

**THE ROLE OF RADIO IN PEACE BUILDING: THE CASE OF THE POKOT-  
TURKANA CONFLICT**


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## DECLARATION

I declare that the work contained in this project is my original work and has not been presented for a degree in any other university or institution.

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## **DEDICATION**

To my family, for their unwavering support and always pushing me to be the best I can be.

## **ACKNOWLEDGEMENT**

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## **ABSTRACT**

Radio plays an important role of peace building which is often ignored by policy makers, stakeholders, and even security personnel. The radio stations in Pokot and Turkana are working towards ensuring peaceful coexistence between communities. However, despite the many radio stations in Pokot and Turkana Counties, conflict between the two communities still persists to date. The purpose of the study was to establish the role of radio in peace building; a case of Pokot-Turkana conflict. The study was guided by the following specific objectives; To identify the radio programs that focus on peace as a key issue among the Pokot and Turkana communities; To examine the messages conveyed in the radio programs that address peace as a key issue among the Pokot and the Turkana; To determine the understanding of the messages conveyed by these radio programs among the Pokot and the Turkana; To establish the challenges faced by radio stations in promoting peace among the Pokot and the Turkana. The study was grounded on two theories namely; Peace Journalism theory and agenda setting theory. A descriptive cross-sectional research design was adopted for the study. The target population of the study included two radio stations, namely; Kalya FM and Ata Nayeche FM, and community members in the Pokot and Turkana region. Using purposive sampling, the study sample was made up of 44 respondents. An interview guide was used to collect data from the four staff members from Kalya FM and Ata Nayeche sampled while four focus group discussions were used to collect data from the community members. The interview guide, Focus group discussions and secondary sources of data collected qualitative data. The data was therefore analyzed on the basis of conceptual content analysis. The study revealed that the two radio stations did not have an adequate number of programs focusing majorly on peace. The study indicated that the two radio stations conveyed the message of togetherness, peace and unity through framing of messages. The study indicated that by using vernacular language, celebrities and professionals as guests the radio stations enhanced audience understanding. Moreover, conducting dialogues with community members and guests was also identified essential in radio programming. The challenge identified in promoting peace building included deciding on either to make profits or promote peace, internal competition in media houses, poor working conditions and poor employee motivation. The study agreed with the peace journalism theory to the extent that the media needs to take a serious stand in promoting peace in each program. Lastly in relation to agenda setting theory the study revealed that framing messages was a key element of effective communication on any topic including peace issues. The study recommended that the government needs to establish a radio station operated by people from the two communities to act as an example for peaceful coexistence. In addition, the study suggested that further studies need to be conducted focusing on other radio stations such as radio Akicha, Maata FM and Serian FM which operate in the Turkana and Pokot region and how they have participated in promoting peace in the area.

## **CHAPTER ONE: INTRODUCTION**

### **1.0 Overview**

This chapter introduces the study. It covers the backgrounds of the study, the statement problem, and research objectives and questions. The chapter also identifies the significance, rationale and scope of the study. Limitations of the study and operational definitions are also covered in this chapter.

### **1.1 Background of the Study**

Conflict is caused by scarce resources and competition experienced all over the world. Globally conflict is one of the defining characters of the modern society. Conflict is experienced between businesses, ethnic communities and states. Conflict leads to the deaths of people and destruction of people (Puddephatt, 2006). The rise in conflict demands the adoption peace buildings techniques. Peace building involves coming up with an agreement from which both disagreeing parties have consent. Peace building is important to all individuals, since it ensures peaceful coexistence. The diversity in people, their way of life and competition demands for peace building to coexist.

Peace building is the process involving all the activities undertaken by disagreeing parties to either limit or reduce the level of violence and to reach an agreement with respect to the major issues of the disagreement and reach an acceptable understanding on future interactions (Bercovitch & Jackson, 2009). The duo states that peace building involves acknowledging conflict, recognizing that there exist a number of techniques to build peace, and engaging the best technique for peace building. According to Momanyi (2015) peace building requires that the interests, perspectives, needs, and continued sustenance of the conflict parties is recognized. Peace building is only effective

once the causes of conflict are identified, the issues addressed and a mutual understanding between the parties. Notably, peace building does not aim at eliminating the conflict in totality rather it aims at alleviating conflict through conciliation. Peace building does not aim at eliminating the interests of the opposing parties. Peace building may be viewed in general terms as a way of reducing social conflict: it entails the conscious settlement of social conflicts.

In Kenya peace building has been experienced over the years. This is because conflict among different people is inevitable. For instance, during the 2007/2008 elections the citizens of Kenya experienced peace building (Chebii, 2014) with the Overview of a prime minister position so as to reduce the ethnic conflict around the country. Peace building in the Turkana and Pokot community's is not experienced as much as conflict itself. This emanates from the traditions and behaviors of the two communities where they opt to carry on their traditions such as practice cattle raiding rather than living together in harmony. There is need for peace building in the Pokot and Turkana region to save the lives of people and of animals.

The media plays a critical role in promoting peace building between communities. In Congo, Hall (2011) explained that peace building was imperative in bringing about national coexistence between communities. The study revealed that the Interactive Radio for Justice (IRFJ) was helpful in promoting peaceful co-existence among the citizens of the country by airing programs whose sole purpose is to promote justice. The study by Hall (2011) is adopted to mirror whether the radio stations in Kenya have been successful in peace building. Further, Bloh, (2011) noted that the Talking Drum Studio has been essential in promoting peace by holding roundtable and debates with professions and the

citizens to discuss the issue of peace in the nation. The study is essential since it reveals that radio stations and programmes have a responsibility of involving the citizens in peace talks and round tables with the aim of building peace in the nation. This current study adopted the findings of the study to assess whether radio stations in Kenya more so those found in conflicting areas engage the common citizen in peace roundtables with the primary aim of building peace.

In Northern Uganda, Struges (2007), explained that the Interactive Radio for Justice (IRJ) played an important role in influencing the Lords Resistance Army (LRA) to emerge from the bush and participate in conversations and discussions with the government and the society through the station, as an initial step in resolving the conflict in Northern Uganda. This study however focused more on resolving peace and not peace building. Conflict resolution is not sustainable since it gives room for future conflicts. However, peace building is sustainable since it promotes the coexistence of opposing parties. Thus this study focused on peace building and not conflict resolution.

In Kenya, Mogambi (2016) revealed that the media plays a key role in providing important information to its users. Focusing on students, Mogambi (2016) identified that more to entertaining the listeners, radio can be an avenue where education and information is communicated. Although the study did not focus on peace building, it provided a point of reference for further studies to assess the type of information that can be shared through the radio for the development of the country. Momanyi (2017) focused on the contribution of radio in resolving conflict. The study leaned on conflict resolution while the current study focuses more on peace building since it promotes long-term co-existence between opposing parties. In addition, Mwangi (2017) established that media

played a key role in promoting peaceful co-existence in Nakuru county during the 2007/2008 post-election violence. The study was limited to the 2007/08 post election violence, while conflict in Kenya is experienced often between different communities such as the Pokot and the Turkana.

According to the Kenya Advertising Research Foundation, in their Audience tracking survey for May 2019, more than 90% of the Kenyan population have access to the Radio. With more than 350 radio stations in the country. According to KARF 87% of the population in the North Western region of Kenya, in which the Pokot and Turkana Counties are part have, access to the Radio (KARF, 2019). In Pokot and Turkana communities there exists radio stations whose aim has been to air messages on peace building. For instance, the launch of the Ata Nayeche FM in Kakuma was to ensure emphasis on peaceful coexistence between the communities in Northern Kenya (IOM, 2012). Kalya works to promote peace in Pokot and its surrounding communities. Every Wednesday and Thursday, the station airs a program named Chama Kutingu which focusses on peace within the community (Biwot & Mberia, 2019). It is clear that these two radio stations are putting in the work to advocate for peace building. However, these radio stations have failed the challenge of adequate financing to reach all the community members in promoting peace. Granted that the Turkana and Pokot Counties are remote areas, reaching all of the community members in the region is difficult due to lack of financing to conduct research to understand the opinion of the communities on conflict and peace. However, despite this challenge, the radio stations have put efforts to air messages on peace building. Thus, it is on the basis of this background that this study

aims at assessing the role of radio in peace building in the case of the Pokot-Turkana conflict.

### ***1.1.1 The Pokot-Turkana Conflict***

The Pokot and Turkana communities reside in the North Western region of Kenya in the rift valley. The communities are pastoralists, hence they compete over pasture, water, and land resulting in ethnic conflicts. Mwaniki et al (2007) stated that the region is characterized with extreme levels of illiteracy, and poverty. Moreover, the researchers indicated that cattle rustling is at the core of the communities' existence. This has resulted in escalated levels of conflict between the two communities (Schilling et al, 2012). It is based on the background that mass media is a powerful tool that this study aims to establish the role of radio in peace building a case of the Turkana and the Pokot conflict.

The Turkana and the Pokot communities reside in the semi-arid areas of Northern Kenya. These areas are prone to extreme weather conditions. The recurrent droughts that occur in Northern Kenya result in scarce resources hence the increased cattle raiding activities in the region. Moreover, the failure in crop planting has resulted in insecurity within the region. In turn so as to survive the two communities have turned to cattle raiding and increased competition for water and pasture for their animals and their livelihood. The people from the Turkana and Pokot communities practice pastoralism; the lack of a reliable economic activity prompts cattle raiding by the communities (Mwaniki et al., 2007). Schilling et al (2012) states that livestock and natural resources are the key components of conflict between the Pokot and the Turkana communities. The

researcher observes that the Turkana and Pokot community engage in cattle raiding as a result of hunger brought about by drought.

Additionally, Muntet (2016) observes that the conflict between the Pokot and Turkana communities is attributed to their geographical location. Both communities reside in the periphery of the country. The countries bordering the Turkana and the Pokot communities are Southern Sudan, Somalia, Uganda, and Ethiopia. For many years the four countries have engaged in intense conflicts leading to the lawlessness of the region. This is on the basis that the region is not guarded like the urban areas in the country, hence a conducive region for illegal activities and cattle raiding. Moreover, due to the conflicts occurring in the bordering nations, ammunition is transported through the border of Pokot and Turkana (Muntet, 2016). This means that the community members have access of ammunition and weapons which they can use in their cattle raiding activities. The level of conflict in the region is high in comparison to other areas in Kenya.

In the region, there have been efforts by different groups and organizations to bring peace in the region. However, the conflict has still persisted and in some instances escalated in wars between the two communities. According to Eaton (2008) peace meetings in the region have become a way of living the North Rift as is cattle rustling. Some of the meetings have been viewed as having little to no influence on the communities, while at other times perceived as escalating the conflicts. The biggest challenge in conducting an effective intervention in the region has been lack of corporation and participation from the community members in the region. Hence since one of the role of mass media is ensuring socialization and bringing people together, it is time for media firms take the responsibility of Peace Journalism.

A study by Wanyonyi (2012) established that Non-Governmental Organizations (NGOs) try to help the Pokot and Turkana communities in resolving their conflicts. The study revealed that NGOs provided the two communities with food, water, clothes and tents during calamities. More to this the NGOs organize meetings for both communities where awareness in peace is taught to the members of the communities. Additionally, NGOs organized annual events such as the Tecla Lorupe Peace Race (TLPR) to promote peace building. The study concluded that the initiatives by the NGOs were effective, however more initiatives of promoting peace ought to be undertaken to permanently end the Pokot-Turkana conflict.

### ***1.1.2 The Role of Radio in Peace building***

Mass media can play important roles in conflicts. They can be the channel of communication between disagreeing parties to provide information about the parties and issues at hand and offer suggestions on the different ways to peace building. Media can also help in building trust among parties to the conflict and the public, counteract misinformation, analyze the conflict, help identify the underlying interests of issues, allow parties to express their emotions, empower the parties like marginalized groups and help in consensus building (Villanueva, 2009).

The public has a certain expectation of the media. Whitaker and Ramsey (2009) say the public expect media to be truthful, to prove that their first loyalty is to citizens, and maintain independence from those they cover, monitor power and give voice to the voiceless, provide a forum for public criticism and problem solving. Mass media in Kenya is a powerful tool. The reason is that most families either watch television or listen to radio. Hence the role of media in peace building cannot be negated. However, as a



result of competition most media firms strive to air the best programmes and advertisement to make profits.

Kenyans consume mass media to get information and news. The expansion of mass media is driven by globalization and freedom of speech in the country. This has resulted in many channels of mass media over the years (Bowen, 2010). Since mass media is a large avenue for the distribution of information it can also be used to mitigate conflicts as it reaches a large group of people including those living in rural areas.

Mass media is able to reach both the literate and illiterate people. In the Turkana and the Pokot communities the major form of mass media used is radio. According to a survey by Afro Barometer 35% (299,390) people in Turkana stated that they own a radio while in Pokot County 96% (492,441) people stated they owned a radio (Afro Barometer, 2016). This is because radio is easily accessible in the region. The radio stations launched to advocate for peace in Turkana and Pokot include radio Ekisil, radio Akicha, Kayla FM, Maata FM, Serian FM, and Ata Nayeche FM. The radio stations were launched with the aim of promoting peace in the region.

Biwot and Mberia (2019) established that mass media played a big role in peace building in the North Rift region. The study focused on mass media in the form of radio and specifically the Kalya FM in Pokot. The study indicated that the radio was a medium used by most people in the region to share information. Thus, radio can also be used in peace building. The study drew the conclusion that mass media is an effective method of resolving conflict and promoting peace not during and after the conflict. However, the study was majorly focused on the use of radio in peace building in West Pokot region

only. This study filled the gap available in the Pokot-Turkana conflict, especially on the use of radio in peace building.

## **1.2 Statement of the Problem**

Radio plays an important role of peace building which is often ignored by policy makers, stakeholders, and even security personnel (Biwot & Mberia, 2019). Despite this radio is able to positively influence peace building between communities. Through this radio stations practice at most audience awareness. Reaching conflicting communities is a vital role of radio stations across the world and especially in countries that are prone to conflict such as Somalia and Kenya.

In Burundi, the radio station Ijambo (USAID, 2009) contributed in resolving conflict in the nation (Biwot & Mberia, 2019). Additionally, in Kenya Chebii (2014) noted that during the 2007/2008 post-election the media was essential in deescalating the conflict by calling on the leaders to unite. In Kenya and specifically among the Turkana and the Pokot communities, conflict is still to date a big problem in the region. In 2016, conflict erupted in Northern parts of Kenya involving the Turkana and the neighboring communities (Muraya, 2016). In 2017 within the same region a chief was killed by bandits while at a security meeting chaired by the deputy president (Biwot & Mberia, 2019). In January 2018 over 100 teachers from both primary and secondary public schools fled the region over issues of personal safety (Biwot & Mberia, 2019). The efforts by the government to solve the conflicts have often been futile due to their reactive nature. Moreover, the efforts by security teams have also resulted in more conflicts from the allegations of biasness, leading into vicious conflict (Kaino, 2017).

In Kenya, mass media reaches people in all parts of the country including the Turkana and Pokot regions. The radio stations launched to advocate for peace in the region include radio Ekisil, radio Akicha, Kayla FM (Biwot & Mberia, 2019), Maata FM, Serian FM, and Ata Nayeche FM. The radio stations are conscious on the content they air. For instance, at Radio Akicha a Programme called Makala is aired every Tuesday and Saturday that addresses the issue of conflict within the area. The talk show focusses on promoting peace. The discussions held during the talk show are geared towards promoting non-violence in peace building. At Kayla FM Chama Kutingu airs every Wednesdays and Saturdays; the hosts of the Programme are council of elders and professionals. The program focusses on peace within the community.

Moreover, the use of council of elders as the hosts of the program ensures that the community feels included, and they are able to reach out to the community to embrace peace. Serian FM in Samburu County airs a peace and conflict management show every Friday at 7pm. The show focusses on community based conflict. The show addresses the misunderstandings within the community by inviting guests and professions to speak in the show. Ata Nayeche FM had a Programme till 2018 that addressed the issue of peace building, however due to lack of funding the Programme is no longer on air. It is clear that radio stations practice audience understanding, and that is the reason behind the programmes meant to address the issue of conflict in the region.

The radio stations in Pokot and Turkana are working towards ensuring peaceful coexistence between communities. However, despite the many radio stations in Pokot and Turkana Counties, conflict between the two communities still persists to date. Moreover, although the radio stations have put efforts to air programs, in actual sense,

peace is yet to be achieved in the region. This study therefore seeks to investigate the role that radio plays in peace building; a case of the Pokot Turkana conflict. The Pokot Turkana conflict was selected because the conflict has been ongoing for long despite the many interventions by various actors.

### **1.3 Research Objectives**

The main objective of the study was to establish the role of radio in peace building; a case of Pokot-Turkana conflict

#### ***1.3.1 Specific Objectives***

The specific objectives of the study were;

- i. To identify the radio programs that focus on peace as a key issue among the Pokot and Turkana communities.
- ii. To examine the messages conveyed in the radio programs that address peace as a key issue among the Pokot and the Turkana.
- iii. To determine the understanding of the messages conveyed by these radio programs among the Pokot and the Turkana.
- iv. To establish the challenges faced by radio stations in promoting peace among the Pokot and the Turkana.

### **1.4 Research Questions**

- i. What are the radio programs that address peace as a key issue among the Pokot and the Turkana?
- ii. What are the messages conveyed in the radio programs that address peace as a key issue among the Pokot and the Turkana?

- iii. What is the understanding of the messages conveyed by these radio programs among the Pokot and the Turkana?
- iv. What are the challenges faces by radio stations in promoting peace among the Pokot and the Turkana?

### **1.5 Significance of the Study**

The findings of the study will avail recommendations to media firms on the importance of using mass media in peace building. This will ensure that the media firms not only undertake their role in reporting but in Peace Journalism to ensure peaceful coexistence of different communities in the nation.

The findings of the study will avail recommendations to the national and county policy makers on the role of radio on peace building. This study will give emphasis to the national and county policy makers on the need to advocate for the use of mass media in peace building. The study will also encourage the establishment of policies that will ensure the peace building in a transparent way using mass media.

This study formed a basis for further research in the areas of leveraging mass media in ensuring peace building. This research will be of assistance to future researchers who will require literature review on the aspects of the role of radio in peace building and particularly in resolving conflict between the Pokot and Turkana communities in Kenya.

### **1.6 Rationale of the Study**

The study focused on the role of radio in peace building focusing on the Pokot-Turkana conflict. The conflict between the Pokot and Turkana communities is a long standing conflict that has been occurring as a result of scarce resources in the regions. The conflict has resulted in the destruction of property and death of animals. The

outcomes from the conflict not only affect the two communities but the nation in general. The media plays a big role in the economy of Kenya and in influencing interactions between the citizens. The study sought to assess the role media plays in resolving the Pokot-Turkana conflict. This is propelled by the activities that have been undertaken by various organizations and groups in the region to bring peace, the conflict has still persisted and has at times escalated into full on wars among the communities. Peace meetings have now become almost as much a part of people's lives in the North Rift as the incessant cattle raids (Eaton 2008). Since the efforts of resolving the Pokot-Turkana conflict have borne no significant fruits, it is important to assess the role the mass media has in resolving the conflict.

### **1.7 Scope and Limitations of the Study**

The scope of this study was limited to the Pokot and Turkana communities. The study focused on two areas, Kakuma refugee camp in Turkana and Kapenguria in Pokot. The study was limited to the Pokot-Turkana conflict. The study focused on the radio stations in the region launched with the aim of promoting peace: Ata Nayeche FM and Kayla FM. This two radio stations were selected since they advocate for peace in the region by airing programs that support and advocate for peace building between the Pokot and Turkana communities. Further the study targeted to collect data from the 37 staff members working in the radio stations. The study also targeted the 266,001 community members in the Pokot and Turkana region who own radios.

The study was limited since it only focused on the conflict between the Pokot and Turkana communities. However, the study seeks to address this limitation by recommending that future researchers to assess the role of radio in resolving conflicts

between other communities. Moreover, the participants may not be willing to respond to the research interview questions with respect to the volatile nature of the report. In this instance, the researcher clearly explained to the respondents that the data collected was to be used for academic purposes only. Moreover, prior to collecting the data the researcher sought permission from the respondents.

### **1.8 Operational Definitions**

**Audience Appreciation** - This is the acceptance of a show or a program by the audience (Villanueva, 2009).

**Audience Understanding** - This refers to the ability of an organization to know the needs of audiences (Whitaker & Ramsey, 2009).

**Conflict** - Disagreement between individuals with respect to specific issues (Puddephatt, 2006).

**Peace building** - The process involving all the activities undertaken by disagreeing parties to either limit or reduce the level of violence and to reach an agreement with respect to the major issues of the conflict and reach an acceptable understanding on future interactions (Bercovitch & Jackson, 2009).

**Mass communication** - The production and transmission of information to a large number of people and the process to which the information shared is sought, used, comprehended and influenced by its audiences (Littlejoh & Foss, 2011).

**Mass media** This is the production and transmission of information to a large group of people (Guyo, 2013)

**Radio Program** - This is a show aired on a radio at a particular time addressing a specific issue (Biwot & Mberia, 2019).

## **CHAPTER TWO: LITERATURE REVIEW**

### **2.0 Overview**

This section covers literature relevant to this study. It also presents a theoretical review, and empirical review. The chapter also identified the gaps presented by other studies in the empirical review. This section also showed the conceptual framework of the study.

### **2.1 Radio Broadcasting in Kenya**

The embrace of multiple broadcast in Kenya was not official until the mid-1990s; prior to this period, Kenya only had one official government owned TV and radio, KBC. Since the mid-1990s many stations have been launched in Kenya whose audience is mostly people living in urban areas (CATIA, Newsletter, 2006). Nation media owns two TV stations and one radio stations while Standard media owns a TV station. Royal media services is dominant in the industry with a TV station and 13 radio stations. The embrace of multiple broadcast station has made it possible for people to have access to information in Kenya. Moreover, it has sparked competition among the broadcast media keeping them on their feet to ensure they take their responsibility of accurate reporting.

Nyachieng'a (2016) observes that mainstream radio is often associated as to serve the ruling class and the wealthy. To end this perception radio gives its audience a platform where they can call and share their opinion on important issues. This gives the audience a voice. During programs such as talk shows and roundtable, radio presenters invite the audience to the discussion and allow them to call and participate in the talks. Moreover, radio ensures that the opinions of the audiences are not only heard but they react to the opinions and have a debate with the audience (Abongo et al, 2005).



However, the radio programs that are interactive may at times deviate from the message that impacts the audience positively. This is because everyone has their own opinion. During talk shows, where radio presenters invite guests and professionals to give their views on particular topics, the views may differ with those of the participating audience, this may result in a debate that may ultimately leave the audience more confused. In such an event, the media plays the crucial role of regulating the discussion and ensuring that the content they air is not misleading or inaccurate. Moreover, it is the responsibility of the media to make clarifications in the event of any confrontation or misleading information that may be shared on air by the guest (CATIA Newsletter, 2006).

Currently, in Kenya chat shows and vernacular radio stations have become popular. The reason is that chat shows engage the audience in important conversations and discussions. Vernacular radio stations on the other hand, ensure that information reaches a wide range of people including those in rural areas who can only understand and communicate in vernacular (Mwendia, 2013). Notably, most radio stations that operate mainly for commercial purposes are mainly keen on entertainment thus will play more music than airing chat shows and debates. However, despite this, radio stations have found a balance where both entertainment and thematic discussions are aired throughout the day.

Despite the challenges faced, radio broadcasting in Kenya has remained to be relevant. This is because it reaches a wide population and covers a wide range of topics including those affecting the audience (Mwendia, 2013). In this sense radio is keen on audience understanding; in airing shows and programs that the audience will appreciate.

The success of radio broadcast has broken the challenges brought about by globalization and technological development. Despite the world evolving to technology, radio has remained to be popular as a means of sharing content, information and reports to audiences.

## **2.2 Radio Broadcast in Turkana and Pokot**

Mass media is able to reach both the literate and illiterate people. In the Turkana and the Pokot communities the major form of mass media used is radio. According to a survey by Afro Barometer 35% (299,390) people in Turkana stated that they own a radio while in Pokot County 96% (492,441) people stated they owned a radio (Afro Barometer, 2016). This is because radio is easily accessible in the region. The radio stations launched to advocate for peace in Turkana include the radio Ekisil, radio Akicha, Kayla FM, Maata FM, Serian FM, and Ata Nayeche FM.

The radio stations were launched with the aim of ending the conflict between the Turkana and Pokot communities. The International Organization for Migration launched the Ekisil radio in Kakuma in 2012 (International Organization for Migration, 2012). The station was a proposal by the youth at Kakuma refugee camp which hold approximately 100,000 refugees in Turkana County. The launch of the radio station was to ensure emphasis on peaceful coexistence between the communities in Northern Kenya. Moreover, the station was aimed at airing other shows such as agricultural shows that would give the people in the region another source of income, rather than cattle rustling.

Radio Akicha is a Catholic based radio station that was started to shed light on matters of conflict in Turkana. The radio station is committed to ensuring violence in conflict is a thing of the past within the region. The stations broadcasts programs meant

to promote peace building in the area (Radio Akicha, 2019). Such talk shows include Makala which is aired by the station. Makala talk show is aired every Tuesday's and Saturdays. The talk show focusses on promoting peace. The discussions held during the talk show are geared towards promoting non-violence in peace building.

Maata Radio is a community radio station. Its motto is "we speak peace". The radio station is based in Turkana and targets the youth (Maata FM, 2019). The radio station does not have a running show on peace building. However, it has talk shows, from which issues of peace building are discussed once in a while. Serian station is based in Samburu. The station airs a peace and conflict management show every Friday at 7pm. The show focusses on community based conflict. The show addresses the misunderstandings within the community by inviting guests and professions to speak in the show. The show also allows audience participation where the audience are allowed to call in studio to ask questions and give their opinions.

Kalya FM is based in Pokot. The station works to promote peace and end conflict in Pokot and its surrounding communities (Biwot & Mberia, 2019). Every Wednesday and Thursday, the station airs a program named Chama Kutingu. The program is hosted by Council of elders and professionals. The program focusses on peace within the community. Moreover, the use of council of elders as the hosts of the program ensures that the community feels included, and they are able to reach out to the community to embrace peace. Atana Yeche FM is a community based station in Kakuma. The radio station focusses on addressing the current issues affecting the community. From 2015 to 2018 the station had a running show on justice and conflict management. However, due to lack of funding the program came to an end in 2018. The Pokot and Turkana

communities have access to media as such are able to share their grievances through audience participation and get information on current issues. Moreover, through radio, conflict can be resolved if all the stakeholders are included in the debate on peace building.

### **2.3 Radio and Peace Building**

The media is a powerful tool capable of influencing a wide range of people; therefore, media is able to shape the course of a peace building. Despite the perception of media as a tool of communication, through objective journalism, media is a powerful tool in promoting peace (Momanyi, 2015). Media achieves this through the involvement of all stakeholders involved in the conflict. The freedom of press comes in handy with the role of media in resolving conflicts. The reason is that an independent media house is able to operate with the interest of the public rather than of an individual or the government.

In an aim to promote peace using radio, Hall (2011) observes that the In the Democratic Republic of Congo the Interactive Radio for Justice (IRFJ) was launched in Ituri. The radio station was launched in the region of Ituri, since thousands of people died in the region during the civil war. The IRFJ station was launched to promote peaceful co-existence among the citizens of the country by airing programs whose sole purpose is to promote justice. The programmes of the station involve the community members where their opinion and views are sought with respect justice and peace. The report by Hall (2011) is however, limited. The reason is that it does not practice free speech. Information on topical issues discussed by the programs of the station is first collected from the citizens and later aired. This allowed the broadcast station an opportunity to

only address the questions that suit their interests. This study however seeks to show the authentic role of media in resolving conflict by active participation of people.

The United Nations has been a leading player in promoting the use of media in peace building. In Liberia, the UN launched the Search for a Common Ground's Talking Drum Studio. The radio station was launched with the aim of promoting peace in Liberia. , the SFCG operates in eight countries including Liberia Angola, Burundi and Sierra Leone (Mwangi, 2017). Bloh, (2011) reports that the Talking Drum Studio emphasizes on themes of peace and peace building. The radio station holds roundtable and debates with professions and the citizens to discuss the issue of peace in the nation. The report by Bloh (2011) however, did not assess the role of radio in resolving the conflict between the Turkana and the Pokot communities.

Momanyi (2015) observed that the national Rwanda radio was effective in ending the Tutsi and Hutu conflict. The station during the time of conflict acted as the voice of hope for the nation. The radio station helped the two communities devise solutions for their conflict and animosity. By promoting peace, the national Rwanda station helped in ending conflict between the two communities. The study by Momanyi (2015) however did not explain the role of Radio in escalating conflict between the Hutu and Tutsi communities. During the war between the Hutu and the Tutsi tribes in Rwanda the Rwandese Radio- Television Libre des Milles Collines (RTLM) escalated the conflict by refereeing to the Tutsi as cockroaches that deserved to be terminated by the Hutu. This resulted in the massacre of almost 1,000,000 Tutsis and the displacement of many Tutsi Rwandese (Chebii, 2014). This means that the media and in particular radio is not managed properly can have adverse effect on the lives of people. The management of

radio is crucial with respect to framing messages that promote positivity and drive positive change. This study focused on the messages framed by radio when airing different programs in promoting peace.

In Northern Uganda as recorded by Struges (2007), the media was used to promote peace. Since the year 2002 the Mega FM of Uganda has been vocal in promoting peace by sharing information about peace in Northern Uganda. The station was a key player in encouraging the Lord Resistance Army (LRA) to emerge from the bush. Struges (2007) also observed that the LRA listened to the station and participated in conversations and discussions with the government and the society through the station, this was a first step in resolving the conflict in Northern Uganda. Hence the station was vocal in promoting peace in Uganda. The study emphasized on the need to involve all stakeholders in conversations and discussion in order to ensure peaceful co-existence. However, the research by Struges (2007) is limited since it only focused on addressing the information, interaction and individual obstacles of resolving conflict. The research did not address the environmental obstacle of peace building. This study was anchored on the Peace Journalism; it addressed the efforts made by radio to improve the physical environment in which conflict exists.

Referring to the capture and killing of Muammar Qaddafi, Viggo (2011) stated that the power of mass media in conflict cannot be ignored. The researcher stated that based on the speed with which images and information was transmitted prior and after the death of Qaddafi's death illustrates the immense power of the media. Moreover the media was useful in restoring peace in Libya and in de-escalating conflict in the country. The research by Viggo (2011) however focused on the influence of media among the youths

in conflict. The study found that the youth are influenced by media to either escalate or deescalate conflict. Moreover, the study also established that media in Libya also escalated the conflict prior to deescalating the conflict in the nation. This study only concentrated on the role of media in deescalating conflict. This is because, most media companies invest in reporting news on conflict and not on the methods that can be used in resolving the conflict. Moreover, this study focused on the whole society not just the youth, since conflict affects all individuals, the young and the old.

In Kenya Kadari, (2015) found that the media is responsible in providing information to its citizens. The study indicated that every media house especially ethnic radio stations ought to practice the moral codes of peace reporting. The study found that media and in particular community based media play a role in promoting conflict by airing messages that incite fear and hatred among communities. The study recommended that media ought to take upon its role of promoting peaceful conversations and discussions. This study aims to take upon the recommendation by Kadar (2015) by shedding light on media's role in resolving conflict. This is because, the role of media and particular radio in peace buildings is often ignored more so by communities that are not affected by inter-ethnic conflict.

Additionally, the study by Chebii (2014) on the role of media in conflict in UASIN Gishu County during the Post-Election Violence established that the media played the role of escalating and de-escalating conflict. According to the study the media escalated conflict by inciting fear among the Kenyan citizens. The study also indicated that media de-escalated violence through civic education, preaching peace, and fair coverage of approaches to peace building. From the findings of the study, media is a

powerful tool in a community. Notably the role of media in escalating conflict is shared more than its role of promoting peace. This is based on the fact that most media firms thrive in conflict since, their audience increase when reporting news related with conflict. However, media if used appropriately can be an ambassador of peace building. This study aims to address the objective of media in solving conflict rather than its role in promoting conflict.

Additionally, during the 2013 elections in Kenya, media played an important role in promoting peace. Mwangi (2017) observes that some faith-based and community based radio stations worked hand in hand in promoting peace and providing a platform for audiences to air their views. Pamoja FM and Koch FM collaborated with other peace group initiatives to air peace promoting programs (Mwangi, 2017). The stations created a platform where the ordinary citizen was able to express their opinions and help in spreading the message of peace. In Nakuru, Momanyi (2015) found that radio especially faith-based stations had a large influence on the people living in the region. The researcher observed that radio Amani in Nakuru facilitated peace in Nakuru County. This was through the programs aired on radio Amani. The radio programs gave an opportunity to the community members to express their grievances, and formulate solutions together, hence resolving their problems. Although, the two studies indicated the roles of different media station sin peace building, the studies did not indicate the challenges faced by media in promoting peace. Reaching many people with the message of peaceful co-existence has its difficulties. This study more to establishing the role of radio in resolving conflict, it also determined the challenges radio face in promoting conflict.



## **2.4 Challenges Faced by Radio in Peace Building**

Radio has a very important role to play in peace building. However, this role is not easy, since some challenges have to be overcome in order to attain the objective of ensuring peace building. Just like any other business, radio operates to make profits. This is because whether it is government or private operated, there are investors looking to make their returns. As such radio may be reluctant in venturing into peace building if it may result in poor returns (Mwendia, 2013). Notably, conflict is the most common element of news. The media relies on conflict to make news, hence profits. In this way, radio may work hard to look for stories on conflict leaving little room for information on peace building. The divide between making profits and promoting peace is a big challenge for media firms. Profits in media increase as a result of controversial stories which often relate to conflict. The message of peace when told so many times becomes boring and people lose interest. Media has to come up with different ways of framing messages and stories in order to promote peace. This often than not is a challenge to most media firms.

Another challenge is the conflicting loyalties among journalists to remain impartial (Momanyi, 2015). A good radio presenter or journalist is one who is open-minded and impartial in all situations. In this way a journalist is not allowed to take any sides during news reporting. Since radio presenters and journalists are human beings at the end of the day, they may end up supporting particular communities and their opinions, and this may result in conflicting loyalties in reporting. This may ultimately result in fueling of conflict rather than in resolving conflict. Moreover, the taking sides by media by shedding a light on issues of conflict with the aim of influencing peace building has

often had an opposite effect. This is because as it was said by William Randolph Hearst in the 19<sup>th</sup> Century, Media and conflict feed on each other; one works as a source of information while the works as a platform from which conflict may be resolved or promoted (Aho, 2004). In this view, media has to be careful in their framing of news and information to ensure they remain impartial so as not to promote conflict but to resolve conflict.

Momanyi (2015) observes that in-fight conflict between journalists is another challenge that hinders effective peace building by the media. All journalists want to grow and be recognized by the world. However, stardom does not fall onto all journalists. As the media personalities fight over positions and stardom, they neglect their role in peace building. Moreover, the in-fighting, makes it difficult for them to be taken seriously while addressing the issue of peace building. Notably, the in-fight conflict between media personnel may promote better reporting and journalism practices. The media personnel in their quest for stardom may be motivated to work extra hard at their work, in this way, the message of peace building may be spread faster and more effectively.

Another challenge faced by radio is the lack of corporation between media stations in framing of news and information. Often media platforms take different sides on conflict; some platforms may openly support conflict while others may be against conflict. The lack of one common message across all media platforms hinders peace building, since it brings confusion to audiences (Momanyi, 2015). The media is powerful when it shares a common story across all platforms. This makes the message to be heard by the audience and be taken seriously. As such if only media stations can be in

agreement on the news to report with respect to peace building, they can promote peace in the most devastating areas in the country.

Myers (2008) observed that the media faces a number of challenges in their pursuit to promote peace building. One of the challenges is that most media personnel do not receive appropriate training prior joining the work force and during their time in the workforce. This makes them ineffective in promoting peace building. Moreover, media personalities are not paid well, this lowers their morale in carrying out their duties in peace building. Moreover, the researcher states that inadequate technical support also hinders the role of media in peace building. According to the reporter, despite the embrace of technology and development, poor inadequate support, hinders the undertakings by media in spreading the message of peace building and peace. In the modern era where education and training is a key aspect of getting any job, it is disappointing that some of the media firms are not keen on training their employees. Due to the dynamic changes in the business environment, training of staff cannot be ignored.

Moreover, government restrictions are a challenge to the media's role of peace building. Government often interferes with media in issues of politics (Chebii, 2014). The interference by the government and government regulations hinders the actions taken by media in resolving conflict. The involvement of government in the operations of media firms send a mixed message to the citizens; this is because according to regulations in many nations including the USA and Kenya, there is freedom of speech. Thus by creating laws and regulations that hinder freedom of speech, the government violates its own rules and laws. Moreover, economic difficulties also affect the media's function in promoting peace. Reaching out to different communities and spreading the message of peace

requires a lot of resources, which most media firms, especially those that use vernacular language lack (Momanyi, 2015). This is evident as is with the Atana Yeche FM which had to end its weekly programming on peace and peace building in Turkana, as a result of lack of funding.

## **2.5 Theoretical Framework**

This section covers the theories that anchored this study. The study was grounded on two theories namely; Peace Journalism theory and agent setting theory.

### ***2.5.1 Peace Journalism Theory***

The Peace Journalism theory was developed by Galtung (1969). This theory was developed to help reduce the war journalism being practices. The theorist noted that journalism thrived in reporting about conflict as an issue that cannot be resolved. As a result of this gap, Galtung (1969) developed the Peace Journalism theory with the premise that conflict can be resolved. Moreover, the theory posits that the mandate of the media is to be objective and purposeful of its reporting. The Peace Journalism theory posits that rather than reporting on conflict, it is important that the cause of conflict and ways of addressing conflict be reported as well.

Proponents of Peace Journalism (Ottosen, 2010; Lynch, 2014) support that media is the right and appropriate platform to educate the public on other methods of resolving conflict that do not involve violence. The proponents of the theory state that Peace Journalism involves taking responsibility in reporting not only what is happening but what ought to happen in the future with respect to conflict management. However, the theory has some critics such as Loyn (2007) propose that Peace Journalism offers an opportunity for biased reporting by journalists. According to Loyn (2007) journalism

ought to be truthful, thus reporting on conflict management only gives the basis for biasness.

This theory is relevant to this study since it supports that the media has a responsibility of maintaining peace in their reposting by being purposeful and objective. The responsibility of media, including radio involves reporting events in a truthful manner, in addition it involves taking responsibility of the current issues within the nation and finding ways of resolving the challenges facing a community including conflict. As such, this study was anchored on the Peace Journalism theory as it seeks to establish the role of radio in peace building among the Pokot and Turkana communities.

### ***2.5.2 Agenda Setting Theory***

The agenda setting theory was proposed by Max McCombs and Donald Shaw in 1963 while they were studying the American Presidential election (Mwangi, 2017). The theory posits that the media has the ability to influence the perception of its audience with respect to specific issues. According to the theory, media airs and covers certain issues prominently and frequently to influence the perception of the audience to regard the issue as important. Hence, the agenda setting theory creates public awareness through news media. The theory posits that the media is able to influence public opinion to a particular level. While conducting the Chapel Hill Study, McCombs and Shaw (1993) were able to determine the level to which the media influenced public opinion during the election.

Notably, the effect of the agenda setting theory is only felt by airing and covering a large number of messages. Each of the messages aired may have different content but all must address a general specific issue (Mwangi, 2017). This study relies on the messages aired and covered by two radio stations; Ata Nayeche FM and Kalya FM. The

two radio stations since their launch have focused on spreading the message of peace building between the Turkana and the Pokot people and Kenya as a nation. The launch of the Ata Nayeche FM in Kakuma was to ensure emphasis on peaceful coexistence between the communities in Northern Kenya (IOM, 2012). As such, the radio station focusses on airing programs on a regular basis that focus on peace building in the region. In addition, Kalya FM works to promote peace and end conflict in Pokot and its surrounding communities. Every Wednesday and Thursday, the station airs a program named Chama Kutingu which focusses on peace within the community (Biwot & Mberia, 2019). Hence, this theory is critical to this study since it highlights whether the two radio stations have been impactful in influencing the opinion of the Pokot and Turkana communities on peace building.

## **CHAPTER THREE: RESEARCH METHODOLOGY**

### **3.0 Overview**

The research strategy implemented in the study is covered in this chapter. It highlights the technique used to collect and evaluate the data. This included the design of the research, the sample population, the data collection methodology and the method of analysis and presentation of the data collected.

### **3.1 Research Approach**

The study adopted a qualitative approach. A qualitative study shows the characteristics of a particular phenomenon, event or situation. Qualitative data is collected through one on one interaction between the researcher and the respondent where the researcher is able to understand a specific phenomenon with respect to the response of the respondent. This study collected qualitative data using an interview guide and a focus group discussion. The qualitative data in this study included the opinions of the respondents with respect to the role of radio stations (Ata Nayeche FM and Kalya FM) in peace building in the Turkana and Pokot region.

### **3.2 Research design**

A descriptive cross-sectional research design was adopted for the study. This is because it seeks to show the describe the role of radio and peace building. This research design was appropriate in conducting this study since it allowed the collection of data from a specific sample and facilitate the description of the phenomenon being studied. Moreover, this research design allowed for conclusions to be made from the research findings. The design was fit for studies that aim to show the description of particular phenomenon, problem or a situation (Mugenda & Mugenda, 2003). Hence the research

design was appropriate in understanding the role of radio in peace building focusing on the Pokot-Turkana conflict.

### 3.3 Study Site

The study was conducted in the Pokot and Turkana region. Pokot and Turkana regions are situated in Rift Valley. These regions are found in the North Western parts of Kenya. The regions are semi-arid. The people living in the Pokot and Turkana regions are mainly pastoralists. The study focused on two areas, namely Kakuma refugee camp in Turkana and Kapenguria in Pokot. The study focused on the areas since it is where Ata Nayeche FM was launched in Kakuma while Kalya FM was launched in Kapenguria region.

### 3.4 The Study population

The target population of the study was 2 radio station in the Turkana and Pokot region. The two radio stations are Ata Nayeche FM and Kalya FM. Further the study targeted to collect data from the 37 staff members working in the radio stations. The staff members from the two radio stations hold the positions of programme producer, and radio hosts from each of the two radio stations. The target population of the study was appropriate since, they were in a position to respond to the research issue which is to determine the role of radio in peace building. Moreover, the two radio stations are easily accessible to the people of Pokot and Turkana County.

*Table 3. 1 Number of Staff Members Working in Radio Stations*

<b>Station</b>	<b>No of Staff</b>
Kalya FM	21
Ata Nayeche FM	16
<b>Total</b>	<b>37</b>



The study also targeted the community members in the Pokot and Turkana region. The reason is that conflict between the Pokot and Turkana people has been eminent since a long time ago to date. Moreover, the community members are in a position to explain whether the radio stations in the region have played a role in peace building in the region. The study targeted all the 100,000 refugees from Kakuma refugee camp in Turkana County and 166,001 residents from Kapenguria in Pokot; the number of the target population of community members is appropriate since according to IOM (2012) the Kakuma Refugee camp accommodates 100,000 refugees and it is the location where Ata Nayeche FM was launched. In addition, according to BBC Media Action (2018), 90 % of the residents at Pokot County have access to radio; the residents of Kapenguria in West Pokot is 184,446 (KNBS, 2019) thus the target population in the region is 166,001 residents.

***Table 3. 2 Population of Community Members in the Turkana and Pokot Region***

<b>Region</b>	<b>No of People</b>
Kakuma refugee camp in Turkana	100,000
Kapenguria in Pokot	166,001
<b>Total</b>	<b>266, 001</b>

### **3.5 Sampling Procedure**

A sample size is the actual number of respondents selected from the target population that a research collects data from. The study employed purposive sampling to sample the population of the study. Purposive sampling was used to sample the employees working in radio stations. Using purposive sampling, the sample of the radio stations staff members were 4 (1 programme producer and 1 radio hosts each from Ata Nayeche FM and Kalya FM).

Further, purposive sampling was used to select community members who took part in focus discussion groups. From the total population of community members in Kakuma refugee camp and Kapenguria region, the researcher purposively selected 40 respondents, 20 from Kapenguria and 20 from Kakuma area. The respondents purposively selected were above 18 years. Further, the 40 respondents sampled were volunteers, implying that they were not coerced to take part in the study. In addition, access to radio and in particular Kalya FM and Ata Nayeche FM was also used as an inclusion criterion for purposively sampling the respondents to take part in the FGDs.

***Table 3. 3 Sample Size***

<b>Population Type</b>	<b>Number of People</b>
Staff from the 2 radio stations	4
Community members	40
<b>Total</b>	<b>44</b>

### **3.6 Data Collection Methods**

Primary data was used in this study. An interview guide was used to collect data from the 4 radio stations' staff members. The interview guide was semi-structured, hence allowing the key informants to give their opinions on the research topic freely. This ensured maximum information is gathered from the key informants who were programme producer, and radio hosts. The semi- structured interview guide was appropriate for this study since it allowed one-on-one interactions with key informants, moreover its facilitated the collection of in-depth data from the key informants on their opinions on the research topic. The semi-structured interview allowed for detailed discussions with the key informants on the role of radio in peace building focusing on the Pokot-Turkana conflict. To collect primary data from the 4 key informants from the two radio stations,

the researcher made appointments with the respondents prior to the day of data collection. During the actual day of data collection, the researcher ensured that each of the respondents was comfortable before engaging in the interview. The data collection from each of the four interviewees took approximately 45 minutes. The researcher collected notes during the interviews while using a recording device so as not to miss any information shared. The interview process was effective as each of the four interviewees felt comfortable to respond to the interview questions.

Further, the study used focus group discussions (FGDs) to collect data from the community members. The FGDs helped the researcher bring a group of community members together to understand their opinion on the radio stations in peace buildings. The researcher had 4 FGDs each made up of 10 respondents. The FGDs facilitated the collection of qualitative data. Moreover, through the use of FGDs, the researcher was able to gather unfiltered information on the opinion of the role played by radio stations in Pokot and Turkana regions to advocate for peace building. To form the focus group discussion, the researcher sought the assistance of two individuals in Kakuma and Kapenguria to help mobilize groups of 10 individuals for the focus group discussion. This was essential, since the community members reacted positively to one of their own asking them to take part in the research. Each focus group discussion took approximately 1 hour 30 minutes. This is because, each of the respondents in the FGDs was given time to share their opinion. The researcher took notes and used a recording device in the collection of data. This was essential since it facilitated easy data analysis, since the researcher would go back to the recording and notes to review the shared information.

In addition, the study collected secondary data on the peace programs by Ata Nayeche FM and Kalya FM. The study collected the secondary data from the reports and records of the two radio stations. The secondary data collected was based on the themes of the messages aired, the people involved in the programs, the goal of the programs and the content of the actual programs on peace building in the region.

### **3.7 Research Instruments**

An interview guide was used to collect primary data. The interview guide is best suited for this study since it allowed in-depth conversations between the researcher and the respondents. Moreover, the interview guide contained two sections. The first section collected demographic information of the respondents in relation to age, gender and level of education. The second section collected data on the research topic. The questions in the second section focused on answering the research questions. Prior to utilizing the research instrument validity and reliability was conducted.

The FGDs collected qualitative data from the community members from Pokot and Turkana counties. The FGDs were composed of questions that entirely aim to address the research questions. The FGDs were composed of questions based on the opinion of the community members in relation to the role Ata Nayeche FM and Kalya FM have played in peace building. The questions in the FGDs were open-ended allowing the participants the opportunity to share their opinion. These FGDs helped the researcher to collect unfiltered data from the respondents.

#### ***3.7.1 Validity and Reliability***

Validity alludes to "the degree to which the experimental measure sufficiently mirrors the genuine significance of the idea under thought" (Babbie, 1990). The

researcher adopted content validity to ensure the appropriateness of the research instruments. For content validity the researcher worked hand in hand with the academic supervisor to seek advice on the research instruments and their appropriateness in answering the research question.

Reliability alludes to the degree to which estimation scale or test is reliable, steady, consistent and stable (Salkid, 2012). Reliability is the degree to which test scores are free from error of measurement. The greater the consistency of an instrument, the more solid it is. The researcher did a pilot test of research items to guarantee its validity and reliability. Bryman and Bell (2011) contends that a pretest of the instruments with reasonable respondents can evaluate whether the instrument is going to be problematic to the research participants. The researcher intends to choose a pilot team of 10% of the sample size, to test the validity and reliability of the examination items. This reliability measure was estimated utilizing Cronbach's alpha ( $\alpha$ ). Nunnally (1978) prescribes that instruments utilized in research ought to have reliability of about 0.70 or more.

### **3.8 Data Presentation**

The study was presented in narration form. Qualitative data was presented in narration form since it involved in-depth discussions between the researcher and the respondent. Moreover, the narration form of presentation allowed for more information on the analysis to be recorded. In addition, narration form allows for direct quotation of answers from the respondents. Notably, the respondents remained anonymous when presenting the analyzed data.

### **3.9 Data Analysis**

The interview guide, Focus group discussions and secondary sources of data collected qualitative data. The data was therefore analyzed on the basis of conceptual content analysis. According to Creswell (2003), Content is the method of creating inferences by identifying systematically and accurately the definite characteristics of information and using the same technique to relate to the trending facts. Content analysis is often used to find out certain factors that are connected to a specific idea or phenomenon. (Mugenda and Mugenda, 1999). Kothari (2004) stated that content analysis uses a given way to categorize in order to make valid and transferable inferences from a given data to its context. The content analysis focused on the theme of the messages on peace building, the characters involved in the programs, the creative elements of the programs, the objectives of the program and the actual content aired on the programs. This is because, focusing on this themes gives a better understanding to the role played by radio stations in peace building among the Pokot and Turkana.

### **3.10 Ethical Consideration**

The study collected sensitive information; therefore, the researcher held a moral obligation to treat the information with utmost modesty. Prior to collecting data from the respondents, the researcher informed the respondents the purpose of the study. The researcher assured the respondents' confidentiality of the information given to ensure that the respondents are not reluctant to give the information as sought by the study. Further, the data collected was treated with anonymity. Participation in the study by respondents was voluntary and no forms of incentives or rewards were given to encourage individuals to participate. Also, the researcher did not pressurize or coerce anyone to participate in

the study. Moreover, the researcher informed all the respondents that they could withdraw from the study at any point if they felt uncomfortable.

## CHAPTER FOUR: DATA ANALYSIS AND PRESENTATION

### 4.1 Overview

This chapter covers the analysis of the collected data. The study findings are presented on the role of radio in peace building; a case of Pokot-Turkana conflict. The data was gathered using interviews and focus group discussion. The instruments were guided and designed in line with the objectives of the study.

### 4.2 Response Rate

The study sought to collect data from 44 respondents. From the samples participants 37 respondents took part in the study. This represented a response rate of 84.01%. Bryman and Bell (2014) contend that a response rate of at least 50% to a research instrument is satisfactory to proceed with statistical analyses; a rate of 60% is good enough and 70% is excellent. As per these recommended thresholds, the final response rate yielded by this study's data collection exercise can thus be termed as excellent for generalizability of the statistical findings. Table 4.1 shows the response rate of the study participants.

*Table 4.1 Response Rate*

<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
Respondents who took part in the study	37	84.01
Respondents who did not take part in the study	7	15.99
<b>Total respondents</b>	<b>44</b>	<b>100</b>

The confidentiality of the participants was maintained through assigning alphabetical and numerical Identification (ID) codes to each participant. These ID codes were used in reporting the results in the project. The three categories of respondents sampled were represented by RH (Radio host); PP (Programme producer); FGDA,



FGDB, FGDC, FGDD (The four focus group discussions). The response rate of the research participants according to their respective categories is presented in Table 4.2.

***Table 4. 2 Response Rate According to Category of Sampled Participants***

<b>Category</b>	<b>Sampled Participants</b>	<b>No. of Participants</b>
Radio Hosts (RH)	2	2
Programme Producers (PP)	2	2
Focus group discussion A	10	8
Focus group discussion B	10	9
Focus group discussion C	10	7
Focus group discussion D	10	9
<b>Total</b>	<b>44</b>	<b>37</b>

### **4.3 Demographic Information**

The study collected data from 4 employees (2 from Ata Nayeche FM and 2 from Kalya FM) and 40 community members who took part in the focus group discussions in groups of 10 participants. The study collected the demographic information of the respondents in terms of gender, age and level of education. The majority of the respondents were male. 26 (59.1%) participants who took part in the study were male while 18 (40.9%) of the respondents were females. This implies that the one third gender rule proposed by the parliament was attained in study. The one-third gender rule aims at ensuring that no gender is discriminated in any aspect of life.

Further, with respect to age majority of the respondents 17 (38.6%), were youths aged 18-35 years; 13 (29.5%) of the respondents were aged 35-60 years; and 14 (31.9%) were aged 60 years and above. This implies that the data was collected from all age groups, hence, the opinion of the youths, the middle ages and the old were collected with respect to their understanding on the role of radio in peace building. On the level of

education, majority of the respondents 18 (40.9%) had acquired a secondary level of education; 15 (34.1%) had acquired a primary level education; 7 (15.9%) had attained a bachelor's level of education and 4(9.1%) had achieved a master's level of education. The data collected revealed that most of the respondents had not acquired a higher level of education on the grounds of the consistent conflict in the region and the high rate of poverty experienced by the Pokot and Turkana communities. Moreover, the level of education shows that all of the respondents had acquired some level of education, hence were in a position to engage in the interviews and focus group discussions.

#### **4.4 Radio Programs on Peace Building**

The study sought to identify the radio programs that focus on peace in the Pokot and Turkana communities. The two radio hosts (RH1, RH2) interviewed stated that in each and every programs they air; they attempt to ensure that issues on peace are addressed. The programme producer from Kalya FM revealed that every Wednesday and Thursday, the station airs a program named ChamaKutingu. Council of elders and professionals hosts the program. The program focusses on peace within the community. The program ChamaKutingu is the only program aired by Kalya FM focusing entirely on peace building. However, the radio host from Kalya FM revealed that the station attempts to promote peace by airing its other programs such as Mpigo was Kalya every morning.

In Ata Nayeche FM, a similar situation like that of Kalya FM was identified. The programme producer from Ata Nayeche FM revealed that the radio station does not have a running programs that solely focusses on peace building. The programme producer revealed that currently, the stations focus on programs that will directly have an impact on the people of Kakuma and in particular the refugees. However, as the radio stations

continues to air these other programs it also acknowledges the role of peace building in the community. The radio host from the Ata Nayeche FM indicated that every day, the programs aired reminds people to co-exist peacefully. Further, the programme producer from Ata Nayeche FM indicated that programs such as youth mashinani that is aired every day from 1-4pm focusses on empowering youths on the grounds of seeking employment and co-existing together in the society.

Further, the programme producer and radio host from Ata Nayeche FM revealed that airing a program that only addresses peace is a big challenge in the region. The two staff members revealed that the station relies on non-governmental organizations for funding, and each building programs are expensive projects that require a lot of finances. Currently, the two staff members revealed that the radio station does not have the resources to air a peace building programs like it did during the years 2015-2018. The lack of financing, resulted in the end of the peace building program aired by Ata Nayeche FM.

Further, all of the respondents from the four focus group discussion (FDA, FGDB, FGDC, FGDD) also supported the findings collected from the employees through the interview guide. The respondents revealed that currently in the region only Kalya FM airs a peace building program called ChamaKutingu. However, two of the respondents (FGDA6 and FGDC7) also acknowledged that although the two stations did not have more programs that address peace building, the programs aired emphasized on promoting peace as they either entertained the community members or held discussions on matters development in the region. Further, the community members from the FGDC and FGDD recommended that Ata Nayeche FM needs to start a peace building programme in the

region to motivate the people of Kakuma and in particular the refugees to live in harmony and to remind them that there is hope that a day will come when peace will be the norm in the region.

#### **4.5 Messages Conveyed by the Radio Programs**

The second objective of the study was to assess the messages conveyed by the programs on peace building in the Pokot and Turkana region. The community members through the FGDs revealed that the two radio stations have taken different approaches in conveying messages of peace building. From the FGDB and FGDC, the message of togetherness was conveyed by Kalya FM as a tool of promoting peace in the region. They revealed that every year Kalya conducted its annual marathon which aims at bringing the community members together for one peaceful day of relaxation. The core aim of the marathon is to encourage every member of society to work together in community. The annual marathon, according to the two staff members from Kalya FM is a way of showing that the community members in the region whether from the Turkana or Pokot side can work together to attain a specific goal. Throughout the planning to the implementation of the annual marathon, the programme producer from Kalya FM indicated that the community members usually work together to ensure its success.

Another message conveyed by the radio stations in the region as a tool for peace building was identified to be youth empowerment. Youth empowerment was identified to be a core agenda of the Ata Nayeche FM. the radio station was launched in order to ensure the youths in the region and in particular the refugees are empowered so as to make a difference in the community. The program Youth Mashinani aired at Ata

Nayeche works towards addressing the needs and Challenges of the youths with the long-term goal of attaining peace.

FGDC1: As a young person, programs such as Youth Mashinani on Ata Nayeche FM and Reggae Business on Kalya FM reminds me that although, I might not have enough resources in the region, we as youths have a big part to play in ensuring peace is attained.

FGDB2: I allow my children to listen to programs such as youth mashinani with the hope that they will learn more about our society and gain the necessary knowledge to bring other young people together irrespective of tribal society for activities such as social events.

RH2: Most of our programs target the youth. We believe the youth are the future of this community.

The radio hosts from both Kalya FM and Ata Nayeche FM indicated that the message of community development is also instrumental in promoting peace. The two radio hosts agreed that more to encouraging the conflicting communities to resolve their problems amicably, they have to equip them with the information on how they can develop themselves and the society with respect to earning a living. Further data from FGDB indicated that the community members in the region live in poverty. Hence simply encouraging them to reconcile peacefully is not sustainable. They must be educated on the things to engage in in order to earn a living so as to sustain the peace attained. It is on this reasoning that Ata Nayeche launched the “mtandao wa kazi” program that educates the people on how to earn a living in various sectors. It was revealed that both radio stations under study invited farmers to their shows to educate their audiences on how they

can start farming on their lands not only for household use but for commercial purposes as well.

Conflict reconciliation is an initial step to attaining peace. The radio host from Kalya FM revealed that the stations and the other stations in the region call for the conflicting community members to resolve their issues by holding discussions and meetings. This was supported by the program producer from Ata Nayeche who explained that in the bid to promote peace, the station encourages conflicting communities to meet and resolve their differences. The radio stations do this by acknowledging the existence of conflict in the community and emphasizing on all community members to work hand in hand to resolve their differences one by one. FGDD5, FGDC4, and FGDA7 indicated that they understood the quest for peace building is a long-term activity that cannot be achieved within a day, hence, the radio stations have been effective in consistently reminding the audiences on the importance of resolving conflict.

#### **4.6 Understanding of the Messages Conveyed**

The third objective of the study was to assess whether the community members understood the messages conveyed on peace building by Ata Nayeche FM and Kalya FM. The four employees from the two radio stations revealed that the main aim of the programmes aired on the two stations was to ensure that their audiences are not only entertained but also get to understand the core issues affecting the development of the society. RH1 and RH2 stated that they go to work every day, not only to play music but have discussions that matter for the betterment of the society.

RH1: Every day comes with a different story. However, a constant is ensuring the audience understand the messages conveyed.

PP1: As a the programme producer, my work is to ensure that we not only have content, but the content must be easily understood by our audiences.

This opinion was supported by the radio host from Ata Nayeche FM who explained that if that audiences do not understand the messages they convey through radio or any other source of media, then they have failed as journalists. PP1 and PP2 also added that to ensure understanding of the audiences, a lot of planning and work has to be put in place. Hence, it was revealed that the media personalities have to work round the clock in framing messages to not only communicate but ensure that all of the audiences comprehend and understand the message.

The community members in FGDD and FGDA revealed that to a large extent that they understood the messages conveyed by the two radio stations. Two elderly community members (FGDD1 and FGDA7) stated that they were able to understand the messages conveyed since Ata Nayeche FM and Kalya FM used Kiswahili and mother tongue to communicate to their audiences. They revealed that they do not understand English as much as they would like, hence by using their native languages and the national language of Kenya to air programs helps the community members understand the message being conveyed.

In addition, the middle aged community members from the focus group discussions revealed that they appreciated the fact that Kalya FM and Ata Nayeche FM hosted celebrities from Kenya and professional to talk about the implications of conflict and the steps needed to build peace in the region. The respondents revealed that the use of celebrities and professionals not only makes the messages relevant but also relatable. The community members from the FGDB explained that by bringing on board people

that the society looks up to raises the chances of certain messages to be accepted by the communities. Moreover, the use of professional when airing shows on peace building becomes an educational platform, where the communities are able to understand conflict and peace building in a more in-depth manner.

Further, RH1 and RH2 stated that they always try and involve the public during their shows to ensure that they understand the message being conveyed. From the radio hosts, it was evident that involving the community members by allowing them to call in and send messages while programmes was going on was a key aspect to ensure that they understand the message being communicated. Moreover, the PP1 and PP2 explained that the radio stations have been active in using social media as an avenue of engaging the community members. Through social media on platforms such as Facebook, the programme producers explained that they are able to engage the community on topics and issues that matter.

In order to understand the topics that need to be covered in the region, the staff of both radio stations under study revealed that they conduct research and surveys within the region. The programme producer from Kalya FM stated that the radio stations conduct surveys with the residents in the region, to understand the issues that need to be addressed in the region.

PP2: We conduct surveys in the region to have a clear understanding of the issues faced by the community members.

PP1: By understanding our society, we are able to air relevant and relatable stories and programmes that are custom made to meet the needs of the Pokot and Turkana communities.



It was revealed that by having a clear understanding of the community, the radio stations are able to mitigate these problems by addressing them on air and providing professional solutions. From FGDA and FGDC it was revealed that the community members were grateful of the steps taken by the radio stations to understand the society prior to airing any programmes. The community members also revealed that they sent their feedback to the radio stations via text. However, the community members revealed that they would like to be more active on social media to share their opinions on the platforms of the Ata Nayeche FM and Kalya FM on peace building but the level of poverty in the society hinders their engagement. The FGDD4 and FGDB2 indicated that at times they do not have the credit to call in during a peace building programme to share their opinions on the issues being addressed. Generally, despite this challenge the community members stated that they enjoyed the programmes and they understood the messages being conveyed.

#### **4.7 Challenges Faced by Radio in Peace Building**

The fourth objective of the study sought to establish the challenges faced by radios in peace building. This is because, by understanding these challenges better strategies can be adopted to ensure that the media and in particular radio stations become more effective with respect to building peace in various regions. The challenges experienced by radio are explained below from the data collected from through interview guides and focus group discussions.

##### ***4.7.1 Conflict Between Making Profit and Promoting Peace***

The aim of radio stations, just like any other business is to make profits. The RH1, PP2, and PP1 explained that the reason they wake up every day to go to work is to ensure

that the stakeholders get their returns so that they may maintain their work. Making profits is a crucial aspect of any radio station. Without making profits, the employees lose their jobs. As such, the 4 staff members from the radio stations revealed that they have to frame their messages in a way that increases listenership. This in any other business may not be a problem. However, in media and in particular radio, making profits often conflict with peace building. This is because, as Mwendia (2013) noted, media prospers by airing controversial stories and news which often times relate to conflict.

PP2: Anytime we air news or stories on conflict, the rate of listenership increases.

RH2: Listenership increases when we air conflict stories contrary to when we air stories on peace building.

PP1: The fact is that more people in Kenya, even in Pokot and Turkana where conflict is a big challenge are more drawn to listening to stories on conflict and not peace building.

Agenda framing plays an essential role in the daily operations of radio stations. From the four focus group discussions, it was revealed that the community members listen to the radio stations with respect to how the messages are framed. FGDC4 revealed that sometimes the radio stations air boring programs on peace building, hence, he does not listen to such programs. Moreover, members of FGDD and FGDB also explained that if programs on peace building are framed in a way that will entice all the groups of the community members, they would be open to not only listen but give their feedback. This is similar to the opinion by Lynch, (2014) who noted that media is the right and appropriate platform to educate the public on other methods of resolving conflict that do

not involve violence. The perspective of the community members is a challenge to radio hosts since often than not, the programs on peace building are usually boring and serious. As such, to make them more entertaining, it was revealed that the radio stations invite celebrities to the show who often than not, require payment prior to taking part in the program.

As espoused earlier, radio stations are businesses; these implies that they face competition. The staff from Kayla FM revealed that although the station may at times work with other radio stations, it is still in competition with the same station. As such, due to stiff competition, it implies that making profits is difficult as the audiences have more radio stations to choose from. Moreover, six community members from FGDB revealed that they have quick access to other radio stations, an indication of the stiff competition by the radio stations in the region. It was indicated that to defeat the competition, the radio stations must improve the number of their audiences, this entails airing controversial stories that will pull more audiences. The line between improving profits and promoting peace building becomes blurred as the radio stations continue to compete against each other.

#### ***4.7.2 Journalism Impartiality***

In the practice of journalism, impartiality is a requirement. This is because, the work of a journalist is to report the truth without taking sides. The integrity of a journalist is measured by their ability to present news or a story without taking any sides or becoming emotional about it. RH1 and RH2 revealed that being impartial to some news items or stories is a difficult activity. They explained that at times they have to air stories

on conflict where the perpetrators have done heinous acts, making it difficult for them to remain impartial.

RH2: Remaining impartial more so when reporting about conflict and peace building is difficult.

RH1: We are human, which means that at times we get emotional on air, a weakness which can be misleading to the public who listen to us and follow what we tell them.

PP1: Our radio hosts have the power to influence the public as such they have to remain impartial.

Moreover, it was revealed that the radio hosts and the producers strive to only report the truth on both conflict and peace building. The staff at the two radio station reminisced on the International Criminal Court cases of the former Kass FM radio hosts, Joshua Sang who was accused of being an Orange Democratic Movement (ODM) party sympathizer by inciting the ODM followers to attack the Peoples National Unity (PNU) party followers. RH1 and RH2 indicated that the messages they communicate on air aims at only illuminating the truth to the public and not to incite them in any way.

Moreover, FGDA, FGDB, FGDC and FGDD agreed that they idolized the radio hosts. They revealed that whatever was presented by the radio hosts was deemed the truth by the community members. As such, if the radio stations are biased on either conflict or peace building, the community members revealed that they would follow suit.

#### ***4.7.3 Internal Competition among Media Personalities***

Media personalities like any other professionals differ from time to time. Moreover, competition among staff members in the work environment is a common

phenomenon. This was also confirmed by PP1 and PP2 interviewed. They stated that competition among employees in their respective working environments was witnessed often as each employee seeks to better their own skills and to be promoted from one position to the next. Moreover, the radio host from Kalya FM revealed that appraisals in the radio stations are conducted annually, hence, employees have to compete against each other in order to be eligible for promotions or renegotiation of remunerations and working hours. The PP2 and RH1 explained that competition among the employees blurs the line on the desire to be the best employee and in servicing the society by promoting peace building.

Further, the four respondents from the two radio stations revealed that fame does not come to all media personalities. Some have to work extra hard to be recognized, and this may take a toll of the employee and distracts them from taking active action in dealing with societal issues such as promoting peace building in conflicting regions such as Turkana and Pokot.

RH1: The competition with other employees is good since it helps one step out of their comfort zone and take up projects that matter with respect to societal issues.

PP1: The competition can also be blinding, since as we compete we tend to neglect our responsibility of reporting the truth and promoting peace building in the region.

All of the members from FGDD and FGDB revealed that they have witnessed some radio hosts competing on air. The participants from these FGDs stated that hearing the radio hosts actively competing on air leads to the community members not taking the

issues addressed by the media personalities as serious. Further, FGDD6 and FGDC5 posited that the radio personalities need to work out their issues in private and not to air them in public. A young respondent (FGDA5) stated that hearing the radio hosts compete to an extent the competition eclipses their work results in poor delivery of the messages conveyed as majority of the audiences will not be keen on the message and rather on the competition.

#### ***4.7.4 Poorly Trained and Compensated Employees***

A key challenge to the use of media in promoting peace building was identified to be poorly trained and compensated employees. Data from the two programmes from Kalya FM and Ata Nayeche FM revealed that hiring untrained employees in the radio station was a key hindrance of promoting peace building in the region. The producers argued that just like any other profession, media personalities must be hired on the grounds of their academic qualification and experience. Further, the RH1 and RH2 revealed that the two radio stations majorly focus on conflict and peace building in the region. As such, the employees hired must be knowledgeable and trained on all matters conflict and peace building in order to be in a position to reach out to the communities and encourage them to settle their differences.

Moreover, the findings revealed that poor compensations of employees in the radio stations resulted in poor delivery of peace building programmes. The PP1 explained that motivation is essential in any form of employment. The RH1 and RH2 interviewed revealed that good compensation motivates them to improve their performance, however, poor remuneration demotivates them from working hard towards ensuring the society gets the necessary information on peace building. In addition, the PP1 and PP2 stated that

poor compensation is also a key factor in the high turnover experienced by the two radio stations. They revealed that competition in the region is stiff, hence, poorly compensated employees often move to the station's competition, where compensation will be better. The lack of financial motivation and high turnover hinders the efforts by the radio stations in advocating for peace building in the region. In addition, the two interviewees from Kalya FM reminisced on the strike that the employees had participated in due to poor remuneration and working conditions. They explained that the radio station does not compensate the employees well as compared to other radio stations. However, since the employees do not have any other source of employment they have no choice but to continue working in the institution.

#### ***4.7.5 Poor Financing for Peace Building Activities***

The success of any project depends on the amount of finances invested. In media, money is an essential tool in ensuring that the messages are not only conveyed but reach the intended targets. The radio host and programme producer from Ata Nayeche FM revealed that finances are important, more so in the region where conflict is a common phenomenon. According to the key informants, the radio station does not provide enough funding to ensure that the right messages are conveyed and that the messages reach the intended target audiences. The radio host and programme producer from Kalya FM supported the opinion of their counterparts at Ata Nayeche FM and explained that the management of their radio station does not allocate enough funding to air programs on peace building. This according to the four interviewees is a big challenge since it hinders their efforts of trying to promote peace in the region.

Moreover, from the FGDC it was revealed that unlike the popular media houses such as Royal media and Nation media, it was clear that funding at Ata Nayeche FM and Kalya FM was minimal. Further, respondents from the FGDA and FGDB reported that the staff members from Ata Nayeche FM and Kalya FM were not well funded to conduct research on the issues affecting the community members in order to frame news and stories to meet the needs of the region. Further, FGDC4, FGDC7 and FGDC2 suggested that the two radio stations ought to ensure that financing is available more so to ensure discussions revolving peace building are addressed.

Further, the two programme producers from the two radio stations concurred that financing is a critical aspect in promoting peace through media. PP2 reminisced on the radio station that is Ata Nayeche FM which in 2015 had started airing a programme on peace building. The programmes as explained by the interviewee was keen on covering issues revolving around peace building by introducing panel discussions and allowing the active participation of community members. However, the programme was short lived since, in 2018, the programme ended due to shortage of funding to run the programme. PP2 also explained that in order to continue airing the peace building programmes, funding must be in play.

#### ***4.7.6 Government Interference***

The data collected also revealed that interference from the government was a key hindrance to peace building initiatives by Ata Nayeche FM and Kayla FM. Five of the respondents FGDC3, FGDA5, FGDA8, FGDB1 and FGDD7 revealed that most of the conflict in the region other than being centered on natural resources was also centered on political differences. They reported that political differences in the region is a driver of



conflict among the Turkana and Pokot people. According to the respondents, the fact that conflicts are driven by politics, the media is left at a difficult stand in navigating the stories and reports so as not to be accused of supporting one political party over the other. The fear for political leaders was identified to be a challenge to most media personalities in the region in their efforts of promoting peace building.

Further, PP1 and RH2 concurred that in situations where conflict is politically aligned in the region, they have a hard time navigating the stories to avoid being accused of inciting members of any political party. Moreover, RH1 and RH2 revealed that they cannot be in support of any political party as long as they are working in media. They reported that they would not like to make the same mistakes made by their predecessors such as Joshua Arap Sang following the 2007/2008 post-election violence.

In addition, the two programme producers interviewed revealed that the government does not protect the freedom of speech of the media as it is stated in the constitution. The respondents cited article 34 of the constitution which holds that all media is governed by the communications authority of Kenya, a body where the government is responsible of appointing some members. This according to the two programme producers, implies that the constitution contradicts itself by giving the government some level of power to control and regulate the projects and undertakings by the media. The interference by the government at this level becomes a challenge for Ata Nayeche FM and Kalya FM to conduct their programmes on peace building.

#### **4.8 Discussion of Findings**

The embrace of multiple broadcast station has made it possible for people to have access to information in Kenya (CATIA, Newsletter, 2006). Moreover, in the Pokot and

Turkana regions, it is evident that media in the form of radio has acknowledged the importance of conveying messages on peace building and airing programs that support peace building. The media is a powerful tool capable of influencing a wide range of people; therefore, media is able to shape the course of a peace building. Despite the perception of media as a tool of communication, through objective journalism, media is a powerful tool in promoting peace (Momanyi, 2015). Kalya FM with its ChamaKutingu program that holds chats and discussions on peace building has taken on the role of Peace Journalism as was established by Galtung (1969). The theorist noted that journalism thrived in reporting about conflict as an issue that cannot be resolved, however, through Peace Journalism, it is evident that Kalya FM is on the lead in promoting peace in the region.

Moreover, it was evident that despite Ata Nayeche FM not airing, a peace building programs, the radio station addresses the issue of conflict and peace building in each of its running programs. In a way, this may be thought as effective since the audience do not have to be tuned in at a specific time in order to listen to discussions on peace building but rather in every show the audience is reminded to co-exists with each other peacefully. Currently, it was established that Ata Nayeche FM holds chat shows and vernacular shows. The chat shows engage the audience in important conversations and discussions such as peace building. Vernacular shows on the other hand, ensure that information reaches a wide range of people including those who can only understand and communicate in vernacular (Mwendia, 2013). From the findings, the two radio stations under study are attempting to promote peace building by conveying messages on peace building and co-existence within the community.

Peace building is attained on the basis of the messages conveyed by conflicting parties and the people responsible for promoting reconciliation. Hence, the messages conveyed by Kalya FM and Ata Nayeche FM were identified to be essential in promoting peace in the region. This is in accordance to Ottosen, (2010) and Lynch, (2014) that media is the right and appropriate platform to educate the public on other methods of resolving conflict that do not involve violence. Framing messages in a way that will be acceptable to the society while still maintaining media integrity is essential in promoting peace.

Chebii, (2014) revealed that the media has the responsibility of framing messages that promote positivity and drive positive change. The findings revealed that the two radio stations under study promoted peace in the region by emphasizing on messages of togetherness through the annual marathon held by Kalya FM. Youth empowerment was also identified to be an essential message by both radio stations since it educates the youths on their role in attaining peace. Lastly community development has also been emphasized by the two radio stations. This is with the reasoning that for conflict to end and peace to be attained, the community members must have an occupation where they can be busy and develop the society in general. These findings were in accordance with Kadari, (2015) who recommended that media ought to take upon its role of promoting peaceful conversations and discussions.

The third objective, aimed to assess whether the audiences understood the messages being conveyed by the two radio stations under study. The data collected indicated that the Kalya FM and Ata Nayeche FM are keen on not only entertaining their audiences but in ensuring that the messages conveyed through different programs are

understood by the audience. According to Nyachieng'a (2016) mainstream radio is often associated as to serve the ruling class and the wealthy. However, it is clear that Ata Nayeche FM and Kalya FM have identified ways to overcome this assumption. Granted that the two radio stations were launched with the sole purpose of promoting peace in the Northern parts of Kenya, the two radio stations cannot serve the interests of the wealthy but rather that of the community members.

It was revealed that the two radio stations often use the native languages of the community members and the national language, Kiswahili to broadcast. This ensures that all age groups from the youngest to the oldest are able to access information that is conveyed using a language they all understand. The elderly in the region revealed that they did not understand English, hence using mother tongue makes them feel included in the programs. This concurs with Mwendia, (2013) who opined that the use of vernacular language in broadcasting reaches all age groups in a society. In addition, by using vernacular languages in broadcasting, the two radio stations are keen on audience understanding; in airing shows and programs that the audience will appreciate. The success of radio broadcast has broken the challenges brought about by globalization and technological development. Despite the world evolving to technology, radio has remained to be popular as a means of sharing content, information and reports to audiences. This is because, radio still has its foundation on society, hence the use of native languages to communicate and convey information.

Moreover, the two radio stations under study revealed that they included the audiences in the programs by conducting chats and roundtable discussions. The two radio stations give their audience a platform where they can call and share their opinion on

important issues. This gives the audience a voice. During programs such as talk shows and roundtable, radio presenters invite the audience to the discussion and allow them to call and participate in the talks. Moreover, Ata Nayeche FM and Kalya FM ensures that the opinions of the audiences are not only heard but they react to the opinions and have a debate with the audience (Abongo et al, 2005). However, in conducting dialogues and discussions with the audiences, the radio stations have to ensure that they moderate the discussions to avoid any biasness from the guests on air or even the audiences. This is because, radio is a tool of communication, thus any information shared on air is representative of what the station advocates and supports.

Further, it was revealed that Ata Nayeche FM and Kalya FM aimed at educating the community members on peace building by inviting professionals and celebrities to speak in issues of conflict and peace building. From the findings, the two radio stations took the responsibility of ensuring their audiences understand the messages conveyed by having guests' professionals who can elaborate more on peace building and its long-term benefits. This concurred with Mogambi (2016) who identified that more to entertaining the listeners, radio can be an avenue where education and information is communicated. Moreover, Chebii (2014) revealed that following the 2007/2008 post-election violence in Kenya, the media, promoted peace building by educating the citizens of Kenya through professionals on the importance of coexisting in a peaceful manner. As such, it the media and in particular radio, has the core responsibility of promoting peace by ensuring all of its audiences understand the concept of peace building and its tenets in order to make the right decisions.

Galtung (1969) posits that the mandate of the media is to be objective and purposeful of its reporting. The Peace Journalism theory posits that rather than reporting on conflict, it is important that the cause of conflict and ways of addressing conflict be reported as well. However, this aim of media as posited by the Peace Journalism theory is difficult. This is because, as was established by the FGDs and the key interviews, controversial conversations result in many listenership unlike airing programs on peace building. Further, from the key interviews, it was revealed that the conflict between making profits for the station and peace building is a big challenge, since they have to identify different approaches to ensure more people listen in whenever they discuss peace building. This is similar to the findings by Mwendia (2013) who established that radio may be reluctant in venturing into peace building if it may result in poor returns.

The agenda setting theory is only felt by airing and covering a large number of messages. Each of the messages aired may have different content but all must address a general specific issue (Mwangi, 2017). However, attaining this is difficult due to increased competition in media and the need to make more profits. The data collected revealed that competition between radio stations in the region was stiff. Hence, it was difficult for the radio stations to come into an agreement and air the same message of peace building as they are always in competition to make more profits. As such, from the data collected from the Pokot and Turkana communities, it can be concluded that attaining both Peace Journalisms and agenda setting is a challenge that is yet to be addressed in the region.

Media is a powerful tool that can influence the decisions of the audience. As such, all media personalities must be conscious on the messages they convey through media.

This is because, as was established from the focus group discussions, their audiences can be influenced to make decisions based on what is aired on radio. The influence on media was expounded by the agenda setting theory that holds to the opinion that the media has the ability to influence the perception of its audience with respect to specific issues (Mwangi, 2017). As such, all the information shared by media personalities either radio or TV presenters can be used by the audience to make decisions or take specific actions. Moreover, Loyn (2007) espouses that journalism ought to be truthful. Loyn (2007) criticizes the Peace Journalism theory for being biased on focusing on Peace Journalism. According to the author, journalism cannot be biased, hence, radio presenters cannot only share messages on peace building without discussing conflict. The impartiality expected in journalism makes it difficult for the radio stations in Pokot and Turkana to only air messages and stories on peace building in the region without discussing conflict.

It was revealed that competition among the radio personalities in the region was a hindrance to promoting peace building. This is because, the employees are consumed by their conflict against each other hence, neglecting their primary role of promoting peace building. All journalists want to grow and be recognized by the world. However, stardom does not fall onto all journalists. As the media personalities fight over positions and stardom, they neglect their role in peace building (Momanyi, 2015). Moreover, the stiff competition among media personalities costs them their audiences and with it the messages and stories they intended to communicate. Momanyi (2015) also established that competition, makes it difficult for media personalities to be taken seriously while addressing the issue of peace building. As such, from the study findings, it can be

concluded that stiff competition among the employees of the radio stations in Pokot and Turkana counties hinders the use of media in promoting peace building.

Training of employees and providing good remuneration packages are essential in improving employee performance and in turn the performance of a business. The findings revealed that the two radio stations under study did not hire qualified employees resulting in poor delivery of peace building programs. This finding was similar to Myers (2008) who established that most media personnel do not receive appropriate training prior joining the work force and during their time in the workforce. This makes them ineffective in promoting peace building. Moreover, the findings revealed that the employees from the two radio stations are poorly remunerated resulting in a high turnover among the staff. Media personalities are not paid well, this lowers their morale in carrying out their duties in peace building (Myers, 2008). In the modern era where education and training is a key aspect of getting any job, it is disappointing that Ata Nayeche FM and Kalya FM are not keen on hiring trained employees and offering competitive remuneration. Due to the dynamic changes in the business environment hiring qualified staff and offering better compensation cannot be ignored by any radio station that aims to be sustainable in the long-term.

Funding is a key component of reaching to conflicting community members and more so in encouraging them to resolve their differences peacefully. Funding is a main tool that is required by media houses in order to be effective. According to Biwot and Mberia, (2019) funding is a necessity to reach all the community members in efforts of promoting peace. Granted that the Turkana and Pokot Counties are remote areas, reaching all of the community members in the region is difficult due to lack of financing



to conduct research to understand the opinion of the communities on conflict and peace. The challenge of adequate funding may be a key reason for the failure of media stations in Pokot and Turkana to effectively promote peace building. It would be disappointing if the programmes currently aired by Ata Nayeche FM and Kalya FM were to end due to poor funding just like Atana Yeche FM programmes on peace building. From the findings, it is evident that the two radio stations require adequate funding in order to be effective in their work of promoting peace.

In Kenya, the government plays an important role of regulating the actions of all citizens to ensure the development and growth of the economy. However, in alignment to the constitution of Kenya, there is the freedom of media, where the media is expected to conduct its operations without going through the government. However, for small radio stations such as Ata Nayeche FM and Kalya FM, this is a challenge for fear of being censored in case a message that is not aligned to benefit the government is aired. Moreover, the government also controls to a small aspect the operations by media houses in Kenya, by appointing some members of the communications authority of Kenya. This interference by the government limits the approaches by the two radio stations in promoting peace. This finding concurs with Momanyi (2015) who opined that the freedom of press comes in handy with the role of media in resolving conflicts. The reason is that an independent media house is able to operate with the interest of the public rather than of an individual or the government.

## **CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS**

### **5.1 Overview**

This chapter highlights the summary of research findings, the conclusions drawn and the recommendations of the study. This research investigated the role of radio in peace building focusing on the case of the Pokot-Turkana conflict.

### **5.2 Summary of the Findings**

#### ***5.2.1 Radio Programs on Peace Building***

The findings revealed the two radio stations aimed at addressing the issue of peace building with every program they air. Every Wednesday and Thursday Kalya FM airs a program named ChamaKutingu that focusses on peace building. The program is hosted by Council of elders and professionals who educate its audiences on the importance of peace building and the need to end the Pokot-Turkana conflict. Ata Nayeche FM does not have a running programs that solely focusses on peace building. However, it was established that Ata Nayeche FM still communicates the need for peaceful co-existence in the region throughout all of its programs. The findings also revealed that through the year 2015-2018, Ata Nayeche FM aired a peace building program, which came to an end due to poor financing. From the findings, it is clear that there is a need for the two radio stations to air more programs on peace building.

#### ***5.2.2 Messages Conveyed by the Radio Programs***

The findings indicated that the messages on peace building differed from one program to the other. However, the ultimate goal was peace building. Different messages are used by Ata Nayeche FM and Kalya FM in promoting peace. These different approaches include airing messages on togetherness. Kalya FM is an advocate of

communities coming together and it does this by holding its annual marathon where all types of communities are welcomed to participate. Messages on youth empowerment were found to be effective in peace building since they educate the young people on their potential to make a positive impact in society. Further, the study found that community development messages can be used to drive peace building in the region. This is because, the community members will have something to do that earns them money rather than focusing on violence. Conflict resolution messages were established to be the initial steps of peace building. Through conflict resolution messages, the community members can air their grievances and resolve them one by one so as to attain long-term peace.

### ***5.2.3 Understanding on Messages Conveyed on Peace Building***

The findings indicated that the Kalya FM and Ata Nayeche FM are keen on not only entertaining their audiences but in ensuring that the messages conveyed through different programs are understood by the audience. The two radio stations often use the native languages of the community members and the national language, Kiswahili to broadcast to ensure that all age groups are able to understand the messages conveyed. In addition, two radio stations often include the audiences in the programs by conducting chats and roundtable discussions. The inclusion of the audiences during programs gauges the level of understanding by the audiences on the message being conveyed. Further, Ata Nayeche FM and Kalya FM educate the community members on peace building by inviting professionals and celebrities to speak in issues of conflict and peace building. By incorporating these activities, the two radio stations have facilitated an understanding of the messages shared and communicated by their audiences

#### ***5.2.4 Challenges Faced by Radio in Peace Building***

The mandate of the media is to be objective and purposeful of its reporting. However, in attaining this mandate, media has to overcome a lot of challenges. The conflict between making profits for the station and peace building is a big challenge. Radio stations are businesses, whose aim is to make profits, hence if programs on peace building does not bring in the returns, chances are that such programs will not be aired. The impartiality expected in journalism makes it difficult for the radio stations in Pokot and Turkana. This is because often, the conflict between the two communities results in heinous acts that affect the emotions of the radio presenters who have to remain impartial while reporting such incidents. Moreover, only airing messages and stories on peace building in the region without discussing conflict may be perceived to be biased, hence in order for the radio stations to promote peace building, they have to address the Pokot-Turkana conflict.

Competition among the radio personalities in the region was a hindrance to promoting peace building. Competition, makes it difficult for media personalities to be taken seriously while addressing the issue of peace building. Moreover, lack of training of employees by the two radio stations was found to lead to poor delivery of peace building programs. Lack of training makes the employees in the radio stations ineffective in promoting peace building. Employees from the two radio stations are poorly remunerated resulting in a high turnover among the staff. This is a challenge, since if more staff quit their jobs, programs on peace building cannot be aired consistently. Funding is a key component of reaching out to conflicting community members and more so in encouraging them to resolve their differences peacefully. However, poor financing

for peace building programs was identified to be a challenge in promoting peace in the region. Moreover, the findings revealed that Ata Nayeche FM from the period 2015-2018 aired a peace building programme which ended following lack of financing to continue with the program. Lastly, the findings revealed that government interference hindered the efforts by the two radio stations in promoting peace.

### **5.3 Conclusion**

The study sought to identify the radio programs by Ata Nayeche FM and Kalya FM focusing on peace as a key issue among the Pokot and Turkana FM. This objective was achieved. The study concluded that the two radio stations did not have an adequate number of programs focusing majorly on peace. Other than the ChamaKutingu program by Kalya FM, the study found that all of the other programs by the two radio stations though incorporated the message of peace did not entirely focus on peace initiatives. This is an indication that Peace Journalism as expressed by Galtung (1969) is yet to be practiced by the two radio stations surveyed. A gap exists within the two communities and there is need for more programs to be established focusing on peace message. However, even though the two radio stations did not have many programs that only aired issues on peace, the programming of the two radio stations are embedded in promoting peace. This conclusion is supported by Biwot and Mberia (2019) who established that at Kalya FM peace is promoted through the talks, music, and news aired by the radio stations. Notably, the two radio stations ought to take up Momanyi (2015) recommendation that media is an effective tool of spreading peace in conflicting communities.

The second objective aimed at examining the messages conveyed by the radio programs that address peace as a key issue in the Pokot and Turkana communities. The study concluded that the two radio stations conveyed the message of togetherness, peace and unity through framing of messages. According to Ottosen, (2010) and Lynch, (2014) message framing is an essential aspect of promoting peace journalism. The findings established that the programme producers and the radio hosts at Kalya FM and Ata Nayeche FM work daily to ensure that conveyed messages are framed to address the issues of the community and promote peace. Further, Chebii, (2014) revealed that the media has the responsibility of framing messages that promote positivity and drive positive change. From the findings, it is evident that Kalya FM and Ata Nayeche FM have taken up the responsibility of ensuring only the appropriate message is conveyed on air. This conclusion was supported by that of Biwot and Mberia (2019) who concluded that Kalya FM though hesitant at airing messages on conflict due to political influence, was effective in promoting peace by framing peace messages throughout its programming.

The third objective of the study, to assess the understanding of the messages conveyed by these radio programs among the Pokot and the Turkana was attained. More to proving entertainment, radio aims to ensure that its audience understand the messages conveyed. This is particularly important for radio stations found in rural areas such as Kalya FM and Ata Nayeche FM. This is because, according to Nyachieng'a (2016) mainstream radio is often associated as to serve the ruling class and the wealthy. Hence, to be effective radio stations must go an extra mile to ensure that all the audiences understand the messages conveyed. The study concluded that the use of vernacular

language, use of celebrities and professionals as guests goes a long way in promoting audience understanding. Mwendia, (2013) opined that the use of vernacular language in broadcasting reaches all age groups in a society. Moreover, conducting dialogues with community members and guests was also identified essential in radio programming. Mogambi (2016) identified that more to entertaining the listeners, radio can be an avenue where education and information is communicated. Thus, the study concludes, that the level of audience understanding of the conveyed message dictates the frequency with which they will listen to specific programs.

The fourth objective identified the challenges faced by the two radio stations under study in promoting peace among the Turkana and the Pokot. Radio, just like any other business, aims to make a profit. The challenge of deciding on either to make profits or promote peace was established to be a challenge. Mwendia (2013) who established that radio may be reluctant in venturing into peace building if it may result in poor returns thus hindering the process of peace initiatives. Further, internal competition in media houses was identified as a challenge to promoting peace in the region. As the media personalities fight over positions and stardom, they neglect their role in peace building (Momanyi, 2015). Poor working conditions and poor employee motivation were also identified as hindrances for peace building by the two radio stations. According to Myers (2008) media personalities are not paid well, this lowers their morale in carrying out their duties in peace building. Hence for media to conduct their operations effectively and truthful as opined by Loyn (2007) these challenges must be addressed first. the study concluded that radio faces many challenges in its pursuit for peace within communities,

thus, these hindrances must be removed for the messages conveyed through radio to have a positive impact in the society.

In relation to peace journalism theory by Galtung (1969) the study revealed mixed reactions. The study agreed with the theory to the extent that the media needs to take a serious stand in promoting peace in each program. From the findings, it was evident that Kalya FM and Ata Nayeche FM were putting efforts towards promoting peace in the region. On the other hand, the findings of the study disagreed with the peace journalism theory and supported its critique by Loyn (2007) who called out the bias of the theory. According to the findings, it was evident that although the two radio stations wanted to promote peace, they have to make profits in order to remain operational hence, reporting on conflict must be part of daily reporting. Further, from the findings, controversial reporting resulted in more listenership. Hence, in the quest of meeting the requirement for peace journalism theory, the need to increase listenership and make profits are hindrances.

Lastly in relation to agenda setting theory by McCombs and Shaw (1993), the findings of the study revealed that framing messages was a key element of effective communication on any topic including peace issues. From the study, the two radio stations have employed the agenda setting theory in each program aired in that the radio hosts are conscious on the messages they convey. Moreover, following the observation by Mwangi (2017) the agenda setting theory can be attained by the two radio stations in the region if they persistently continue airing the message of peace. According to Mwangi (2017) continuous airing of similar messages with the same content by different channels contributes towards conveying a specific message to the public. Notably, the



agenda setting theory is only applicable for this study if the two radio stations continue to air programs on peace building.

#### **5.4 Recommendations**

Based on the above research findings, the following recommendations were proposed:

- i. Following the findings of the first objectives, the study recommends that the management of the two radio stations studied (Ata Nayeche FM and Kalya FM need to launch more programs on peace building. The radio stations need to take the responsibility of Peace Journalism by airing more programs that educate the people from the Pokot and Turkana regions on the importance of co-existing peacefully. By following Galtung (1969) perspective on Peace Journalism, the two radio stations surveyed can champion for peace between the Pokot and Turkana communities.
- ii. Further, reference to the first objective, the study recommends that more to establishing more programs focusing on peace, the radio stations need to employ more staff to run the programs. This recommendation echoes the suggestion by Biwot and Mberia (2019) who recommended that the frequency of peace programming needs to be emphasized by Kalya FM. The authors noted that more to reporting on peace, a steady frequency needs to be achieved for the message conveyed to be effective. Adding to the recommendation by Biwot and Mberia (2019) by employing more staff, the radio stations will have the necessary personnel and will open opportunities for more innovative programs focusing on peace.

- iii. In addition, focusing in the first objective, the study recommends that in an effort to bring the two communities; the Pokot and the Turkana together, the government needs to establish a new radio stations that is operated by the community members from both communities. This is because, by having staff from both communities working in the same environment is a good example of what can be created if the two communities could settle their differences and work in harmony. Moreover, this step may steer the programming in the region, to solely focus on promoting peace in the region.
- iv. With regards to the second objectives, the study recommends that the radio stations need to be more informed on the issues going on in the community so as to address the conflict issues among the Pokot and Turkana communities. This is with respect to the Agenda setting theory by Max McCombs and Donald Shaw (1963) which posits that an agenda can only be established by having a clear understanding of a specific phenomenon. Moreover, Mwangi (2017) recommended that media can influence the perceptions and decisions of community members by understanding the issues inflicting the group first. Thus, the study acknowledges that it is only by understanding the community members and the issues affecting the society that the radio stations will be in a better position to frame messages in a way that can be accepted and integrated by the community members.
- v. In addition, the study recommends that the community members need to be willing to communicate with the radio stations on the issues affecting the society and offer suggestions on the messages that can be conveyed. By working hand in

hand with the radio stations, the community members pave a way for corporation in promoting peace. This is in agreement to Struges (2007) who established the community participation with the media in Northern Uganda was effective in bring peace between the LRA and the state. Further, community participation ensures that the decisions by Kalya FM and Ata Nayeche FM in relation to peace messages is well conveyed.

- vi. In order to promote understanding of the peace messages conveyed via radio, the study also recommends that the community members need to take an active stand in promoting peace in their societies. The study recommends that the community members need to learn from the information shared by the radio stations and be actively involved in promoting peace amongst themselves. Mogambi (2016) noted that the media can educate the society, however, for the information conveyed to be effective the society must be willing to not only listen but use the information or decision making and development. The community members need not to shy away from addressing their differences amongst each other. Moreover, the community members can use radio as a mediator in resolving their issues in order for peace to be attained in the region. Following the example in Northern Uganda, where the LRA used radio as a mediator of its conflict with the state (Sturges, 2007). The community members in Pokot and Turkana can do the same and use radio to mediate their differences.
- vii. Further, the study also recommends that the radio stations need to invite more professionals and celebrities to talk to the community members on the benefits of peace. Further, following the recommendation by Guyo (2013) that media should

use local community leaders to promote peace, this study suggests that the radio stations can also invite elected leaders in the two regions to express their opinion on peace. since This is because elected leaders are respected by the community members it may act as a precedence of promoting peace between the two communities.

- viii. To address the challenges facing radio stations in promoting peace, the study recommends that that the freedom of media needs to be enforced with respect to the new constitution of Kenya of 2010. This follows a recommendation by Momanyi (2015) that radio stations and all media in Kenya needs to be granted the freedom of speech by the government. Further, Biwot and Mberia (2019) also note that proper policies supporting freedom of speech need to be implemented for effective media operations in Kenya. By removing government interference, the radio stations in Pokot and Turkana and all over Kenya will be more effective in undertaking their mandate of promoting peace in the society. Further, the study recommends that the government need to take action against any political leaders that may intimidate the media from conducting their activities freely. Intimidation is not an acceptable practice according to the constitution, however, it needs to be enforced by the government.
- ix. In addition, the study suggests that well trained employees should be hired in the radio stations. This is because, by hiring trained staff, the issue of negative internal competition may be solved as the staff will be professional in all of their interactions. Moreover, in reference to recommendation by Chebii (2014), the study recommends that the radio staff in Kalya FM and Ata Nayeche need to be

trained on peace reporting to equip them to address the issue of conflict in their respective regions. Myers (2008) recommends that proper motivation in terms of remuneration and working environment for media personalities facilitates job satisfaction resulting in good performance. Further, more to hiring trained employees, the study recommends that the two radio stations need to ensure good working conditions and offer competitive remuneration so as to ensure the loyalty and sustain ace of their staff. This action addresses the challenge of strikes by employees while at the same time improving job satisfaction, hence the employees will be professional in conducting their activities of promoting peace.

### **5.5 Suggestion for Further Studies**

Further research can be carried out to explain more on the role of radio in peace building in other regions of Kenya where conflict is a challenge. The study was limited to the Pokot-Turkana conflict while conflict in Kenya is experienced in other regions also. More studies can be carried out to explain the how radio has been instrumental in promoting peace in other regions of Kenya such as along the Sotik/Borabu border where conflict is a common phenomenon. Moreover, further studies need to be conducted focusing on other radio stations such as radio Akicha, Maata FM and Serian FM which operate in the Turkana and Pokot region and how they have participated in promoting peace in the area. This study only targeted AtaNatyeche FM and Kalya FM, hence presenting a gap for other radio stations in the region to be assessed.

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## **APPENDICES**

### Appendix I: Interview Guide

1. What is your gender?
2. What is your age?
3. What is the highest level of education you have achieved?
4. Does this radio station air programs on peace building? If yes name and describe the programmes
5. In your own opinion, is it the responsibility of media to promote peace in its reporting?
6. What type of messages does this radio station air with respect to peace building?
7. Do you include the public when discussing the issue of peace building? If yes, how? Explain
8. Are the people receptive to messages on peace building in the region? Explain
9. Do the community members appreciate the efforts by the radio stations to spread the news of peace in the region?
10. What challenges do radio stations face when promoting peace building in the region? Explain

**“THANK YOU FOR YOUR PARTICIPATION”**

## Appendix II: Focus Group Discussion

1. Have you ever participated in peace building? If yes Explain.
2. Which radio stations do you listen to?
3. Do the radio stations in the region advocate for peace building? Explain.
4. What programs do the radio stations air that advocate for peace building in the region?
5. Do the radio stations engage the community when airing programs on peace building?.
6. What is your opinion on the programs aired by the radio stations in relation to peace building?
7. Do you actively participate in discussions held by radio stations via mobile calls and text messaging on matters peace building? Please Explain
8. What are the challenges that the radio stations face in their role of promoting peace in the region? (probe explanation)
9. Do you think that peace building between the Pokot and Turkana communities can be achieved?

**“THANK YOU FOR YOUR PARTICIPATION”**