COMMUNITY RADIO IN PROMOTING PEACEFUL CO-EXISTENCE: A
CASE STUDY OF PAMOJA FM

BY
WAMAI SIMON WACHIRA
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DEGREE OF MASTER OF ARTS IN COMMUNICATION STUDIES OF THE
UNIVERSITY OF NAIROBI

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DECLARATION

This project is my original work and has not been presented to any other university for examination.

Signed………………………… Date……………………

NAME: WAMAI SIMON WACHIRA

K50/83716/2012

I confirm that the work presented in this study was carried out by the above candidate under my supervision.

Signed………………………… Date……………………

Dr. Hezron Mogambi
DEDICATION
To Lydiah and Alloys, for imparting in me the ideals of diligence and altruism
ACKNOWLEDGEMENTS

This research project would not have been possible without the priceless support and guidance of many people. The researcher is incredibly grateful to everyone who contributed to the fruition of this study.

The researcher wishes to mention and acknowledge in a special way the following people:

First, my appreciation goes to my supervisor Dr. Hezron Mogambi for his invaluable guidance and scholarly guidance. His constructive criticism was of immeasurable help during the process of writing this thesis.

I am also incredibly grateful to all my friends for their invaluable input. Special mention to Eve, Christine, Al, David and Aziz. To my mum Lydiah for encouraging me, even in the toughest of circumstances, I remain forever indebted.
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**ACRONYMS AND ABBREVIATIONS**

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<tr>
<td>BBC</td>
<td>British Broadcasting Corporation</td>
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<td>CCK</td>
<td>Communications Commission of Kenya</td>
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<td>CIPEV</td>
<td>Commission on Post-Election Violence</td>
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<td>KANU</td>
<td>Kenya African National Union</td>
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<td>KBC</td>
<td>Kenya Broadcasting Corporation</td>
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<td>NGO</td>
<td>Non Governmental Organisations</td>
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<td>PEV</td>
<td>Post Election Violence</td>
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<td>UN</td>
<td>United Nations</td>
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<td>UNESCO</td>
<td>United Nations Educational, Scientific and Cultural Organisation</td>
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ABSTRACT
The media in Kenya has played both constructive and destructive roles. In the 2008 post-election violence, the media was singled out as one of the actors that incited communities leading to the loss of 1000 lives, displacement of others and loss of property (Waki Report, 2008). In the subsequent elections of 2013, the media played a part in pacifying communities and fostering peaceful co-existence of communities irrespective of their political opinions and persuasions (Lockhart, K and D.2013).
This study explores the role of the community radio in promoting peaceful co-existence of communities in a competitive political environment. The study focuses on Pamoja FM, a community radio station located in the informal settlements of Kibera, Nairobi. The study further examines the strategies used by community radios to promote peaceful co-existence among ethnically diverse communities and competitive political environments. The study also looks at the challenges faced by community radios in their efforts of promoting peaceful co-existence.
The study was guided by Media Effects Theories specifically looking at the Agenda Setting Theory and the Media Framing Theory. The study adopted a mixed qualitative and quantitative research. This research focused on Lindi, Makina and Katwekera villages of Kibera. The researcher applied cluster sampling technique to identify samples of listeners. The researcher narrowed down to the 3 clusters. The sample size of listeners was 135. 15 households from each of the study regions were randomly selected. 3 respondents were selected from each of the household.
Qualitative method was used to gather narrative data. In-depth interviews were conducted with the station’s news editor and managing director. 3 Peace building experts and practitioners as well as 3 village elders working in each of the regions were also interviewed. To draw inferences, the data collected was analysed and presented in narrative form, graphs, and frequency distribution tables. Qualitative data was presented in narrative form.
The study established that community radios play a significant role in promoting peaceful co-existence. The study further established that they play this role by providing a platform for community members to engage, debate and articulate their issues. They also play this role by providing a platform for mediation during conflict situations and covering all facets of the community in a balanced manner. The study established that community radios are facing the challenge of optimally addressing the diverse issues that communities are facing. This challenge is tied to lack of adequate resources to undertake this role.
The research makes recommendations on some of the ways that community radios bolster their efforts of promoting peaceful co-existence. These include availing financial support to them, integrating new media technologies in their work, forging partnerships with actors such as universities, among others.
CHAPTER ONE: INTRODUCTION

1.1 Background of the study
According to the African Charter on Broadcasting, community radio aims at broadcasting “which is for, by and about community, whose ownership and management is representative of the community which purely pursues social development agenda and which is non-profit” expounds Da Costa, P (2012).

Nyanjom, O. (2012), on the other hand, situates community media the broad spectrum of broadcasting arguing that it one of the three broadcasting services, the others being public and private broadcasting service, as stipulated by the Kenya Information and Communication Act –KICA-(2009). Community radio, therefore, is one of the channels of the broader community media broadcasting spectrum. In shedding light on the environment that community radios operate, Nyanjom, O. (2012) argues that the Kenya Information and Communications Act (2009) grants community radio licenses on condition that they operate as not-for-profit community initiatives with the intention of involving local community in their management and benefits.

Allen, K & Gagliardone, I. (2011) clarify the difference between community radio and vernacular radio pointing out that the latter operate as commercial entities that broadcast in local ethnic community language for profit and are partisan in their orientation. Community radios, on the other hand, are established to serve communities. To survive, Da costa (2012) argues that community radio stations in Africa depend on donors, almost entirely, donor funding for survival. This unfortunately exposes them to the uncertainty of funding especially when donors’ priorities change.

Spurk, C (2002) contends that the Media can contribute to peace-building through indirect activities (providing non-partisan, balanced information and accountability) and through direct conflict-related programmes. The first form of Africa’s first form of community radio in Africa was Homa Bay Community Radio Station that was established in May, 1982. This station in essence was not only an experiment in
decentralisation of structures and programming but also an effort to gain experience in the utilization of low-cost technology for broadcasting. This radio was an initiative by the Kenyan government and UNESCO and was closed down by the Kenyan government in 1984 (Githethwa, N). In Kenya and indeed Africa, radio is the most preferred channel. In a survey conducted by the Media Council of Kenya in 2012, 85% of the respondents said that they listened to radio, followed by television at 83% while 68% said newspapers. 42% on the other hand said they relied on internet while 41% said mobile phones. Kenyans have access to radio than all other media. 81% of urban Kenyan households own a radio receiver and 71% of the rural households have a radio set. 41% urban households and 12% for rural households own television sets (KDHS, 2003).

Bratic, B and Chirch, L (2007) argue that the media mostly covers conflict, not peace-building. They add that this tendency to cover conflict and violence distorts reality and leads many people to think that conflict is pervasive and peace is abnormal. The importance of media in promoting peace in tense, conflict times cannot be gainsaid. Bratic, B and Chirch, L (2007) argue that the media shape what we see and hear about conflict. They further argue that the perspectives of those who run the media shape stories that are covered. This argument helps crystallise the Agenda Setting Theory that argues that the more frequently and prominently the news media cover an issue, the more instances of that issue become accessible in audience's memories argue Iyengar & Kinder (1987). Media can be used to spread conflict, but they can also be used to foster tolerance and post-conflict situations argues Gardner, E (2001). The divisive nature of radio as channels of fanning violence is best captured by the case of Radio Television Libre des Milles Collines (RTLM) that was accused of inciting communities during the 1994 genocide in Rwanda.

In Kenya, a study conducted by the BBC World Service Trust, seems to exonerate community radios. The study established that while Kenyan media was partisan during the entire election process in the 2007 elections, community radio stations appear to have played a much more positive role than their better financed commercial rivals” (BBC World Service Trust, 2008: 7).
1.2 Problem Statement
Various studies have looked at how the media the duo role that the media plays in co-existence. The media can be a purveyor of peace messages, respect and appreciation of diversity as well as the importance of co-existence to development. This is a positive role in the ideal situation. The media has also been known to play a negative role as the purveyor of hate messages that amplify divisions and increase conflicts as observed by Lockhart, K & Scholar, D (2013).

A lot of studies on the role of the media influence – constructively or destructively – in peaceful co-existence usually focus on the mainstream media. A good case is the Commission on Post Election Violence in Kenya (CIPEV) that is also known as the ‘Waki Commission.’ Its report singled out the mainstream media, especially vernacular stations, as having played a major role in inciting communities (Waki Report, 2008). The report doesn’t mention community media at all.

According to BBC World Service Trust (2008), the few community radio stations that do exist in Kenya appear to have played a much more positive role during the recent crisis than their better financed commercial rivals. Pamoja FM, located in Kibera slum – one of the main centres of the post-election unrest in Nairobi – has played an especially courageous role. It has, despite its position, insisted on providing a voice for different communities and worked to calm conflict.

Whereas a large body of literature exists on the role of the mainstream media in promoting peaceful co-existence, little attention has been given to the role and effectiveness of community radio in enhancing this critical agenda. The purpose of this study is to establish the role of community radio in promoting peaceful co-existence.

1.3 General Objective
The purpose of this study was to establish the role of community radio in the promotion of peaceful co-existence. The study narrowed down to Pamoja FM that is located in Kibera informal settlement, an area that experienced some of the worst
forms of post-election violence. The study looked at the strategies that the station applied to foster peace in the run up to the elections and after.

1.4 Specific Objectives
(a) To establish the role that community radio plays in promoting peaceful co-existence
(b) To explore the strategies that community radios utilise to promote peaceful co-existence
(c) To establish the challenges that community radios face in their efforts of promoting peaceful co-existence

1.5 Research Questions
(a) What role do community radios play in promoting peaceful co-existence?
(b) What strategies do community radios utilise to promote peaceful co-existence?
(c) What challenges do community radios face in their efforts of promoting peaceful co-existence?

1.6 Justification of the Study
Peaceful co-existence of communities is a critical ingredient in development. As entities established and controlled by the community, community media have a critical role in promoting peaceful co-existence in the society. Their potential and effectiveness in carrying out this key role has not been fully harnessed.

The output of this study will provide valuable feedback to development practitioners who support such entities, stakeholders involved in promoting peace as well as policy makers on how the effectiveness of community media in undertaking this role. The recommendations in the study will provide valuable insights to policy makers and potential partners and supporters of community media on how to address the challenges that these entities face in promoting peaceful co-existence.

1.7 Scope and Limitations
While many community radio stations in Kenya play a part in promoting peaceful co-existence in the society, this study will only look at the role played by Pamoja FM in
the run up to the competitive elections of 2013. This is due to the time and financial constraints faced by the researcher.

1.8 Operational Definition of Terms and Phrases

Community Media – A media entity run by the community that allows for access and participation of the community in management and programming to advance the interests for the community. It takes various forms: radio, publications, internet technologies.

Community Radio – A non-profit community broadcasting medium that uses radio to advance the interests of the community

Elections – A formal decision-making process by which a population chooses an individual to hold public office

Media Environment – This refers to the social, economic, technology, geographical, political and cultural spheres, among others, where media outlets operate in.

Nomination – The process of pre-selection of candidates to represent a particular political party in elections

Public Broadcasting Service – This is a non-commercial television or radio that airs programmes funded through public contributions, government or grants.

Private and Commercial Broadcasting Service – Broadcasting media station that are privately owned and operate for profit that generally derive their revenue from advertisements and sponsorships

Constituency – a representative unit in a governance system that is represented by a Member of Parliament (MP).
2.1 Introduction
This chapter provides a review of literature on the role of community media in the realisation of peaceful elections. To delve in it, the chapter has two sections: a critique of literature relevant to the study and a theoretical framework section. This chapter therefore should be read as the beginning of a journey of research in the area of community media and their role in promoting peaceful co-existence.

2.2 Media in the Global Scene
Arunachalam (1999) identifies word of mouth as the earliest forms of passing messages by human beings. Defleur (1996) defines mass communication as technology which helps a message to be transmitted among a large number of people at the same time. In his attempt to give a historical background of the media, McQuail (2004) lists books as the oldest form of media when authorities such as royalty printed proclamations.

In Africa, radios were used by the white settlers to suppress in areas such as Zimbabwe and Zambia. The whites used the radios to air content aimed at inciting communities when Zambia got its independence (McKay, 1971).

Ansah (1998) argues that African leaders have used the media to maintain their grip of power by controlling them so that they only air content that is in line with their agenda. With democratisation taking root in Africa coupled with globalisation, there has been increasing plurality and diversity of media content.

2.3 Media in Kenya
While various communities in Kenya had different ways of disseminating information such as smoke and drums, the earliest forms of media as we know it today, can be traced to the white settlers during the colonial era (Mshindi, 2008). Mbeke (2008) traces the factors that have influenced the media landscape in Kenya such as colonialism, post independence authoritarianism and political and liberalisation.
Mshindi (2008) argues how the government exercised control over the media in the early years of independence in Kenya. He attributes this to the political competition and fissures between President Jomo Kenyatta and his Vice President Jaramogi Oginga Odinga. Mbeke (2008) argues that the development of media during the Kenyatta era was driven by the ideology of order, the push for development and issues surrounding media ownership.

The growth of press freedom in Kenya can be traced to the repeal of Section 2A that introduced multi-party democracy. The West – donor community – used aid to pressure the Moi regime to address economic mismanagement, human rights excesses and opening up the political space for participation (Brown, 2007).

Still, the government’s grip of power of the media was not to end. Repressive libel laws were introduced and precedent-setting awards were introduced to media outlets that aired or published content that was anti-regime.

The National Rainbow Coalition (NARC) regime that was led by President Mwai Kibaki, however, opened the media space and allowed for unprecedented press freedom. Media outlets started expanding their reach and sizes. This, however, brought the challenge of cross-ownership as the mainstream media outlets – Nation Media Group, the Standard Group, Radio Africa, Royal Media Services – all invested in radios, print and TV.

2.4 Role of Media in Peaceful Co-Existence

The media can be a pacifier or an inciter. This duo role is recognised by various reports on the role of the Kenyan media in the events leading to the post election violence of year 2007/2008. The Kenyan media received criticism from all sides; in the first place for catalysing ethnic hatred and in the second place for preaching peace (Kumba and Mathenge 2008; Waki 2008; Reporters Without Borders, 2008). The 2008 Kriegler inquiry into the Electoral Commission of Kenya conduct adjudged the media a problem as well as a solution notes Nyanjom, O. (2012).
Bratic and Schirch (2007) identify various roles that the media plays in preventing conflicts and fostering peace. These roles include: media playing a role in policy making; media as a diplomat; media as a peace promoter and media as a bridge builder.

In investigating the role of BBC after the Second World War, Lewis and Booth (1990) observed that, after the war, the BBC was closely associated with the community feeling created by the conflict (Lewis and Booth 1990: 92). This observation helps us distil the role of community media as vehicles formed to advance communities interests. They have to be embedded in the communities that they represent.

In locating the role of the media in both democracy and development is in many instances guided by Jurgen Habermas’s notion of the public sphere (Bosch, 2011). Stremlau and Monroe (2009) argue that the media plays three roles namely: mirror, reflecting the state- and nation-building process; amplifier, facilitating the sharing of information particularly through new technologies; and enabler, performing a positive role through providing a platform for dialogue and mediating.

Randal and Makowsky (1996) state how language, social institutions and history shape peoples’ behaviour. They borrow from Georg Simmel’s argument that the society is an invisible world with laws of its own.

2.5 Community Radio in the Global and Local Perspective

2.5.1 Global
Community’ is defined geographically and in terms of social bonds such as language, cultural or ethnic groupings (Lewis and Booth, 1989). Limitations associated with the concept of ‘community’, however, abound. Myers acknowledges the danger of too great a reliance on the homogeneity and cohesion of any social group (Myers, 2000).

Girard, B. (2007), points out the distinction between community radio and commercial entities clarifying that the latter broadcast to gain profit through advertisements and they disburse their profit among the proprietors at the end of the
year while the former are formed with the objective of promoting the welfare of the community members.

Zyl (2001) emphasises that community radio should be participatory, owned and operated by the community and the broadcast contents of such outlets should match with the needs of the community. Community radio is often built around ideals of access, community control and participation.

There has been contention among scholars on how to describe community radio argues. There is, however, an agreement on what it propagates and its characteristics. Community radio is generally a non-profit entity, independent from government and operated and managed by the community (Tabing, 2002; Solervicens, 2007; Patridge, 1982; Fraser and Estrada, 2001).

2.5.2 Community Radio in the Kenyan Perspective

The Homabay Community Radio Station was the first community radio to be established in Kenya. The radio station was established in 1982 but was later closed in 1984 (Githethwa, 2008). Organisations such as EcoNews and the Kenya Community Media Network (KCOMNET) have been at the forefront of advocating for the recognition of community radios.

The earliest community radio station in Nairobi was established in 2006 (Wakoli, 2008). The first community radio station in Nairobi was Koch FM. It was established to target the inhabitants of Korogocho Slums. The Communications Commission of Kenya (CCK) has given out frequencies to six community FM stations in Nairobi which represents half of all community radio stations that have been granted frequencies in Kenya (Kandagor, 2008).

Githethwa (2010) states that communities see radio as providing them with the space to assert and safeguard local cultures and as a platform where their rights can be advocated for and claimed.
2.6 Community Radio and Peaceful Co-existence
As he takes a critical look at how the Kenyan community radios participated in the 2007 post-election violence, Ngui, M (2009) notes that these entities were not perceived as having taken sides in the violent conflict or fuelled the violence. They were instead victims of the violence.

Abdi and Deane (2008) also exonerate community radios from incitement in the post-election violence by pointing out commercial FM stations as having been responsible for much of the hate speech and ethnic profiling.

Githaiga (2008) observes that Kenya community radio, despite their tiny numbers, emerged from the post-election with great credit and arguably providing a model for the future. Few Community Radio Stations, she argues, that do exist in Kenya appeared to have played a much more positive role during the Post-Election Violence.

Myers (2008) point out to the important distinction between community radios and private FM stations pointing out that they both invariably broadcast in local languages, but community stations tend to have a clearer development remit and a more consensual management structure. She attributes this to donor agencies and their partner NGOs that run these stations’ ability to monitor their content relatively closely and control hate speech.

Tett (2010) argue that community radio plays a vital role in building vibrant communities, in mobilising groups to action by empowering members of public, in giving voice to the marginalized groups of society, and in bringing community needs to the attention of local and national governments.

2.7 Research Gap
A large body of literature exists on the role of the media in promoting peaceful co-existence. Scholars have gone further to investigate how messages broadcast by radio stations can incite or pacify the target audience especially in competitive environments.
The greatest problem surrounding community radio stations in Kenya is that they are confused and classified with vernacular/ethnic commercial FM radio stations notes (Githaiga, 2008). They are largely lumped together with vernacular stations that have been named in the reports mentioned earlier as having incited communities to violence. This confusion makes scholarly interrogation of their role in fostering cohesion an area that most researchers don’t delve into.

Because community media are relatively few in Kenya and they mostly broadcast in few targeted regions, their role in promoting peaceful co-existence has largely not been given scholarly interrogation.

2.8 Theoretical Framework

2.8.1 Agenda Setting Theory

This theory has it that news media have the ability to influence the salience of topics on the public agenda. It argues that if a news item is covered frequently and prominently, the audience will regard the issue as more important McCombs, M., & Shaw, D.L. (1972).

The theory is grounded on basic assumptions. First, it argues that the press and the media do not reflect reality; they filter and shape it. Secondly, media concentration on a few issues and subjects leads the public to perceive those issues as more important and relevant than other issues.

Agenda setting is presumed to occur through a cognitive process known as accessibility, that is, the more frequently and prominently the news media cover an issue, the more chances of that issue become accessible in audience's minds and therefore becoming an agenda. The agenda is presumed to be the most covered issue by the media.

When the media covers an issue consistently and persistently, consumers of news content assume and think that other people are thinking the same way and hence they tend to allocate more credence to issues that have been extensively covered by mass media.
This theory is critical in helping us study the role of community media in promoting peaceful co-existence. It helps us distil the role, if any, of the community media in setting the agenda for its audiences as well as their credibility and influence when disseminating messages of peace.

2.8.2 Framing Theory
To frame is “to select some aspects of a perceived reality and make them more salient in a communicating text, in such a way as to promote a particular problem definition, interpretation, moral evaluation, and/or treatment recommendation” (Entman, 1993).

Framing theory suggests that the way something is presented (frames) influences the choices that people, as consumers, make. Frames, in this context, are abstract notions that serve to organise or structure meanings. Frames influence how audiences perceive information and construct meanings. Frames also aid consumers in the interpretation of complex information into coherent categories.

Fairhurst & Sarr (1996) argue that framing consists of three elements: language, thought and forethought. Through language, we remember information and acts to transform the way in which we view situations. To use language, people must have thought and reflected on their own frameworks and those of others. They further argue that framing has various aspects such as: a) metaphor that give an idea or programme a new meaning by comparing it to something else. b) Stories that give anecdote in a memorable way. c) Traditions (rites, rituals and ceremonies) that allow the consumers to relate and connect.

The framing theory is important to this study as it will help distil the way messages calling on people to participate in peaceful elections were framed by the community radio outlets.
Figure 2.1 Conceptual Framework

**Community Radio Messages**
- Packaged unity messages amplifying values
- Messages packaged for various audiences
- Community involvement in messages development

**Community Participation**

**Donor Support**

**Collaboration with peers**

**Continuous improvement and training**

**Messages Reception**
- Participatory audiences
- More informed audiences
- Peace-drives and unity initiatives by communities
- Increased support to community radios by donor community
- Increased appreciation of the role of community radios

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<th>Independent Variables</th>
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CHAPTER THREE: METHODOLOGY

3.1 Research Design
A case study design method will be used for this study. It will entail in-depth investigation of the institution, group or phenomenon. As described by Mugenda, O. & Mugenda, A. (2003), survey research seeks to obtain information that describes existing phenomena by asking individuals about their perceptions, attitudes, behaviour or values.

3.2 Research Population
Mugenda, O & Mugenda, A. (2003) define population as an entire group of individuals, events or objects, having common observable characteristics. They go further to identify two types of populations:

The target population is the total set of subjects in a study where the research will be generalised. For this paper, the target population refers to all the listeners of Pamoja FM in Kibera. The accessible population, on the other hand, refers to a set of subjects from which the sample of study is to be derived. This study will focus on Lindi, Makina and Gatwekera villages of Kibera.

3.3 Research Approach: Sampling and Sampling Procedures
This study employed qualitative and quantitative methods. Narrative data was generated through qualitative methods through in-depth interviews with the staff working at Pamoja FM. These included peace building experts, village elders and station management. To identify the persons to include in the interviews, the researcher used purposive sampling technique that specifically targeted subjects with information of value to the research.

The quantitative survey targeted listeners of Pamoja FM. The listeners were stratified into age, sex and education level. The study sought to establish the content that the listeners preferred, that is, shows, news, entertainment, talk shows, among others. It also sought to establish whether the calls for calm by the station influenced them in any way.
The researcher applied cluster sampling technique to identify samples of listeners. This was informed by the fact that identifying the number of listeners of Pamoja FM in Kibera was not quantitatively feasible. The researcher narrowed down to the following 3 clusters: Makina, Gatwekera and Lindi. This was because these are regions were ethnically diverse and are among the villages that form Kibera informal settlements. These regions were also affected by post election violence in the year 2007 but were markedly peaceful in the 2013 elections. The sample size of listeners was 135. 15 households from each of the study regions were randomly selected. 3 respondents were selected from each of the household.

Qualitative method was used to gather narrative data. In-depth interviews were conducted with the station’s staff (management, editor and journalist). Peace building experts and practitioners working in the three regions as well as village elders - provincial administration representatives – in each of the three regions. These key informants were purposely identified because of the fact that they hold the desired information for this research project.

3.4 Data Collection Instruments and Techniques
The researcher utilised interviews and questionnaires. Through questionnaires, the researcher collected quantitative data while interviews assisted the researcher to gather qualitative data.

3.5 Data Instruments Pretesting
The data instruments – questionnaires and interview schedules – were tested before the researcher embarked on data collection to ensure that they were reliable.

3.6 Data Analysis
The data that was collected was coded and analysed using statistical methods and presented through graphs, pie charts and narrations from which inferences and conclusions are drawn. The data was presented in form of frequency distribution, graphs and narratives.
To have a broader investigation and understanding of the role of community radio in promoting peaceful co-existence, the researcher chose a wide range of respondents (Morgan, 1996). The researcher also carefully analysed data garnered from key-informant persons’ interviews, drawing on the questions obtained from the research aims and objectives. The findings were presented in narrative form.
CHAPTER FOUR: DATA ANALYSIS AND INTERPRETATION

4.1 Introduction
This chapter presents the findings on how the respondents responded to the question of community radio and peaceful co-existence. It analyses data and interprets findings on respondents' reaction to community media and peaceful co-existence.

To undertake the study, the researcher used qualitative and quantitative data. Quantitative methods have been used to analyse responses from the surveyed respondents while responses realised from interviews with key informants were analysed using qualitative methods.

4.2 Background Information of Research Respondents
This research focused on Lindi, Makina and Katwekera villages of Kibera. The researcher randomly selected 15 households from each of the regions and picked 3 members for the study.

The researcher selected a sample of 135 respondents. Out of this, 120 responded and had valid responses, therefore showing a response rate of 88%. Out of this sample, 63 were men and 57 were female. Respondents were from the ages of under 18 to over 55 years. 20% of the respondents were below the ages of 18 while 35% of the respondents were between the ages of 18 to 35 years. 30% of the respondents were between the ages of 35-55 years. 15% were over 55 years.

Table 4.1 Survey Respondent Characteristics

<table>
<thead>
<tr>
<th>Age in Years</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-18</td>
<td>14</td>
<td>10</td>
</tr>
<tr>
<td>18-35</td>
<td>22</td>
<td>20</td>
</tr>
<tr>
<td>35-55</td>
<td>17</td>
<td>19</td>
</tr>
<tr>
<td>Over 55</td>
<td>10</td>
<td>8</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Education Level</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Class 8 or lower</td>
<td>15</td>
<td>21</td>
</tr>
<tr>
<td>Secondary School</td>
<td>37</td>
<td>32</td>
</tr>
<tr>
<td>Diploma</td>
<td>10</td>
<td>4</td>
</tr>
<tr>
<td>Degree</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Post Graduate Degree(s)</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>
Table 4.2 Key Informants’ Bio Data

<table>
<thead>
<tr>
<th>Title</th>
<th>Number</th>
<th>Education Level</th>
<th>Years of Experience</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Secondary</td>
<td>Diploma</td>
</tr>
<tr>
<td>Station Staff</td>
<td>2</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Peace building Experts</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Village Elders</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
</tbody>
</table>

The researcher selected 8 key informants for in-depth interviews. Table 4.2 below shows that 3 were individuals involved in peace building in the region, 3 were village elders from each of the three villages identified and 2 were staff members from the Pamoja FM.

Figure 4.2 Channels that Respondents Relied on to Access News

As asked their most preferred channel in accessing news information, 42% of the respondents chose radio as their most preferred channel of accessing news information. The TV was second in terms of preference.
One peace-building expert had this to say on radio as a means of passing information:

“We rely a lot on the radio to reach most of the inhabitants of Kibera. As you know, radio is cheap and can also be accessed through the phone.”

The choice of radio as the channel that most respondents relied on to access news information can be attributed to the standards of living of the respondents and the education level. Being residents of an informal settlement, very few respondents could, for instance, afford newspapers and internet. As shown in Figure 4.2 above, most of the respondents rely on radio in getting information.

**Figure 4.3 Frequency of Listening to Pamoja FM**

In this segment, the researcher sought to establish how frequent the respondents listened to Pamoja FM. 50 of the respondents mentioned Pamoja FM as channel that they listened to daily while 30 said they listened to the station two times per week. 4% of them said they never listened to the station.

One village elder had this to say on Pamoja FM:

“This is a very preferred media outlet in this region. Residents of Kibera rely on it for breaking news and updates. People feel it directly address their issues.”
Like other community media stations, Pamoja FM targets a particular community: Kibera. Community members are bound to listen to it as they connect with the issues that it addresses. One staff member of the station had this to say:

“The content that we broadcast concerns the community. We broadcast their issues. They participate in creating content through call-in shows, short messages services (SMS), among others.”

**Figure 4.4 Preference based on Age**

From this chart, it is evident that music is the preferred content by the respondents in the ages of 0-18 and 35-55 years. Since this target group was a very young audience, music would be their ideal content of choice.

The station’s managing director had this to say on this:

“Most teenagers and youth prefer listening to music than news or talk shows. We prefer to target them during music programmes. We have a particular show that we designed to primarily target the youth. It is called Pass the Mike Show.”

Those between the ages of 35 to 55 and over 55 preferred news content. This was followed by features and then talk shows.

The news editor at Pamoja radio had this to say on the news and features preference by the older respondents:

“Our older audiences prefer news and serious content. They are more interested in what is happening in the country and how it affects them.”
From this chart, most of the respondents with class 8 certificate level education and secondary education depended on radio as a means of accessing information. Those with diploma and degree level depended on TV followed by newspapers.

One administration staff had this to say on the preference based on education level:

“Most of the residents of Kibera are not well educated as compared to middle class and upper class estates in Nairobi. They also can’t afford to buy newspapers like say, a middle class family in Nairobi. They rely on radio to get information.”

Figure 4.6 Frequency of Listening to Pamoja FM during the 2013 Elections
Asked how frequently they listened to Pamoja FM during the 2013 elections, 74 out of the 120 respondents answered daily. This was higher than the number of respondents who answered that they listened to the station daily when this research was conducted, over an year after the 2013 elections. This shows the centrality of media in informing audiences during political contests. When political contests are at peak, there is a spike in media content consumption.

The news editor of the station Mr. Thomas Bwire had this to say on this:

“During election times, communities here rely on us to inform them on the happenings in Kibera as well as other regions in the country. The stations receive so many calls and text messages during such times. The 2013 elections period was not an exception.”

**4.3 Community Radio and Role in Peaceful Co-existence**

In this section, the researcher sought to know whether the respondents felt community radio had a role promoting peaceful co-existence. Asked to what extent they agreed with the statement “community radios promote peaceful co-existence in Kenya,” 100 out of the 120 respondents (83%) strongly agreed with the statement while 20 (17%) agreed. None of the respondents disagreed or strongly disagreed.

From the responses, it is evident that communities appreciate that community radios have a role in promoting peaceful co-existence. This could said to be because as entities that advance communities’ interests, such entities are appreciated as channels that promote peace.

One village elder from Lindi had this to say on the role of community radios and promoting peaceful co-existence:

“Community radios have the interests of the community at heart. We know the presenters and the villages where they come from. They represent us.”
The researcher sought to know to what extent the respondents felt Pamoja FM promoted peaceful coexistence of communities. 77% of the respondents felt that Pamoja FM strongly promoted peaceful coexistence of communities during the 2013 elections while 23% of them answered promoted. This shows the extent of
appreciation of the role that Pamoja FM played in calming communities during the 2013 elections.

One peace building expert noted that being a community radio, Pamoja FM navigated the political differences that existed during the elections and remain balanced. She had this to say:

“This station covered the issues of Nubians, Luos, Luhyas, Kambas and Kikuyus fairly irrespective of their political differences. It didn’t incline to any side.”

Adam Hussein, the station’s managing director, had this to say:

“we invited all the communities to debate soberly. This way, our audience felt we were fair. Again, our presenters and content were as diverse as our communities are.”

**Figure 4.9 The Actual Role that Pamoja FM played in Promoting Peaceful Co-existence**

<table>
<thead>
<tr>
<th>Actual Role of the Media in Promoting Peaceful Co-existence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mediation</td>
</tr>
<tr>
<td>35%</td>
</tr>
</tbody>
</table>

The researcher sought to know the actual primary role that Pamoja FM played in promoting peaceful co-existence during the contested 2013 elections. As Bratic and Schirch (2007) observe, there are various roles that the media plays in preventing conflicts and fostering peace. These roles include: media playing a role in policy making; media as a diplomat; media as a peace promoter and media as a bridge builder.
35% of the respondents answered that the actual role that the station played in promoting peaceful co-existence was providing a platform where communities could engage and debate soberly. Giving a platform for communities to air their grievances, share and engage soberly was seen as having played a part in reducing tensions and fostering understanding. One village elder had this to say on the actual role that Pamoja FM played in promoting peaceful co-existence of communities during the 2013 elections:

“Sometimes people fight because they don’t understand each other. They lack a platform to argue soberly without quarrelling. Through Pamoja FM, residents of Kibera found a channel that they could articulate their issues and frustrations. It helped a lot.”

31% on the other hand felt that the radio station succeeded in promoting peaceful co-existence by airing peace messages. The station’s news editor also corroborated this. He reported that the station repeatedly aired peace messages and the station callers followed suit.

“When we started airing peace messages, the regular callers of the station started appealing to the community to observe peace,” he observed.

**Figure 4.10 Programme that was the Most Effective in Promoting Peace**
Asked the programme they found the most effective in promoting peaceful co-existence, 34% of the respondents answered talk shows, followed by breakfast shows and then news. The choice of talk shows can be attributed to the flexibility of the programmes to involve audience through call-in segments. Talk shows enabled the listeners to interact, engage and debate on the content.

The news editor at Pamoja FM had this to show on how the station’s talk shows influenced listeners to observe peace:

“Listeners from all the villages of Kibera would call and contribute to debates. They would debunk myths and urge their fellow community members to observe peace.”

On music, the station’s managing director Mr. Adam Hussein informed the researcher that there was a particular program targeting youth that proved effective too, in reducing tensions. He had this to say:

“We had a show known as ‘Pass the Mike’ that we utilised to promote peace. We played some patriotic songs on the program. The song ‘utawala’ by Juliani and Eric Wainaina’s ‘daima’ were the most preferred by the young listeners.”

4.4 Challenges faced by Pamoja FM in Promoting Peaceful Co-existence

The researcher sought to establish what the respondents felt were the main challenges that the station faced in its efforts of promoting peaceful co-existence. 43% of the respondents identified the inability to address the many needs faced by the community as the main challenge. The researcher attributes this to the large size of Kibera informal settlements and the many heterogeneous inhabitants who have diverse needs and interests. One station cannot air all the needs of the residents who call and visit the station.

One peace builder had this to say:

“This is one channel that all inhabitants of Kibera run to when they have pressing needs. Considering the population of this place, it is not possible to address all the unique and diverse needs of the community.”
Figure 4.11 Challenges faced by Pamoja FM in Promoting Peaceful Co-existence

Challenges faced by Pamoja FM

- Financial Challenges: 43%
- Lack of qualified staff: 37%
- The station can't fully address the many needs of our community: 20%
5.1 Introduction
This chapter provides a summary of finds, conclusions and recommendations based on the research objectives.

5.2 Summary of Findings
The overall objective outlined in chapter 1 is to establish the role of community radio in promoting peaceful co-existence.

The study was guided by the following research objectives:

(1) What role do community radios play in promoting peaceful co-existence?
(2) What strategies do community radios utilise to promote peaceful co-existence?
(3) What challenges do community radios face in their efforts of promoting peaceful co-existence?

This section summarises the responses to these questions taking into account the research findings in chapter 4.

5.2.1 Role of Community Radios in Promoting Peaceful Co-existence
From the research findings, it emerged that community radios play a positive role in promoting peaceful co-existence of communities. Eighty three percent of the respondents strongly agreed that community radios play a role in promoting peaceful co-existence. From the research, it emerged that the actual, most recognisable role that community media plays in promoting peaceful co-existence during tense election times is providing a platform for communities to engage and debate soberly. This validates Jurgen Habermas’ notion of public sphere (Bosch, 2011). Stremlau and Monroe (2009) argue that the media plays three roles namely: mirror, reflecting the state- and nation-building process; amplifier, facilitating the sharing of information particularly through new technologies; and enabler, performing a positive role through providing a platform for dialogue and mediating.
Asked the specific question of to what extent Pamoja FM promoted peaceful co-existence, 77% of the respondents answered that the station strongly promoted peaceful co-existence during the 2013 elections. The research also established that 42% of the inhabitants of Kibera depend on radio to get information. This affirms the centrality of radio in informing communities especially in low income communities.

5.2.2 Strategies Utilised by Community Radios to Promote Peaceful Co-existence
According to research findings in….., community radios utilise talk shows to promote sober debate during political contests. 34% of the respondents identified talk shows as being the most effective strategy that was utilised by Pamoja FM. Key informant interviews on the same revealed that the reason talk shows were preferred was because they allowed call-in shows where listeners called and contributed to the topic at hand.

5.2.3 Challenges Faced by Community Radios in their Efforts of Promoting Peaceful Co-existence
From the research findings, it emerged that community radios grapple with the challenge of fully addressing the many and diverse needs of the community especially in heterogeneous communities such as Kibera. They have to be balanced and fair. Asked what they thought was the main challenge facing community radios in their efforts of promoting peaceful co-existence, 43% of the respondents identified the inability to address the many needs they faced in Kibera. This validates Allen, K and Gagliardone, I (2011) that community radio works to serve the public with messages that are socially beneficial to the community.

5.3 Conclusion
Community radios play an important role in promoting peaceful co-existence of communities. As a country, we can rely on community radios to promote co-existence even with the increasing occurrences of political and resource-based conflicts. Unlike commercial media entities that have to rely on advertisements, community radios are nonprofit entities and can thus be trusted to be independent and immune to being swayed by commercial interests. A vibrant community radio environment will be critical in promoting peaceful co-existence of communities in Kenya.
5.4 Recommendations

From this research, it is evident that community radios play a constructive role in fostering peaceful co-existence of communities in Kenya. The researcher recommends the following to enhance and bolster this role:

First, financial support to community radios should be increased. Development sector players need to support these entities so that they realise their objectives. For them to optimally address the diverse needs of the communities, they need modern equipment and qualified employees. These can only be achieved when they get more financial support.

Second, community radio stations need to come up with sustainability strategies to address their financial gaps. Their survival is hinged on donors. In the dynamic nonprofit sector terrain that has seen reduced funding to the develop sector and changing donors’ priorities, community radios need to find strategies of survival that outlive donor support.

Community radios also need to build strong partnerships that will help them benefit from training, exposure and research content. Potential partners could include universities that can train some of their staff on the emerging media landscape and how they need to be relevant. Community radios need to network with their peers to benefit from best practices and share lessons as media practitioners. This will bolster their innovation, product development and diversity of the content that they air.

To add to that, community radios need to integrate new media in their offering. New media is a cheaper option as it integrates sharing of content. New media will also enable them to reach out to audience with an interest in the areas that they operate but are not residents there. This includes Kenyans in the Diaspora.

5.5 Recommendations for Further Research

The media landscape is changing at a fast pace. The emergence of new media technologies is redefining media from one to many – the way traditional media operates - to many reporters broadcasting and sharing content to a wide audience. The
researcher recommends further research into how community radios are adopting new media technologies such as crowd sourcing to optimally bolster their reporting.
REFERENCES


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ANNEX 1:

Map 1: Location of Kibera Informal Settlements
ANNEX 2:

LETTER OF INTRODUCTION

Simon Wachira Wamai  
P.O Box 50474-00100  
Nairobi  
Email: simon@good.co.ke  
Date

To Whom it May Concern

Dear Sir/Madam,

RE: Request for your Participation in Research Project
I am a student pursuing a Master of Arts degree in Communication Studies at the University of Nairobi.

I am conducting a research on ‘The Role of Community Media in the Promoting Peaceful Co-existence in Kenya, a Case Study of Pamoja FM.’ To this end, I kindly request you to complete the following questionnaire regarding the role, messages, influence that Pamoja FM had on you as during the peaceful 2013 elections and to what extent it contributed in promoting peaceful co-existence.

The whole process will essentially take 10-15 minutes. Your response is of utmost importance to the project. Please do not write your name or contact details on the questionnaire. It remains anonymous.
Should you have any queries or comments regarding this survey, kindly contact me through the details provided above.

Thank you in advance.

Yours Sincerely,
Simon Wachira Wamai  
Researcher
ANNEX 3:

LISTENER’S SURVEY QUESTIONNAIRE

SECTION A: PERSONAL INFORMATION

This section of the questionnaire refers to your background information. Kindly don’t include your name. The information will remain confidential.

1. Age (tick (√) one that applies)
   a) Below 18 years □
   b) 18 – 35 years □
   c) 35– 55 years □
   d) Over 55 years □

2. Gender (tick (√) one that applies)
   a) Male □
   b) Female □

3. Which area of Kibera do you stay? (tick (√) one that applies)
   a) Lindi □
   b) Gatwekera □
   c) Makina □

4. Size of your household that is, number of people including yourself who live in your house for at least a quarter of the year (three months). (tick (√) one that applies)

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>a) Live alone</td>
<td></td>
</tr>
<tr>
<td>b) 2</td>
<td></td>
</tr>
<tr>
<td>c) 3</td>
<td></td>
</tr>
<tr>
<td>d) 4</td>
<td></td>
</tr>
<tr>
<td>e) 5</td>
<td></td>
</tr>
</tbody>
</table>
5. What is your level of education? (tick (√) one that applies)
   a) Class 8 or lower □
   b) Secondary School □
   c) Diploma/ Certificate □
   d) Degree □
   e) Post Graduate Degree(s) □

2.0 Community Radio and Audiences
1. Do you rely on radio as a means of getting information? (tick (√) one that applies)
   □ Yes □ No
2. Have you heard of Pamoja FM?
   □ Yes □ No
3. How frequently do you listen to Pamoja FM?
   □ Daily □ At least 2 days per week □ At least once per week □ Never

3.0 Community Radio and Peaceful Co-existence
1. To what extent do you agree with the following statement: “community radios promote peaceful co-existence in Kenya”? (tick (√) one that applies)
   b) Strongly agree
   c) Agree
   d) Disagree
   e) Strongly disagree

2. During the 2013 elections, did you listen to Pamoja FM?
   a) □ Yes □ No
3. If you answered Yes above, how frequently did you listen to Pamoja FM?
   □ Daily □ Weekly □ Monthly
4. Do you think the station contributed to peaceful elections in Kibera?
   □ Yes □ No
4. Did the messages promoting peaceful co-existence broadcast by the station influence you in any way?

<table>
<thead>
<tr>
<th>f) Strongly influenced</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>g) Influenced</td>
<td></td>
</tr>
<tr>
<td>h) Did not influence</td>
<td></td>
</tr>
<tr>
<td>i) Strongly disagree</td>
<td></td>
</tr>
</tbody>
</table>

5. If you agree to the above, which of the following strategies utilised by Pamoja FM in promoting peaceful co-existence influenced you the most?

- □ Mediation during conflicts
- □ Promoting peace messages
- □ Providing a platform for balanced and fair coverage of elections

5. Which of the station’s programme was the most effective in promoting peaceful co-existence? Tick one

- □ Breakfast shows
- □ News
- □ Talk Shows
- □ Call-in Shows
- □ Music
- □ Others

**4.0 Community Radio and Challenges**

1. What do you think is the biggest challenge facing Pamoja FM in its efforts of promoting peaceful co-existence in your community?

- □ Lack of adequate resources
- □ Lack of qualified staff
- □ The station can’t fully address many needs of our community
ANNEX 4:
QUESTIONs FOR KEY INFORMANT PERSONS

1. Managers/Staff

Position: _________________________________________ Education Level

_______________________________________

1. How long have you worked at Pamoja FM?
2. What role did you play during the 2013 Kenya’s election?
3. Did you in any way promote peaceful co-existence of communities during the 2013 elections?
4. What was the main role that your station played in promoting peaceful co-existence during the 2013 elections?
5. What strategies did you utilise while promoting peaceful co-existence?
6. How frequently did you deliver such messages?
7. What were the various forms that you packaged the message?
8. What show did you utilise the most in promoting peaceful co-existence?
9. Would you say your messages influenced the communities in Kibera to maintain peace during the elections?
10. What challenges did you face in your efforts of broadcasting peace messages if any?
2. Experts Engaged in Peace Building

Position: _______________________________  Education Level
_____________________________________
_____________________________________

1. What role do you play as a building expert in Kibera?
2. How long have you been working in this area on this thematic issues?
3. Do you utilise or engage the media while undertaking your work?
4. Do you know Pamoja FM?
5. Have you utilised the station in your work?
6. If yes above, how have you utilised it?
7. Did you utilise it in your work during the 2013 elections?
8. Do you think the station contributed in any way in promoting peaceful co-existence of communities in Kibera?
9. If Yes, what role did the station play?
10. What strategies would you say the station utilised to promote peaceful co-existence?
11. What challenges would you say the station faces or faced in its efforts of promoting peaceful co-existence?