



**ASSESSMENT OF THE INFLUENCE OF “JANJARUKA” PROGRAMME IN SOCIAL
AND ECONOMIC DEVELOPMENT IN KOROGOCHO: CASE STUDY OF KOCH FM**

BY
FRIDAH NKATHA KAMAU
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DECLARATION

Candidate's Declaration

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

Fridah Nkatha Kamau

REG. K50/83306/2015

Sign.....

Date.....

Supervisor's Declaration

This research project has been presented for examination with my approval as the University Supervisor.

Polycarp Omolo Ochilo

Sign.....

Date.....

Project Supervisor,
University of Nairobi

DEDICATION

I dedicate this research project to my loving family; you gave me a reason to work hard. Thank you so much for your love, support and encouragement. I also dedicate it to the Almighty God, to whom I derive my strength.

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The successful completion of this research project was made possible by the Provision, Care and Grace of the Almighty God that has been sufficient all my life. I would like to thank my family for their moral support and encouragement as I pursued my studies. Thank you for believing in me. I acknowledge my supervisor, Mr. Polycarp OmoloOchilo, for giving me insights into my work and guiding me throughout the research process. I thank Gandhi SmarakNidhi Fund for sponsoring my Masters Degree in Communication Studies. I acknowledge the facilitation of the funding to the University at the beginning of the training ensuring that I studied without any interruptions. The facilitation and support extended to me by the Kenya National Bureau of Statistics. I am also grateful for the support accorded to me by the Koch FM crew and listeners of Koch FM. Finally, my gratitude is extended to all my lecturers, at the University of Nairobi's School of Journalism and Mass Communication for their invaluable contributions towards shaping my academic growth and development during my entire study period.

ACRONYMS

UNESCO-United Nations Educational, Scientific and Cultural Organisation

BBC-British Broadcasting Corporation

EABC-East African Broadcasting Corporation

KBC-Kenya Broadcasting Corporation

AMARC-World Association of Community Radio Broadcasters

DANIDA-Danish Agency for Development Assistance

ICT's-Information Communication Technologies

FM-Frequency Modulation

GDP-Gross Domestic Product

SIDAREC-Slums Information Development and Resources Centre

HIV-Human Immunodeficiency Virus

AIDS-Acquired Immuno deficiency Syndrome

CLAN-(Migori) Civil Local Affairs Network

NGO-Non Governmental Organisation

ICASA-Independent Communications Authority of South Africa

MISA- Media Institute of South Africa

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ABSTRACT

The purpose of this study was to assess the influence of ‘Janjaruka’ programme on economic and social development in Korogocho using a case study of Koch FM. The study also sought to investigate the perceptions and attitudes of Korogocho residents towards the programme. Additionally, it sought to establish how the residents of Korogocho use the information from ‘Janjaruka’ programme to improve their livelihoods. The study also purposed to identify the factors that limit Korogocho residents from accessing broadcast programmes aired through Koch FM. The study was carried out in Korogocho Ward, Kasarani Division, Ruaraka Constituency, Nairobi County. Participatory communication theory was used to interpret the study. Further, the study used mixed methods research. The data collection instruments used in the study were questionnaires and Key Informant Interviews. The study population involved ‘Janjaruka’ programme listeners who are residents of Korogocho Ward which consists of three sub locations namely Nyayo, Gitathuru and Korogocho. In addition, the study used probability sampling technique namely cluster sampling. Qualitative data was analysed in form of words and narratives while on the other hand, quantitative data was analysed using descriptive statistics. The main findings of the study revealed that the programme ‘Janjaruka’ had influenced the respondents to adapt better social and economic practices at 97%. In addition, the findings indicated that 80% of the respondents found the programme useful; while 88% of the respondents used the information to improve their livelihoods. Finally, 78% of the listeners indicated that they did not find challenges relating to accessing the broadcast programmes aired through Koch FM. The study recommends that it would have been more appropriate if ‘Janjaruka’ programme aired between 7 PM and 9 PM to expand its niche since most residents were found to be at home during that time. Alternatively, the repeat programme in the evening would ensure that residents who missed out the programme catch up with it. Additionally, Koch FM should be inviting the beneficiaries of the projects attributed to ‘Janjaruka’ programme to motivate the listeners so as to nurture active participation of Korogocho residents and for sustainability initiatives. The study concludes that community radio is indeed a critical catalyst and facilitator of socioeconomic development, proceeding from the interpretation of the information gathered by Koch FM case study.

CHAPTER ONE

INTRODUCTION

1.1 Overview

This chapter consists of the introduction and background of the study, the statement of the problem and the research objectives. Additionally, the chapter also discusses the research questions, justifications of the study, scope and limitations of the study and the operational definitions of terms.

1.1.1 Introduction and Background

Historically, according to UNESCO (1999), the first public radio broadcasts began in the 1910s. Over the succeeding decade, public radio broadcasting grew steadily. The 1920s decade recorded phenomenal growth in depth and breadth with Commercial Radio Stations being established in America and the world at large. By 1930s, radio receiver was a common house hold item in many homes across the developed world. However, radio sets have outnumbered copies of three daily news papers sold around the World. Radio receivers, thus now number an estimated 350 million and news papers under 300 million.

In Kenya, Radio broadcasting commenced in 1927 as the East African Broadcasting Corporation (EABC). It was transmitting British Broadcasting Corporation (BBC) which aired news to the colonies. The broadcasts particularly targeted white Settlers who wanted news from their home country and other parts of the World. In 1953, the initial Broadcast Service was generated for Africans through the African Broadcasting Services (ABS) which carried programmes in Kiswahili, Dholuo, Kikuyu, Kinandi, Kiluhya, Kikamba and Arabic. On obtaining political independence from Britain in 1963, the Government of Kenya continued to run the Broadcasting

Services straight as a public Broadcaster, first as the Voice of Kenya (VoK) and afterwards as the Kenya Broadcasting Corporation (KBC). This public broadcaster was originally run as a department under the Ministry of Information and Broadcasting and later as a semi-autonomous parastatal organisation but still under the same Ministry.

However, Community radio in Kenya has continued to flourish in spite of the growth in various forms of mass media like the mobile phones, the internet and social media, as a manifestation of the continuing versatility of radio (Mrutu, 2008). Community radio is considered as an affordable medium that exploits empowerment and education of target communities through Active Participation on programmes relating to development issues. This is while nurturing a platform for availability of localised information that is familiar to the target communities, which if effectively used has the potential to nurture all encompassing positive social changes which are inclusive (Alumuku, 2006). For instance, community radio such as Koch FM has the potential to bridge the gap left by dominant media organisations, by creating a platform in which target communities engage in a dialogue and analytical discussions among themselves, to nurture their cultural values, as established by this study. This could be achieved by enabling communities to actively participate in communication processes in matters affecting them (Alumuku, 2006). This is owing to the fact that, unlike public and commercial media, community radio is owned by the people, operated by the people and targeting the local community members it is perceived to represent. Alumuku (2006), states that community radio is not for profit. It is operated by particular communities under an association, trust or foundation with its key needs being education, information and entertainment.

However, since the late 1970s, the obligations for active community participation by the local communities at formative, mid stage and summative stages of development initiatives, have been widely appreciated by the target communities who have been playing active roles in issues affecting them. This has brought about development according to felt needs. For example, the study has established that Koch FM has the potential to provide for communal participation enhancement in the broadcasting processes due to its easy access as well as providing a forum for local arts and cultural production. By so doing, Koch FM gives the community an opportunity to define what they want, who they are and how to get it according to their felt needs. Thus community FM stations in Africa and developing countries continuously create a platform for active public dialogue through which community members analytically discuss their felt needs, cultural value system, changes affecting their lives and the extent of their participation in implementation of community programmes (White, 2008).

Koch FM has the potential to build long term capacity to solve socio-economic related problems affecting Korogocho residents in a manner that would ensure sustainability in socio-economic transformations through freedom to express themselves on issues affecting them and catalysed by knowledge obtained through information sharing. Studying Koch FM meets the thresh hold of what community owned media is; it is owned by the locals, programming and productions are collectively done by the local community as well as the management of the station. The following rationale was applied in settling for one of the two community radio stations to study: Two of the urban based FM stations where reconnaissance was done during the pilot phase of the study were Pamoja and Koch FM. Pamoja FM is near Kibera while Koch FM is located in Korogocho low income area respectively. During visits to the stations, it emerged that Pamoja

FM is located in Ayan, a leafy suburb close to Kibera low income area but not actually in Kibera hence disconnection from the low income area.

Although Pamoja FM operates as a community broadcaster through its license, the FM station was established by three friends who contributed funds and obtained the license. It is therefore not technically owned and operated by Kibera community, hence the mismatch in the operationalised definition of community radio as operated by community. In subsequent research visits during the reconnaissance, I observed that the radio crew found at Pamoja FM station were on attachment and assigned to intern at the station. On probing further on these interns, I found that they hailed from different places away from the local area but were sourced from institutions offering Journalism and Mass Communication and assigned to work in the station for three to six months and not community members. I also found that Koch FM was located in Korogocho low income area not in nearby suburbs. Unlike in Pamoja FM where interns stayed for three months, the volunteers of Koch had stayed for at least two years and were locals. This information provided an insight from a community's point of view. Considering these highlighted factors, I perceived that it would be more insightful to do a study Koch FM over Pamoja FM. Koch FM is fully funded by donors and run by residents of Korogocho community. The station's funding and management were purely separate from the national or local government's entity or private ownership for commercialisation purposes, a quality that distinguishes community radio from other stations. Koch FM is funded by Norwegian Church Aid, a Non-Governmental Organisation which is international. During the research, it was observed that Koch FM desists from applying for Constituency Development Fund (CDF) funding to avoid external interference by the government.

As this study has established, Koch FM addresses issues affecting Korogocho Community relating to social or economic aspects such as education, health, water and sanitation, unemployment and crime. Many of the residents who live in informal settlements earn less than a dollar per day Hardoy (2003). Further, they live in overpopulated areas severed by open sewerages, and improper drainage system as postulated by Mitlin and Sattarthwaite(2003); Hodson & Marvin (2009). Korogocho being an informal settlement is overpopulated, with the residents living in abject poverty. Korogocho being a low income area is likely to lack adequate basic social amenities such as schools, health centers, clean water and toilets. Korogocho residents are also likely to suffer from lack of access to safe drinking, lack of proper housing, poor sanitation, inadequate waste management, poor health care services, poor infrastructure and high crime rates leading to insecurities. In slums, road infrastructures are inadequate to allow access of vehicles deep into the slums. This for instance poses a challenge to effective policing to combat crime deep into the slums as security personnel such as the police tend not to go deep into the slums where no security lights exists. As such, crime is likely to remain significantly high especially after dark (Mulcahy& Chu, 2009; COHRE, 2005; Syagga et al, 2001). Korogocho being a low income area, is characterised by these challenges. Thus, the significance of Koch FM, the Community Radio in the area which addresses these issues affecting the residents who by actively participating in programmes aired via Koch FM such as programme “Janjaruka” are able to reach out to the relevant authorities for help. Additionally, this programme helps in reducing crime rates by offering training to Korogocho youth on how to start up retail businesses as well as offer soft loans to earn a decent living therefore combating crime as has been established in this study.

Radio while used as a community media tends to nurture community dialogue through which the public indicates who they are, states their felt needs and comes up with plausible measures that are all encompassing; to resolve their issues sustainably. This in the end results to positive social changes (Fraser and Estrada, 2002). Additionally, Alumuku notes that “Community radio stations offer a bold and empowering message to all members of the community: men and women, young and old, people of different faiths, and disadvantaged poor, the marginalised, giving them both knowledge and a place to participate in public discussion. Through active participation by all for example through Call-in sessions to deliberate on development matters being aired on these community FM Stations, community radio aims at creating understanding within areas it operates thereby nurturing an atmosphere in which stability and progress can be achieved” (Alumuku, 2006). As such, this has the potential to bring about development when the target communities actively participate in addressing matters affecting them based on their felt needs.

Radio is regarded as the ultimate mass communication media especially in developing nations due to its potentials in nation building and sustainable development (Butner, 2003). It is considered to be one of the most popular form of mass media with the widest audience reach worldwide. Additionally, radio is considered to be a powerful communication tool and less costly. Radio also has the capacities to specifically reach far remote communities and vulnerable people irrespective of their developmental or geographic divide. It has been extensively recognised as an ideal and one of the most admired media for communication particularly in less developed economies where literacy and geographic barriers impede information exchange. Radio has been long held for one of the most effective communication medium, with a potential

to stimulate development; through active participation of development programmes and agendas in developing countries, due to its accessibility, affordability and inclusivity (Alumuku, 2006). This is notwithstanding the mushrooming of new media, mainstream media, mobile telephony and emergence of information communication technologies. Due to the immediacy of radio, the broadcast message reaches the target audience at the same time, making it one of the most reliable mediums of communication in developing countries, where literacy and geographic barriers still pose real challenges relating to the exchange of information (Alumuku, 2006). The broad purpose of this study is in order to verify theoretical conclusions in the studied area and to utilise them as interpretative narratives on community radio's social and economic development issues.

1.1.2 Definitions of Community Radio and Development

Community radio as a concept of practice and a development tool does not limit itself to a single and complex definition. Various communication scholars in this field of study have defined the concept to suit the focus of their study. A Community Radio is defined as an FM station that is established by particular Community members who engage in programmes productions and are consumers of the same information that they produce. The FM station ought to fully serve the interests of the community it operates from, in order to qualify as a community radio. That's notwithstanding airing information that is beneficial to the community and seeking to develop the community members socio-economically. According to MISA, (2000), a community media is fully owned and run by the target community.

According to Girard, "each Community Radio is a hybrid and unique communication process shaped by several over-arching characteristics underpinned by the distinct culture, history, and

reality of the community it serves” with such local content programmes. In so doing, the beneficiary community members tend to direct discussions surrounding their own development priorities. The target community fully appreciates the significance of using community broadcasting as a primary medium to drive their own change agenda in a more democratic manner. In essence, community members view community radio broadcasting as a participatory communication process that empowers and affords them the opportunities to dialogue and arrive at self-fulfilling and sustainable development interventions and not merely an imposition of an external or dominant view on the beneficiary community. It pertains to the members of the community having a common consensus with each other to obtain common set goals that are beneficial to them.

According to Ghana Community Radio Network-GCRN (2018) Community FM station is “... radio that is about, for, by and of a specific, marginalized community whose ownership and management is representative of that community, which pursues a participatory social agenda and which is non-profit, non-partisan and nonsectarian”. Ansah (1985) views Community Radio as a kind of radio administration that takes into account the interest of an area, broadcast information which is famous to locals yet the said information might regularly be neglected by business or broad communications broadcasters.

Banda defines community radio as “a communicative tool that can be used to mobilise communities in support of development initiatives, either those started by the government, the international aid agencies, or the local Non-Governmental Organizations (NGO’s)”. Banda (2003) view of Community Radio presented it as an integral part of communication for socio-

economic development processes of the target communities. Furthermore, “community radio Stations have the potential to promote good governance, transparency and accountability and to have the capacity to mobilise the people to take ownership of the developmental destiny”.

For purposes of this research therefore, Community Radio shall be classified and defined as “small scale decentralised broadcasting initiatives which are people centered, actively encourage peoples’ participation in programming, and which include some element of community ownership or membership”. Community Radios, if well managed, have the potential to fill the gap left by public and commercial media during their operations.

1.1.3 Community Radios in the World: An Overview

Community radios evolved 70 years ago in Latin America. These Community Radios were purposed to bring literacy and education to far-off areas targeting rural communities. They offered broadcast services to rural, poor, indigenous and marginal population only in Latin America. These first experiences were triggered by poverty and social injustices with Miners’ Radio in Bolivia and Radio Sutatenza/ACPO, Colombia being established in 1947 as described by UNESCO (2001). For instance, Miner’s radio would lobby for better working conditions of the miners while Radio Sutatenza/ACPO aimed at supporting the community of the peasants despite the irony that the FM station was never owned nor operated by the community nor did the radio programmes originate from them, which should ideally be the aim of a community radio today. For instance, Radio Sutatenza generated educational movements for the peasants in Colombia,

“...that spread and was later consolidated through ALER, the Latin American Educational Radio Broadcasting Association. This inter-linkage of radio and education is basic to the idea of public service and marked the birth of community media in Latin America. However, even if the groundbreaking work was in Latin America, it was in Europe that community radio first became a vital phenomenon, as an alternative to – or a critique of – mainstream broadcast media. They became the first challenges to the state public service broadcasting in the 1960s-70s; exemplified by “swash buckling entrepreneurs who boarded the airwaves illegally

and seized as much of the audience as they could carry away from the treasure chest monopoly controlled by the state.” In the West, these pirate stations catalyzed motivation of governments and national broadcasting systems to introduce legitimate local radio stations” (UNESCO, 2001).

In Africa, media development was overtly or covertly linked to the objectives of the colonialists who were the British Empire and other Western colonial powers who scrambled to distribute portions of African Continent to come under their control, during the Berlin Conference of 1884-1885. As Mytton (1983) notes:

“Africa’s modern Print and Electronic Media developed as the direct or indirect result of contacts with Europe. Few African Societies had written language, and in those that did, Printing was either unknown or underdeveloped. Arab traders brought literacy to West and East Africa, but the technology of printing came from Europe and the United States. This was after the discovery of Printing Press Gutenberg in 1439, South Korea by Johannes Gutenberg ”

Media in Africa was historically started by the European missionaries, the immigrants and the colonial administrators. These acted as key players in introduction of printing press in developing countries from which the current media systems thrived (Ochilo, 1993). The media’s primary roles were to pass the dominant ideologies of the three actors which included dissemination of information among the European settlers. Compared to developed countries, the media in developing countries during the colonial era did not foster political and social transformation. Fundamentally, the principle tenet of development that is all encompassing and relevant to the local community according to their felt needs was lacking (Rodney, 1973; Moyo, 2009)

Thus, the first community FM station in Africa was established in 1982 in Homa Bay County in Kenya. Its main aim was to address the issues affecting the local community. However, due to lack of support by the local government owing to the fears that it could fuel social and ethnic

unrests and lack of funds led to its closure. The Community radios in Kenya are Mang'elele, Radio Maendeleo, Koch FM, and Pamoja FM. Others are at the pilot stages such as Koinonia in Dagoretti, Shinyalu in Kakamega and MugamboJwetu in Meru North. Another distinct category is the Migori Clan, a Wheel Barrow FM Station. There are plans to start Community Radio stations in Samburu and Ugunja. In Samburu, the station will be managed by Reto Women Group while Ugunja Community Resource Center will run Ugunja Community Radio (AMARC, 2008). However, community broadcasting has since struggled to gain a strong hold in Kenya. The Governments in the past have been reluctant in promoting community media amidst fears that it may fuel unrests which are socio-ethnic related (Oriare, 2008).

Of significance as noted by Dhalimi, "Community broadcasting is recognized as a third broadcasting tier in the African Broadcasting Charter which was adopted in 2001. This charter was formulated by African Broadcasters to provide a policy blue print to guide the development of the three tiers of broadcasting, namely: public service broadcasting, commercial broadcasting and community broadcasting" (Dhalimi, 2008)

1.1.4 The functions of Community Radios

The functions of community radios tend to vary from one community to the other. Fundamentally, community radios seek to deal with the core concerns of the local communities. This may be exemplified by the functions of Koch FM in Korogocho slums in Kenya. This Community Radio is instrumental in Promotion of initiatives such as better working conditions and highlighting various aspects of social injustices and poverty in Korogocho. A section of Korogocho community members use Koch FM to improve their socio-economic statuses there by bringing about positive social change. For instance, UNESCO has been vigorously advocating

for community FM stations as vital tools for positive social transformation, with its initiatives being sponsored by Danish Agency for Development Assistance (DANIDA) as described by Fraser and Estrada (2002).

Community radio offers a platform for the active participation by the target group through active public participation, a prerequisite for an all encompassing development. This type of development engages local communities in identification of their felt needs as opposed to what development agents dictates to them as needful. Additionally, the locals are engaged in operationalisation of strategies to realise the development that suits them. Through communicating the target community's felt needs, a foundation is laid for collective responsibilities by the target communities on the issues they want to promote through their participations in development agendas. Community radio thus generally enhances this nature of active participation by offering an arena for development agenda through social debates on air to deliberate on social matters affecting the local communities, investigations into the social concerns highlighted by the target communities and trading of ideas and viewpoints. Additionally, community radio promotes sharing of information and knowledge about social and economic matters related to the locals (Alumuku, 2006). In addition, according to UNESCO community radio acts as a platform for airing community felt needs which are development agendas identified by the locals as opposed to being imposed by development agencies, through recognition and examination of the issues of their concerns. For instance, this could be through nurturing literacy to the locals through offering training on how to start up retail businesses as well as offering training on health matters affecting the locals. Thus, Community Radio broadcasting, when skillfully used, can be a most effective medium of communication and

education in such areas targeting local communities,” (UNESCO, 1999). Due to community radio’s proximity to the community settings, there is a higher potential for coordination of educational programmes within the target community where the target group is found. When the target communities use the knowledge gained from the programmes broadcasted in community radios to improve their livelihoods, this triggers socio and economic development as it will be observed later in the findings of the study.

Proper transmission strategies should be used to communicate to the locals on development agendas for effectiveness and to also obtain feedback. However, the ultimate strategy should be the one incorporating radio rural forums, the primary education of radio schools as well as radio animation strategies. There is no universal strategy that can be regarded as a masterpiece to adequately address all the community needs and effect feedback on key development agendas. The most preferred one would be one taking into cognisance the proximity of the audience consuming the radio contents and the required programme content. This would be for ease in monitoring and evaluation of the development agendas by the local community, to establish if the set goals have been realised (Moemeka, 1994)

According to Kellner (1997), community radio allows for open access to live complain from the target audience since it allows call-back sessions on topics being discussed on air and matters affecting the local community. This allows an integrated feedback loop which can for example provoke local authorities to take action against a problem raised by the locals on air during the interactions. By so doing, such interactions have the potential to ensure good governance, accountability, responsibility and transparency of leaders. Kellner further notes that many developing countries have low economic progress owing to poor leadership by local authorities.

This can be aggravated if the sidelined local communities have no platform to express their oppression and demand their due rights from the ruling power politick. Community radios can potentially bridge the power relations gap created between the leaders and the target communities. Community radios may also offer a platform for community surveillance role by addressing the community's concerns in matters affecting them, for example on good governance (Kellner, 1997). Community radio also has the capacity to bridge the knowledge gap in a social system caused by faster acquisitions of information, between segments of population with higher socioeconomic status, than the lower status segments through informative programmes and content. This would ensure that marginal knowledge gap created between the "haves and have-nots" is minimal and if this information is effectively used by the target communities, it has the potential to empower them to realise their socioeconomic development goals (McChesney, 2015)

1.2 Statement of the Problem

Community radio is a radio owned by the community, run by the community and for the benefit of the community members where it operates in. It has the potential to inform and empower target communities through its programming on matters affecting them. Additionally, it offers a platform to the target audience to express their concerns and raise questions with experts which may trigger problem solving strategies of the raised matters (Buckey et al 2008). Ideally, these radio audiences should be gratified and be able to influence their community as well as improve their livelihoods. Through airing of community radio programmes, the target audience can be able to learn innovative ways and practices which they can adopt to improve their livelihoods for example through listening to the various radio programmes aired.

Thus, this research focuses on Koch FM, a community FM station in Korogocho low income area of Nairobi. Korogocho faces both economic and social challenges in relation to poor sanitation, low income, in access to clean water, poor housing, poor health care facilities, security issues and solid waste management. Koch FM is owned by Korogocho youth (Mulcahy and Chu; 2009, 67). Therefore, being a community FM station, Koch FM has the potential to bring about socioeconomic transformations owing to its content programming and expert engagements on socioeconomic development matters. Studies done before in relation to social and economic issues sought to examine whether the media moulds social structures; whether the media precipitates social and economic change and lastly, whether the media reinforces the status quo (Chapman et al, 2003). These studies did not engage the aspects of community radio but the media at large. However, this study is an assessment of the influence of “Janjaruka” programme in Economic and Social development in Korogocho; A case study of Koch FM. CCK (2011), Fairbairn (2009), Rukaria (2009) and African Community Development Media (2010), indicates that there are 32 functional community FM stations in Kenya. However, (White, 2012) notes that it’s unclear whether they play their role of providing meaningful services to the target communities.

According to Kenya open Data Initiative, (WWW.Openda.go.ke, 2019), the target communities where Community Radio Stations mostly operate from are prone to myriad challenges such as: malnutrition, high infant mortality rates, high levels of school drop outs as well as drug abuse. This is notwithstanding the potential of community radios as media that if effectively used can bring about socio- economic development of the target community where it operates from (UNESCO, 2001; Alumuku 2006; Chiliswa, 2011; Egargo 2008; Jallo, 2012).

1.3 Research Objectives

1.3.1 Main objective

- i. To evaluate the influence of “Janjaruka” programme on the social and economic practices of Korogocho residents in Nairobi

1.3.2 Specific objectives

- ii. To investigate the perceptions and attitudes of the residents towards “Janjaruka” programme
- iii. To document how Korogocho residents use the information from the “Janjaruka” programme to improve their livelihoods
- iv. To identify the factors that limit Korogocho residents from accessing “Janjaruka” programme aired through Koch FM

1.4 Research Questions

- i. What are the effects of “Janjaruka” programme on social and economic practices of Korogocho Residents?
- ii. How do Korogocho residents perceive the “Janjaruka” programme?
- iii. How do Korogocho residents utilise the information from “Janjaruka” programme
- iv. What are the factors constraining listenership of “Janjaruka” programme aired through Koch FM?

1.5 Justification of the Study

The research examined and demonstrated the potentials of Koch FM, a community radio as a catalyst for socio-economic development in Korogocho Community. This is useful in generation of new empirical data in the area of study relating to social and economic development in the low income areas. Such kind of data will therefore, be readily used by the government and various other development actors such as NG O’s in the area.

Also, the research is envisaged to contribute insightful empirical data and information useful for public policy implementers, private sector and NGO’s with socio-economic development interests in Korogocho. This research study will also generate information to policy makers such

as the Ministry of Information and Communication Media Regulatory bodies like Communications Commission of Kenya, to propel the impacts of community radios in Kenya. Through active engagements of the target communities at the grass root levels, by the government and other development actors such as NGO's cohesion and integration of the local community is likely to be realised within the Community Radio's operation areas. This co-existence among the locals has a potential to nurture a conducive atmosphere and environment in which stability, social and economic transformation can be attained.

1.6 Significance of the study

Significantly, communication scholars may identify conceptual and contextual gaps in the literature generated by this study, and use them as leads for further research in the area touching on Community Radios and Development. This study will contribute to generation of new knowledge and scholarship in Media and Communication Studies at large. Further, the study of Koch FM is justified given the fact that in its website, it is recognised as the first community radio of its kind in Nairobi's non-formal settlements, situated at the heart of Korogocho. It was founded in 2006 by the Youth from the area as an innovation to enhance effective participation in the social and economic processes. This as a Community FM station amplifies the voices of the target people as well as inspiring them to participate in economic and social agendas affecting them in order to enhance development.

1.7 Scope and Limitation

This study focuses on one community FM station out of the 32 community FM stations in Kenya. This is notwithstanding that the station was selected to carry out an indepth study in order to facilitate for an adequate research considering constrains in time and funding. Thus, these findings may not account for the entire community radio sector, but nevertheless provide insights into the important components and ingredients which ensure community radio sustainability. Community radio is relatively new and rapidly growing section of the Kenyan broadcast sector, hence the continuously evolving funding and organisational stations models. These models may not be projected in the identified model that constitutes the studied sample. Therefore, future research probing into these models in relation to other community FM stations would add value in developing a wider typology of community FM stations funding models and

organisational structures in the context of Kenya. The study was conducted in the year 2019 in Korogocho Ward, which constitutes of Nyayo, Gitathuru and Korogocho Sub-locations. Korogocho Ward is in Kasarani Division, Riruta Constituency and Nairobi County

1.8 Operational definitions

Definition of terms is vital in this research study to ensure a common understanding of key concepts and terminologies is attained. This definition is also critical in effective communication of the intent and context of this research. Additionally, clear definition of the following terminologies enhances reader's understanding of important terms used in this study. Definition of terminologies is important when the term used in a study is not widely known or well understood or like in the case of this research, when the term has unique meaning in the context of unique meaning in the context of the research and it is important that the reader appreciates this specific meaning for understanding and to have a universalistic approach in the context of this study. Definition of terminologies in this research will enable the reader to know how to operationalise the defined and key terms in the study for clarity. These definitions of specified unique concepts and terminologies are based on peer-reviewed sources which support the definitions. This creates rationalisation of a terminology and triggers understanding, and connects the used language in the study to common usage within the field of operation.

Community Development: Involves promotion of active participation to bring about sustainable positive change in a local target community. In relation to this study, the programme “Janjaruka” seeks to empower Korogocho residents through offering them economic skills to start up small businesses which generate income and transforms their livelihoods. These skills empower Korogocho residents to effect change in their community as discussed in this study.

Community Radio: A Radio station operated, owned and run by the local community members they serve. That is, a radio station by the community for the community and of the community. Koch FM is a Community FM station and provides a platform for Korogocho residents to actively participate in sharing their own stories experiences and becoming creators and contributors of content in matters affecting them, to realise positive social change.

Community Participation: The active involvement of locals in socio-economic development projects targeting them in an all encompassing way at all stages involving need assessment, planning, mobilisation, training, implementation, and monitoring and evaluation. Koch FM comes up with local groups and self help groups in Korogocho to engage in socioeconomic projects such as “*Hustle YaMtaa*”. To realise all rounded participation in need assessment, planning, mobilisation, training, implementation, monitoring and evaluation of these projects, Koch FM not only engages Korogocho residents but also local government leaders. Most of these development projects targets Korogocho youth and local artists who are boosted in their projects to engage them and provide income for them as a way of combating crime.

Felt needs: Felt needs are changes regarded as necessary by target communities to rectify the deficiencies perceived in their community in order to realise positive social change. For example, Korogocho residents identify the areas of interests where they would like to realise positive change then engage Koch FM in programming of content addressing the issues raised according to Korogocho residents’ felt needs.

Social Development: Social development involves putting local people at the centre of development. Meaning that effective development process ought to benefit and recognise the locals, and their interactivity in groups and societies have norms which facilitate those interactions. Social development enables improving the well being of individuals at community levels to realise their full potentials as exemplified by “Janjaruka” programme in this study.

Economic development: Economic development is characterised by rise in literacy levels, good infrastructures, accessibility of internet for research, advanced industrial production, improved service sector, improved standards of living and access to good health care. Koch FM through “Janjaruka” programme strives to facilitate a platform and initiate the economic well-being and improved quality of life of Korogocho Community which is improved as it will be demonstrated in this research.

Sustainable development: Involves progressive change that meets current needs while not depleting the future generations’ ability to meet their own needs. The focus could be on environment, societal well being through social cohesion and active participation, while creating equal opportunities to the community. Sustainable development involves the economic and social development conducted without depletion of the natural resources.

CHAPTER TWO

LITERATURE REVIEW

2.1 Overview

The chapter consists of a collection of analysis of the body of literature assembling on: historic underpinnings of community radio in the World, Africa and Kenya; the Community Radio Station under study; the place of Community Radio in Kenya, Africa and the rest of the World; challenges encountered by Community Radio in their effort to promote social change; the key principles of community radio broadcasting, the relation between community FM stations and socio-economic development and finally the Analytical Framework-Theoretical and Conceptual Frame work.

2.2 Historic underpinnings of Community Radio

2.2.1 Community FM Stations in the world

Community FM stations found its roots in Latin America towards the end of the 1940's and at the beginning of the 1950's. On the same note, Europe had the highest receptivity with 1,500 community radios attributed to the European countries (AMARC, 1988). AMARC attributes the earliest community radio encounters to be in America and Canada. The two countries were open to liberalisation of community media aimed at supporting local communities.

On the other hand, most European countries and the new nations of developing world associated broadcasting to a national public service monopoly. It was the social struggle of the 1960's and 70's as well as mass resistance to military dictatorship that steered mushrooming of thousands of commercial, public and community radio stations (Dagron, 2001).

2.2.2 Community FM Stations in Africa

Despite community FM's aspects being fairly recent in Africa, its concept has been put into practical use for the past two decades. The growth shot from less than ten stations in 1985 to more than 400 stations by 2005 (Egargo, 2008). In the entire Africa, there were a handful of

independent radio stations in 1985. However, there has been tremendous growth since then with over 400 community radio stations today (Reza, 2012; Gordon, 2012). This rapid community radio situation calls for conducive policies and the need for training to enhance professionalism.

In Africa, the first community radio was established in Western Kenya in 1982, which is Homa Bay Community Radio Station (Community Radio Handbook by UNESCO, 2001). Its aim was to test decentralisation of structures, programming, and to enhance exposure in the usage of low cost technological know-how for broadcasting purposes. In 1984 and barely two years later, Homa Bay Community Radio Station was closed owing to political interests (Alumuku, 2006:)

Community radio stations have tremendously struggled since then to gain a threshold in Kenya over political reasons, with the government of the day fearing that it could promote social and ethnic tensions (Stahlhut, 2008)

2.2.3 Community Radios in Kenya

Community FM stations in Kenya are few. They include Radio Maendeleo which is located in Rarieda District in Ndori market. Radio Maendeleo aired live for the first time on July 31st, 2007. It addresses social issues, health issues, education matters, gender based issues, business matters, paralegal matters, fish industry and agricultural issues. Shinyalu Community Multimedia Center (Shinyalu Radio), an affiliate of Masinde Muliro University. The community radio addresses similar concerns as named above. Radio Mang'ete, owned by 33 women groups in Nthongoni, 4km from Chullu Hills. It addresses education matters, HIV/AIDS concerns, unemployment and vision 2030 ideas. Ghetto FM was launched on 17th October, 2007; an offspring of an organisation called Slums Information Development and Resources Centers (SIDAREC). It addresses social, political and economic issues. In 2001 Migori Civic Local Affairs Network (CLAN) was established. It deals with human rights issues, democracy and governance, community mobilisation on development matters, delivery of service to the local people such as on information communication technology matters, political issues, educating the local youth on reproductive, maternal and infant health and entrepreneurial trainings. Koch FM, a community radio in Nairobi addresses social concerns such as unemployment, insecurity, abuse of drugs, AIDS concerns, improvement of community health and issues on adherence of human

rights. Another community FM station is Koinonia Youth Media Centre, which is located in Dagoretti Nairobi. It was established in 1996 and runs a publication online called “Big Issue”. It addresses social issues affecting the community. Unguja Community Resource Centre which addresses social issues and agriculture. Additionally is Pamoja FM in Kibera, Nairobi and Mugambo Jwetu in Meru North. By definition, community radios are participatory in nature to bring about social transformation. However, there is no clear distinction to differentiate community FM stations from public or commercial FM stations. This is for example on the basis of income generated from advertisement without mutating to a commercial radio station. There is vagueness on community media definition in relation to the provisions of the law. This fosters abuse of the community radio stations. In addition are myriad challenges such as licensing fee which has no exemptions as commercial stations despite the scarcity of donor funding.

2.3 Community FM Station under study

Koch radio was started in the year 2006 by Korogocho Youth and is the initial community owned Ghetto radio of its kind. It addresses social, political and economic issues affecting the targeted community while encouraging talent and innovations by Korogocho youth to realise development while reducing crime rates hopefully (Koch FM Website, 2018).

The community radio voices the views of Korogocho residents and propels them towards development agenda targeting this local community to bring about the social transformation. The main areas of focus are on religious matters, sports, child welfare, human rights, governance, health issues, gender issues, commerce and security issues.

According to Koch FM website, 10 youths from Korogocho slums initiated the project in 2006. The idea was motivated by other related projects in non formal settlements like Radio Favela in Belo Horizonte Slum, Brazil. The said community radio in Brazil won United Nation’s Honors for fighting crime and drug trafficking. The revenue obtained from the radio proceedings funded learning programmes to enlighten the community’s listeners. Koch FM emulates Radio Favela to bring about change, community mobilisation and call for action through the media.

The website depicts that its vision revolves around community empowerment to enhance diversity of the target community through active participation in development issues. Its mission is to provide a conducive ground to address community's social concerns enhanced by sharing of information, offering education to the listener and enhancing communication to bring about socio-economic and political development to its people.

The aim of this community radio is being independent, non-partisan, inclusive and voluntary to act as an agent of change in education, entertainment and community mobilisation in development agenda, through active participation by the target group.

Koch FM's objectives as stipulated in its website include promoting active participation on social, economic and political agendas; encourage democratic process in governing bodies through the platform created by call-in sessions where the listeners air their views on matters politics; promote socialisation and tolerance despite myriad diversities; promote human rights and enhance human dignity; community social mobilization; promote gender equity; impact broadcasting skills among Koch youth; nurture talent and innovation as well as ensures maximisation of local resources while creating opportunities among Korogocho youth.

Kenya Human Rights Commission, Miss Kenya, African Population and Health Research Centre, Open Society international, Miss Koch Initiative and the Norwegian Church aids are some of the partnerships that Koch FM have been engaging with to nurture talent.

2.4 The place of Community FM Broadcasting in Kenya, Africa and the World

2.4.1 Promote Social and Cultural Change

Community FM reacts to felt needs of the target locals, thereby stimulating progressive social transformation. Depending on the social context at hand, community radio offers a platform for active participation and as such speaks for the voiceless (AMARC, 1988). Through disseminating and receiving communication a two-way flow is enhanced to promote social and cultural change (Girard, 1992). Ownership, programming, managing, directing and funding are some of the tenets that community radio participates in (Girard, 1992).

2.4.2 Fosters Community Empowerment

Fraser and Estrada (2001), postulated that community radios penetrate through the local's specified needs which do not get addressed by other public or private media platforms, seeking to give the local community a leverage in development agendas. Through radio technology, community radio around the world has advanced sharing and voicing of local knowledge of the marginalised communities. These have created empowerment and community empowerment through information sharing (Girard, 1992; Jallof, 2012).

2.4.3 Nurtures a two-way active participation process

Various scholars have argued for community FM stations broadcasting, as a trigger for social transformation. They postulated various pros over other media (Jallof, 2012): It's easy to operate a community FM station since it requires fewer costs to run and invest thereby facilitating its sustainability (Gumucio-Dagron, 2001). Additionally, a community FM station adopts the local language which communicates in favor of the less educated in the target community and the programmes are tailor-made locally to cater for local development communication needs. Further, community broadcasting reflects the cultural value system of the target community, which nurtures a two-way active participation process by the locals (Fraser & Estrada, 2001).

2.4.4 Harnesses awareness creation of innovations

Rogers (2003) argues that transferring technological changes and information requires a gradual process involving: creation of awareness, having adequate information on the required knowledge and interests, decision making process, piloting of the trial project where by the people may adopt or reject the innovation. Further, Rodgers argues that there are "early adopters" who are responsible for steering development in society, as they are responsive to progressive change unlike "laggards". Rodgers attributes adoption or rejection of innovation to these two groups who he says are key determinants in the decision making pace. He stipulates that mass media have a great role in awareness creation of innovations. However, at the decision making process on whether to adopt new innovations or not, communicating interpersonally is very effective and influential (Servaes&Malikhao, 2005). Despite the fact that Rodgers'

appreciates the power of mass media channels and interpersonal communication, a critique of Rodgers' school of thought maintains that communication flow is unidirectional and does not appreciate the beneficiaries' feedback. This trickle-down communication model is a linear perspective to communication process (Waisboard, 2001).

2.4.5 Promotes People-based Development Agenda

In the era of liberalisation of media frequencies, there has been emergence of private and public FM radio stations especially in the metropolitan cities of the nation-state. That notwithstanding, these private and public FM stations are deemed as being controlled by the bourgeoisies and the ruling power politick. As such, they are non participatory in nature towards people-based development agenda owing to different social statuses and power relations interests. (Reza, 2012; Gordon 2012).

2.4.6 Demystification of Development Agendas and Processes

On the contrast, Girard (1992) argued that Community radio often applies participatory communication approaches to steer tailor-made development that is based on felt needs steered by cultural diversity of the local people the community FM station serves ,their histories and realities of their lives. Gumucio-Dagron (2001), described that community broadcasting engages the listeners to get involved in programming of the media content, news production and transmission of useful information. This engagement creates a sense of identity and ownership (Jallov, 2012). Participatory communication revolves around people-centric development and accentuates the locals as integral drivers of change. It stimulates dialogic and progressive approaches to socio-economic communication by including the target community members in every step of communication to empower them claim their rightful place in steering development innovations (Singal, 2001). Malikhao (2005) indicates that Community radio focuses on the vitality of propelling the local's voices and engaging them in development matters affecting them (Servaes, 2005). Through participating in communication, the people at the grass root levels get empowered and collectively participate in making decisions at grass rot levels which are related to development (Manyonzo, 2012)

According to Gumucio-Dagron (2001), there are various distinctions between participatory communication for social transformation and non-participatory communication as follows: participatory communication is horizontal in nature where people participate in lateral communication while non-participatory communication is vertical in nature whereby people passively receive communication. Participatory communication is a collective consensus and reflects on majority's' opinions while non-participatory communication Focuses on individual behavior change. Participatory communication entails the people's participation in communication processes while non-participatory communication is said to be for the community but fails to put into consideration community needs. Participatory communication is content specific, biased towards a certain language, sensitive to culture and specific to media, on the other hand, non-participatory communication is Massive and broad-based in diverse cultural setting. In participatory communication, the needs and interests of the people and interests are the focus, on the contrary, in non-participatory communication, donors needs are prioritised. Participatory communication is a communication process owned by the community itself while in non-participatory communication; access is influenced intervening factors such as social, cultural, economic and political relations.

In participatory communication, there is awareness attributed to critical thinking regarding the most appropriate solution to a situation; on the other hand, non-participatory communication is persuasive for behavior change. However, several scholars have challenged participatory communication processes, with power being a fundamental issue Alumuku (2006) notes that majority of the community radios operating in Africa have had a progressive impact in the societies they are stationed hence the aggregate success track. Although several researchers support this argument, Myres (2009) asserts that their success has been partial and their sustainability poses a major challenge to these stations. Bouhafa (1997) concurs that media pluralism nurtures establishment of media stations. However, these do not translate into automatic community empowerment. Progressiveness can be measured in terms of behavioral change impact on health and social issues; and also the sustainability of these stations against "the odds of impoverished communities" (Myres, 2009)

2.5 The Key Principles of Community Radio Broadcasting

Community FM stations operates as substitutes to other forms of commercial FM Stations. One phenomenal characteristic that distinguishes it from the other broadcasters is the active engagement and engagement of the locals in its operations at myriad levels and extents. This participation aims at giving voice to the voiceless in order to arouse them to bring about social transformation to their very communities through the different information shared on the media platform (Lloyd, 2000; Tashivo, 2009).

Five principles have generally been agreed upon by several scholars as being critical to community FMs broadcasting are as follows: Ownership and control by community; active community engagements; offers service to community; it is not-for-profit business model and has “Independence” (Fairbairn, 2009; Girard, 2007).

2.5.1 Community Ownership and Control

A community radio will retain its sustainability at both practical levels and at the community perception level, if there is a strong sense of active participation in its operations in matters affecting the target community (Fairbairn, 2009). This can qualify the target community to be the rightful legal owner through an association which could be established for the said purpose. Other forms of ownership may be by a cooperative, a non-profit group, an NGO, a municipality or a firm representing the target community. Whatever the legal structure, the community ought to remain as the core pillar in spearheading the station’s operations at different levels to elicit a sense of ownership (Chirard, 2007). Where there are democratic community governance structures and representatives, such a community radio will be received positively by the target group hence sustainability (Fairbairn, 2009).

2.5.2 Active Community Participation

This enhances a sense of ownership, belonging and identity by the community members. Equipment, economic power and professional skills are necessary to ensure there’s not only proper administrative process, quality production and programming but also to realise sustainable success which would hardly be registered without visible active engagement of the community (Urgoiti, 1999). The engagement levels include engaging the community at all levels

thereby eliciting a strong bond and ownership due to deeper understanding and inclusion of the grass root people in running it (Fairbairn, 2009). These engagement levels may include:

- i. Instrumentalisation:** This is the initial stage. It is the decision making level.
- ii. Instruction level:** The target community engages with experts who help them identify their development concerns and mitigate these problems on the basis of their expertise.
- iii. Information level:** This includes engagement with the decision makers about the identified needs and the probable recommendations. There should be both vertical and horizontal communication which includes top-bottom, bottom-up and horizontal in nature.
- iv. Consultation:** These are engagements with the target community to see the need identified in their view. Decision makers dwell on the target group's view of their situation.
- v. Inclusion:** This is whereby service organisers include selected members of the target community for advice or opinion from the preliminary stage to the final decision making process.
- vi. Shared decision making:** This involve consultations done between decision makers and the target community representatives to deliberate on the most viable aspect of a development intervention. Negotiations are crucial and the target community has the right to be addressed. However, they should not act as the sole authority to dictate the outcome of the decisions to be made.
- vii. Partial delegation of decision making authority:** This pertains to a right by the target community to participate actively in their development interventions. There should be a sense of responsibility, accountability and commitment to the development agenda to realise the set development goals.
- viii. Decision making authority:** The right to determine crucial aspects of a development intervention remains with the target group members. There should be equitable say between the partnership with the service organisers and other stakeholders with the target community. Stakeholders and the external publics should actively participate in advisory roles but not determining the outcome of the decisions.
- ix. Community-owned initiatives:** The project should be initiated, operated and implemented by the target community themselves according to their felt needs. This will encourage a sense of ownership and identification with the development agenda.

2.5.3 Community Service

Community media strategises on various ways to reinforce and nurture socio-economic and cultural transformation of target community (Girard, 2007). To achieve this social transformation, the services offered by the community FMs ought to highlight strengths and opportunities of the target people; give coverage on issues meaningful to the community; engage community in active participation at all levels; create a platform to provide myriad views that don't see the light of day at mainstream media (Fairbairn, 2009)

2.5.4 Independence

A working relationship with the government, donors, advertisers and other agencies is encouraged. However, this should not water down the station's autonomy, regardless of the ownership. Financial support and donations shouldn't be used as a basis for compromise but the stations should be guided by policies and agreements which are transparent and within the confines of law (Girard, 2007)

2.5.5 Not-for-profit

It should be free from monetary gains and should focus on safeguarding community interests and acting as a voice to the voiceless. However, the above principle doesn't lock community radio from generating income from other sources such as advertising, listener's subscriptions, community members' contributions, sponsorship and donations. However, these returns should be given back to the community the community radio serves (Mtimde, 2000). Public accountability and transparency nurtures trust and support from the locals and interest groups who would be interested in funding the community radio (Fairbairn, 2009). Efficient planning of finances and proper managerial skills are pillars to sustainability of a community radio station.

2.6 Challenges encountered by Community Radios in their effort to Promote Social Change

“Positioning” community radio in broader social, cultural and political contexts has been challenged by impacts associated with amalgamation and mushrooming of transnational media flows beyond the compression of time and space (Howley, 2005). Privatisation of media stifles democratic participation of social-cultural, social-economic and social-political matters on local,

regional and international levels. Transnational media flow nurture cultural imperialism and is a threat to local cultural autonomy. Worldwide, media imports and exports cultural diversities for production and consumption (InfoComm International, 2010). These cross border flow of mainstream media impact on the conditions that necessitate social quality, cultural diversity and democracy (Mirlees, 2013). An upsurge and speed in the flow of entertainment media have been registered across borders thereby acting depicting the media as the cultural agent. This can be attributed to the technological consolidation of tailor-made media systems for each target country by the internet, satellites and the World Wide Web. Additionally, media convergence, as well as liberalisation of media policies of the specific country cannot be downplayed in their contributions. These as a result have led to establishment of free audio-visual agreements of trade and cultural diversity and acceptance, thereby resulting in speeding up and multiplying media flow globally (Dadush and Wyne 2011, Mirrles 2013)

Community radio has been faced with technical, legal and logistical setbacks around the world hence posing a great challenge to establish the very community radio to serve local community. There have been tensions between community media's economic realities of sustainability in relation to programming of news and public interest affairs (Mirrles, 2013). The main tenet surrounding community radio is to propel active engagement of target communities in identification and ownership of a community (Fraser & Estrada, 2001). Every community FM station consists of a hybrid of the local cultures and realities of the community it serves thereby streamlining the nature of programmes to run in order to capture the audiences' attention and elicit active participation and sense of ownership (Girard, 2007).

Community media brings about socio-economic transformation as it brings together local community members to design, produce and own the locally generated programs in a process that brings about social cohesion and integration in the long run owing to this participation by the locals on matters affecting them (Fraser and Estrada, 2001) Community radio has been faced with interplaying and conflicting roles as a voice of the voiceless vis a vis a viable business concern. According to the Independent Communications Authority of South Africa (ICASA) act of 2000, community stations should concentrate inrunning local content and run its operations as non-profit making organisation (Mmusi, 2002, Mtimde, 2000). More so, community radio ought to

generate community based projects targeting the local communities as well as boost them financially to enhance sustainability (AMARC-Africa, 1998).

The scope and accessibility of community radio stations is influenced by physical aspects like geographical terrain and target audience size. These factors determine its sustainability and impacts on the community radio's potential to navigate financial opportunities through sponsorship and advertisements. Consequently, these stations depend on donations, grants and sponsorships which impacts on the quality of their programming. This too challenges the size of the audience attracted as well as stability of the generated revenue (Mtimde, 2000). The audience size in relation to the financial resources necessary for sustainability of community FM stations pose a great impediment, which elicits conflicting role of community radio as a voicing the concerns of target people versus a business venture (Dunaway, 2002)

To enhance their relevance and to avoid overreliance on donor funding, community FM stations ought to boost the income generated through adverts (Teer-Tomaselli and Devilliers, 1998). The researcher holds the view that these two crucial approaches to community radio involving meeting the needs of the community radio in its operations versus maintaining a large audience size alienate each other since the latter alternative impacts largely the potential of the community radio station to meet the aims of the former alternative. Despite the upsurge of the community radio stations, most of them are faced with sustainability problems due to reliance on donor funding (Taunyane, 2007).

Other challenges facing community radio stations include provisions of active participation, the quality of programming, digital migration, poor fundraising strategies, inadequate human resource capacity, inconsistencies in demographic measurements of the audiences, deficient skills training and retention strategies and lack of funding. Poor financial and organisational management policies pose a greater challenge to community radio stations (Mmusi, 2002; Mtimde, 2000). Community FM stations are trapped in a vicious profitless cycle which consequently challenges their long term sustainability (Mostert, 2003). The organisation of local people around the community radio stations in addition to active engagement by these target

locals in programme production and its general operations impact on its sustainability (Conrad, 2011; Jallof, 2011 and Da Costa, 2012)

There are three approaches to sustainability which deduce the sustainability power of community radio (Gumucio-Dagron, 2001). These include sustainability on social, operational and financial aspects. Social sustainability involves ownership of the community radio, active participation by the target community in production of programmes and airing, involvement of the local communities at all levels of operations. Social sustainability will come about whereby local community is nurtured to own up the local programmes while actively participating in issues affecting them and according to their felt needs.

There ought to be other substitution ways of community radio stations to sustain themselves financially. Quality programming in addition to financial sustainability attracts and retains audiences thereby enhancing social transformation in the long run. This social sustainability will come about due to active engagement of the locals in running the community FM station and production of tailor-made programmes as well as due to ownership of the radio station by the locals (Bosch, 2007; Hussain, 2007; and Simmering & Fairbairn, 2007).

The community media should have community awareness campaigns targeting the local audiences on pivotal role played by the community FM station in enhancing development agenda of local community. This active participation by the locals nurtures social acceptance and ownership of the local programmes aired by the community radio (Hussain, 2007). In the long run, this will result to social sustainability due to community ownership of the programmes (Siemering & Fairbairn, 2007).

Operational sustainability also referred to institutional sustainability involves the community radio's policies and regulations, management styles, democratic functions, internal work relations and practices, external engagements with partners, agencies and publics (Gumucio-Dagron, 2001). To ensure operational sustainability, community radio stations need to adhere to set regulations in reference to the programme mode and structure, professionalism in the workforce as well as investment in an appropriate technical team (Hussain, 2007). To the best interest of the

community, operational sustainability requires that the fore mentioned factors be fortified with an information network which embraces new technological inventions (Wesso, 2007) Community media that lacks the interests of the local community at heart risks extinction with time. This institutional sustainability is achievable where the community radio has valued output (Bell and Morse, 1999)

Financial sustainability pertains to how the community radio generates revenue, how it manages this revenue and accounts for it. Of the three fore mentioned dimensions of sustainability, this is the most crucial (Hussain, 2007). The local community from which the community radio serves plays a crucial role in income generation and programme production (Gumucio-Dagron, 2001). This may mean that the community may get involved in various activities to generate income, such as active participation by the community in income generating events, donations, grants, merchandising, sales promotions of products meant to market the community FM station (Hussain, 2007; Open Society Foundation, 1999). Social sustainability and institutional sustainability are the pillars on which sustainability in finances is established (Gumucio-Dagron, 2001).

“...financial and technological sustainability remain a challenge that often distracts community radio practitioners from dedicating themselves to ameliorate radio production, increased community participation and the pertinence of programming” (AMARC, 2007)

2.7 Relationship between Community Radio and Socioeconomic Development

This is the extent to which community radio is applied through audience engagement as a development tool (Yin, 2009). Community radio can nurture social development by nurturing capabilities (Sen, 1999) including when locals partially participate in the engagements and programming of the radio. Community radio broadcasting encourages local community to share knowledge in their dialects, nurtures debates on socio-economic development issues and encourages their members to identify many local engagements beneficial to them (The World Bank Group, 2004, Panos, 2005).

According to (AMARC, 1998) community radio catalyses positive social transformation, by building active communities through engagement of the people to rise to the occasion through information sharing. Community radio offers opportunities to locals and a platform for the residents to be “producers, not merely receivers, of information and opinion and are able to articulate for themselves their social vision and demands” (Bresnahan, 2007; Gumucio-Dagron, 2001). Community radio as a tool of communication is useful in community mobilisation in order to boost development agendas initiated by locals, the government locally and internationally (Banda, 2003)

Fraser and Estrada (1998) assert that Community media is useful in communication for development and social transformation where development-centered communication is referred to as:

“ The application of the process of communication to realise and to mobilise them towards total knowledge and awareness creation of prevailing development areas that need to be addressed for socio-economic transformation, conflict resolution, co-existence due to building consensus and planning early for social change that is sustainable. This is important to assist locals to gain the knowledge and skills socially and economically to better their lives, their society and their social institutions”

A variety of development objectives can be attained through community media for example through provision of communication and advocating for projects which are centered on development. Community broadcasting can advocate for proper governance which is accountable and transparent and encourage local people to own development projects (Lingela, 2008). This study explores how the varied ways are significant in Koch FM’s scenario, to bring about social and economic development. Rennie suggests that community broadcasting has an impact on socio-economic development and more effective if it’s part of a project for development. “Although the development project should ultimately aim to make itself unnecessary, community radio as a driver of social transformation may not have the ability to foster this social change minus a project” (Rennie, 2006). Nevertheless, socio-economic development may be triggered by community broadcasting without necessarily having a project owing to its fundamental role to

disseminate information to the locals; as information sharing and transfer has significance in development (Serveas, 2012; Lennie & Tacchi, 2013).

In an example, Koch FM air programmes addressing issues affecting the local community, and by providing the locals with information that they can relate with, the locals can apply the learnt information to realise change in their society and as individuals. To realise social development and economic development, importance is stressed on the locals and their utilisation of community media to engage in tailor-made development agenda targeting their local areas in various (Lennie and Tacchi, 2013).

2.8 Definition of Community

The term community refers to persons who are based on a certain geographical area who could be social groupings of individuals or public sectors with common interests. Mtimde et al, 1998). In a “geographical community”, aired information serves individual interests within a given area. In a community of interest, the people served by the broadcasting have common community interests according to their felt needs (Teer & Tomashelli 2001).

Chirwa (2005) explains that licenses issued to those geographical community FM stations are given to coverage of 100 kilometers, and less than 300 watts transmission capacity. On the contrary, licenses of community of interests are issued to religious broadcasters and other “special interest programmes” covering the entire nation or dealing with region of the nation. Community radio which is key in enhancing socio-economic development may realise this through participation, publicising development initiatives, education, agriculture and health programmes.

Milan (2009) argues that different topics are covered by community media, but they often embrace a “social mission”. For instance the main focus that dominates community broadcasting could be health issues, human rights aspects and business literacy skills. The effectiveness occurs when these aspects of the programme emanate from the community

“...without people’s participation, no project can be successful and sustainable to support social transformation”

(Gumucio-Dagron, 2008). Koch FM deals with reproductive health, education on business skills, HIV management, proper sanitation, human rights, environmental issues, peer education, security issues, orphan care, religious matters, sports, child welfare, governance, gender issues, commerce and security issues.

2.9 Research Gaps

Reviewed literature shows that various researches have been done on Community Radios focusing on different perspectives amongst them by, Alumuku (2006), AMARC (1998), Banda (2003), Bosch (2007), Butner (2003), Conrad (2011), Costa (2012), Dunaway (2002), Fairbairn (2009), Fraser and Estrada (2002), Githaiga (2008), Girard (2007), Howley (2005), Howley (2010), Hussain (2007), Jordan (2006), Manyozo (2009), Mtimde et al (1998), Mtimde (2000), Mrutu (2008), Myres (2000), Myres (2011), Owiti (2016), Rennie (2006), Sharma (2011), Siemering&Fairbain (2007), Stahlhut (2008), Tavhiso (2009) and Teer-Tomaselli (2001).

The various areas of focus include: community radio for development, with a focus on the World and African region by Alumuku (2006) and Jordan (2006). The similarity is that this study inclines on the overview of community radio for socio-economic development but unlike Alumuku and Jordan includes Kenya in the overview. Further, these scholars focus on a general outlook of Community broadcasting while this study is an assessment of a specific programme- “Janjaruka” with an inclination on its influence on socioeconomic development in Korogocho. Whereas Jordan (2006) focuses on a Global review of community radio and Alumuku (2006) focuses on community radio for development majorly on the World and Africa scenario, this study specifically focuses on Kenya context. Where, despite the relevance of community radios, there is empirical data on the extent to which they have been successful in the empowerment of community both socially and economically.

Bell (1999), Black (1999), Hussein (2009) and Costa (2012) focus on sustainability of community broadcasting and emerging challenges facing community broadcasting in Africa respectively. This study focuses in Kenya and discusses various other aspects of community radio in addition to what these scholars have studied such the general outlook of the place of community radio broadcasting internationally, in Africa and in Kenya and identification of the functions of

community radio broadcasting. While Costa (2012) generally discusses the challenges facing community radio in African context, this study streamlined the area of focus to cover the challenges encountered by Community Radio in their effort to promote socioeconomic development. The study has used empirical data to explain related issues such as the relationship between community radio and socioeconomic development.

Dagron (2001) focuses on participatory community for development and social change; as Dunaway (2002) deals with commercialisation versus community Power. Dagron argues that participation of the people is essential in order to realise development and social change. This study focuses on active participation of the local community and how that can empower the locals to realise Social and economic development if put at the epicenter. Dunaway discusses the comparisons between commercial radio stations versus community radio station while arguing that community radio gives the community power to steer their own development agendas unlike commercial FM Stations whose interests are for profiteering. However, this study exhibits that community FM stations are relatively independent as they can be used by the donors funding them to drive their agendas as opposed to the felt needs of the grass root communities.

Howley (2005) focuses on community media, people and technologies. Howley points out the operations of Community media and how people can make use of technology to realise development. Servaes (2009) discusses policies in communication, governance and journalistic development for development good governance and development journalism. On the other hand, this study deals with community radio for social and economic development with Koch FM as a case study. The paper establishes that active participation by all players including the government at the local level is important to support development initiatives benefiting the local communities. At national levels, there is need for good governance in order for the government of the day to come up with good communication policies which enables the operations of community radio stations.

Owiti (2016) studied economic empowerment in Kibera whereby she focused on economic aspects. This study however seeks to focus on the assessment of the influence of “Janjaruka” programme in both social and economic development in Korogocho. Empirical data have been

provided on the extent to which community FM Stations succeeded in empowering local communities socially and economically.

2.10 Theoretical Framework

A theory may be defined as a series of “concepts or ideas” and the interrelationships deduced to “exist among those concepts” and constructs to account for a situation (Mugenda, 2003). For example, through the theoretical framework, a guide may be established to acquire responses to the research questions formulated for the purpose, utilisation and the applications of a study. This research purposes to use the applications and interpretations of the following research theories; participatory communication theory and McLuhan’s theory of medium is message respectfully.

2.10.1 Participatory Communication Theory

Participatory Communication is the application of dialogue to exchange useful information amongst “parties involved in development process” in order to realise common understanding and common consensus for decision making process (Aminah, 2016). For example, this application of the concept of participatory communication can be viewed as a dialogue between insiders that is Korogocho residents and “outsiders” who could be viewed as the donors, the experts and facilitators of “Janjaruka” programme striving to empower the local residents socio-economically. To analyse the quality of dialogue in Korogocho between Koch listeners and the station, this paper utilised the concept of Habermas about “ideal speech situation in which every actor is involved in a dialogue and is immune to external or internal restrictions on the communicative structure” (Chang, 2007). Freire used a “critical approach in the 1970s in adult literacy programmes in Brazil”. He postulated that the people can be free from oppression if they dealt with the problem(s) facing them and “think critically” on the underlying “structural conditions of oppression”.

McPhail (2009) related participatory communication to the projects related to developing nations and its significance in application to the Freire’s work on the “Pedagogies of the

oppressed.” This study adopted the perspectives of Nair and White (2004) who defines “participatory communication” as an open dialogue between a source and the receiver who interact continuously, to critically think and analyse a situation constructively, while identifying development needs, in order to determine what is required to improve the situation and act on the situation to realise positive change”. “Participatory Communication process is dynamic, interactive and transformational, where local people engage in a dialogue with individuals and community groups to realise their full potential and improve their lives” (Singhal, 2003). “The dialogue becomes a basis of communication or information exchange. The essence of a dialogue is to consider the other participants in the dialogue as independent (autonomous subjects) and not communication object (passive receivers). Every participant has equal rights to interact with others, to listen and to expect their voices not to be oppressed by other voices. Dialogue is key in a development programme that claims to be participatory in nature in order to allow local people to exchange useful development information and cooperate with outsiders (programme providers, facilitators, local elite) in the decision making process”.

“Habermas’ theory of communicative action states that in talking situations, if all actors feel that the structure of speech situation is ideal and validity claim is open to negotiations, social action is oriented towards mutual common understanding (Jacobson, 2003). Habermas in moral consciousness and communicative action stated that the situation of the dialogue is considered to be at logical level, with the speakers having strong and consistent arguments by eliminating the contradictions that may exist in themselves and consistently apply the meanings. Referring to Habermas theory, the ideal situation for dialogue between outsider and insider has the following features: the dialogue is based on mutual understanding, with the parties having same opportunities to interact. Additionally, the dialogue is free from subjectivity and domination of one party to avoid oppression and passivity. Finally, this dialogue nurtures validity claims which are correctness, accuracy, honesty and comprehensibility based on empiricism (facts, data, evidence) and is such that the parties are willing to bow to the most rational argument.”

The application of “participatory communication” in this study is relevant to the extent that Korogocho residents are not just passive recipients of “Janjaruka” programme,” but have control and power over” programming, transmission, production and packaging of socio-economic

development content affecting them. Ideally, the level of participatory communication should be at all levels for instance, at the conception of ideas, during “planning, implementation, monitoring and during programme evaluation”. In this regard, the application of “Participatory Communication” is the engagement of Korogocho residents “in dialogue with stakeholders for mutual exchange of information for decision making in the above levels by considering the ideal situation for dialogue namely: equality and equal access to information, independence and opportunity for open dialogue”. The listeners are actively engaged in an interaction with stakeholders and producers. Experts are invited in studio to educate Koch listeners on economic matters and how to start up retail businesses. The listeners engage the experts through call-in sessions and get to meet the beneficiaries of the programme to discuss how they will get soft loans and trainings on basic skills to start up small scale retail businesses to generate income.

The findings on the ground confirm the statements of Pretty (1995), Metalopulos (2003), and Ascroft and Masiela (2004) “that communication and participation are important components in development and highly appreciated on paper but poor in application. Development dialogue is key since knowledge of agencies although valid, is not sufficient in solving local problems (White 2004; Cummins and Coventry, 2009). Starting from the ideal situation, the dialogue which is held in the programme must ensure that each participant have similar position to argue on a reciprocal basis; that the decision of the programme participants are free from elite domination and that there is an opportunity for open debate and arguments to criticise the programme. However, the findings in the field indicate that the ideal speech situation in the dialogue as proposed by Habermas is just ideal to a larger extent”. For instance, the condition of socio-economic “status (mainly income and education) often makes” Korogocho residents hesitant to have a dialogue and structural arguments on” an equal footing with the power structures (village elites) due to bureaucracy”.

Residents (listeners) often“ put themselves in the position of “weak” and regard the experts (outsiders) to be “higher and influential” than them. These perceptions affect their “confidence to perform equally in expressing their opinions” on socio-economic development issues. It also challenges their engagements in decision making processes as well as in criticising programmes and power systems such as the government both locally and nationally. This is evidence that

active participatory application of Habermas ideal speech situation” is difficult to apply in “situations of difference in power relations” as communication process is mostly linear and top-bottom approach.

2.10.2 McLuhan’s Theory of Medium is Message

Marshall McLuhan was a Canadian scholar “who proclaimed what he thought about the effects of the mass media. In contrast to other researchers, McLuhan didn’t collect any research data, he never did experiments or surveys to test his ideas but his ideas about media influence have stirred discussion and analysis from media scholars for more than 40 years” (Sparks 2010). McLuhan’s theory meant different things to different people and some scholars have given up trying to understand what he meant. Griffin (2000) explains that He believed “that a medium changes people more than the sum of all the messages of that medium”. He further states that the core idea in McLuhan’s theory is that the primary communication channel alters the way people view the world. What McLuhan meant was that “what really changed people the most was not the message in a communication medium but the medium itself” (Sparks 2010). In coming up with the theory, it was not lost on McLuhan that particular type of media messages have a specific effect on human attitude, feelings and emotions. Research studies support the notion that human behavior changes from processing messages. What he meant was that the dominant medium of any age dominates people (Griffin 2000)

This research was supported by the fact that the medium shapes people’s perception of messages and that people perceive media messages in different ways depending on the channel of communication. Community radio is one popular and a widespread tools of communication in the low income areas “where the majority of the population” lives. This is because it is operated by community, run by the community and owned by the community. It is the most accessible and affordable mass media and it can disseminate important information to the audiences. Through it they get entertained, receive the latest news and enjoy listening to various programmes. The radio dominates the life of the low income dwellers through its programming. In Kenya, 68% of radio listeners tune in to local language radio stations (Oriare 2010).

Many do not miss their favourite programmes because radio is portable and they can move with it wherever they go and listen to it as they engage in other activities. Without the medium the message will not be received.

McLuhan's theory argues that the medium through which content is communicated to the audience has a crucial role in the manner the content is perceived. The medium often shapes the audience perception of the content. The way the messages will be received and perceived by the audience will depend on which radio station broadcast it. The medium is the one that determines how the message will be perceived supporting McLuhan's theory "that the medium is the message". The effect of the message depends on which medium is trusted more by the audience as well as on which medium is more popular with the audience. A message coming from a radio station that is trusted by the audience will have more impact than one coming from a station that is less popular with the audience.

For instance, Koch FM, a Community FM Station in Korogocho is a popular and dominant communication channel in the low income area where majority of people live. The popularity of Koch FM (Medium) is further steered by the fact that it is owned by this community, operated by this community and resonates with this community; as it understands the day to day challenges facing the Korogocho residents and which impedes social and economic development. Koch FM is the most accessible medium of communication in Korogocho, it is affordable, and has the potential to disseminate important information to Korogocho dwellers. Through Koch FM, Korogocho residents get entertained, they get informed, they are educated and also empowered on various aspects of social and economic development as demonstrated in one of the programme's "Janjaruka".

Koch FM dominates the life of the low income dwellers through its content programming to address various development issues affecting Korogocho Community for example on socio-economic aspects. Without the Medium (Koch FM), the Message (on socio-economic development aired on "Janjaruka" programme) may not be received. Korogocho residents associate with Koch FM since it is for Korogocho Community, by Korogocho Community and of the Korogocho Community.

A message coming from Koch FM will have more impact on the Korogocho Community's perception of the content. The McLuhan's Theory of Medium is a Message is relevant to this study to this extent.

2.11 Conceptual Framework

As McGaghieet *al.* (2001) asserts: The conceptual framework “sets the stage for the presentation of the particular research question that propels the investigation being reported based on the problem statement”. The statement of the problem of the study addressed prompted the researcher to carry out the study. “The conceptual framework lies within a much broader framework known as the theoretical framework. The latter draws support from time-tested theories that support the findings of researchers on why and how a particular phenomenon occurs”.

In order to provide a systematic overview of the independent and dependent variables, the following conceptual model was developed (see Figure 2.0).

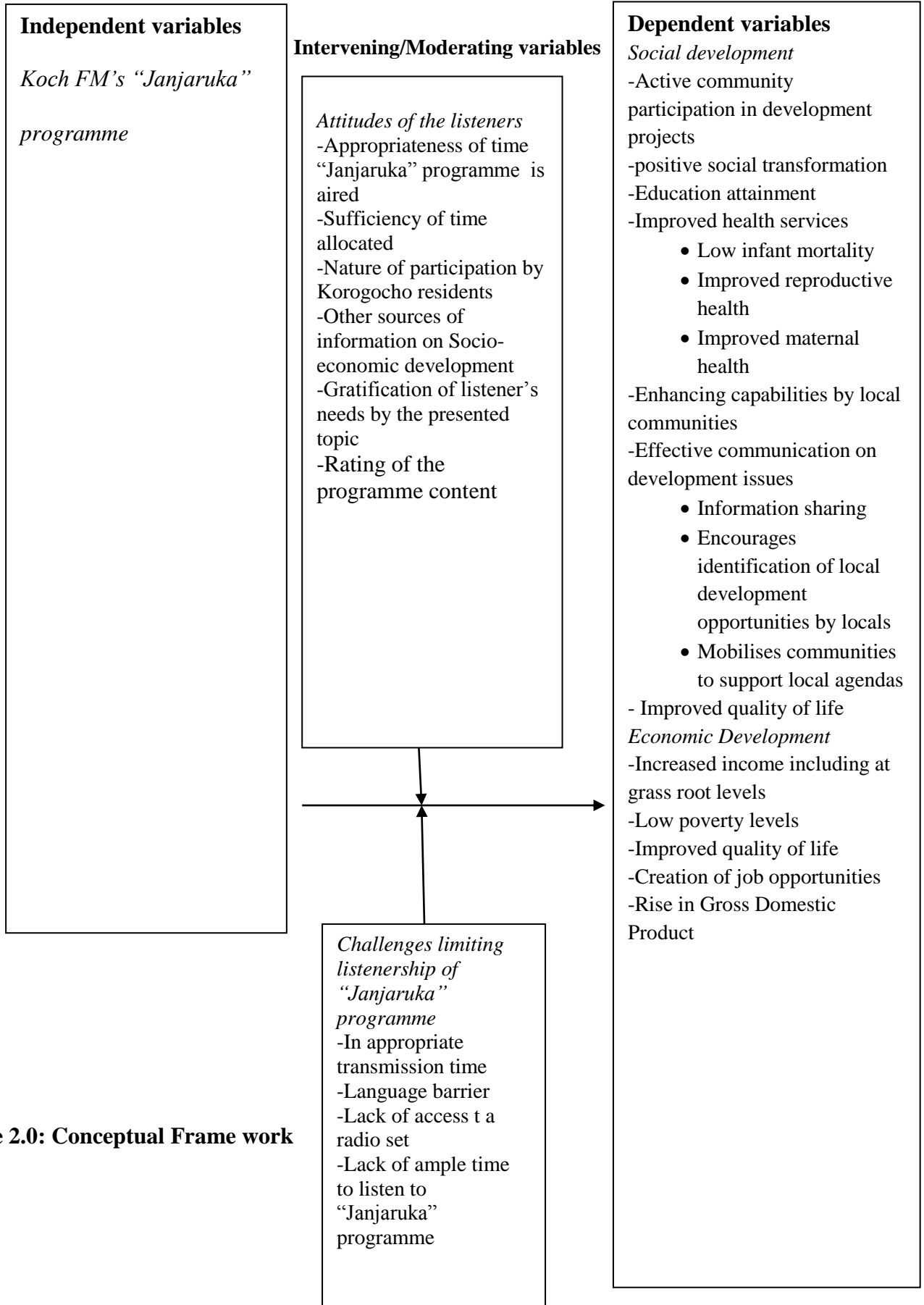


Figure 2.0: Conceptual Frame work

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Overview

This chapter discusses the research methodology that this study relied on. It covers the research design, target population, sample and sampling techniques, descriptions of instruments of data collections, data collection procedures, pilot study, reliability and validation of instruments and data analysis used in testing the objectives of this research. Ethical considerations are also discussed here.

3.2 Research Design

Kothari (2004) defines a “research methodology as a systematic manner of solving a research issue” whereas Creswell (2014) presents research methodology as the approaches by which data is methodically collected and investigated to ease understanding. According to Creswell, therefore it is critical for researchers to comprehend the research techniques (methods) as well as the methodology used in the research. However, there are various assumptions underlying the various research methods applied to ease understanding. These assumptions form the basis of the researcher’s inclinations to a particular research technique based on a particular research problem and criteria thus various research problems require different research methodologies. Therefore, researchers ought to be specific on how they arrive at particular research methods and the reasons why they select the particular research method for easy evaluations by other researchers conducting a similar study.

Research designs also known as strategies of inquiry are genres of inquiry within “quantitative, qualitative and mixed methods approaches” that have and continue to be used to guide a researcher on a particular dimensions to take and procedures during a specific study (Denzin and Lincoln, 2011). A research design is a plan, structure and strategy of examinations aimed at providing answers to the research questions (Ogula, 2005). Through the research design, plan of actions are adopted as a response to the researcher’s questions and the framework for the study. Thus, this acts as the researcher’s blueprint. Furthermore, a research design also generally involves planning, organising, collecting and analysing the research data (Leedy, 1993). For

instance, surveys and experiments are common designs applied in quantitative approaches; ethnography, grounded theory, case studies, narratives and phenomenology which collectively are applied in qualitative approach (Creswell, 2014).

The Research Design is a plan, structure and strategy of enquiry meant to respond to research questions (Ogula, 2005). This research adopted a descriptive survey research design. This is a way of collecting information by conducting interviews or administering questionnaires to a sample of individuals (Orodho, 2003). It's relevant while "collecting information about people's attitudes, opinions, habits, social or education issues" (Orodho and Kombo, 2002). It's characterized by description of a large group of people, objects and institution (Jaeger, 1988)

Due to its descriptive nature, this researcher found descriptive research design relevant for the study to enable collection of data from sample data to allow estimation of population parameters. Key informant interviews and questionnaires will be used to collect information and the same instruments are used in survey research design. Descriptive survey design is diagnostic and descriptive; it allows room to "shed more light on all objectives of a study and resources available". As such, surveys are more useful when a researcher aims at collecting data on a phenomenon that can't be observed directly (Kothari, 2004) This study adopted the mixed methods research design to obtain in depth data. This method involves combining both quantitative and qualitative research methods in a particular study in order to fully comprehend a research problem (Creswell, 2012).

Quantitative data are generally generated from closed-ended questionnaires while qualitative data is usually generated from open-ended questionnaires and the results are not predetermined like in the case of Key Informant Interviews; which can be conducted via telephone or face-face interviews. Such interviews can be from community experts such as community leaders, professionals in a certain field or from residents of the target community. This is vital in order to obtain qualitative in-depth interviews and information that is firsthand from local people who are familiar with their environments or in their line of duty professionally. All research methods have biases and short comings and hence the need to neutralize the research flaws through the collection of both qualitative and quantitative data. This research therefore applied mixed

methods to reinforce the strengths of the two methods and overcome the shortcomings of each (Creswell, 2014).

The first rationale for the choice of the mixed methods design in this study is that the quantitative data and their subsequent analysis provided significant and deeper understanding of the research topic. On the other hand, the qualitative data and their analysis refined and explained those statistical results in a critical manner by way of exploring participants' views broadly and in an in-depth way as argued by Creswell (2003); Rossman and Wilson, (1985); Tashakkori and Teddlie (1998) respectfully. In this regard then, the use of both quantitative and qualitative data will provide a deeper understanding on the possible impacts of Koch FM, a Community Radio in Korogocho low income area in Nairobi, in enhancing social and economic development through programme "Janjaruka". The next rationale is that the design will enable the researcher to assess the impacts of the community radio in enhancing social and economic development in Kenya as well as explain the reasons behind the resultant trends. Lastly, this design shall allow for the corroboration of results from different methods, namely quantitative and qualitative methods to qualify the findings and recommendations of this study hence making it more relevant (Creswell and Clark, 2011).

3.3 Research Approach

This research applied both qualitative and quantitative research methods which have been described by Miles and Huberman as symbiotic; meaning the two research methods are mutually beneficial to each other (Banjade, 2007). Similarly, both qualitative and quantitative methods of research according to (Mugenda & Mugenda, 2003) are significant as they allow a study to obtain in depth data that is descriptive; through use of "designs, techniques and measures" that seeks to "produce discreet" empirical and "quantifiable data" respectfully. The researcher in this case administered questionnaires to the target sample to generate primary data. In addition, Key Informant Interviews were done by programme producers at the Koch FM in Korogocho.

This was important in order to obtain qualitative in-depth interviews with producers since they are familiar with Koch FM operations and therefore would provide firsthand knowledge about

Koch FM. Other forms of secondary data were generated from the library to provide quantitative data for instance from books, magazines, newspapers, unpublished works, UNESCO documents and Population Reports from Kenya National Bureau of Statistics. Both the primary and secondary data was analysed using the Statistical Package for Social Sciences (SPSS) methods to generate frequency distributions, percentage distributions and cross tabulations which were used in the data analysis and interpretations of the study in chapter four.

3.4 Research Site

The study was conducted at Koch FM, Korogocho, Nairobi where the community radio was established in the year 2006 by Korogocho Youths. It addresses the local social, political and economic issues affecting the targeted community. It also encourages talent and innovations by Korogocho youths so as to realise development while hoping to reduce crime rates at the same time (Koch FM Website, 2018).

3.5 Study Population

According to the 2009 Kenya Population and Housing Census , the Korogocho's population size and composition for 2010 was projected to be 41,946 pressed into 0.9 square Kilometres. Korogocho as a location is in Ruaraka Constituency, Kasarani Division and consists of three sub locations namely Nyayo, Gitathuru and Korogocho. Thus, Nyayo sub location has a population of 9,835; Gitathuru sub location has a population of 10,376 while Korogocho sub location has 21,735 respectively (KNBS, 2010) .The accessible populations for this research are respondents from Korogocho location in Nairobi-Kenya. Additionally are Koch FM listeners. These respondents were used since they are diverse, representative, accessible and knowledgeable about the study (Kombo and Tromp 2006).

3.6 Sample Frame

The sampling frame consisted of three sub locations which constitute Korogocho Location namely: Korogocho sub location, Nyayo and Gitathuru respectfully which formed the primary sampling units. The list formulated during the reconnaissance

identified 381 listeners of “Janjaruka” programme who were issued with questionnaires using survey methodology. Additionally, a purposive sample of 8 Key Informants comprising of Koch FM journalists was drawn to provide the researcher with the relevant information required for the study based on their knowledge and relevant competencies (Mugenda and Mugenda, 2003). These programme producers in Koch FM provided in-depth firsthand information as they are familiar with the station’s policies. This policy information provided shall also be used to generate policy change related ideas for the future.

3.7 Sample Size

Christensen, et al (2014) strongly recommended the use of a sample calculator. This research used Fluid Surveys on a finite population of 41,946 residents as demonstrated in 3.6.1 below:-

3.7.1 Calculation of Sample Size

Based on Fluid Surveys University Team (2017) sample size calculator, a standard survey has 95% desired confidence level, 1.96 confidence level score (Z-Score), 5 percent margin of error (confidence interval) and 50 percent distribution i.e +/-0.5 standard deviation.

Therefore the formula follows that;

$$\begin{aligned}
 \text{Sample size} &= (\text{Distribution of 50\%}) / (\text{Margin error\%/confidence level score})^2 \\
 &= (0.5 \times (1 - 0.5)) / (0.05 / 1.96)^2 \\
 &= 0.25 / ((0.02551\dots)^2) \\
 &= 0.25 / 0.00065077\dots \\
 &= 384.16\dots
 \end{aligned}$$

Correction for the finite population

$$\begin{aligned}
 \text{True sample} &= (\text{Sample size} \times \text{population}) / (\text{Sample Size} + \text{Population} - 1) \\
 &= 384.16\dots \times 41,946 / 384.16\dots + 41,946 - 1 \\
 &= 16113975.36 / 42329.16 \\
 &= 380.68
 \end{aligned}$$

=381

Rounding off the actual sample size close to a whole person, it gave a value of 381 people. Therefore, to attain a 95% confidence level with a 5 % margin of error in the results, at least 381 of the finite 41,946 residents had to be surveyed.

According to Fluid Surveys University Team (2017), a margin of error (or confidence intervals) is the positive and negative deviation in percentage allowed on survey results for the sample, that is, the deviation between the opinions of respondents and opinion of the entire population. The smaller the margin of error, the closer one is to having the exact answer at a given confidence level, that is how sure one can be that the results are accurate. Confidence level describes accuracy. It tells how often the percentage of the population actually lies within the boundaries of the margin of error. The Z-score is the number of standard deviations a given proportion is away from the mean. Distribution, reflects how skewed the respondents are on a topic.

3.7.2 Selection of Respondents

Proportionate distributions of the sample size of 381 gave the following numbers:-

Total number of residents in the three sub locations which constitute Korogocho ward which stand at $21,735+10,376+9,835= 41,946$. Whereas, in percentages, Gitathuru sub location stood at $(21,735/41,946) \times 100$ approximately 52%. However, Korogocho sub location stood at $(10,376/41,946) \times 100$ which was approximately 25% and Nyayo sub location stood at $(9,835/41,946) \times 100$ which was approximately 23%.

Distribution of the sample size of 381 therefore, yielded the following number of residents to be interviewed in each sub location respectfully :

Gitathuru sub location $(52/100) \times 381=198$

Korogocho sub location $(25/100) \times 381=95$

Nyayo sub location $(23/100) \times 381=88$

3.8 Sampling Considerations

I undertook a reconnaissance (Recce) programme in Korogocho ward which consists of three sub-locations namely Gitathuru, Korogocho and Nyayo. The aim was to find out who listens to the programme “Janjaruka” . It was important to acquaint myself based on my reading and understanding on which people tend to listen to the programme. This I did using information I got from producers and managers of the station who acted as the Key Informant Interviewees. Additionally, these key informants were able to inform me on the majority of people who listen to the programme and on where to find them.

Further, these listeners were also easily identified by these key informants since they participated in the production and content development of programme “Janjaruka” aired weekly. The key informants were also able to show me the common meeting places where Koch FM listeners tended to gather and listened to “Janjaruka” programme such as at homesteads, prayer sites, in the football fields, in retail shopping centers, at market places as well as at community entertainment centers in Korogocho. Using this information and the understanding of community radio listeners like elsewhere in Kibera’sPamoja FM, South Africa, Nigeria, Ghana and South American countries, the evidence available shows that the nature of this community radio is similar based on my understanding as a researcher.

During the reconnaissance, I mapped out these sites with my three research assistants who all had post secondary education and some experience in communication research. Based on this information, I was able to make a decision and based on my understanding and expertise of the media habits to opt for purposive sampling technique as a way of generating data. I now went to administer them to the listeners to which data analysed was generated from. We therefore administered questionnaires in the three sub-locations as follows: in Gitathuru sub-location, 198 questionnaires were administered, in Korogocho sub-location, 95 questionnaires were administered while in Nyayo sub-location, 88 questionnaires were administered.

Before administering the questionnaire, the respondent would be asked if they listened to Koch FM and particularly to “Janjaruka” programme. If they affirmed that they listened to the programme, a questionnaire would be administered. All the questionnaires totaled to 381, however, out of these, 360 questionnaires were used for the analysis as 21 questionnaires were unused. As far as homesteads were concerned, administration offered challenges owing to the nature of the construction; while at the same time, the advantage was that the respondents were at the same administration site where I could talk to them and probe answers for clarity hence enriching the study.

Purposive sampling involves selecting a unit by the researcher based on the specific purpose associated with the research questions (Teddie and Yu, 2007, Mugenda 2004). In this study, this was undertaken based on population characteristics with an aim of getting data across various demographic categories. The data was then analysed using Statistical Packages for Social Sciences (SPSS) for purposes of generating frequencies, percentage distributions and cross tabulations which were used to analyse and interpret research findings empirically in chapter four.

3.9 Research Instruments

3.9.1 Data collection methods and tools

Data collection involves the contracting of sampled population members to enable collection of the required information associated with the study (Kothari, 2004). With convergent parallel mixed methods, data was collected using both qualitative and quantitative methods (Creswell, 2014).

The Qualitative data was gathered through the Koch FM “Janjaruka” programme case study and Key Informant Interviews. On the other hand, the questionnaires reached large number of respondents within a short span while at the same time allowing the respondents ample time to respond. These questionnaires also allowed confidentiality to the respondent while at the same time enhancing objectivity (Owen, 2002). The lead researcher and the research assistants administered the questionnaires orally to ensure

effectiveness. This ensured that the questions were well understood by the respondents hence reliability as well as minimising the chances of losing questionnaires in the process of administration like would be the case of dropping and picking the questionnaires later.

The questionnaire used was divided into the key areas of examination, with the first part dealing with demographic characteristics in order to give the general information about the respondents while the other sections were divided guided by the objectives of this study to obtain information that would help answer the research questions. They were then piloted satisfactorily as a pretest to verify the viability of this study. The lead researcher in collaboration with the research assistants administered questionnaires to the respondents who were purposefully chosen then picked them later for analysis. Additionally Key Informant Interviews were also conducted to the programme producers of Koch FM.

3.10 Validity and Reliability

This refers to the correctness and relevance of the insinuations that occur from the analysis of data in a given research study (Mugenda and Mugenda, 2003). This is the extent to which the methods and findings of a study are appropriate for the research (Kothari, 2004; Golafshani, 2003; Joppe 2000).

Validity can be classified into content validity, criterion validity and construct validity (Kothari, 2004). In content validity, the researcher determines the extent to which instruments adequately cover the various underpinning aspects of the study. Criterion validity focuses on the predicting ability or the estimates of the current conditions of a study. The strengths of the fore mentioned validity are relevance, objectivity, reliability and availability. Construct validity is considered to be the most complex and abstract. It involves the correlation of results to the initial concept, hypothesis or questions that defines which data is collected and how (Kothari, 2004).

Triangulation and construct can be used to verify both qualitative and quantitative validity (Creswell, 2014). The potential limitations posed by convergent parallel mixed

methods include: imbalanced sample sizes for both sets of data, use of varying variables thereby making it “hard to merge findings, lack of follow up when” there is lack of convergence on the findings (Creswell, 2014).

This study will engage content validity to measure the extent to which the research questions and objectives mirrors the themes covered as is explained below after reliability is discussed.

3.11 Reliability

The ability of research instruments to consistently measure elements of interest with time with almost the same results (Mugenda and Mugenda, 2003). For example, after repeated trials, the research instruments used are therefore supposed to constantly deliver the same results. If the results are consistent over time and the respondents are accurate representation of the total study population using similar methods and instruments, both instruments and results will be established as reliable (Joppe, 2000).

Instruments which are reliable contribute to validity; however, a reliable instrument may not necessarily be valid (Kothari, 2004). General classes of reliability estimates include, inter-rater, test-retest, parallel forms and inter consistency reliability (Creswell, 2014; Kothari, 2004; Joppe, 2000). This research applied test and retest techniques and internal consistency to determine the reliability of both the instruments and the results.

For example, to ensure validity and reliability of this research study, the researcher endeavored to minimize random error by preparing questions which addresses specific objectives in the study using a language that was understood by the respondents. The researcher also made use of the merits of combining the use of both the questionnaires and Key Informant Interviews to overcome the would be limitations of using either questionnaires or interviews as a standalone. The use of questionnaire and key informant interview methods in this research study was suitable and provided valid and reliable data that helped answer the research questions against the objectives and to minimise bias.

3.12 Data processing and analysis

This involves activities concerned with the processing and protection of data in a study (Kothari, 2009). Polonsky (2010) argues that analysis covers assembling, cleaning and examination of the data whereas interpretation is concerned with making sense of the data the researcher has generated. Raw data in this study was sorted out and organised thematically for ease in management. For example, similar responses to various research questions were put together for easier identification. These included the perceptions and attitudes of Korogocho residents towards “Janjaruka” programme and other responses such as how the residents use the information from the “Janjaruka” programme to improve their livelihoods. Qualitative data was analysed in the form of words and narratives. This was done through reference to responses to interview questions by the respondents. Direct and indirect speech from the respondents was also analysed and interpreted by the researcher. Quantitative data was analysed using descriptive statistics. The data collected was analysed using Statistical Packages for Social Sciences (SPSS). The outcome of the quantitative data obtained was tabulated using pie charts, graphs and tables which are relatively easy to interpret. After organising and analysing the data, the researcher interpreted it by reflecting on the possible meaning of the data and exploring particular themes.

3.13 Ethical considerations

Ethics is a branch of philosophy which is a system of principles concerning rights and wrongs when making decisions. In the context of this study, common ethical concerns include informed consent, respect for privacy, harm from the research, respect for anonymity and respect for confidentiality (Fouka and Mantzorou, 2011). For example, to give assurance of immunity to the above ethical concerns increases the respondents’ truthfulness (Creswell, 2014; Leedy and Ormrod, 2010). This study therefore endeavored to observe the principles of research ethics in relation to the core ethical concerns raised above to avoid breach. Further, a certificate of field work was obtained from the University of Nairobi in order to conduct the research study. Then a certificate of corrections was issued after the corrections were effected on this study and finally, a certificate of originality was issued after passing the plagiarism test. See the appendices.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.1 Overview

This chapter presents the results and findings of the study based on the research objectives. The purpose of this study was to assess the influence of the programme “*Janjaruka*” on Economic and Social development in Korogocho, a case study of Koch FM. The study also sought to evaluate the influence of the programme on the social and economic practices of the residents. This is important in order for Koch FM to show policy makers how they are contributing to Public policy goals; thus helping to develop the right mix of rules, incentives and public services needed to maximum Koch FM’s contribution. The other objective was to investigate the perceptions and attitudes of the residents towards the programme. A positive perception and attitude towards a programme by Korogocho residents means the residents are well disposed towards the programme and are more likely to seek it out and choose it over competitors. Conversely, negative perception towards a programme will not only make the residents more likely to turn to rival media, but encourage them to share unfavorable opinions with others, fueling further negative sentiments. The next objective was to establish how the residents use the information to improve their livelihoods and finally, to identify the factors that limit Korogocho residents from accessing broadcast programmes aired through Koch FM and subsequent consequences.

4.2 Response Rate

Response rate is also known as the completion rate or return rate of a research study.

“Response rate is the result of dividing the number of people who were interviewed by the total number of people in the sample who were eligible to participate and should have been interviewed. This number of people who responded to the research study is usually expressed in the form of a percentage” (Mitchel, 1989).

“The relevance of Response Rates in research study is to indicate the Representativeness, that is; how well the sample drawn for the questionnaire

research compares with the population of interest. This helps the reader evaluate the study findings with assurance that the sample of respondents reflects elements of population with breadth and depth. Lack of response to the questionnaire by potential respondents is known as Nonresponse bias. It impacts negatively to Validity and Reliability of a study” (Brick&Kalton, 1996).

Another relevance is that sufficient Response Rates enable generalisation of the results obtained in research study to the target population (Daugalis,2008)

Table 4.1 Response rate

Cluster	Target population	Questionnaires	Interviews	Response rate (%)
Gitathuru	198	198	0	95
Korogocho	95	95	8	95
Nyayo	88	88	0	95
	381	381	8	95

Field Survey (2019)

The sample size of this study was 381 Koch FM listeners from Korogocho, Nyayo and Gitathuru sub locations of Korogocho Ward, Ruaraka Constituency. Their distributions were as follows:- 95 respondents were from Korogocho, whereas 88 were from Nyayo and 198 were from Gitathuru. Out of the 381 questionnaires distributed, 360 questionnaires were returned. The return rate stood at 97%. Out of the 381 questionnaires, 8 were not fully filled; which means that 95% were fully completed totaling to 360 questionnaires out of the total of 381 respondents. This shows that this study had the response rate considered adequate according to recommendations by Saunders, Lewis and Thornhill (2007) who argues that a 30%-40% response is both adequate and statistically significant whereas Hager et al (2008) recommended 50% which provides differentiation from Saunders, Lewis and Thornhill. In the study, 8 Key informant interviews for Koch FM programme producers, management and stakeholders were also conducted in Korogocho. The data collected was analysed and presented qualitatively.

4.3 Demographic Information

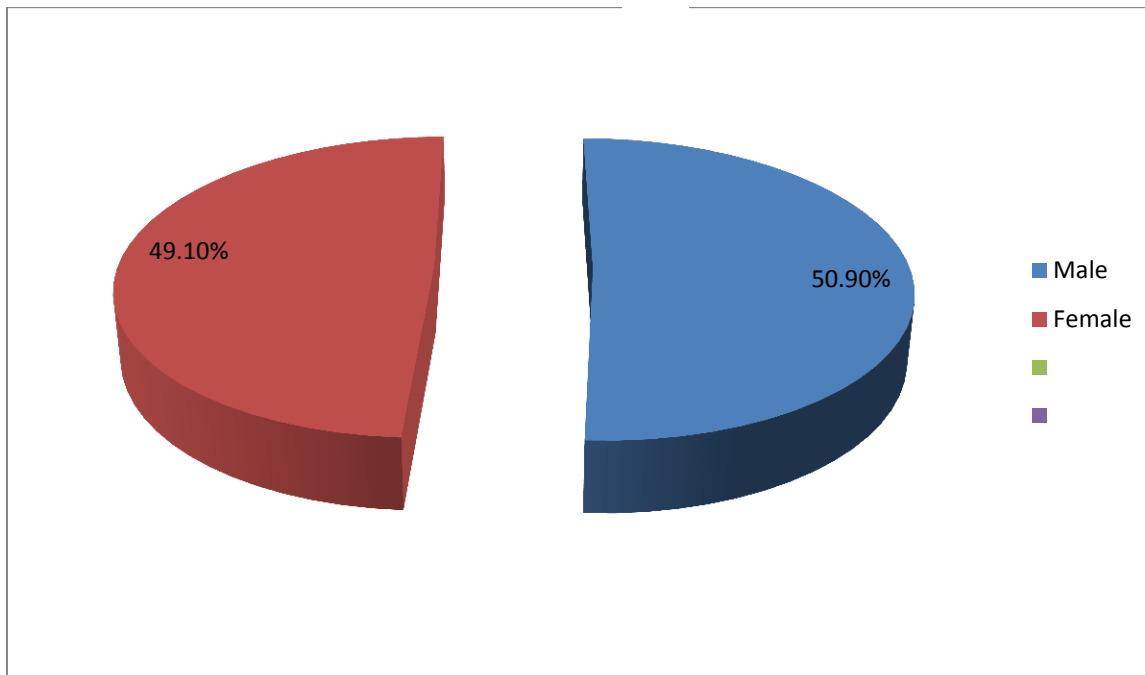
The demographic information in this study included the gender of the respondents, their ages, education level and how often they listened to the radio, whether they listened to Koch FM, their favorite programme, whether they listened to “Janjaruka” programme and for what gratification.

4.3.1 Gender of the Listeners

Gender of the respondents refers to “men and women’s socially constructed roles, identities and behaviors”. Asking critical questions on gender in a research study is likely to “lead to the discovery of positive outcomes, as well as unintended consequences”. For example, issues such as the impact of gender on the listenership of Koch FM as well as perceptions and attitudes of the Koch FM listeners’ towards “Janjaruka” programme are addressed. Gender can serve as a barrier or enabler to the impact of Koch FM listenership owing to functions of gender roles in regards to duties, gender identity for example leadership abilities and “personality traits, gender relations” such as “social support and institutionalised gender” which deals with issues such as educational background and personal income.

The listeners were asked to indicate their gender. The results are indicated in figure 4.1 below

Figure 4.1: Gender of the Listeners



Field Survey (2019)

From the figure above, the findings indicates that a total of 50.90% of the listeners were male; whereas, 49.10% were female. This therefore shows that the number of both male and female listeners was almost equal. The sampling of the study was hence not biased. Bias leads to inaccuracies in research studies. Consequently, these impacts on the validity and reliability of the research study as well as negatively impacts the research findings.

4.3.2 Age, Media experience and Journalistic training

The respondents' age and the experience they have working in media as well as their journalistic training was put into account. Age of a respondent is an important characteristic in research. It helps in understanding the respondent's views about the particular issues under study. It also indicates the level of maturity of individuals for reliability purposes in their responses. The media experience creates a sense of personal growth and respect from others owing to expertise. The experience brings about war personality, community involvement in matters affecting them,

being trusted with media assignments, good presentation and relation of media content in an understandable and personable manner. Journalistic training allows one to strengthen their skills in order to create room for improvement. Media experience and journalistic training brings about better skills and knowledge in media related issues to avoid any weak links within a media organization. The training improves the performance of the employees. It also creates staff satisfaction and boost morale. The relevance of training is that it allows journalists to strengthen their skills that they would want to improve on hence consistency. Additionally, media experience and journalistic training boosts productivity and adhering to standards hence nurturing a wider market share and increases the turnover. It also increases innovation in new strategies and news products. Generally it enhances a media house's reputation and profile. Below is a table showing the results obtained from a Key Informant Interview of Koch FM programme producers:-

Table 4.2 Age, Media experience and Journalistic training

Age	Frequency distribution	Education Levels of Koch FM producers	Media experience(yrs)	Journalistic training
0-12years	-	-	-	-
13-19 years	-	-	-	-
20-35 years	4	Diploma	1-4 years	Diploma
Above 36 years	2	Primary/Secondary	0-1 year	None

(Field Survey, 2019)

In the study, interview schedules were prepared and presented to Koch FM station. It was observed all the interviewees were aged between 26 years to 36 years. Out of the 8 respondents, only 2 were females. Out of the 8 respondents, 4 had journalistic training up to diploma level, 2

had diplomas from different fields while 1 of the respondents had studied up to O-Level and the remaining one had KCPE as the highest level of education but was an upcoming artist from Korogocho working with Koch FM. The two Koch FM staff who had KCPE and KCSE as the highest levels of education grade interestingly were local artists who were being groomed for radio job by Koch FM radio crew. The employees experience ranged from 0-4 years. This indicates that the station is inclined towards male employees with limited experience in the media industry. This has an impact on gender balance and equity as well as reduced innovation in new media strategies and news products. Additionally, lack of media training and experience reduces productivity and impacts negatively on the adherence quality standards of Koch FM. To enhance management and informative running of programmes, professionalism is paramount. This goes hand in hand with media experience.

4.3.3 Respondents Age

Age distribution is significant to establish the extent of age variations of those who listened to the programme. In this regard, the evidence indicate that the age variations ranged from 13-19, 20-30, 31-35, 36-45, 46-60 and over 60 years respectfully. The evidence above here shows that the spectrum of those who listened and continue to listen is wide and diverse up to beyond 60 years and above hence useful. The respondents were asked to indicate their age bracket. Their responses are presented in figure 4.3 below

Table 4.3 Age of respondents

Age of Respondent (Years)	Frequency distribution	Percentage distribution
13-19	39	10.8%
20-30	124	34.4%
31-35	122	33.8%
36-45	52	14.4%
46-60	16	4.4%
Over 60	7	1.9%
	360	100

(Field Survey 2019)

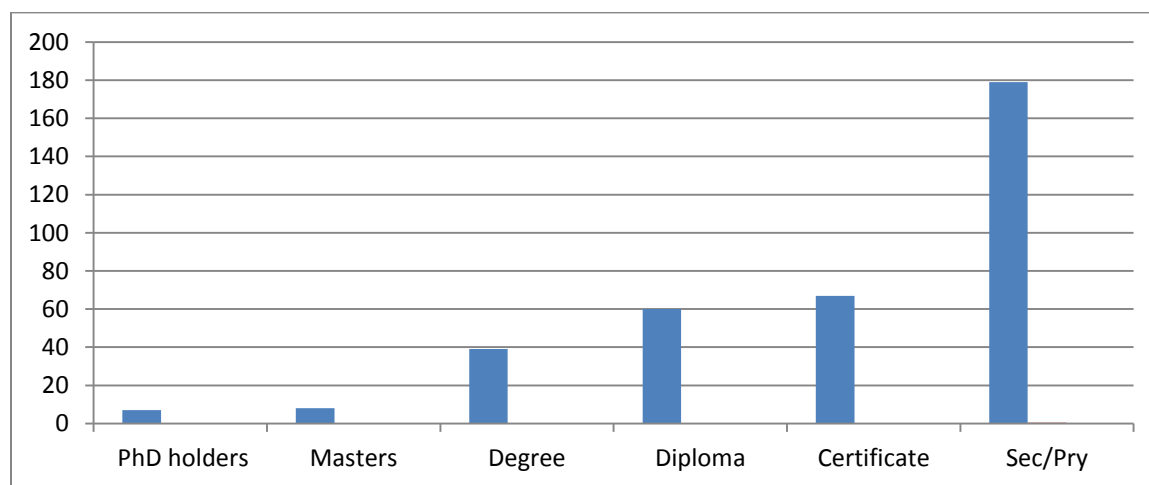
In the table 4.3.2 above, it was established that 10.8% of those who participated in the study were between 13-19 years. Whereas, a total of 34.4% were between 20-30 years, 33.8% were between 31-35 years. On the other hand, a total of 14.4% were between 36-45 years, 4.4 % were between 46-60 years while 1.9% were over 60 years. The study indicated that the youth aged between 20-35 years contributed to majority number of listeners. The most active age range is between 13, 20 up to 46 years. The most active ages are likely to participate fully and effectively in the socio-economic aspects in Korogocho as urged by the radio station’s “Janjaruka” programme. The statistical evidence in the table above indicates that a significant number of the respondents totaling to 34.4% were the youth aged between 20-30 years respectively. This was followed by those who were aged between 31-35 years, totaling 34.1%. These age groups are therefore the majority who responded to the questionnaires as opposed to insignificant number who were over 6 years and which stood at 20%.

4.3.4 Respondents Levels of Education

The respondents’ levels of education were considered significant to the study as they would aid in establishing the literacy levels of the respondents. Their education levels would influence their interpretation and consumption of disseminated messages at Koch FM.

The respondents were asked to indicate their highest level of education. The results were as shown in figure 4.2 below

Figure 4.2 Respondents level of education



Field survey (2019)

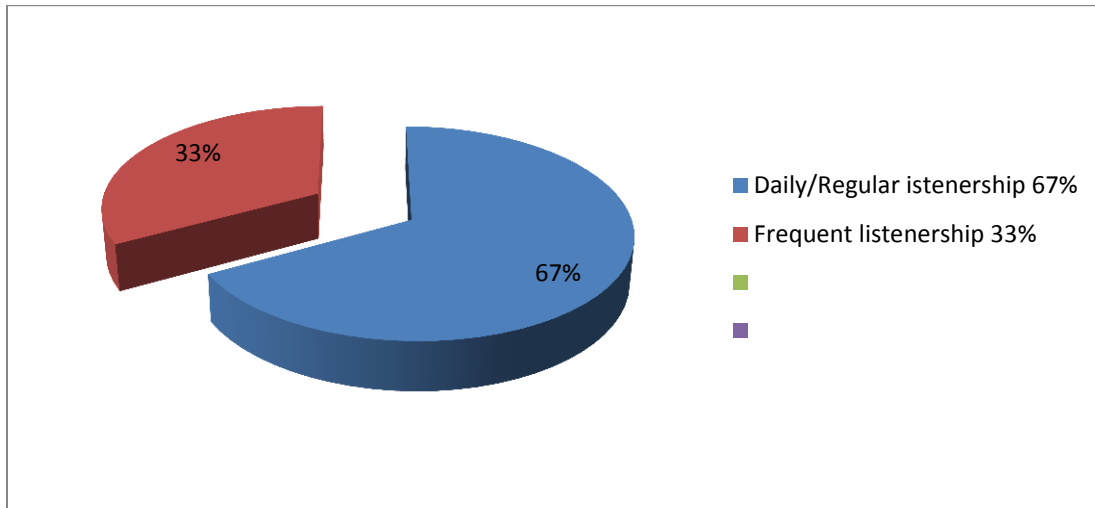
The figure above show that 1.94% of the respondents were PhD holders, whereas 2.22% had Masters Degrees and whereas 10.83% were Degree holders, while 16.66% were Diploma holders. The other 18.61% had Certificate education whereas a significant number of 50% had Secondary/ Primary education. The highest numbers of respondents are categorised as the respondents with secondary and primary education. These majorities of respondents indicated that it was difficult for them as listeners to interpret and consume complex broadcast issues of Koch FM. This makes it challenging for them to critically analyse the socio-economic debates aired at Koch FM at intellectual levels. It would therefore be recommended that the station breaks down the complex issues discussed on air by the experts and packages them in a simpler language and manner that the target audience would understand. This would make them understand and actively participate to their fullest potential in economic and social issues affecting them, including during broadcasts of such discussions that involve call-ins and invitations of experts and locals who air their views.

4.4 Regularity of listening to the radio

Regularity of listening to the radio was an important factor to consider in determining how repeatedly the respondents were listening to the radio in a fixed pattern, with equal or similar amounts of space or time between one and the next interval. This is important since it shows the pattern of the listenership and consistencies which helps in guiding the producers in knowing the most appropriate times to schedule and transmit programmes. It also indicated the regularity of listening to socio-economic aspects as well in the process. This implies order and predictability which can be used by programme producers and presenters to encourage active participation by the Koch FM listeners through invitation of experts in studio to discuss on various socio-economic issues affecting Korogocho residents as the listeners call-in to air their views on the matters being discussed on air.

The respondents were asked to indicate how often they listened to the radio as shown in figure 4.3 below

Figure 4.3 Regularity of listening to the radio



Field Survey (2019)

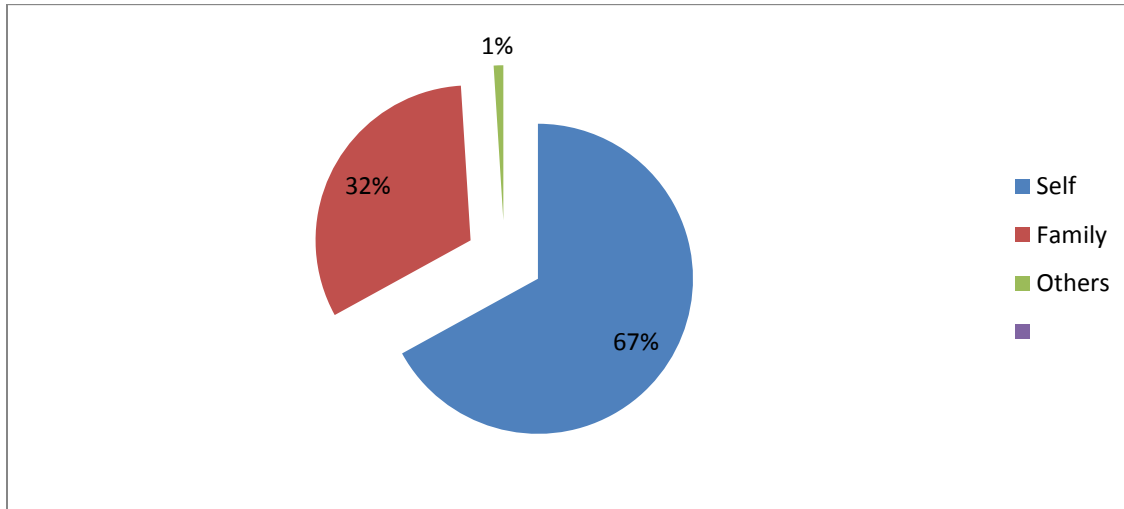
From the findings, most respondents indicate that they were listening to the radio daily. Other indicated that they were listening to the radio frequently. The interviewees who indicated that they listened regularly to the radio also indicated that they did so since they benefitted from it. From the stated findings, it can be deduced that the respondents were listening to the radio on a regular basis.

4.5 Ownership of the radio set the respondent listened to

Ownership of a radio set by the listener means that the respondent has the independence on what radio station to listen to as they possesses the radio set and decides on what, when and where they want to listen to based on their lifestyles, uses and gratifications. Ownership creates freedom and personal satisfaction as the listener listens to what they really enjoy while gaining ideas, skills and new knowledge which they can use to gain personal satisfaction from implementing the ideas learnt thereby improving their livelihoods for example on socio-economic matters aired in Koch FM’s “Janjaruka” programme. Additionally, the significance driven from ownership of a radio set creates learning opportunities owing to the numerous information disseminated through the radio on different topical issues including on socio-economic matters. This leads to information availability leading to increased knowledge and enhanced levels of participation in socio-economic matters. The respondents were asked to

indicate whether they owned a radio set and these were the results obtained as shown in figure 4.4 below

Figure 4.4 Ownership of radio set



Field Survey (2019)

From the findings, a significant number of the respondents of 67% indicated that they owned the radio set they listened to. While the other 32% indicated that the radio set they listened to was owned by the family, whereas the other 1% indicated that the radio set they listened to was owned by other people. These findings show that most respondents who participated in this research owned a radio set. They were followed by respondents who indicated that the set was owned by the family then lastly, a small number of 1% indicated that it was owned by other people.

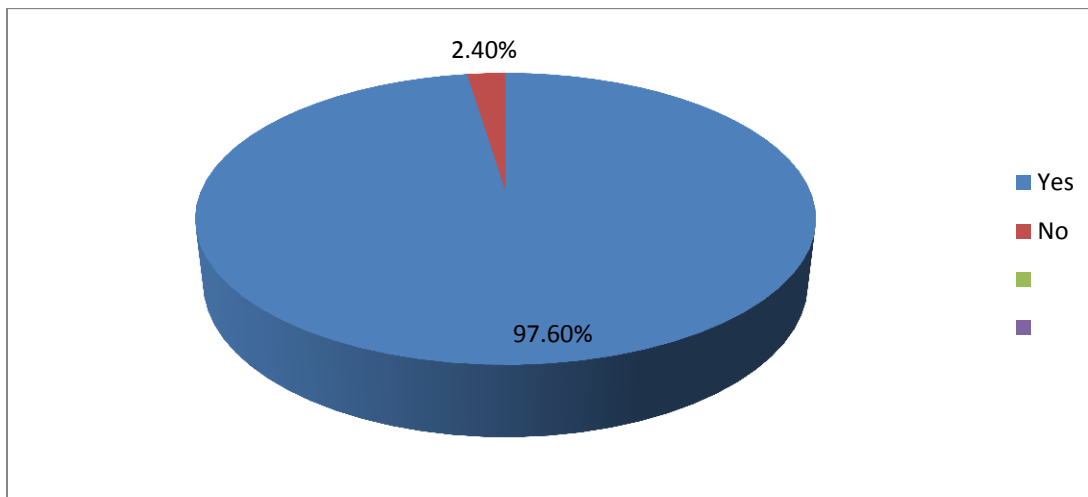
4.6 Listening to Koch FM

The relevance and significance of listening to Koch FM is that the respondents got information live as they happened in studio, for example, they are able to get socio-economic information from the experts invited in studio to address such matters live as they happen. The listener too is able to associate with the radio programmes since radio is intimate and addresses the ‘listener’ individually which makes it easy for the respondents to relate to the programmes being aired in Koch FM as well as hear new things they did not expect. Radio is cheapest compared to other sources of information. Buying a radio is cheap and nothing is also paid in order to listen to the stations as long as one has a radio set, all they need to do is tune in. This effectiveness in cost

makes it possible for Korogocho residents to tune in to Koch FM and get to learn about the socio-economic aspects being aired in Koch FM. More so, the listeners get edutainment as a way of escapism and get to listen to Koch FM as they do other things hence the flexibility of radio. listening to Koch FM exposes the listeners to information availability leading to increased knowledge and enhanced levels of participation in socio-economic matters.

Further, the respondents were asked to indicate if they listened to Koch FM as shown in figure 4.5 below

Figure 4.5 Koch FM Listenership



Field Survey (2019)

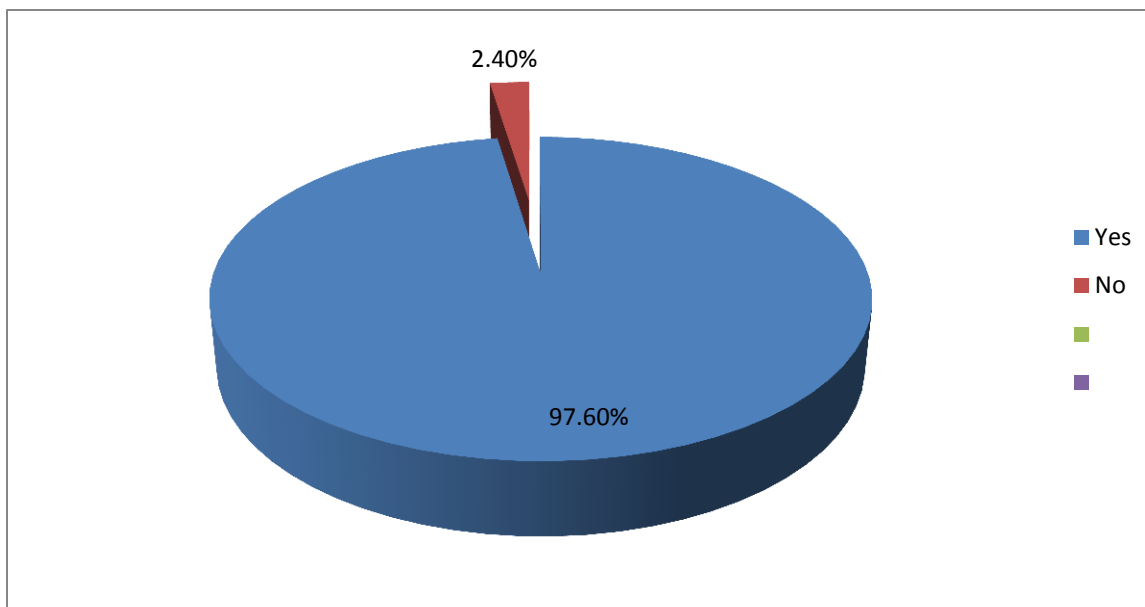
Findings indicated that 97.6% of the respondents reported that they listened to Koch FM while 2.4% indicated they were not. This study shows that most of the respondents listened to Koch FM. Therefore, Listening to Koch FM exposes the listeners to information leading to increased knowledge and enhanced levels of participation in socio-economic matters such as “Janjaruka” programme

4.7 Favourite Programme

From the respondents who indicated that they listened to Koch FM, the study further sought to find out their favourite programme (s). This was important in order to establish the programmes the listeners found interesting and funny and so would be relevant to offer the respondents escapism owing to entertainment. Additionally, it was vital to establish the programmes which the respondents most preferred to listen to since they could relate with the programmes as they

were similar to their real life scenarios. More so, identifying the favorite programme of a respondent was important to determine how the listener got informed and educated through the aired programme and got empowered socially and economically through listening to programmes such as “Janjaruka” aired in Koch FM and which encourages the listeners to actively participate through Call-in sessions. The respondents were asked to indicate their favourite programmes and here were the findings obtained in figure 4.6 below

Figure 4.6 Favourite Programme



Field Survey (2019)

From the findings, most of the respondents indicated what their favorite programmes were. The responses were as follows in order of preference:

“Janjaruka, Mabeshte, WasaniiMaskani, Music Mix, Koch Asubuhi, Zamia, zuliaUgani, Desta, Teens Base, Till dawn music mix, Khadisa, Koch Mapenzi, MV Taarab and Amuashow”.

From the findings, 98% of the respondents indicated that they listened to “Janjaruka” programme while 2.4% indicated they were not listening to the programme. These results show that most of the respondents in this study were listening to “Janjaruka” programme and hence had the information required to meet the objectives of this study. For instance the objectives which sought to evaluate the influence of “Janjaruka” programme on the social and economic practices

of Korogocho residents as well as to establish how the residents used the information from the “Janjaruka” programme to improve their livelihoods. Additionally was to investigate the perceptions and attitudes of the residents towards the programme and finally was to identify the factors that limited Korogocho residents from accessing broadcast programmes aired through Koch FM. With the majority of the respondents indicating that “Janjaruka” programme was their favourite, it was possible for the researcher to relate the objectives to these findings for validity and reliability of the study.

4.8 Influence of the programme on the social and economic practices of the residents

The first objective of this study was to evaluate the influence of the programme on the social and economic practices of the residents. Below is the programme line up for Koch FM to indicate first the programme line up and the placement of “Janjaruka” programme in table 4.4 below

Table 4.4 Koch FM Programme Schedule

WEEKDAY SHOWS

	6.00A.M- 10.00PM	10.00AM- 1.00PM	1.00PM- 4.00PM	4.00PM- 6.00PM	6.00PM- 9.00PM
MONDAY	KOCH ASUBUHI	JANJARUKA <i>(Hustle YaMtaa)</i>	WASANII MASKANI	MABESHTE	ZAMIA UGANI
TUESDAY	KOCH ASUBUHI	JANJARUKA <i>(Health issues)</i>	WASANII MASKANI	MABESHTE	ZAMIA UGANI
WEDNESDAY	KOCH ASUBUHI	JANJARUKA <i>(PersonalHygiene)</i>	WASANII MASKANI	MABESHTE	ZAMIA UGANI
THURSDAY	KOCH ASUBUHI	JANJARUKA <i>(Wash Thursday)</i>	WASANII MASKANI	MABESHTE	ZAMIA UGANI

FRIDAY

	6.00AM- 10.00AM	10.00AM- 12.00PM	12.00PM- 2.00PM	2.00PM- 4.00PM	4.00PM- 6.00PM
	KOCH ASUBUHI	KHADISA	KOCH MAPENZI	MV TAARAB	MUSIC MIX

SATURDAY

7.00AM- 10.00AM	10.00AM- 1.00PM	1.00PM- 3.00PM	3.00PM- 6.00PM	6.00PM TILL DAWN
WATOTO AMKENI	ZULIA UGANI	DESTA	TEENS BASE	MUSIC MIX

SUNDAY

7.00AM- 12.00AM	12.00AM- 3.00PM	3.00PM- 6.00PM	6.00PM TILL DAWN
GOSPEL SHOW	ZULIA UGANI	AMUA SHOW	MUSIC MIX

Field Survey (2019)

Respondent 1:

“Janjaruka programme addresses different social and economic issues on each day such as how to be clean as a mother and her baby using fewer resources to avoid diseases”

Respondent 2:

“Janjaruka programme has offered me skills on how to start up a small business like this electronic shop and connected me with a bank which gave me a soft loan to open another electronic shop”

The respondents explained that the programme addressed different social and economic issues on each day that challenged them to better their retail businesses and livelihoods. It was established from the research that “Janjaruka” programme was aired for 3 hours between 10.00 AM to 1.00PM, from Monday to Thursday. The research further indicated that on Mondays, “Janjaruka” programme addressed economic aspects where the listeners are educated on how to start up income generating projects dubbed as “Hustle YaMtaa” to better their lives. Local banks are sought for by Koch FM to give soft loans to boost such projects.

On Tuesdays, “Janjaruka” programme embarked on addressing health issues. According to the findings, health experts are invited in studio to address health issues such as reproductive health and Child Immunisations. Reproductive issues involved family planning, maternal health, and reproductive diseases such as ovarian cancer. Child immunisations involved vaccines such as those against polio.

The research also established that on Wednesdays, the programme “Janjaruka” addressed personal hygiene. The listeners are enlightened on how to be clean while using fewer resources. This according to respondents helps reduce diseases caused by poor personal hygiene. On Thursdays, the research indicated that water and sanitation issues were addressed dubbed as “Wash Thursday”. Here, local clinical officers were invited to enlighten residents on hygiene issues and the importance of washing hands and thorough cleaning of foods and proper cooking to minimise diseases caused by contaminated food and dirty water such as cholera and typhoid respectfully

4.8.1 Retail Businesses Operated

It was important for the study to establish that the respondents had operational retail businesses. Its significance to this study is to aid in establishing the role played by “Janjaruka” programme in the operations, sustainability and workability of these retail business ventures.

Table 4.5 Retail Businesses Operated

Retail business	Frequency distributions	Percentage distributions (%)
Hotel owners	21	5.8
Private school owners	18	5.0
Cyber café operators	15	4.2
Hawkers	32	8.9
Second hand clothes vendors	29	8.1
Butcheries	14	3.9
Mpesa agents	20	5.6
Bar owners	20	5.6
Electronic shops	19	5.3
Charcoal vendors	36	10
Motorbike riders	13	3.6
Grocery vendors	42	11
Barbers	24	6.7
Saloonists	22	6.1
Kiosk operators	30	8.3
None	5	1.4
Total	360	100

Field Survey 2019

The table above indicates that 11% of the respondents operated a grocery, while 10% were charcoal vendors while 8.7% of the respondents operated as hawkers. On the other hand, 8.333%

of the respondents run kiosks while 8.1% of the respondents were second hand clothes vendors. Additionally, 6.7% of the respondents were barbers while 6.1% of the respondents were salonists. Mpesa agents and bar owners tied at 5.6% followed by electronic shop owners at 5.3%. Private school owners stood at 5.0% while 4.2% of the respondents were cyber café operators. Respondents who operated butcheries had a percentage distribution of 3.9% while motorbike riders were 3.6%. Lastly were respondents who had no running business which was 1.4%. It's significance to this study is to aid in establishing the role played by “Janjaruka” programme in the operations, sustainability and workability of these retail business ventures.

4.8.2 Milestones in businesses attributed to Koch FM’s “Janjaruka” programme

This is significant in this study to indicate that indeed, Koch Fm’s “Janjaruka” programme has had an influence in the livelihoods of Korogocho residents.

Table 4.6 Milestones in businesses attributed to Koch FM’s “Janjaruka” programme

Responses	Frequency distribution	Percentage distribution
Multiplicity of businesses	150	41.67
More profits due to more sales	80	22.22
Expansion of businesses	90	25.00
Sufficient Management of cash flow	40	11.11
	360	100

Field Survey 2019

41.67% of the respondents indicated that their businesses had multiplied as a result of listening to “Janjaruka” programme. 25% of the respondents of the respondents indicated that listening to Koch FM’s “Janjaruka” Programme had prompted them to expand their businesses. 22.22% of the respondents indicated that they had accrued more profits owing to increased sales attributed to listening to “Janjaruka” programme. Lastly, 11.11% of the respondents indicated that they had

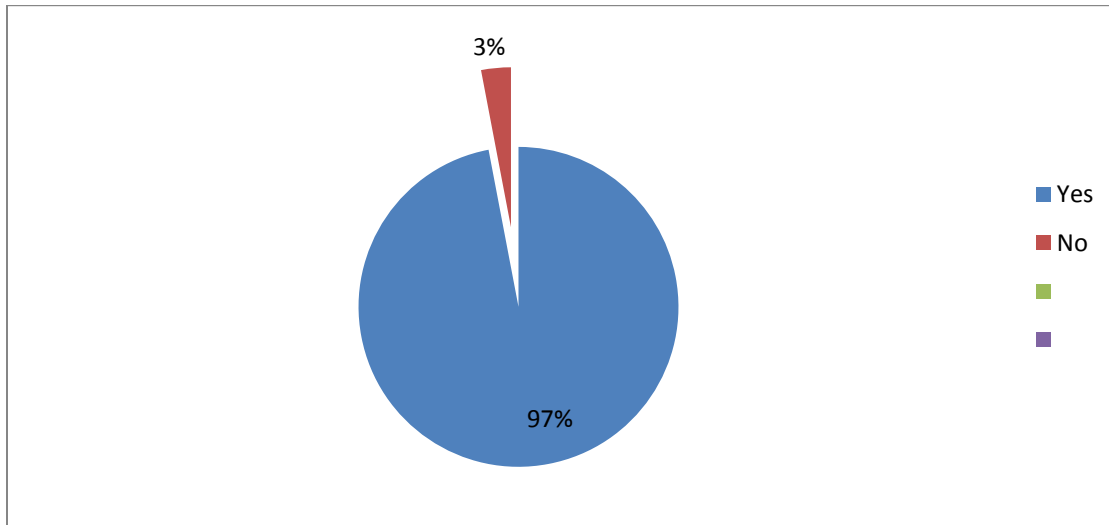
acquired skills on sufficient management of cash flow. As a result, “Janjaruka” programme, Koch Welfare and Koch Association has been formed where Korogoch residents borrow soft loans to start up retail businesses as well as safe their money. These signify that, “Janjaruka” programme has had an impact on the lives of Korogocho residents.

4.9 Influence of the programme to the respondents to adapt better social and economic practices

Better social and economic status involves increased income including to communities at the grass root levels. This makes it possible for them to at least afford basic amenities and wants such as food, shelter, clothing, education and health. With better socio-economic practices, there are low poverty levels in a community at grass root levels. Education attainment is another characteristic of improved social and economic practice. Access to education equips a community with skills and information that would be necessary for them to acquire better paying opportunities which would translate to more income, improved quality of life as well as afford social privileges. Improved health services characterise better socio-economic practices of a community. This involves psychological and physical health as well as low infant mortality. Equity in resource distribution and health distribution would mean that people at the grass root levels are able to access a share of resources as well as health services hence quality of life thus improved socio-economic status.

The study sought to find out whether the listeners think the programme had influenced them to adapt better social and economic practices and the results were as follows in figure 4.7

Figure 4.7 Adaptation to better Social and Economic Practices



Field Survey (2019)

According to the findings, 97% of the respondents reported that the programme had influenced them to enhance their social and economic practices. However, 3% disagreed. This research therefore indicates that generally “Janjaruka” programme had influenced Korogocho residents to better their livelihood. This can be attributed to the fact that “Janjaruka” programme is aired from Monday through Thursday as follows: - On Mondays, “Janjaruka” programme airs “*Hustle YaMtaa*” which involves Koch FM inviting experts in studio to educate the listeners on how to start up small businesses to generate income. Additionally, Koch FM partners with local Banks who offer soft loans to listeners in order to boost their income generating projects to generate income. The attainment of these business skills contributes to better adaptation to socio-economic activities which would lead to increases income generation which would in turn contribute to quality life and low poverty levels.

On Tuesdays, “Janjaruka” programme would air health issues which involved reproductive health and child immunisation. The community radio station would invite an expert in studio to educate the listeners on reproductive health and the importance of child immunisation against childhood diseases. This education would equip Korogocho residents with knowledge on maternal health which if adapted to would improve their quality of life due to healthy living as well as low infant mortality rates caused by lack of immunisation against childhood diseases.

On Wednesdays, “Janjaruka” programme runs a programme on personal hygiene which educates Korogocho residents on how to be clean while using fewer resources. With such knowledge, the residents adapt proper personal hygiene which improves their physical and psychological health. Their quality of life is also generally improved since they adapt better ways of preventing diseases caused by poor hygiene.

On Thursdays, “Janjaruka” programme engages in a programme dubbed as “*Wash Thursday*” which addresses water and sanitation related issues in Korogocho. Experts are invited in studio to enlighten residents on hygiene issues; the importance of washing hands properly with soap after visiting a toilet, changing a baby and before feeding an infant. Additionally are skills on proper waste and refuse disposal especially the importance of disposing-off human refuse properly. More so, the residents are also enlightened on thorough cleaning of foods before eating them and proper cooking of foods as well. This would minimise diseases caused by consumption of contaminated food and dirty water. This programme would therefore avail information to the residents through learning of proper water and sanitation skills. Proper application of these skills by Korogocho residents would minimise ailments; contribute to improved health; better quality of life and lower infant mortality rates. Generally, “Janjaruka” programme influences Korogocho residents to adapt better social and economic practices.

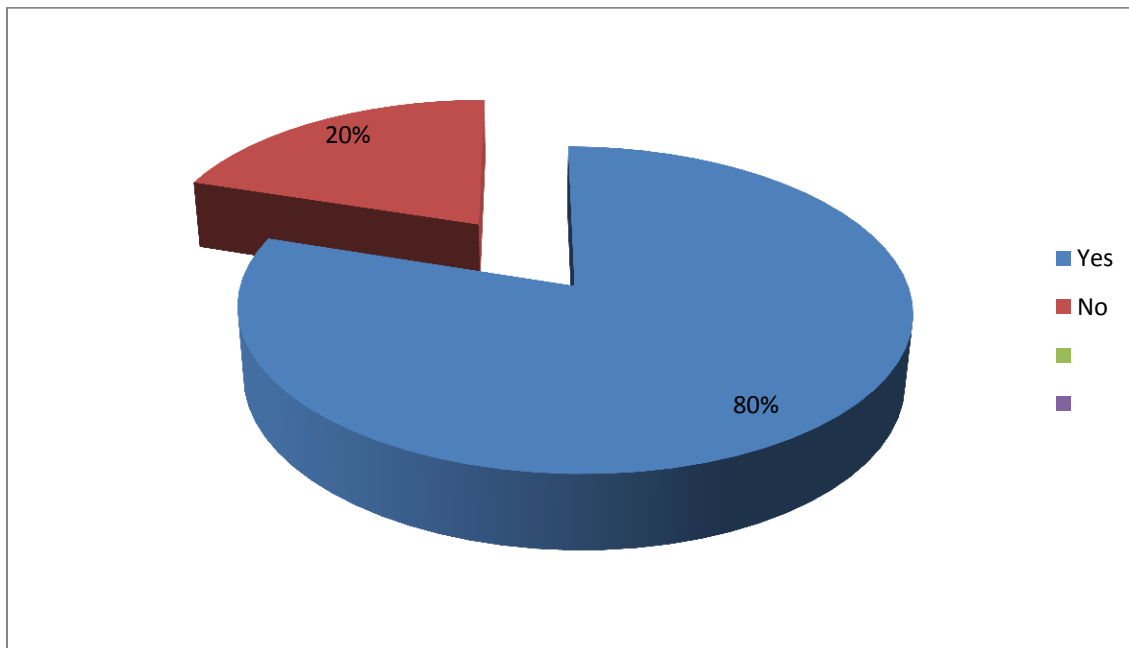
4.10 The perceptions and attitudes of the residents towards the programme

The second objective of the study was to investigate the perceptions and attitudes of the recipients towards the programme. Perceptions are “ways in which something is regarded, understood or interpreted while Attitudes are settled ways of thinking or feeling about something”. This study examined several aspects in order to test the above hypothesis. The tested issues included the appropriateness of the time “Janjaruka” programme is aired, sufficiency of time allocated to the programme, the nature of participation by Korogocho residents and other sources of information on social and economic development issues, whether topic presented gratified the listener’s needs and rating of the programme content. Each of the fore mentioned issue is discussed below: -

4.10.1 Appropriateness of the time the programme is aired

This was important to establish in order to know whether the respondents found “Janjaruka” programme suitable to identify with as well as the allocated time. If the respondents found the airing time suitable for the programme in relation to their working timelines, then they were more likely to listen to and actively participate in the programme. The reverse is true; if the respondents found the airing time inappropriate and not coming up when they are free from work, then they were less likely to listen to the programme in the absence of portable radios or tuning-in through other gadgets like their phones. The respondents were asked to indicate whether they thought the time “Janjaruka” programme was being aired was right. Below are the findings: -

Figure 4.8 Appropriateness of time



Field Survey (2019)

Respondent 3:

“I think the programme “Janjaruka” is aired for over 2 hours from Monday to Thursday during the day and I’m usually at home and able to listen to the programme for long hours”

Respondent 4:

“The programme should be repeated at night since I am usually working during the day and so I miss out”.

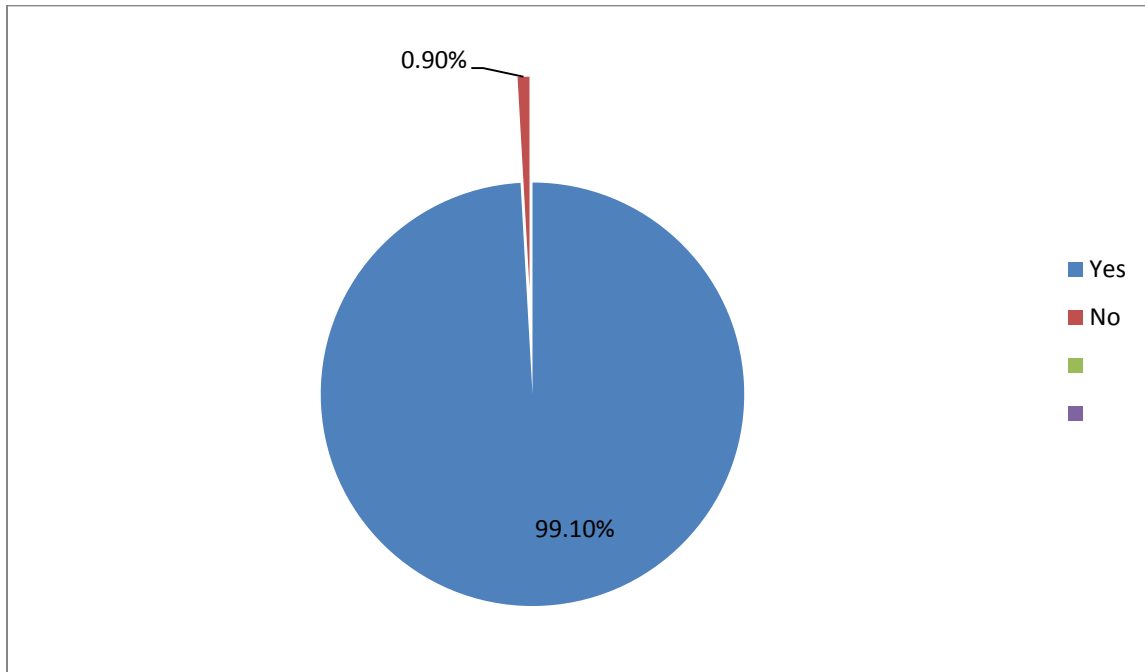
According to the findings, 80% of the respondents reported that the time the programme is aired is right while 20% differed. This shows that majority of the listeners were satisfied with the time allocated for the programme. However, 20% indicate otherwise citing that the programme should be aired between 7.00PM -9.00PM in the evening when people had returned home from work. The programme airs at 10.00AM -1.00PM from Mondays through Thursdays.

4.10.2 Sufficiency of time allocated to the programme

This was another important aspect to consider in determining the perceptions and attitudes of the residents towards “Janjaruka” Programme. Adequacy of the allocated time would mean that the listeners would get ample time to interact with the programme, the programme presenters as well as the various experts invited in Koch FM studio to address content related to “Janjaruka” Programme through Short Messages (SMS) and Call-in sessions. These interactions would ensure that there is active participation which is an important ingredient in ensuring socio-economic transformation in a community coupled with both vertical and horizontal communication as it would be witnessed in this case.

The listeners were required to indicate whether the time allocated for the programme was enough. The responses were as shown in figure 4.9

Figure 4.9 Sufficiency of time allocated to “Janjaruka” Programme



Field Survey (2019)

According to the findings, 99.10% of the respondents reported that the time allocated for the programme was enough since it ran for 3 hours from Monday to Thursday. This allowed the respondents enough time to interact and participate in issues being discussed in the programme. This interactivity would encourage the listener to learn the various skills associated with “Janjaruka” programme from Monday through Thursday. Availability of this information to the listener would lead to increased knowledge and enhanced levels of participation in socio-economic matters. However, 0.9% had differing opinion and cited that the programme needed to run from Monday through Friday at the same times for 3 hours, as opposed to Monday through Thursday only. They argued that “Janjaruka” programme was educative, informative and resonated with the residents’ needs hence the call for additional time.

4.10.3 Active participation in the programme

The researcher also sought to establish the above in determining the perceptions and attitudes of Korogocho residents towards “Janjaruka” programme. Active participation enables individuals at

the grass root levels to be included in matters that concern them “and have a greater say in how they live their life in ways that matter to them”. Passivity leads to marginalization, exclusion and disenfranchisement with choices of such individuals being severely limited hence oppression. Active participation of the individuals at the grass root levels enhances their well being and boosts their self confidence, self esteem and self belief which is key drive to socio-economic development. Additionally, active participation in the long run decreases the likelihood of abuse as the individuals at grass root levels engage positively by actively participating in matters concerning their lives. By so doing, vulnerability is reduced since, as individuals gain their “self confidence and self esteem, they become less vulnerable to exploitation from opportunists”. The listeners were required to indicate whether they were actively participating in the programme “Janjaruka”. The results were indicated in table 4.7

Table 4.7 Active Participation in “Janjaruka” Programme

Listener’s Response	Frequency distribution	Percentage distribution (%)
Yes	347	96.39
No	13	3.61
Total	360	100

Field Survey (2019)

Respondent 5:

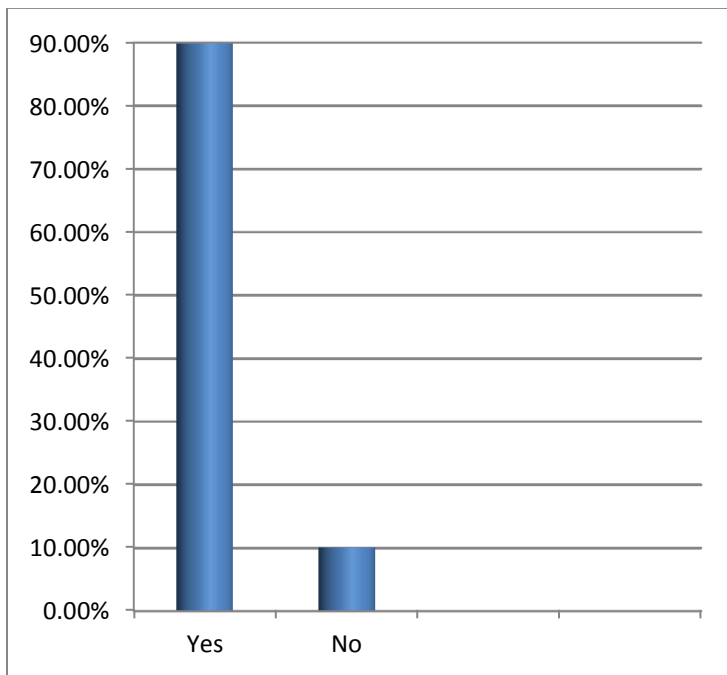
“I call Koch FM during “Janjaruka” programme to contribute on the topic of the day so that I can be advised on how to improve my businesses and get information on good hygiene . I am a business man in Korogocho operating four butcheries but I am relatively new in the business. I don’t want my businesses to sink nor do I want my customers to contract cholera.”

From the findings, 96.38% of the respondents indicated that they were actively participating in the programme “Janjaruka” whereas 3.61% indicated that they were not actively participating in this programme. From these findings, it can be deduced that most of the respondents were listening to the programme “Janjaruka” and were as well actively participating in the programme. Active participation led to greater activity levels in programme conceptualisation, production and dissemination by Korogocho residents. This created greater independence and autonomy in the implementation process of the identified socio-economic activities in Korogocho. Active participation created an opportunity for Korogocho residents to voice their views in matters directly affecting them, that is, according to their felt needs as the local residents. This nurtured a platform for social contract and interpersonal relationships which are necessary for co-existence among the diverse Korogocho residents. Active participation would encourage involvement of Korogocho residents in socio-economic practices and become more involved in community development activities that would impact their lives positively. Korogocho residents would get greater opportunities for learning new skills and getting informed on socio-economic matters through active involvements in “Janjaruka” programme. The 3.61% respondents who indicated that they were passive participants cited lack of time as the programme aired between 1AM to 1PM while they were still working and were far away from a radio set. Such individuals are prone to vulnerability and exploitation as they would be at the mercies of Koch FM programme producers and presenters to set agendas for them by defining what they deemed as appropriate for them. However, these respondents shared that they sometimes relied on other sources of information on social and economic development issues other than radio. They reported that television, print media, seminars, books, other listeners, trainings, Non Governmental Organisations such as Terrede Homes, ICAH, UNESCO, African Population Health and Research Centre; World Bank and BBC were their alternative sources of socio-economic development information.

4.10.4 Whether topics presented in “Janjaruka” programme gratified the listener’s needs

Uses and Gratification focus on “why and how people actively seek out specific media to satisfy specific needs that is, the effects of the media on people”. It is about “how people use the media for their own need and get satisfied when their needs are fulfilled” thus, “What do people do with the media rather than what do the media do to people?” Uses and gratification has an active audience with a goal oriented use in this case, the Korogocho residents are active audiences of Koch FM and have a goal as to what they want to do with the information they receive. More so, “linking need gratification to a specific medium choice rests with the audience member”. For example, in relation to Uses and Gratification, Koch FM competes with other sources of information for need satisfaction of Korogocho residents. That in this regard, Korogocho residents “have enough self awareness of their media use, interests and motives to provide researchers with an accurate picture of that use”. The Koch FM listeners were asked to indicate their thoughts on whether the topics presented addressed their needs and gave them gratification in any way.

Figure 4.10 Gratification of Listener’s needs



Field Survey (2019)

From the findings, 89.90% of the respondents reported that the topics presented addressed their needs while 10.10% indicated otherwise. It can therefore be deduced that the topics addressed by Koch FM's Janjaruka programme are useful to the listeners since they gratify the listeners' needs. The 89.90% respondents who indicated that they obtained gratification such as diversion in order to escape from everyday issues and stresses of the hard life in Korogocho low income area. They also argued that Koch FM through "Janjaruka" programme was an important tool for personal relationships and interactions with experts. The respondents were also able to relate with the characters in Koch FM such as the audience the experts and the programme producers as well as the invited guests and learn behaviors and values through their presentations hence building a personal identity. Surveillance was another reason they identified and argued that Koch FM's "Janjaruka" programme was useful to them since they were able to obtain useful information on news items, feature stories as well as educative socio-economic information. However, the 10.10% who said that the topics addressed did not address their needs argued that they were not loyal listeners of Koch FM's "Janjaruka" programme so they could not identify with most of the programmes aired.

Respondent 6:

"I rarely listen to Koch FM and so have not been keen on the programmes run."

Generally, Uses and Gratification is characterised by an active audience who seek utility from the media that is, they use the media to accomplish certain tasks. The other feature is intentionality, it occurs when people's prior motive determine the media use. The other feature is selectivity, audience members' use of media reflect their existing interests. Finally is imperviousness to influence where audience members construct their own meaning from media content.

4.10.5 Rating of the programme content

The respondents were further asked to rate the content of the programme "Janjaruka". Their results were as indicated in table 4.8

Table 4.8 Rating of the programme content

	Frequency	Percentage
Excellent	11	3.05%
Very Good	52	14.44%
Good	200	55.55%
Fair	90	25.00%
Poor	7	1.94%
	360	100

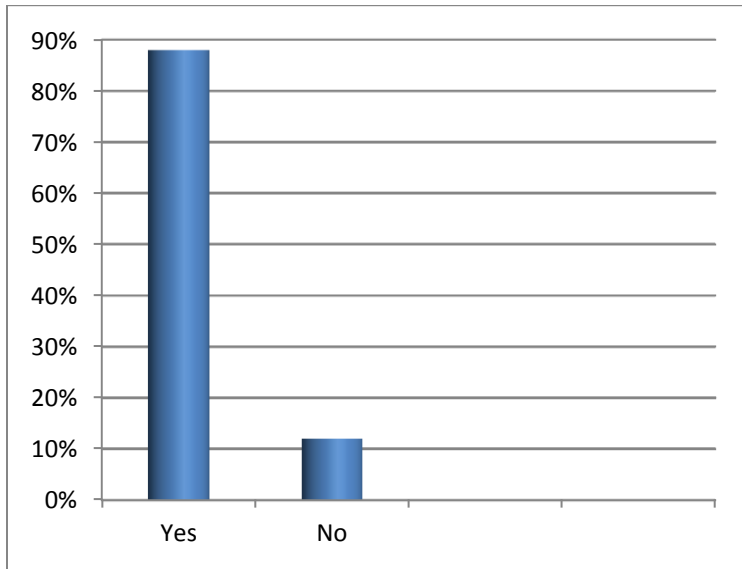
Field Survey (2019)

The findings indicate that most listeners rate the programme as good at 55.55%, while 25% rated it as fair. 14.44% rated the programme as very good while on the other hand, 3.05% rated the programme as excellent. The least rating was at 1.94% whereby the respondents rated the programme as poor.

4.11 Use of the information to improve their livelihoods

The third objective of the study was to find out how the residents use the information to improve their livelihoods. This was important to determine whether they had gained any skills on how to start up income generating projects through “Janjaruka” programme to improve their livelihoods. It was also important to find out whether the residents used the information they gained through “Janjaruka” programme to observe good personal hygiene to prevent ailments. Information on reproductive health and child immunisation aired on Wednesdays at Koch FM educated the listeners on how to observe good reproductive health and the importance of child immunisation to prevent infant mortality. On Thursdays, the programme aired issues on water and sanitation and educated residents on proper refuse disposal including how to handle food and to cook properly. The respondents were asked to indicate whether they had been able to use the information gathered from the programme to improve their livelihoods. The following results were obtained in figure 4.11

Figure 4.11 Improvement of Livelihoods



Field Survey (2019)

Majority of the listeners indicated that they have been able to use the programme to improve their livelihoods at 88% while 12% indicated otherwise. The respondents were asked to indicate how they had used information obtained from the programme.

Respondent 7:

“I am a local artist who participates in “Janjaruka” programme and “Wasanii” since I double as a presenter. I urge the local youth to stay away from drug abuse and crime through my music and local shows.”

According to the findings, the respondents indicated that they gained skills on how to start up small scale retail businesses. Others indicated that the programme enabled them to observe hygiene thereby avoiding ailments. Some of the respondents also indicated that they became more independent and stayed away from crime owing to the training they obtained through “Janjaruka” programme; and further assistance through soft loans obtained to start up projects as well as training on how to sustain the business projects. There was also improvement of lives according to the respondents’ owing to education on various health related issues such as immunisations on infants and reproductive health. The programme brought people together through various peace messages which were aired to build national cohesion and integration as well as peaceful co-existence. Additionally, it challenged the youth to partake leadership roles

and actively participate in ensuring good governance through civic education to eliminate voter apathy. According to the respondents, the programme played the following roles:-

Table 4.9 Role of “Janjaruka” programme

Responses	Frequency	Percentage
Offering education by experts on how to start up small businesses and their sustainability	72	20%
Offering soft loans for retail businesses	60	16.66%
Education on how to enhance personal hygiene and good health	60	16.66%
Creating awareness to Korogocho youth on how to lead a crime free life and be independent	73	20.27%
Training the youth on elections, governance and leadership	47	13.05%
	360	100

Field Survey (2019)

Respondent 8:

“ “Janjaruka” programme educates the youth on the importance of voting fairly without accepting bribes during elections nor engage in violence to avoid post election violence like in the years 2007/2008. Koch FM played a key role in urging Korogoch residents to live in peace amongst themselves.”

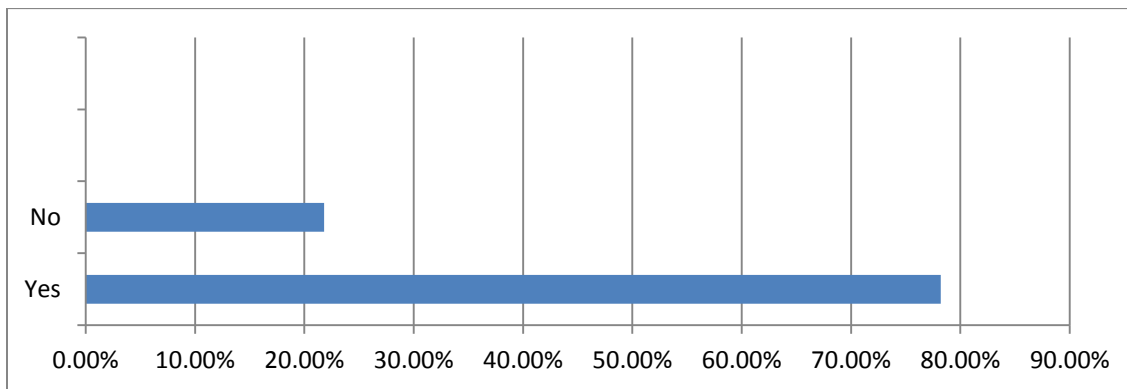
From the findings, 20% of the respondents indicated that the programme offered expertise education on how to start up small businesses and sustain them. 16.66% of the respondents indicated that they were offered soft loans through the programme to start up retail businesses. This tied with another role of the programme which was identified as offering education on how

to enhance personal hygiene and good health. 20.27% of the respondents indicated that the programme created awareness to Korogocho youth on how to lead a crime free life and be independent. Lastly, 13.05% respondents indicated that through the programme, the youth were trained on elections, governance and leadership. Therefore, it can be deduced that the programme’s role on creating awareness to Korogocho youth on how to lead a crime free life and be independent despite being on the lead at 20.27% compared to the other roles was still weak.

4.12 Factors that limit Korogocho residents from accessing “Janjaruka” programme aired through Koch FM

This was the fourth objective. The respondents were asked to indicate whether they were facing any challenges while trying to access the programme aired through Koch FM. It was important to establish this to determine accessibility of “Janjaruka” programme to Korogocho residents in order to find out how effectively they received the information about the programme and if there were any limitations hindering them from accessing “Janjaruka”programme effectively. Here were the responses as illustrated in the bar graph below:-

Figure 4.12 Accessibility Challenges



Field Survey (2019)

Respondent 9:

“Sheng and Kiswahili are the official Koch FM languages. They are easy to understand and to relate with here at Korogocho especially for the vijanaa.”

A significant number of respondents totaling to 78.20% indicated that they did not face any challenges relating to accessing the broadcast programmes aired through Koch FM. They indicated that the transmission time was favorable since the programme was being aired from 10 AM to 1PM and they found that to be ample time. More so they argued that the language used was Kiswahili and Sheng’and it was easier to understand and identify with unlike English. On

the contrary, 21.80% indicated that they had challenges accessing broadcast programmes aired through Koch FM. They argued that the transmission time was in appropriate since they were mostly working during the day especially when “Janjaruka” programme was being aired and they had no access to a radio set nor ample time to listen to the programme for three hours consecutively. Additionally, frequency interference was another limiting factor that they identified arguing that sometimes, it made it difficult to access programmes aired through Koch. This was attributed to weather conditions as well as other FM Stations with almost the same range of Frequency modulation of 99.99. It can therefore be deduced that despite a majority number of respondents accessing the programmes aired without a hitch, several other listeners were experiencing challenges. According to these respondents, the following challenges were identified:-Frequency interference, caller jam due to engagement of lines when callers’ call-in at the same time to give their contributions on live programmes. Lack of clarity on the signal at times especially during the rains challenged accessibility of the broadcast. The timing of some programmes was also identified as challenging by the respondents. Finally, the respondents cited difficulties in catching up with programmes aired while they were away from the radio, working.

4.12.1 Mitigations to enhance effectiveness of Community Radio Broadcasts

The respondents identified the need to actively engage the community, in community radio broadcasts on topical issues affecting the target community. Hiring of qualified professionals was another measure identified by the respondents to enrich the programmes produced and content aired. Seeking alternative sources of funding was identified as a solution in enhancing effectiveness of community radio broadcastings. The reason given was since community radios do not have to rely on donor funding, which sometimes is late. More so, the donors’ puppeteer what is to be aired at the expense of addressing felt needs of the target community. Additionally, the respondents also identified the need to air development related content to woo more listenership and to address development need of the community. Further, the respondent identified the need to initiate more community based projects as a way of engaging the community and giving back to the same community. This according to the respondents would enhance a sense of ownership of community radio for the community by the community and of the community. Lastly, the respondents cited the need to check on the time allocated for each programme in order to balance and enhance sufficiency to discuss issues affecting them.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Overview

This chapter presents summary of the findings, conclusion and recommendations for practice and further research on the problem in relation to the purpose of the study. The purpose of this study was to assess the influence of the programme “Janjaruka” in economic and social development in Korogocho, with Koch FM as a case study. The chapter begins with a summary of the study, followed by conclusions, recommendations and suggestions for further studies.

5.2 Summary of the Findings

The number of female and male respondents was almost equal and hence the sampling of the study was not biased. In addition, most of the respondents in this study were aged between 20 and 35 years. Individuals in this age bracket are young, vibrant, energetic and can partake different ideas to start up economic activities and social practices that can bring about social transformation. According to the findings, majority of the respondents had secondary and primary education. From the findings, most respondents indicated that they were listening to the radio on a regular basis, since they benefitted from the programme aired.

These findings further show that most respondent who participated in the research owned a radio set, followed closely by respondents who indicated that the set belonged to the family. Findings indicated that 97.60% of the respondents reported that they listened to Koch FM while 2.40% indicated that they did not listen. It can therefore be deduced that most of the respondents listened to Koch FM. According to the findings, most respondents indicated that “Janjaruka” was their favorite programme, followed by “Mabeshte” then “Wasanii Maskani”. The study found that majority of the respondents in this study were listening to the programme “Janjaruka” and coincidentally was their favorite and hence they had the information required to meet the objectives of this study.

5.3 Influence of the programme on the social and economic practices of the residents

Here, the study sought to find out whether the listeners think the programme had influenced them to adapt better social and economic practices. According to the findings, 97% of the respondents reported that the programme had influenced them to enhance their social and economic practices. However, 3% disagreed. This research therefore indicates that generally “Janjaruka” programme had influenced Korogocho residents to better their livelihood.

5.4 The perceptions and attitudes of the residents towards the programme

The second objective of the study was to investigate the perceptions and attitudes of the recipients towards the programme. The results are indicated that majority of the listeners were satisfied with the time allocated for the programme at 80%. Several aspects were examined to ascertain this objective as follows

5.4.1 Appropriateness of the time the programme is aired

The respondents were asked to indicate whether they thought the time the programme was aired was right. According to the findings, 80% of the respondents reported that the time the programme is aired is right while 20% differed. This shows that majority of the listeners were satisfied with the time allocated for the programme. However, 20% indicate otherwise citing that the programme should be aired between 7 PM -9 PM in the evening when people had returned home from work.

5.4.2 Sufficiency of time allocated to the programme

The listeners were required to indicate whether the time allocated for the programme was enough. The responses were as follows:- According to the findings, 99.10% of the respondents reported that the time allocated for the programme was enough since it ran for 3 hours from Monday to Thursday. However, 0.9% indicated otherwise. Those with differing opinion cited that the programme needed to run Monday through Friday at the same times for 3 hours.

5.4.3 Active participation in the programme

The listeners were required to indicate whether they were actively participating in the programme “Janjaruka”. From the findings, 96.38% of the respondents indicated that they were actively participating in the programme “Janjaruka” while 3.61% indicated that they were not actively participating in this programme. From these findings, it can be deduced that most of the respondents were listening to the programme “Janjaruka” and were as well actively participating in the programme. Participation was through Call-in sessions, Question and Answer sessions in studio as well as through Short SMS’.

5.4.4 Whether topics presented in “Janjaruka” programme gratified the listener’s needs

The listeners were asked to indicate their thoughts on whether the topics presented in “Janjaruka” programme addressed their needs. From the findings, 89.90% of the respondents reported that the topics presented addressed their needs while 10.10% indicated otherwise. It can therefore be deduced that the “Janjaruka” topics addressed by Koch FM are useful to the listeners since they gratify their needs.

5.4.5 Rating of the programme content

The respondents were further asked to rate the content of the programme “Janjaruka”. The findings indicate that most listeners rate the programme as good at 55.55%, while 25% rated it as fair. 14.44% rated the programme as very good while on the other hand, 3.05% rated the programme as excellent. The least rating was at 1.94% whereby the respondents rated the programme as Poor.

5.5 Use of the information to improve Korogocho residents’ livelihoods

The third objective of the study was to find out how the residents use the information to improve their livelihoods. The respondents were asked to indicate whether they had been able to use the information gathered from the programme to improve their livelihoods. Majority of the listeners indicated that they have been able to use the programme to improve their livelihoods at 88% while 12% indicated otherwise. According to the respondents, the programme played the

following roles:-From the findings, 20% of the respondents indicated that the programme offered expertise education on how to start up small businesses and sustain them. 16.66% of the respondents indicated that they were offered soft loans through the programme to start up retail businesses. This tied with another role of the programme which was identified as offering education on how to enhance personal hygiene and good health. 20.27% of the respondents indicated that the programme created awareness to Korogocho youth on how to lead a crime free life and be independent. Lastly, 13.05% respondents indicated that through the programme, the youth were trained on elections, governance and leadership. Therefore, it can be deduced that the programme's role on creating awareness to Korogocho youth on how to lead a crime free life and be independent were popular at 20.27%

5.6 Factors that limit Korogocho residents from accessing “Janjaruka” programme aired through Koch FM

This was the fourth objective. The respondents were asked to indicate whether they were facing challenges while trying to access “Janjaruka” programme aired through Koch FM. The data collected indicated that 78.2% respondents reported that they did not face any challenges while accessing the broadcast programmes aired through Koch FM while 21.80% indicated otherwise. It can therefore be deduced that despite a majority number of respondents accessing the programme without a hitch, quite a number of several other listeners were experiencing challenges. According to these respondents, the following challenges were identified:-Frequency interference, caller jam due to engagement of lines when callers' call-in at the same time to give their contributions on live programmes. Lack of clarity on the signal at times especially during the rains challenged accessibility of the broadcast. The timing of some programmes was also identified as challenging by the respondents. Finally, the respondents cited difficulties in catching up with programmes aired while they were away from the radio, working.

5.7 Mitigations to enhance effectiveness of Community Radio Broadcasts

The respondents identified the need to actively engage the community, in community radio broadcasts on topical issues affecting the target community. Hiring of qualified professionals was another measure identified by the respondents to enrich the programmes produced and content aired. Seeking alternative sources of funding was identified as a solution in enhancing

effectiveness of community radio broadcastings. The reason given was since community radios do not have to rely on donor funding, which sometimes is late. More so, the donors' puppeteer what is to be aired at the expense of addressing felt needs of the target community. Additionally, the respondents also identified the need to air development related content to woo more listenership and to address development need of the community. Further, the respondent identified the need to initiate more community based projects as a way of engaging the community and giving back to the same community. This according to the respondents would enhance a sense of ownership of community radio for the community by the community and of the community. Lastly, the respondents cited the need to check on the time allocated for each programme in order to balance and enhance sufficiency to discuss issues affecting them.

5.7.1 A summary on how residents have benefitted from “Janjaruka” programme

The respondents were asked to indicate how they had used information obtained from the programme. According to the findings, the respondents indicated that they gained skills on how to start up small scale retail businesses. Others indicated that the programme enabled them to observe hygiene thereby avoiding ailments. Some of the respondents also indicated that they became more independent and stayed away from crime owing to the training they obtained through “Janjaruka” programme; and further assistance through soft loans obtained to start up projects as well as training on how to sustain the business projects. There was also improvement of lives according to the respondents' owing to education on various health related issues such as immunizations on infants and reproductive health. The programme brought people together through various peace messages which were aired to build national cohesion and integration as well as peaceful co-existence. Additionally, it challenged the youth to partake leadership roles and actively participate in ensuring good governance through civic education to eliminate voter apathy.

5.8 Conclusions

Based on the findings of the study, the following conclusions were made:-

The programme “Janjaruka” has influenced Korogocho residents to better their livelihood and therefore it is useful. The residents have gained skills on various social and economic aspects which are generally reflected in their positive social and economic transformations through

various projects such as “Hustle YaMtaa, WASH Thursday, Mabeshte”. The programme had influenced the respondents to adapt better social and economic practices.

The content aired in this programme gratifies the listeners’ needs on various social and economic aspects. This is enriched by the variety of economic and social aspects offered on each day by the programme from Monday through Thursday such as “ Hustle Ya Mtaa” on Mondays to address economic empowerment, on Tuesdays, health issues are addressed which includes reproductive health and child immunisation, while on Wednesdays “Janjaruka” programme addresses personal hygiene; while on Thursdays, hygiene issues and the importance of proper washing of hands before handling foods, or visiting a toilet and thorough cleaning of foods and proper cooking to minimise diseases caused by contaminated food and dirty water such as cholera and typhoid respectively. Additionally, Korogocho residents are educated on proper sanitation and refuse disposal to curb diseases such as cholera. As a result of “Janjaruka” programme, the residents have started various income generating projects and retail businesses as well as reduced incidents of hygiene related ailments such as cholera and typhoid.

Various factors limit listenership of the “Janjaruka”programme through Koch FM. These challenges were identified as frequency interference, caller jam due to engagement of lines when callers’ call-in at the same time to give their contributions on live programmes. Lack of clarity on the signal at times especially during the rains challenged accessibility of the broadcast. The timing of some programmes was also identified as challenging by the respondents. Finally, the respondents cited difficulties in catching up with programmes aired while they were at work and away from the radio set, due to the variance in transmission time.

Generally, the residents find the programme ‘informative’ as it helped them gain leadership skills, it encouraged them to observe hygiene, it engaged the youth to stay away from crime, it gave the respondents skills on how to start up small businesses. Additionally, it led to improvement of lives, brought people together as it advocated for peaceful co-existence as well as elimination of voter apathy through civic education and encouraging the youth to partake leadership roles.

The time allocated for the programme was three hours which according to the research was adequate. However, most residents said that they were working around 1 AM to 1 PM when the programme was being aired. According to the study, the programme would have more listenership if aired at around 6 PM to 9 PM when most residents had returned home from work.

5.9 Recommendations

Based on the findings of the study, the following recommendations are appropriate:-

The study identified that the programme “Janjaruka” was aired during the day. It would have been more appropriate if it was aired between 6 PM to 9 PM to expand its niche since most residents are at home during that time. Alternatively, the programme can be having a repeat in the evening at around 6 PM to 9 PM when aired during the day. This will ensure that the residents who missed out on the programme catch up with it.

There was less active participation on the programme during live broadcast owing to jamming of the calls since most respondents who wished to participate for example through Call-in sessions and via Short Messages (SMS) did so at the same time. The station should have a particular line for the programme “Janjaruka” to reduce congestion. More so, this was the most popular programme according to the findings and it follows that most listeners identified with it.

The study established that the Koch FM crew was less experienced and quite a number of them did not have journalistic training and those who did have diploma as the highest level. It would be more appropriate if the station hired professionals to enhance the criticality and quality of the programmes aired according to the target audience’s felt needs.

Koch FM should be inviting the beneficiaries of the projects attributed to the programme to motivate the listeners. More so, experts should be able to interact with the listeners in other platforms outside studio for more interactive one on one session on how to better their livelihoods. More so, there should be follow up programmes on the initiated programmes to test their success.

Sustainability of the Social and Economic project initiatives started in Korogocho should be nurtured. This will ensure longevity of the initiated projects and enhance independence of the youth to ensure that they do not relapse to petty crime in search of money.

5.10 Suggestions for further Studies

The study focused on “Assessment of *Janjaruka* programme in economic and social development in Korogocho: Case study of Koch FM. The study was limited to Korogocho Ward and it was examining one programme, “Janjaruka” and the medium of study was community radio. More studies can be expanded in other low income areas to establish how other forms of media impact on socio-economic development in Kenya.

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APPENDIX I: INTRODUCTION LETTER

Fridah N. Kamau,
School of Journalism and Mass Communication,
University of Nairobi,
P. O. Box 30197,
NAIROBI.

Dear Sir/ Madam,

Re: Academic Research

This is to inform you that I am pursuing the fore mentioned for examination purposes, leading to the award of MA Communication Studies at the University of Nairobi. This letter is purposed to request you to provide the necessary information as per the questionnaire provided. The information provided there in will be treated with utmost confidentiality and will be used for academic purposes only. Anonymity of the respondents is equally guaranteed.

Thank you for your cooperation.

Yours faithfully,

FridahKamau

APPENDIX II :CERTIFICATE OF FIELD WORK



**UNIVERSITY OF NAIROBI
COLLEGE OF HUMANITIES & SOCIAL SCIENCES
SCHOOL OF JOURNALISM & MASS COMMUNICATION**

Telegram: Journalism Varsity Nairobi
Telephone: 254-020 4910000, Ext. 28080, 28061
Director's Office: +254-204913208 (Direct Line)
Telex: 22095 Fax: 254-02-245566
Email: director-soj@uonbi.ac.ke

P.O. Box 30197-00100
Nairobi, GPO
Kenya

REF: CERTIFICATE OF FIELDWORK

This is to certify that all corrections proposed at the Board of Examiners meeting held on 19/04/2019 in respect of M.A/PhD. Project/Thesis Proposal defence have been effected to my/our satisfaction and the project can be allowed to proceed for fieldwork.

Reg. No: K50/83306/2015

Name: FRIDAH NKATHA KAMAU

Title: ASSESSMENT OF "JANJARUKA" PROGRAMME IN ECONOMIC

AND SOCIAL DEVELOPMENT IN KOROGOCHO: CASE STUDY OF KOCH FM

MR. POLYCARP OMOLO
SUPERVISOR

[Signature]
SIGNATURE

21st May, 2019
DATE

Dr Samuel Sinyu
ASSOCIATE DIRECTOR

[Signature]
SIGNATURE

27/6/2019
DATE

Prof. Nalchi Ndahi
DIRECTOR

[Signature]
SIGNATURE/STAMP

28/6/2019
DATE



APPENDIX III : CERTIFICATE OF CORRECTIONS



UNIVERSITY OF NAIROBI
COLLEGE OF HUMANITIES & SOCIAL SCIENCES
SCHOOL OF JOURNALISM & MASS COMMUNICATION

Telegram: Journalism Varsity Nairobi
Telephone: 254-02-3318262, Ext. 28080, 28061
Director's Office: 254-02-2314201 (Direct Line)
Telex: 22095 Fax: 254-02-245566
Email: director-soj@uonbi.ac.ke

P.O. Box 30197-00100
Nairobi, GPO
Kenya

REF: CERTIFICATE OF CORRECTIONS

This is to certify that all corrections proposed at the Board of Examiners meeting held on 4th November, 2019 in respect of M.A/PhD. Project/Thesis Proposal defence have been effected to my/~~our~~ satisfaction and the project/thesis can be allowed to proceed for binding.

Reg. No: K50/83306/2015

Name: FRIDAH NKATHA KAMAU

Title: ASSESSMENT OF THE INFLUENCE OF "JANJARUKA" PROGRAM

IN SOCIAL & ECONOMIC DEVELOPMENT IN RODOGCHO: CASE STUDY OF ROCH FM

MR. POLYCARP OMOLO OCHILO
SUPERVISOR

[Signature]
SIGNATURE

18th November, 2019
DATE

Dr Samuel Siringi
PROGRAMME COORDINATOR

[Signature]
SIGNATURE

27/11/2019
DATE

Prof Ndethi Ndethi
DIRECTOR

[Signature]
SIGNATURE/STAMP

28.11.2019
DATE



APPENDIX IV : CERTIFICATE OF ORIGINALITY

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K5083306/15

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Nkatha J.
28.11.2019
A. N. N.
19-11-2019



APPENDIX V: QUESTIONNAIRE

QUESTIONNAIRE FOR RADIO STAFF

Guide Preamble

This questionnaire seeks to collect information for Master of Arts Communication Studies academic research at the School of Journalism and Mass Communication, University of Nairobi. Your participation is purely voluntary. All information will be treated with utmost confidentiality and purely for academic purposes.

SECTION A: BASIC DEMOGRAPHIC DATA

1. How old are you? (years)

0-12 []

13-19 []

20-35 []

Over 36 []

2. Please indicate your gender

Female []

Male []

3. Kindly indicate your academic/professional qualifications

PhD []

Masters Degree []

Degree []

Diploma []

Technical Certificate []

Others, Please specify.....

INTRODUCTION

1. When was this station established?
2. What is the radio's mission statement?
3. How do you fulfill your purpose as per your mission statement?
4. Who funds this community radio station?
5. Why did they set up the station in this community area as opposed to any other?

WORKERS

6. How many of your workers are:-

Female []

Male []

Volunteers []

On pay roll []

Experience (years)

0-1 []

2-3 []

4-5 []

Over 6 []

What was the mode of recruitment?

TECHNICAL STRUCTURE

7. When did the station receive a broadcasting license?
8. What is the station's area of coverage?
9. What are the estimates for your listenership?
10. Who do you consider your regular listeners?

ADMINISTRATIVE STRUCTURE

- 15. How is the station run?
- 16. What is the station’s structure?
- 17. What roles do the station’s governing body play?

FUNDING

- 18. What nature of financing does your station receive?
- 19. Which are the sources that mostly contribute to your funding?
- 20. Are your programmes funded by any agencies?
- 21. How is the generated income utilised?
- 22. Does the station do any advertising?

Explain.....

- 23. Is the generated income enough for the radio operations?

SOCIAL AND ECONOMIC DEVELOPMENT AGENDA

- 24. How do the programmes you run serve social and economic development in your areas?
- 25. Explain how the radio station initiates community development activities
- 26. What social and economic development programmes does your station broadcast?

Economic content.....

Social development content

- 27. What has been the impact of this radio station in promoting social and economic development in this community?

Economic development.....

Social development.....

- 28. Do you have any evidence of social and economic initiatives that this station has brought

about to transform people's lives positively?

29. What would you consider the greatest impact of this radio?

30. Does the government use this station for social and economic development work?

Explain.....

31. Does NGO's use this station for social and economic development work?

Explain.....

PROGRAMMING

32. Who formulates your programme schedule?

33. How do they come up with those programmes?

34. What were the motivations behind these programmes?

35. Were the community members involved while coming up with these programmes?

Explain.....

36. What do you think is the impact of these programmes on the local community?

37. What nature of feedback do you receive from listeners on your programme?

38. Do you have a slot for community members to come up with their programmes?

39. Are there any sponsored programmes from the government or NGO's?

Explain.....

PARTICIPATION

40. Do community members participate in financing this station?

Explain.....

41. Do community members participate in programme production of Koch FM?

42. Is there a forum to debate about local issues related to social and economic development?

Explain.....

43. Are there community development projects taking place around Korogocho and are being aired by Koch FM?

Explain.....

44. Who is funding these projects?

CHALLENGES FACED BY COMMUNITY RADIOS

45. What are the challenges that you face as a community radio?

46. How do these challenges affect your operations?

47. What would you want community radio stations to be doing in future to curb such challenges?

Thank you for your time and assistance.

APPENDIX VI: QUESTIONNAIRE FOR LISTENERS

Guide Preamble

This questionnaire seeks to collect information for Master of Arts Communication Studies academic research at the School of Journalism and Mass Communication, University of Nairobi. Your participation is purely voluntary. All information will be treated with utmost confidentiality and purely for academic purposes.

SECTION A: BASIC DEMOGRAPHIC DATA

1. How old are you? (years)

0-12 []

13-19 []

20-35 []

Over 36 []

2. Please indicate your gender

Female []

Male []

3. Kindly indicate your academic/professional qualifications

PhD []

Masters Degree []

Degree []

Diploma []

Technical Certificate []

Others, Please specify.....

4. I believe you listen to a radio station. What is your opinion on radio as a tool for economic and social development?

Explain.....

5. Do you listen to Koch FM regularly?

Yes []

No []

Explain.....

6. What are your favorite programmes aired on Koch FM?

7. Why do you listen to these particular programmes?

8. Do you as a listener get involved in content development of Koch FM?

Explain.....

9. Do you think the time the programme is aired is right? Yes [] No []

If No, Why and when would you recommend the programme to be aired?

.....

.....

10. Do you think the time allocated to the programme is enough? Yes [] No []

Explain.....

11. (i) Do you know other people who listen to the programme?.....

(ii) Have you been able to use the information from the programme to improve your livelihood?

Explain.....

12. (i) Apart from radio, what are your other sources of information on economic and social

development matters?

(ii) How does this information obtained from these sources compare with the one you receive at Koch FM?

13. (i) What do you like about the programme?.....

(ii) Do you think the programmes aired address your needs?.....

.....

(iii) In your opinion, do you find the programme useful?.....

.....

(iv) How would you rate the programme content?.....

14. How have you used information from the programme to improve your:

Economic well being.....

Livelihood

15. Do you actively participate in the programme?.....

.....

16. (i) Are there challenges you face while listening to Koch FM?

Explain.....

(ii) What would you recommend to the producers of the programme to improve it?

Explain.....

APPENDIX VII: INTERVIEWS
INTERVIEW GUIDE FOR PROGRAMME PRODUCERS

Guide Preamble

This questionnaire seeks to collect information for Master of Arts Communication Studies academic research at the School of Journalism and Mass Communication, University of Nairobi. Your participation is purely voluntary. All information will be treated with utmost confidentiality and purely for academic purposes.

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Over 36 []

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Male []

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Masters Degree []

Degree []

Diploma []

Technical Certificate []

Others, Please specify.....

SECTION B

4. How would you define Koch FM?

5. What role in your opinion is this radio station playing in economic and social development of Korogocho residents?

6. (i) Explain some of the programmes aired that relate to:

Social development.....

Economic development.....

(ii) What is the impact of the fore mentioned programmes to Korogocho residents?

(iii) Are there platforms to obtain feedback on these programmes?

Explain.....

7. Does the station involve the local community in programme production of content?

8. Explain any examples of economic and social development owing to the aired programmes?

Economic development.....

Social development.....

9. What challenges constrains the operations and sustainability of Koch FM as a community radio station?

10. What should be done to curb these challenges in your opinion?

11. What other information would you wish to add pertaining community radio and development?

Thank you for your participation