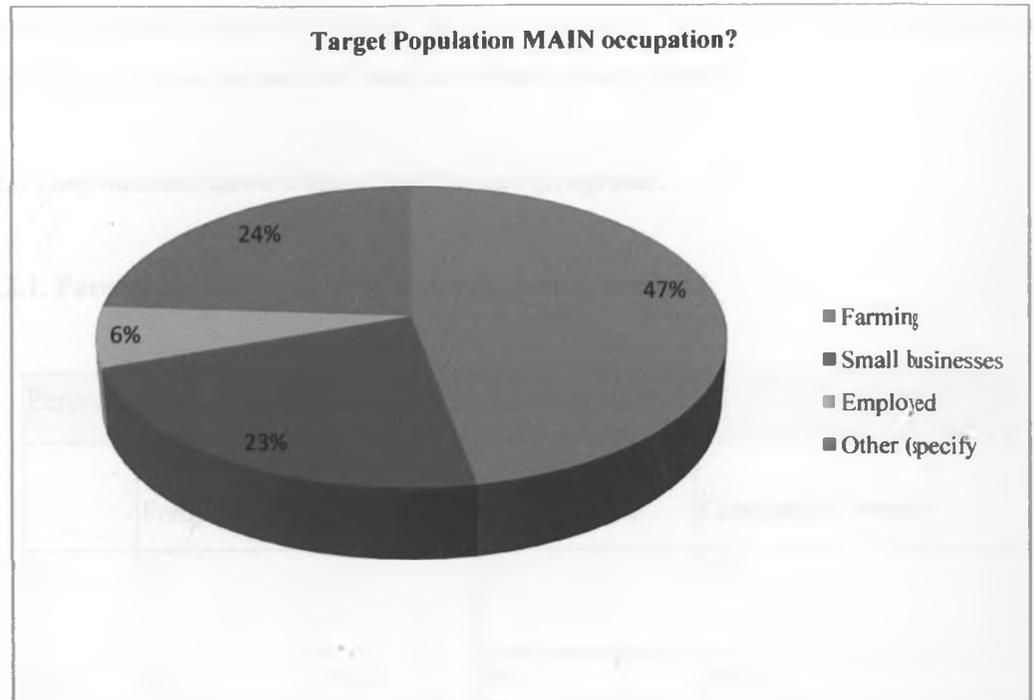


Figure 5: Distribution of respondents by occupation.

The respondents were also given an opportunity to state their main occupation with the aim of helping the researcher understand better the various activities the target population is involved in. From the study, it was evident that 47% of the population relied on farming as their major source of income which could be attributed to population's low education standards as evident in Graph 1 above. The respondents also revealed that Matangini was the only area in the Location which had substantial water sources sufficient to carry out irrigation farming as compared to other villages in the Location hence their reliance on farming as their main occupation. Only 6% of the population said they were employed with 24% working as casual laborers or housewives and 23% running small businesses such as food kiosks or selling wares during market days. (See figure 5 above).

A further cross tabulation between education levels and main occupation activities of the target population revealed those in the age brackets of 26-33 and 34-41 were the most involved group across the four listed activities in chart 2 above

4.2: Respondents knowledge of station and programs.

4.2.1. Percentage of people with radio in their homestead

Percentage of people with radio in their homestead				
	Frequency	Percent	Valid Percent	Cumulative Percent
No	9	5.8	5.8	5.8
Yes	147	94.2	94.2	100.0

Table 4.1: Percentage of people with radio sets in their homestead.

From the table 4.1 above, it was evident that majority (94.2%) of the population owned a radio set in their homesteads. The low cost attached on radio sets in Kenya could be the reason as to why almost every homestead in the area had a radio set. In addition, this positive response is a clear indication that majority of the target population are better placed to listen to radio notwithstanding a radio that is within their geographical proximity.

According to a study conducted by InterMedia Survey Institute in 2010, nearly all Kenyans considered radio as an indispensable tool for delivering development information and news hence the increased number of households with radio sets. This phenomenon therefore explains why almost every homestead in Matangini village had a radio set.

4.2.2. People awareness of the station.

% of respondents with knowledge about Radio Mang'elete?					
		Frequency	Percent	Valid Percent	Cumulative Percent
	No	2	1.3	1.3	1.3
	Yes	154	98.7	98.7	100.0
	Total	156	100.0	100.0	

Table 4.2: Peoples' knowledge of the station.

An examination of people awareness of the station revealed that majority (98.7%) of people in Matangini area were aware of the radio station a clear indication that the population does listen to Radio Mang'elete. Again, station's proximity to the people could be another reason that the majority of respondents said knew the station as it is within their geographical area. Those who said were not aware (1.3%) of the station could be attributed to their newness in the area or lack of interest in knowing what community initiatives existed in their area.

4.2.3. Do you listen to Radio Mang'elete?

In response to this question, it was interesting to note that all those who said they knew the station in chart 3 below also listened to the station's programs.

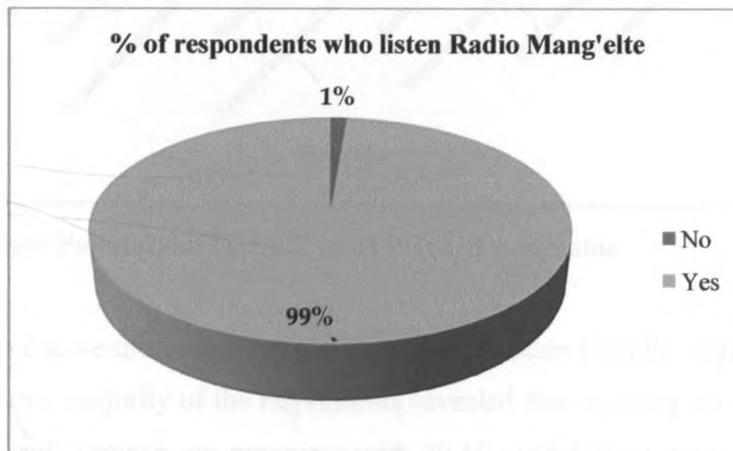


Figure 6: People listenership to Radio Mang'elete.

99% of those interviewed said that they listened to Radio Mang'elele often clearly representing the wide popularity and accessibility of the radio among the target population. The location and choice of language of the station to the people is also a contributing factor which best explains best why the locals tune to it as compared to other media outlets (mainly television and other commercial radio stations). The findings of the study therefore re-affirms the notion held by community media practitioners that the existence of a community radio within the geographical limits of the local community is likely to receive high listenership as community members tend to take high sense of pride to community owned and managed initiatives. Only 1% of those interviewed said they did not listen to Radio Mang'elele citing lack of quality programs, lack of radio set, limited programs variety and poor reception as their reasons for not listening to the station.

4.2.4. Station most listened programs.

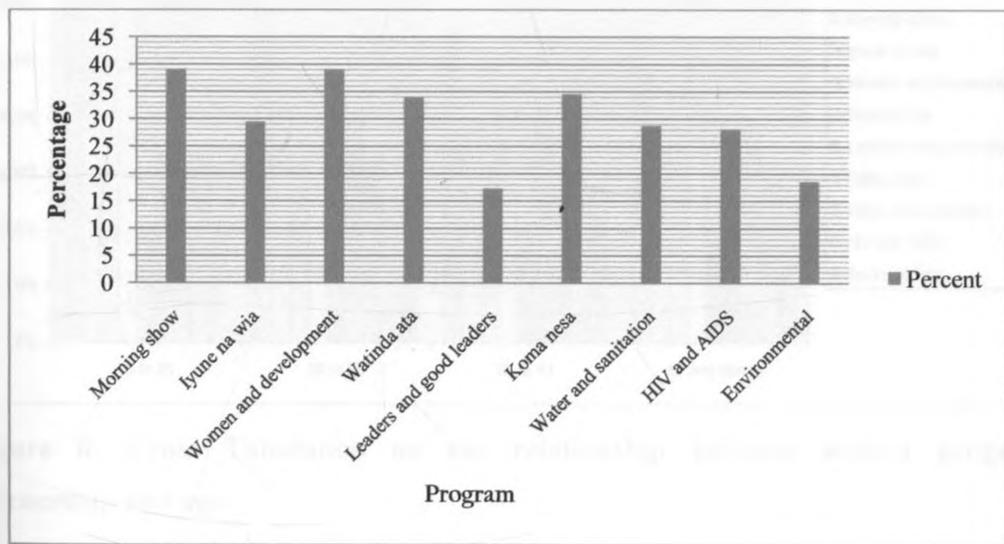


Figure 7: Target Population THREE most listened programs

When asked to choose the three programs they listened often from the programs indicated on figure 7 above, majority of the respondents revealed that Morning show, Women and Development and Watinda ata programs with 39.1% and 34% respectively were their most favorite shows. This phenomenon could be explained by the station's timings and

interactivity nature of the programs. According to the station's program manager Esther Mbole, these programs are aired during morning hours and do provide ample time for the women as they carry out their household chores to interact with each other as it is with the case of morning show and watinda ata which also carry a topic of the day and salaams (greetings) respectively. In addition, the program manager also cited Koma nesa (sleep well) program as also having a relative high listenership especially among those above the ages of 33 years.

In order to understand better which age group preferred which program, a cross tabulation between age of the respondents and station's programs was done as shown in the figure 8 below.

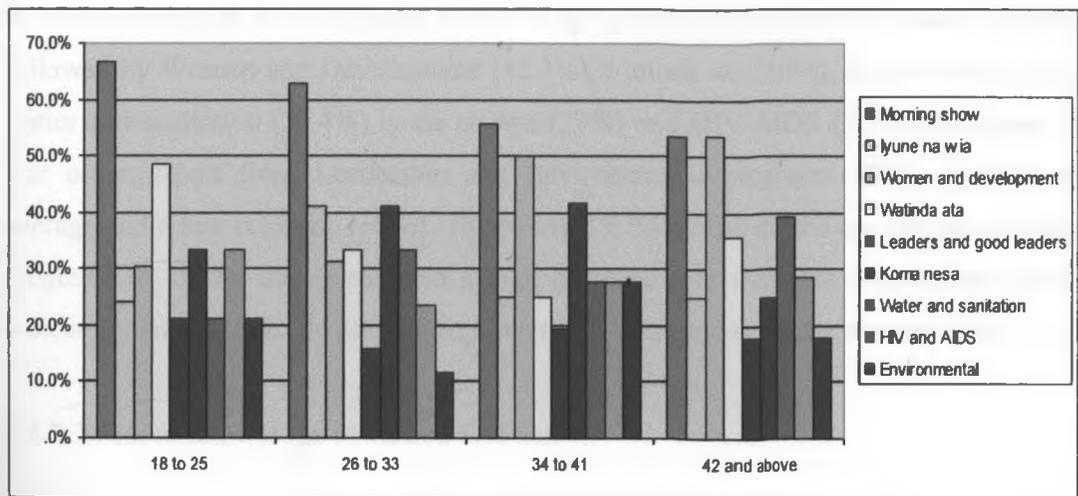


Figure 8: Cross Tabulation on the relationship between women program listenership and age.

An analysis of the relationship between program preference and age as far as the role of community radio in promoting economic empowerment is concerned, revealed that majority of the population within the age groups 34 and above and who were presumed to be the mature age group in comparison with the other two age groups, preferred programs that are more development oriented unlike the youthful age between 18 and 25 years who preferred entertainment programs as shown in the graph above. This is to say that, the age

of target audience has a direct bearing on program listenership as the study found out. As it was with the case, Radio Mang'etele programs were found to have different listenership patterns with the younger generation having more orientation towards entertainment programs while the mature and older group (above 34 years and 42 respectively) having a preference for development oriented programs such as women and development, water and sanitation and environmental programs. This therefore demonstrates that audiences tend to get oriented towards information depending on how the issues been broadcasted affect them. Previous studies have indicated that the preference for entertainment programs is highly associated with the youthful age groups unlike with the older age groups as shown above.

However, it was very interesting to note that Morning Show which covers a wide variety of issues relating to the society cut across all age groups as most (60%) listened program, followed by Women and Development (41.3%), Watinda ata (36%), Koma nesa(35.3%), Water and sanitation (30.4%),Iyune na wia (29%) and HIV/AIDS (28.3%) programs in that order. Apart from Leadership and Environmental programs which received an average and a low response rate of 18.5% and 19.7% across all the age groups, all other programs as shown above received a high response rate from the respondents clearly indicating that the radio do play an important role in empowering the women in the area.

4.2.5. Women knowledge of station location

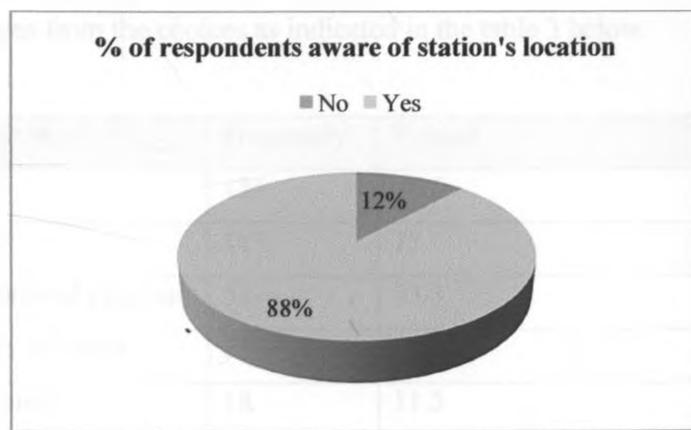


Figure 9: Percentage of respondents aware of station's location

Majority (88.2%) of the population revealed that they knew where Radio Mang'elele was located. Not only the respondents were aware of the station's location, they also knew the station's history, how long the station had been on air, the radio officials including the former and the problems the station face in its day to day operations; a clear indication that the station was very popular among the target population.

Only 11.8% of the people could not tell where the station is located which could be attributed to lack of interest and their relative newness in the area. This (11.8%) can be best explained by the people who are less-informed, less participative in community affairs or lacks accessibility to radio. However, when asked if they had visited the station and to give reason for their visit, only 29.5% of the population said that they had visited the station despite majority of the population being aware of the station's physical location. Those who had not visited the station, attributed lack of time, resources and interest as their main reasons for not paying the station a visit. However, they were quick to say that the station was very useful to them as far as news and providing advice crucial for their own development is concerned.

4.2.6. Women preference for Radio Mang'elele?

In order to understand what the local population liked most about the station, the study listed a number of choices namely: News, Educational programmes, Music, Presenters, Call in sessions and others for the respondents to choose from. This question sought for multiple responses from the choices as indicated in the table 3 below.

Preference	Frequency	Percent
News	121	77.6
Music	117	75
Educational program	52	33.3
Call in sessions	29	18.6
Presenters	18	11.5

Table 4.3: Respondents preference about radio Mang'elele.

The table 4.3 above demonstrates women preference of the station in (this category) in descending order-from the most preferred to the least preferred. From the table below, it was evident that majority of the locals like the station for News (77.6%), followed by Music (75%). In contrast, Educational programmes that present pertinent issues to society only recorded 33.3% with calling ins sessions and station's presenters been the least liked with a preference of 18.6% and 11.5% respectively.

While it is appreciated that News programs may often carry in them diverse issues ranging from politics, economic, social, educational issues and therefore have a double characteristics, the low rating of station's presenters is an unpleasant one especially coming from the locals who know them well. This poor response could be attributed to lack of training among the station's presenters as articulated by community members and from interview opinions of community radio experts. Four out of five key informants interviewed did concur that one of the greatest challenge facing community radios in Kenya is the over reliance of community volunteers to run the stations and who in most cases lack journalistic training to be able to articulate society issues in their rightful context and in a manner likely to get high community response. It is therefore, fairly accurate that the station's audience do least prefer them as shown in the table above.

In addition as explained by one of the key informant, community radios have been reduced to entertainment platforms rather than educational stations for lack of presenters who can produce quality programs for the community. This phenomenon has made the stations turn to music for them to be in tune with other commercial vernacular stations listened within their geographical coverage.

The low rating of call in sessions by the respondents could be attributed to the high costs of airtime which majority of them said was limiting them.

4.3 Information about community involvement in station's programming

4.3.1. Women groups associated with Radio Mang'elele

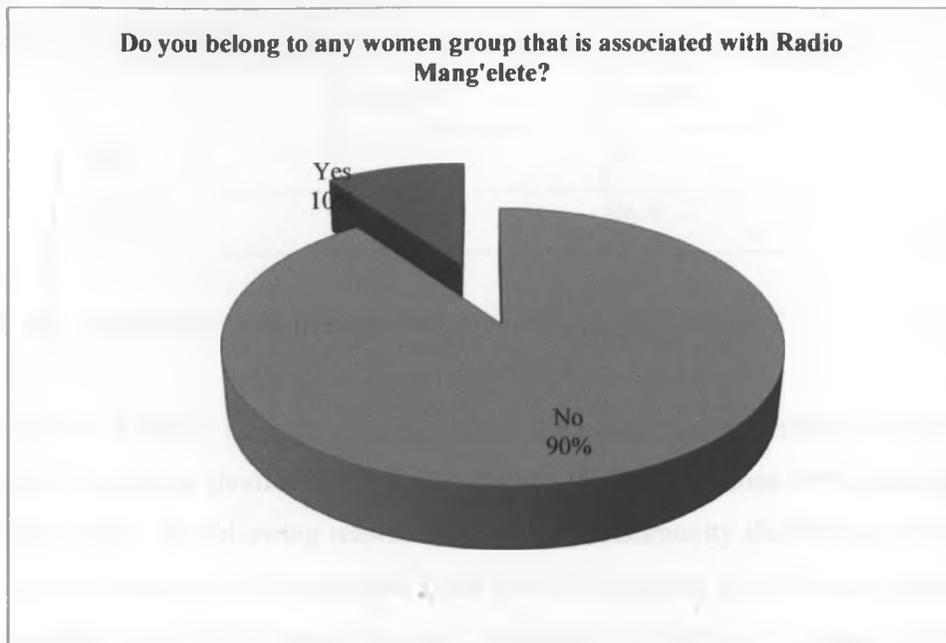


Figure 10: Respondents association with Radio Mang'elele.

The study went further to seek to understand if the respondents belonged to any group that was directly associated with the station. However, when asked if they belonged to any group that was associated with Radio Mang'elele station, only 10% of the respondents claimed to belong to a group that was directly related to Radio Mang'elele despite the station having its roots from women groups. This phenomenon can be explained by the existence of youthful age who constitute the majority of the population in the area and who may not have been there during the formative period of groups that formed the station. Despite the respondents not belonging to a group(s) that is associated with the radio, majority of them were aware that the station was started by women groups in the area. A small percentage associated the station with the station's first chair person Mrs. Nthia who was behind the formation of the 33 women groups that came together to form the station.

4.3.2. Involvement of community members in the affairs of Radio Mang'etele.

In your opinion, do you think community members should be involved in the affairs of this station?			
		Frequency	Percent
	No	1	.6
	Yes	151	96.8

Table 4.4: community members' involvement in station's affairs.

From table 4.4 above, majority (96.8%) of the community were of the opinion that the community members should have a say on the day to day operations of the stations. The respondents gave the following reasons as to why the community should have a voice on the station's management. The reasons given included: because it is their own station, the radio is within their area or reach, the radio broadcasts in their own language, the station educates them, the station is a development in itself and the station is a source of news and other information crucial to them.

However, when asked if they had participated in the actual production of station's programs, only 24.4 % of the respondents said they had participated, a clear indication that majority (75.6%) of the population do not participate in the station's programming. This worrying trend can be attributed to lack of knowledge among the population on actual program production as evident by their high illiteracy levels in table 2. In addition, some of the respondents cited station's poor quality programs, limited variety of programs, time and cost of making calls as the main reasons for their low participation. Some respondents also held the perception that the station had been taken away from them by a small group of officials hence their withdrawal in station's affairs. According to Mulwa (2000), the facilitative role played by the community in having a say in the management of projects that affects their lives is important for success and sustainability of such initiatives.

4.3.3. Participation patterns of the target population

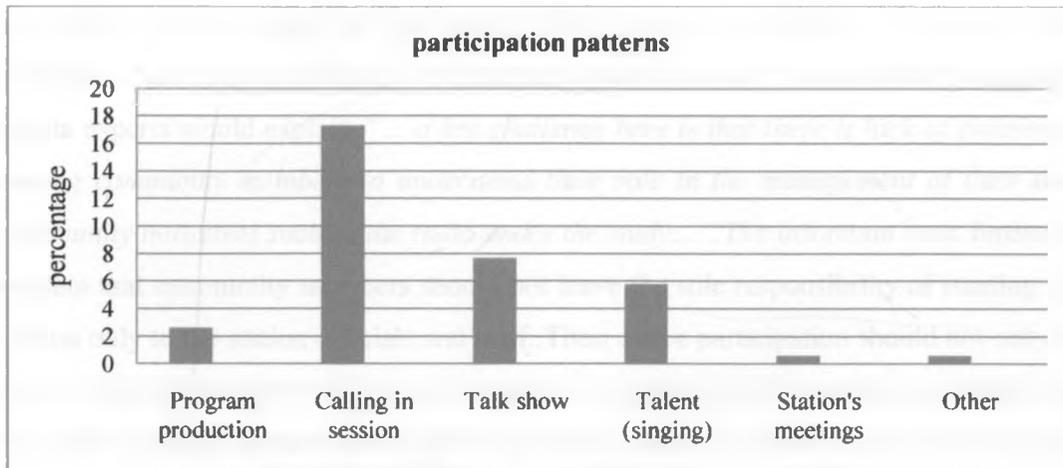


Figure 11: Participation patterns of the target population.

In order to understand further the participation patterns of the target population, the respondents were asked about their mode of participation in Radio Mang'elele. The respondents gave a mixture of responses depending upon their areas of interest. From the graph above, it was evident that majority of the respondents' participated mostly through calling in sessions (17.3%), talk shows (7.7%) and talent (5.8%) although some complained that the charges of calling the station during live programs were quite prohibitive. Poor participation (2.6%) in actual programs production can be fairly attributed to the low education standards among the target population to understand the technical aspects of program production.

However, a cross tabulation of age and participation patterns revealed that only the older group between the ages of 34 and above were more involved in program production which could be attributed to their relative mature age and historical knowledge of the station development. Their motive to participate was best explained by their preference of more development related programs as evident on respondents' most listened program in previous sections of this study (refer to figure).

In summary, despite the low participation in program production among the target audience due to lack of knowledge, it was clear that the radio to a certain extent does

provide an avenue for community members to participate in its programs as evident in the talk shows, calling in sessions and talent programs. However, the study found that there was need for the station to put more efforts towards awareness on the role that community members should play in community radio matters. As one of the community media experts would explain “... a key challenge here is that there is lack of awareness among community members to understand their role in the management of their own community initiatives such as the radio under the study...”. The informant went further to explain that community members should not leave the sole responsibility of running the station only to the station officials and staff. Their active participation should not only be seen in their phone ins or talk shows but also in attending station’s meetings, fundraising for their station to ensure sustainability and many other activities that the station needs support from community members.

4.4 Source of information on economic empowerment for the target population.

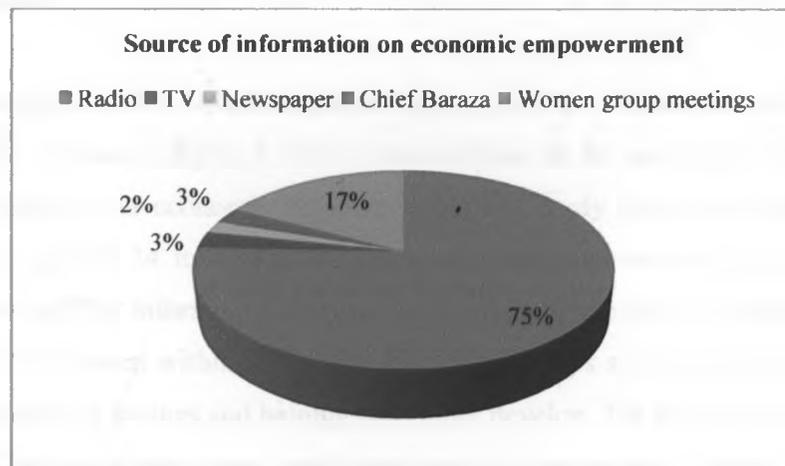


Figure 12: Respondents source of information on economic empowerment.

From the chart above, the study established that Radio (75%) and Women group meetings (17%) were the major source of information on economic empowerment among the target population. This best explains why Radio is the most popular and relied medium of communication in the area as illustrated in table 4.6 and 4.8 respectively.

4.4.1. Correlation between age and source of information on economic empowerment.

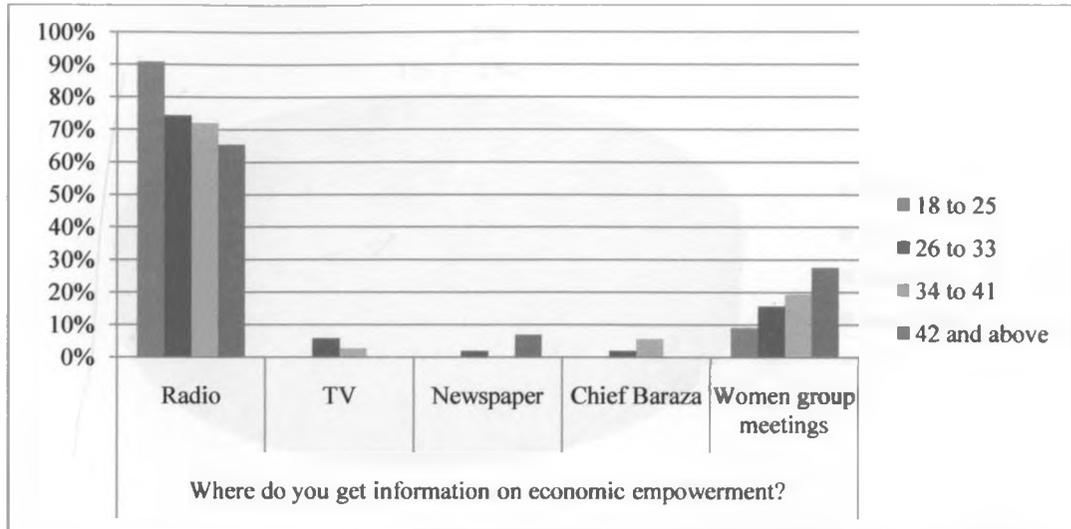


Figure 13: cross tabulation between age and source of information on economic empowerment.

Further analysis of the four categorized age groups in relation to their source of information as shown in figure 13 above revealed that all the age groups relied on radio to get information on economic empowerment. The study also revealed that women between the ages of 34 to 41 and 42 and above used also women groups as another platform for getting information on economic empowerment. It is common practice especially with women within that age to belong to groups such as merry go round for purposes of making savings and helping each other develop. The low education standards and cost of buying a newspaper could have been the reason why majority of the target population did not rely on it for information on economic empowerment and same applies to TV. In addition, the locals cited that electricity was sparsely distributed and not every homestead had connection apart from the main shopping centres and a few individuals which explains those who cited TV as providing them with information on economic empowerment either watched from the village shopping centre or included those with electricity connection in their homes.

4.4.2. Station relied mostly for information on economic empowerment.

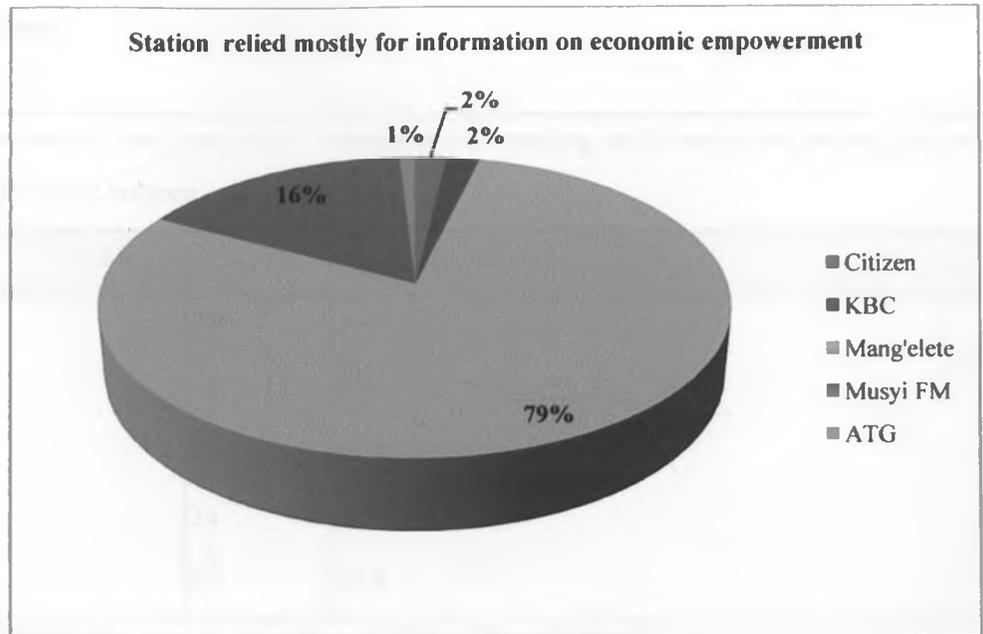


Figure 14: Respondents station mostly relied for information on economic empowerment.

On the question which radio empowered them economically, the study revealed that Radio Mang'elele (79%) was the station that the target population relied on mostly for information on economic empowerment, a clear indication that the radio was the most listened and popular in the area.

Musyi FM was the second station (16%) that the respondents said was providing them with information on economic empowerment. An outstanding realization to note here is that, the choice of language (vernacular) and proximity contributes greatly for the women to rely on Radio Mang'elele for information on economic empowerment. The choice on Musyi FM radio as the second option could be attributed to the choice of vernacular language which is similar to that of Radio Mang'elele. Both KBC and Citizen received similar response of 2% each with ATG which recording the lowest response meaning that the station was not popular with the population.

4.4.3. Station rating by respondents in voicing sufficiently economic issues faced by women.

How would you rate Radio Mang'elele in voicing sufficiently the economic problems faced by the women		
Scale	Frequency	Valid Percent
1	25	16.4
2	14	9.2
3	24	15.8
4	24	15.8
5	65	42.8

Table 4.5: Respondents rating of Radio Mang'elele.

For purpose of understanding if the radio was voicing sufficiently economic problems among women in the area, the respondents were asked to rate the station in the scale of 1-5; where 5 was the highest and 1 the lowest. From the table above, it was evident that 74.4% of the population (picking from the scale of 3-5 as the average and highest score respectively) concurred that the radio was voicing sufficiently economic problems women faced in the area, a clear indication the station was relevant to the community. Only 16.4% of the respondents did not perceive the radio was voicing sufficiently women economic issues in the area citing the station's on and off of being on air as one of their main reasons. They also said that lack of quality programs and availability of station's such as Musyi FM as another reason that they felt the station was not doing enough as far as addressing women issues is concerned.

4.4.4 Evidence of economic empowerment among women in the area that can be attributed to Radio Mang'elele?

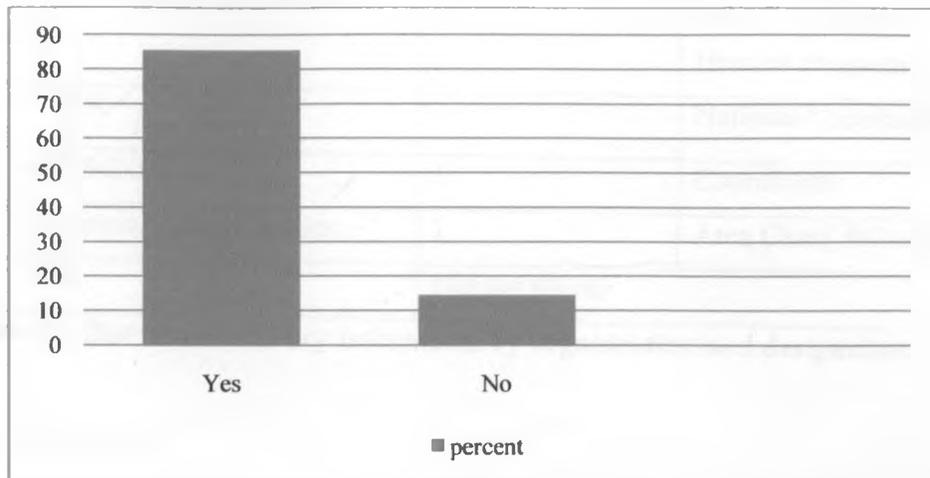


Figure 15: Evidence of economic empowerment among target population attributed to Radio Mang'elele

When asked if there were any evidence of economic empowerment among the target population that could be attributed to the station, majority 85.5% of the respondents said the station had empowered them economically. Only a small group of respondents 14.5% could not associate economic empowerment to the radio. Those who were in support, said that the radio was very useful to them through its informative and educational programs which has over the years helped them shape their worldview.

On the question of whether women should have a voice on what is aired to them, 97.4% of the target population said that the women should have a voice since the station was started with the sole purpose of empowering them notwithstanding by themselves.

From the table above, it can be concluded that Radio Mang'elele does play a crucial role in empowering the women of Matangini village in Nthongoni Location through its day-day programmes on relevant issues in local language and dialect common to the target population unlike other mainstream media available in the area.

4.5. Analysis of key informant interviews.

Distribution of Key informants			
#.	Organization	No. of Participants	Designation
1	Radio Mange'lete 89.1FM	2	Station Manager Head of Programs
2	CRAK	1	National Coordinator
3	KCOMNET	1	Coordinator
4	Provincial Administration	1	Area Chief, Nthongoni
5	CCK	Did not attend	

Table 4.6. Distribution of key informants by organization and designation

4.5.1. Overview.

Initially the study sought to carry out six in-depth interviews with people knowledgeable about the workings of community radios and in particular the station under study. As earlier mentioned; the interviews were to be conducted with the station's senior management staff, the area chief and officials from three organizations namely; CCK, KCOMNET and CRAK. However, despite researcher's efforts to reach all the six key informants, only five turned up for the interviews. The only key informant who could not avail time for the interview cited workload at her place of work as it was the period the organization was closing its financial year. For purposes of confidentiality, the researcher sought not to cite the names of the sources but rather use terms such as key informant or community media experts for purposes of concealing their identity. The findings of the in-depth interviews were presented in form of sub-themes as discussed in subsequent sections of this study.

4.5.2. Understanding of community radio

Almost all the respondents of the in-depth interviews seemed to share a common understanding of the term community radio both in definition and practice. The staffs of the station were of the view that community radio is a station that provides a platform for

educating or giving people information in a language familiar to them while another respondent viewed it as an avenue that provides community members with homemade solutions to their problems. Another respondent went further to say that, ..."*The purpose of community radio is one of providing avenue for the locals to raise issues affecting them; bring experts or authorities to educate the community members and have homemade solutions for the community. This is the one of the characteristics that makes community radio unique unlike other mainstream media.*" said the respondent.

From the above, it was clear that what matters most is not an exact definition of community media but an understanding of the workings and purpose of community radio in any society and more importantly to the ordinary person in the community. An outstanding characteristic of community radio as explained by one of the community media experts was that; a community radio is one owned and managed by community members themselves with sole focus on community priority areas and services. In addition, the respondent argued that a station that ascribes to the following principles namely; non-profit, community service and community ownership, best fits the description of a community radio. Any radio that does not ascribe to the three principles named above cannot therefore call itself a community radio. Basing on the above definitions, it was evident that the existence of community radio is depended on active participation and understanding by the community members.

4.5.3. Community radio as voice of development.

In order to understand if the radio under study was a voice of development as depicted on its slogan, the experts were asked to give their honest opinion for purposes of helping the researcher understand if the station was indeed empowering the target population.

It was interesting to note the varied responses from the respondents clearly depicting the many definitions that previous studies have put forward. Two of the experts shared almost similar opinion in regard to station's assertion of been a voice of development. The experts were of the opinion that the radio was indeed a voice of development in

regard to highlighting problems affecting the locals of Nthongoni Location and also educating the community on important development issues such as better farming methods, environmental conservation, and other ways geared towards improvement of locals' livelihoods. Another expert also went further to explain that Radio Mang'ete had over the years mobilized community members to be active participants on matters of community development within their area. The respondent cited community water projects in Matangini and women seed banking in Nthongoni as some of the initiatives the radio had played a big role in bringing people together and provide in the needed community support. All the experts seemed to agree that the radio having been started by women, Radio Mang'ete had become a central pillar on which women would educate each other on the issues affecting them.

However and despite all the community experts holding a similar view of the station, some of the respondents felt that the station was faced with myriad of challenges ranging from capacity building, lack of funds to support its daily operations and all which could be a hindrance for the station if not checked. The community media experts called for active involvement by all stakeholders to ensure the vision for community radios in Kenya stayed alive. They argued that community radio station such as Radio Mang'ete should not be left in the hands of a few individuals or community members in the community but requires consultative support from all sectors.

4.5.4. The place of community members in the management of community radios.

The community experts said that existence of community radios was entirely depended on community members. They explained that community radios world over was premised on the active participation of community members and as such it was imperative for the locals in the areas reached by Radio Mang'ete to take part in virtually all activities of the station. According to one key informant, despite the many problems the locals face, some locals still availed some time to attend to station's meetings and other activities when called upon. However, the community media expert was quick to say that, a key

challenge facing the station just like other community radios in Kenya, was lack of clear legal framework onto what should be the specific role of community members in the management of such station. The respondent cited the case of commercial radio stations that are privately owned and have clear management structures and roles of the various people involved in the running of the station unlike community radios. It is for this reason that virtually all community radios in Kenya find themselves in the hands of few community members leaving the rest of society without a specific role other than making calls to contribute to the topic of the day or during the station's salaams program.

It is therefore right to conclude that, despite the popular belief among community radio practitioners, active participation of community members is yet to be fully achieved. The only evidence of community participation so far is only in station's calling ins sessions and other programs that do provide the locals an avenue for interacting with each other. Based on this understanding, there is therefore need for community media practitioners to educate community members on the need to take a leading role in the affairs of their own station if the station is to succeed in its objectives to the community.

4.5.5. Contribution of Radio Mang'elele in promoting economic empowerment.

The views of the community radio experts revealed that the radio was capable of empowering the local population economically if well managed by those involved in the running of such stations. They premised their argument on the station's history and the idea behind the establishment of Radio Mang'elele. The respondents explained that the radio was started on the axis of women and development and thus its very first role was to provide a platform on which the community members could come together to discuss and derive homemade solutions to issues affecting them. Some of the respondents cited some scenarios which best explained the contribution the radio has had on the community members in the area under study.

They explained that the radio through its educative and informational programs does provide community members with a vast ray of information ranging from agriculture,

forest conservations, governance, health and information on local market prices with the aim of helping them market their farm produce better.

The views of the key informants on the contribution of the radio were therefore very important for the study as they not only helped in creating a link between the station and the target population but also shaped the researcher's knowledge on how the community perceived the programmes broadcasted by the station as illustrated in previous sections of this study. In relation to this, a number of the key informants explained, despite the contribution of the radio been visible, the station's lack of capacity was a hindrance to production of quality programs capable of retaining maximum listenership from the target population. They cited the tendency of the radio to play music and *salaams* sessions most of the time as a clear indicator of station's lack of capacity to support extensive research on topical issues crucial to the target population. However and despite their disaffection on station's programs, they were quick to explain that the radio was still useful to the locals based on its proximity and nature of ownership that ensured ease of access and pride among community members.

4.5.6. Understanding Radio Mang'elele programming style

There was a mixture of responses from the community radio experts regarding this question. A number of the respondents concurred that the station programming was issue based and interactive in sense that community members are the main source of information for the station and not the other way round. According to an expert from the community, the radio has allowed them to broadcast issues that they feel the rest of the community ought to know. It is this unique characteristic that makes them take pride knowing that the station is theirs and not an outsider project.

The study also found that the station's programming was based on 16 hours transmission and which was split into four hours format. The hours were given as follows:

- 6.00am-10.00am-Morning show- Has new updates both local and national with music, live in calls and SMS.

- 10.00am-2.00pm work to achieve- Provides inspirational topics and is based on community member's views and suggestions.
- 2.00pm-6.00pm - Watinda ata (How have you been?)- Discussions on different topics of the day. Music is also played in between the program.
- 6.00pm-10.00pm- Ngomeleelye (sleep over)- Is a wind up program with final News bulleting of the day and discussion program on a topic of the day. The station also slots in entertainment during the show.
- Weekend starting from 2.00pm, the station does play gospel music.

However, despite a wide range of programs, the experts were still of the view that the station's programs had not reached a threshold similar to that of commercial radio stations. They cited lack of resources and training as some of the reasons that were impacting negatively on community radios. However, one of the respondents was quick to explain that community radio stations should not be confused with the privately owned vernacular stations which are profit driven and have enough resources at their disposal and capable of reaching a wider audience unlike community based stations. Their discussions therefore draws us to this conclusion that; the focus for community radios should therefore be on the community priority areas and services as earlier explained by one of the key informants in this study. It is therefore right to conclude that, the central role of community media as a tool for information and education is well understood by the respondents despite their varied views.

4.5.7. Challenges, Successes and Opportunities for Community radio

There was a general feeling among the key informants in regard to the successes, challenges and opportunities not only for Radio Mang'elele but also other community radio stations in Kenya. An analysis of the successes and challenges revealed that there was need for more efforts to be directed towards making community radios in Kenya the ideal and alternative voice for the marginalized in society and in particular the women as it is with the case of the study. All the community media experts did concur that solutions for the problems faced by such station could be home-grown if all stakeholders were fully

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involved. This therefore explains best why participation is critical in the management of community radio stations notwithstanding their micro and non-profit nature as compared to other commercial managed stations.

The successes, challenges and opportunities were analysed as follows:

4.5.7.1. Successes:

The experts explained that the success of community radio was directly attributed to the station's choice of language and access which was a unique feature as compared with other commercial radio stations apart from the vernacular stations. They argued that the ability of community radio to broadcast in a language common to the community members regardless of their literacy levels has made the stations more appealing to the locals unlike other stations which broadcast either in Kiswahili or English or a blend of both languages.

They also explained that the entry of community radio in society had helped bringing communities together. According to a key informant in the community, Radio Mang'elele does act as an intermediary between the locals and the authorities. The informant said that the local authorities such as the area chief or the District Office use the radio as platform to reach the community when making major government announcements. The expert cited an example that because of the station, the number of *chief barazas* which were common before the establishment of the radio has since reduced since all the communication is relayed via the radio. This phenomenon, describes how the radio has been useful not only to the target group but also to other development agencies such as the government offices, NGOs in the area.

With regard to production of informative and educative programs aimed at empowering the women in the area, the respondents said that the establishment of the radio had enabled the community members and in particular the women to come up with homegrown solutions to their problems unlike in the past. This clearly shows that the

radio has provided a bottom-up communication meaning that the community themselves are the sources of information and not vice versa.

4.5.7.2. Challenges:

The study found that Radio Mang'elele was faced with myriad of challenges which many of the key informants concurred that the challenges faced by the radio were not different from other community radios in Kenya.

An analysis of the challenges faced by Radio Mang'elele revealed that most of them had roots on limited capacity ranging from lack of sufficient funds, training, high staff turnover, poor broadcasting equipments, unfavourable competition from private owned vernacular radios. There was also a feeling among the community media experts that some development agencies were abusing the station's non-profit nature. They cited lack of proper orientation on the workings of community radios as one of the reasons why such organizations could demand for free advertisements from the station yet pay huge amounts for the same service to other commercial radio stations. The respondents concurred that the above challenges were a great danger to existence of not only the concept but also practice of community radios in Kenya if not well addressed. The experts explained that existence of community radios depended not only community members' support but also on the support of all stakeholders.

4.5.7.3. Opportunities:

Despite the many challenges faced by community radios, the study found that the future for community radios in Kenya could still be bright only if the necessary measures were put in place by all stakeholders.

The respondents argued that the unique characteristic for community members to be involved in station's activities unlike other radio stations provides an avenue for community radio practitioners to think more critically on how best they can make

programs of such stations more appealing. The key experts were of the view that there was need for more awareness to be done around the issue of active participation by all in the management of community radios in Kenya in order to address the question of sustainability.

According to one expert from the community, his view was that community members should not sit and watch their own station die due to lack of funds to support its operation but rather they should come out in large numbers to raise money to keep the station on air. Based on this statement, it is clear that community members have a critical role in ensuring the station broadcasts relevant content and one capable of addressing their own challenges.

The respondents went further to cite the new constitutional dispensation that seeks to devolve power to county level as another opportunity for growth. According to them, the devolution of government could be a blessing for community radio like Radio Mang'etele arguing that the station seeks to benefit from the funds disbursed from the County kitty. However, such success depended entirely on how such funds would be managed by those who receive them. Besides the new funding opportunities, the experts were also of the view that more awareness was needed for purposes of ensuring community members understood the centrality of community radio in their midst. Such knowledge would be very useful in helping them take an active role in ensuring the station stays on air through financial support and participating in the station's program

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

5.0. Introduction.

As at the beginning of the study, the researcher sought to explore the potential role of community radio in promoting economic empowerment among women in developing societies and more specifically where men were presumed to have had more voice than the latter. This was done through a case study of Radio Mang'etele in Nthongoni Location as illustrated in the previous sections of the study. Through feedback gathered through the use of survey questionnaires and in-depth interviews; this chapter therefore seeks to present a summary of the key findings and recommendations.

5.1. Summary of the findings.

The study established the following findings:

That Radio Mang'etele despite the many challenges it faces, it is still the most popular radio station and also the most listened station in the area clearly depicting that the radio does play a key role in promoting economic development among the target population. The station's role was seen to have its roots from its informational and educational programs aired to the audience at different times of the day.

That despite the radio having a wide range of programs; the target population preferred mostly interactive and entertaining programs such as morning shows, calling in sessions and salaams programs. However, the study also revealed that development oriented programmes were more associated with older group unlike with the young group clearly demonstrating that age was a determining factor on the choice of programs aired by the station.

Whereas the community members were of the opinion that they should be involved in the affairs of the station, only a small percentage of the population actually took an active role in the management of the station; clearly demonstrating the community laid back nature and lack of awareness on the part of community media practitioners to sensitize community members on the centrality of community radio in society.

That despite the radio deemed useful to the target population, the quality of programs is wanting hence the increased preference among the locals on entertainment programs which according community media experts do not require extensive research to produce unlike educational programs. This state of affair if not checked would in future make the station lose its meaning and relevance with the entry of more vernacular station in the area.

That the establishment of the radio in the area greatly increased the percentage number of people listening to the radio due to the station's location that has over the years enabled the local with easy access to the station either through phone ins or physical visits to the station for purposes of making announcements or during station' live talk shows. This is a phenomenon the target population explained in the study they lacked in the past because the only available station then was KBC radio and which broadcasted in both national languages.

That the challenges faced by the station were weighty and if not addressed urgently and adequately could lead to the collapse of the concept and practice of the radio in the area. The study found that the station initial broadcasting spectrum of 40kms square had been reduced to a mere five kms square meaning that the majority of the people were not receiving the station signals as result of periodic breakdown of the radio transmitter. This state of affairs is worrying bearing in mind that the station was started on the premise of being a voice of development in the area and more importantly a voice for the marginalized groups-women. This therefore means continuation of the problem could lead to reduced listenership among the target population. Other than the challenge of the station's transmitter, the study also revealed that stiff competition from the vernacular

radio stations was impacting negatively on the performance of the radio as far as playing its role in addressing community issues was concerned.

The study also found that there were various avenues or ways that community members participated in the station. For instance, live recording of programs, salaams, participation in talk shows, program production and phone ins. However, their desire to participate was limited due to their busy schedules, perception that the station was owned by a small group of officials and hence their involvement, lack of enough money to participate in station's live talk shows just to mention but a few. To achieve this, it would be prudent for the station to develop and package quality programs capable of attracting and retaining audience attention.

That, the radio was not the only agent of empowerment among the target population in the area. Other agencies such as NGOs, Government, women groups also did play part in enlightening the women under study.

That the concept of participation is not unanimous with all age groups in a society. This is to say that level of participation does vary from one individual to another depending on relevance they attach to issue at hand.

Whereas community members opines that they should have a role in the management of their own station, there is paucity of clear legal framework that best describes the specific roles that community members ought to play. As a result of this, community members' result offhand attitude and leave the station in the hands of few community officials and staff.

That not only does community radio provide a two way communication model, it also provide a bottom up information flow; where community members are the source and determinants of what is broadcasted-a unique feature that is lacking among the mainstream media stations.

5.2. Recommendations

Arising from the study is an urgent need for all stakeholders to redefine the centrality of community radios if the concept and practice is to remain alive. The study therefore makes the following recommendations with the view that they will be incorporated by those concerned as suggested in chapter one of the study.

5.2.1. Recommendations for the Management of Radio Mang'elete.

The community radio should take a more informational and educational approach to the issues bedeviling the women in Nthongoni Location rather than getting so concentrated on entertainment programs which offer little as far as economic development of the target group is concerned but rather offer relaxation benefits and which was not part of the station's establishment objectives.

It is imperative that, the station comes up with proper ways of creating more awareness around the issues of active community participation and the centrality of the station to the community. This way, the hand off attitude among the community members towards the station would be revived hence community support when called upon. The findings of this study did reveal that majority of the respondents did not have a clear understanding of the concept and meaning of community radio despite them been knowledgeable of the station. Such awareness means that the target group (women) and community at large will be more involved in shaping the quality of programs aired, promote the station to the rest of community and more importantly evaluate its performance. Through this, the community based on their knowledge and understanding would be able to advise the staff what should the station's priority areas and services.

That the high turnover among the station staffs and volunteers ought to be addressed if the station is to remain relevant to the community members. Motives of those joining the station ought to be understood and gauged if they are in line with the station objectives and community expectations. In addition, capacity building among the station staffs and

volunteers of the station ought to be addressed if they are to produce quality programs capable of winning people hearts and stiff competition from privately owned vernacular radios.

The myriad of challenges facing Radio Mang'elele ought to be addressed with speed and adequately if the radio is to remain relevant to the target group under study and society at large. All stakeholders starting from community members themselves, government and donors ought to join hands and come up with workable solutions to the station's problems. The challenge of limited reach due to periodic dysfunction of the radio transmitter, quality programs and many others need to be addressed now if not tomorrow since waiting for an opportune time only worsens the situation.

5.2.2. Recommendations for donors and Community Radio Representative Bodies.

Donors and Community Radio Representative Bodies should help the station in regard to sourcing funding to support the operations of the station and also as wider picture of driving development in the area. Such support should not only be seen from the pinhole of funds but also in the area of monitoring and evaluation of the station performance, capacity building of the station's staff and advocacy to compel for support from both the government and community at large.

5.2.3. Recommendations for Government and Policy Makers

While scarcity of resources (financial, limited capacity) form the biggest challenge for community radios, the government through its devolved funds (CDF & LATF) ought to allocate funds to ensure Radio Mang'elele and other community radios in Kenya stay on air and ensure the guiding objectives of such stations remain alive. Where such support from the named source funds may not be sufficient or practical, the government therefore should have the funds availed either from the treasury or CSR funds of CCK or contributions from the commercial owned stations.

The Government through its regulatory body CCK ought to maintain goodwill towards ensuring frequencies of such stations stay free from interference as a result of unfair competition from vernacular radios.

Apart from funding, government ministries or departments based at the District or Divisional level in the area should support the station through development of programmes aimed at empowering the community other than the normal government announcements.

5.2.4. Recommendations for community members.

The centrality of community radio stations in providing communities with information crucial to their wellbeing notwithstanding a platform for participation; the locals of Nthongoni Location should seize their laid back attitude towards the radio and take an active role in all its affairs ranging from program productions, funding, monitoring and providing feedback on areas for improvement.

While the community pride themselves for having a community radio within their midst, lack of support from them means the station will continue broadcasting programs that they deem they are capable at the expense of community needs. This therefore calls for community members to be active participants in all aspects of the station if the radio is to remain relevant to them. For instance, community members should consider seeking membership to the station through payment of annual fees and mobilizing funds to support the station's daily operations.

5.3. Areas for further Research.

While studies have shown that community radio stations world over are the ideal platforms on which community members and more so the marginalized groups can have access to information; there is need for further studies to be conducted on the subject with the view of understanding the effectiveness of community radios in Kenya and in

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While studies have shown that community radio stations world over are the ideal platforms on which community members and more so the marginalized groups can have access to information; there is need for further studies to be conducted on the subject with the view of understanding the effectiveness of community radios in Kenya and in

particular Radio Mang'elete as far as addressing the needs of rural women in Kenya is concerned.

On the same note, the scope of this study was limited to Nthongoni Location and using a small sample from Matangini village. Based on the above, there is need for an extensive study to be conducted in other locations within Mtito-Andei Division so as to understand if the radio under study does have an impact as far as promoting economic development of the rural woman in Kenya is concerned.

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In Kenya, A case of Radio Mungu's role in ...

Kenya

Interviewer's introduction

My name is ...

... research on the role of community radio in ...

... in Nairobi and Location of Mbita Area ...

... will be voluntary and your responses will be ...

... purposes

Question	Response
How old are you?	...
Do you speak Swahili?	Only just
How long have you lived in this area?	...
Do you speak Kikuyu?	Yes
Do you speak English?	No
What is the highest level of education you have attained?	...
Do you have any other sources of income?	...

APPENDICES

Appendix I: Questionnaire for community members

The role of community radio in promoting economic empowerment among women in Kenya. A case of Radio Mang'elete in Nthongoni Location, Mtito-Andei Division, Kenya.

Interviewer's introduction

My name is from the University of Nairobi. I am conducting a research on the role of community radio in promoting economic empowerment among women in Nthongoni Location of Mtito-Andei Division. Your participation in this survey will be voluntary and your responses will be treated with confidentiality and for academic purposes.

#	Question	Response	Code
SECTION A: Background Information about the Respondent			
1.	How old are you? <i>Una miaka mingapi?</i>	<input type="text"/>	
		<i>Only Interview women 18-50</i>	
2.	How long have you lived in this area? <i>Umeishi katika sehemu hii kwa muda gani?</i>	<input type="text"/>	
		<i>In complete years</i>	
3.	Do you speak Kamba? <i>Je, unafhamu lugha ya Kikamba</i>	Yes No	1 0
4.	What is the highest level of education you have attained? <i>Je, ni kiwango kipi cha elimu cha juu ambacho umehitimu?</i>	None Some Primary School Completed Primary Some Secondary education Completed Secondary Post Secondary education	1 2 3 4 5 6

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		<i>In complete years</i>	
3.	Do you speak Kamba? <i>Je, unafhamu lugha ya Kikamba</i>	Yes No	1 0
4.	What is the highest level of education you have attained? <i>Je, ni kiwango kipi cha elimu cha juu ambacho umehitimu?</i>	None Some Primary School Completed Primary Some Secondary education Completed Secondary Post Secondary education	1 2 3 4 5 6

5.	What is your MAIN occupation? <i>Unafanya kazi gani?</i>	Farming	1
		Small businesses	2
		Employed	3
		Other (specify	4

SECTION B. Information about people's knowledge of the station's programs.

6.	Do you own a radio set? <i>Je, una redio?</i>	Yes	1
		No	0
7.	Have you heard of Radio Mang'elele? <i>Je, umewahi kusikia juu ya Radio Mang'elele?</i>	Yes	1
		No	0 (If No, END)
8.	Do you listen to Radio Mang'elele ? <i>Huwa unasikiliza Radio Mang'elele?</i>	Yes	1
		No	0
9.	Which THREE programs do you listen often? <i>Ni vipindi vipi vitatu ambavyo huwa unasikiza mara kwa mara?</i>	Morning show	
		Iyune na wia	
		Women & development	1 0
		Watinda ata	1 0
		Leaders & good leadership	1 0
		Koma nesa	
		Water & Sanitation	1 0
		Hiv & Aids	1 0
		Environmental	1 0
			1 0
	1 0		
10	Do you know where Radio Mang'elele is	Yes	1

	located? <i>Je, unajua mahali ambapo Radio Mang'elele ipo?</i>	No	0																					
			(If No, skip to 13)																					
11.	Have you visited the station? <i>Umewahi kutembelea kituo hiki?</i>	Yes	1																					
		No	0																					
12.	If Yes, what was the reason for the visit? <i>Kama NDIO, sababu ya kutembelea ilikuwa ipi?</i>																							
13.	In your own opinion, who owns Radio Mang'elele? <i>Kwa maoni yako, nani anamiliki Radio Mang'elele?</i>																							
14.	What do you like about Radio Mang'elele? <i>Ni kitu gani unacho penda katika Radio Mang'elele?</i> (MULTIPLE RESPONSES ALLOWED)	News Educational programmes Music Presenters Call in sessions Other (specify)	<table border="1"> <thead> <tr> <th></th> <th>Yes</th> <th>No</th> </tr> </thead> <tbody> <tr> <td></td> <td>1</td> <td>0</td> </tr> </tbody> </table>		Yes	No		1	0		1	0		1	0		1	0		1	0		1	0
	Yes	No																						
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	1	0																						
	1	0																						
	1	0																						
	1	0																						
	1	0																						

SECTION C: Information about community involvement in station's programming

15.	Do you belong to any women group that is associated with Radio Mang'elele? <i>Je, wewe ni mwanachama wa kikundi chochote ambacho kinashirikiana na Radio Mang'elele?</i>	Yes	1
		No	0

6. a)	<p>In your opinion, do you think community members should be involved in the affairs of Radio Mang'elete?</p> <p><i>Kwa maoni yako, unadhani kwamba watu wa jamii wanastahili kuhusishwa katika mambo ya Radio Mang'elete?</i></p>	<p>Yes No</p>	<p>1 0</p>														
b)	<p>PLEASE Explain?</p> <p><i>Eleza</i></p>																
17.	<p>Have you ever participated in any program aired by Radio Mang'elete?</p> <p><i>Je, umewahi kushiriki katika kipindi chochote kwenye Radio Mang'elete?</i></p>	<p>Yes No</p>	<p>1 0</p> <p><i>(If No skip to 19)</i></p>														
18.	<p>If yes, what was your participation?</p> <p><i>Kama NDIO, ulishiriki vipi?</i></p> <p>(MULTIPLE RESPONSES ALLOWED)</p>	<p>Program production Calling in session Talk show Talent (singing) Station's meetings Other</p>	<table border="1"> <thead> <tr> <th>Yes</th> <th>No</th> </tr> </thead> <tbody> <tr> <td>1</td> <td>0</td> </tr> </tbody> </table>	Yes	No	1	0	1	0	1	0	1	0	1	0	1	0
Yes	No																
1	0																
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1	0																
1	0																
1	0																
19.	<p>Why haven't you participated?</p> <p><i>Mbona hujawahi kushiriki?</i></p> <p>(MULTIPLE RESPONSES ALLOWED)</p>	<p>Lack of quality programs Lack of variety Existence of other radio stations Others(specify if any)</p>	<table border="1"> <thead> <tr> <th>Yes</th> <th>No</th> </tr> </thead> <tbody> <tr> <td>1</td> <td>0</td> </tr> <tr> <td>1</td> <td>0</td> </tr> <tr> <td>1</td> <td>0</td> </tr> <tr> <td>1</td> <td>0</td> </tr> </tbody> </table>	Yes	No	1	0	1	0	1	0	1	0				
Yes	No																
1	0																
1	0																
1	0																
1	0																

SECTION D: Information to gauge station's relevance to the community as far as promoting economic empowerment among women is concerned

<p>20. Where do you get information on economic empowerment?</p> <p><i>Wewe hupata habari kuhusu uwezeshaji wa kiuchumi kutoka wapi?</i></p> <p><i>(If Response is NOT radio skip to 23)</i></p>	<p>Radio</p> <p>TV</p> <p>Newspaper</p> <p>Chief Barazas</p> <p>Women group meetings</p>	<p>Yes</p> <p>1</p> <p>1</p> <p>1</p> <p>1</p> <p>1</p>	<p>No</p> <p>0</p> <p>0</p> <p>0</p> <p>0</p> <p>0</p>
<p>21. If Radio which station?</p> <p><i>Stesheni ipi?</i></p> <p>(ONLY THE MAJOR STATION)</p>			
<p>22. <i>(In the scale of 1-5 ,5 being HIGHEST)</i> How would you rate Radio Mang'elele in voicing sufficiently the economic problems women face in this area?</p> <p><i>(Katika mizani ya 1-5, 5 ikiwa ya juu zaidi) unaweza sema ni kiwango kipi ambacho Radio Mang'elechumite inapasha kikamilifu shida za kiuchumi ambazo wanawake wanakumbana nazo katika sehemu hii?</i></p>			
<p>23. Do you see any evidence of economic empowerment among women in this area that can be attributed to Radio Mang'elele?</p> <p><i>Unaona ushahidi wowote wa uwezeshaji wa kiuchumi miongoni mwa wanawake katika eneo hili ambao unaweza kuhusishwa na Radio Mang'elele?</i></p>	<p>Yes</p> <p>No</p>	<p>1</p> <p>0</p>	
<p>24. Do you think women should have a voice on what is aired on Radio Mang'elele?</p> <p><i>Je, unafikiri kwamba wanawake wanastahili kuhusika kwa yale yanatangazwa kwenye Radio Mang'elele?</i></p>	<p>Yes</p> <p>No</p>	<p>1</p> <p>0</p>	

<p>We have come to the end of our interview. Thank you very much for volunteering your time to respond to this questionnaire. The information you have provided will only be used for intended research and not otherwise.</p>			

Any comments /suggestions.....

Appendix II: Interview Guide for key informants

Disclaimer: The findings of this interview will remain confidential and will be used solely for educational purpose. It will be viewed only by me and not by any other student. The interview is strictly conducted for academic purpose only.

1. Introduction: Kindly tell me what is your name and designation?
2. In one sentence, describe to me your understanding of community radio?
3. Have you heard of Radio Mang'elete?
4. Radio Mang'elete's slogan is "Voice of Development", do you think that is the image that the station depicts in the eyes of community members?
5. In your opinion, does community members have a role in the management of community radio? (EXPLAIN)
6. How will you describe programming format of community radio/ Radio Mang'elete in Kenya?
7. What is the impact of other mainstream media (commercial/vernacular radios) on the performance of community radio / Radio Mang'elete in Kenya?
8. How will you define and relate economic empowerment of women with community media in Kenya?
9. Is the current state of community media in Kenya capable of promoting development leave alone promotion of economic empowerment among women? (EXPLAIN)
10. In your opinion, do you think Community Radio is the only agent of empowerment among women here or do you think there are other factors that do contribute to economic empowerment of women in this area/Kenya?
11. Challenges, successes and opportunities for community radio in Kenya?

We have come to the end of our interview. Thank you very much for volunteering your time to respond to my questions. The information you have provided will only be used for intended research and not otherwise.

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Appendix III: Photos



A Signage showing the direction to the station.



The station office block and which houses the studio



Right: Station logo and Left: A Safaricom mast which the station gets revenues from and below station's receiver dish.

Appendix IV: Map of Nthongoni

