COMMUNITY RADIO AND THE EMPOWERMENT OF WOMEN AMONG PASTORALIST COMMUNITIES IN NORTHERN KENYA:
A CASE STUDY OF SERIAN FM

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DECLARATION

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

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Date: \(12/11/2012\)

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Date: \(14/11/12\)
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DEDICATION

This work is dedicated to my family; my beloved wife Beatrice Moraa Ogato and my loving children Nduya M. Abiya, Juma J. Abiya, Nandoli S. Abiya and Nelima M. Abiya.

This study is also dedicated to my parents Mr Paul Ochola Ong’ada and Mrs Grace Nandoli Ochola, who are pioneering teachers in the village and who ignited the fire of education in me. It is also dedicated to my siblings Christine Wang’anya, Brenda Nanzala and Wasigala Joshua for their advice on the values of higher education.
ABSTRACT

The study aimed at establishing the role of community radio in the empowerment of women among pastoralist communities in northern Kenya. Through a case study of Serian FM in Samburu County, the study was guided by the following objectives: (a) establish the various socio-economic, political and cultural challenges facing women among the Samburu; (b) determine the extent to which women participate in Serian FM programmes and productions that address the various issues facing Samburu women and; (c) establish the challenges faced by Serian FM in addressing various issues facing Samburu women. The study employed the Agenda Setting Function Theory and theories on development communication. Data was analyzed by establishing recurring themes and using the themes, made generalizations about the perceptions of the respondents about the subject under study.

The findings of this study indicated the growing importance and role of community radio in empowering women among the Samburu. Serian FM is the medium of choice for all communication needs among the Samburu women. There was evidence of women empowerment through their involvement in the programmes and productions of the radio station. Empowerment was realized both directly and indirectly.

The station is run by Reto Women group, who participate in the policy direction while ordinary women, through call-in sessions, participate in discussions on issues like FGM, girl-child education, property inheritance, cultural practices (both good and malevolent), early marriages, gender-based violence among others.

Serian FM, like many other community radios, is faced by myriad challenges among them finances and requisite skills among staff to address women issues. The station has found innovative ways to counter some of these challenges. Serian FM invites key experts on topical issues affecting women thereby giving discussions a professional touch. However, with professionalism comes the language barrier where some information is lost in the interpretation since some words in English and Kiswahili may lack the equivalent in Samburu language or the translator, who is the presenter, may not pick the right Samburu vocabulary thereby occasioning noise in the communication process.
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<td>Acquired Immunity Deficiency Syndrome</td>
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<td>ALRMP</td>
<td>Arid Lands Resource Management Project</td>
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<td>AMARC</td>
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<td>ASALs</td>
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<td>GBV</td>
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<td>Open Society Initiative of East Africa</td>
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<td>UNDP</td>
<td>United Nations Development Programme</td>
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<td>UNESCO</td>
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CHAPTER ONE: INTRODUCTION

1.1 Background to the study
Community Radio (CR) simply put is a radio that is operated in the community, for the community, about the community and by the community. This type of radio may take different forms. Each form is dependent upon geographical location and ownership or degree of participation by the community. According to UNESCO, the pioneers of CR, a community could be defined in territorial or geographical terms for instance a town, village or district. A country may also fit into the definition of community in this sense. (Tabing, 2002) argues that a community may also be composed of people with common interests, despite originating from diverse territorial settings.

According to Githethwa (2008), a community radio ‘is not for profit’. It is not only owned by a community of people with common interest but also serves the interests of this group and is therefore accountable to the people it serves. Community participation is the hallmark of community radio. As such, it yields a lot of capacity to empower people by mobilizing them to exert changes in a society.

In the same accord, Fairbairn and Rukaria (2009) point out that CR is established to serve the community and is not funded by advertisers. Full or partial support of the station is solicited from local listeners, donor agencies and the government. With the absence of corporate sponsors, small communities as well as individuals have been venturing into the radio medium. This is in contrast to commercial radio media that rely, almost entirely, on corporate sponsorship.
Whereas community radio functions mainly in the dissemination of news, information and entertainment, it has also been proven to empower women. In many developing communities, women do not have equal rights to their male counterparts. They usually suffer financial disenfranchisement and are often considered a trivial part of society (Fairbairn and Rukaria, 2009). Community Radio can alleviate this disadvantage. Being a low cost tool, it can easily be used to encourage and assist women. Furthermore, The World Bank (1996), Community Radio has a wide diffusion and usually broadcasts in the local language. As a result of these attributes, it can be used as an effective community outreach campaign tool for women empowerment.

The word “empowerment” is amorphous and takes different meanings in different contexts and also in various disciplines. As a result, empowerment is understood from a variety of angles due to its widespread usage. Although it is often used by development organizations, it is rarely defined, and where attempts have been made to define, there has been no consensus. In reference to women empowerment, the idea of power forms the basis. In this respect, Oxaal and Baden 1997 posit that power should be “understood as operating in a number of different ways – power over, power to, power with and power within”. The most ardent adherents of women empowerment, feminists, emphasize collective organization (power with).

Williams et al 1994, as cited in Female Employee Empowerment http://prr.hec.gov.pk/Chapters/660S-2.pdf retrieved on August 22, 2012, argues that the concept of ‘power with’ is “related with organizing people on a common purpose with an understanding to achieve goals".
In resonance to the wide scope of understanding empowerment, various organizations see empowerment from different perspectives. The Human Development Report of 1995 (UNDP, 1995b), for example, argues that empowerment is about participation. In this case, people must achieve development through participation. Participation of people in the decisions and processes that shape their lives should be ensured. In ensuring significant participation, investment should be done in women capabilities. They should be empowered to exercise their choices. In this case, they can contribute to economic growth and overall development. In a nutshell, women empowerment is all about their full participation in all spheres of life including governance based upon equality.

Oxaal and Baden (1997) say that empowerment of women also entails challenging systemic oppression and inequality in the society. According to Oxfam (1995) as quoted in Khamati-Njenga and Clancy (2002), empowerment involves challenging the forms of oppression which force millions of people to participate in the day-to-day operations of their society on terms, which are inequitable and which trample on, even, their very basic of human rights. Batliwala (1994) says that in the same light, feminist activists stress that empowerment of women “should contribute to the liberation of men from false value systems and ideologies of oppression”. According to Akhtar (1992) as cited in Khamati-Njenga and Clancy (2002) empowerment should make anyone, irrespective of gender, to use their fullest potential to construct a more humane society for all.

Empowerment for women in marginalized communities such as pastoral populations is of paramount importance. Women in these communities tend to receive little attention within all development processes. Although works have been carried out on pastoralists in Africa, many stereotyping observers liken a woman’s role in the pastoral economy to that of the beast of
burden (Creighton and Yieke, 2006). Whereas this is not always true, women in pastoral communities face various socio-economic, political and cultural challenges, which need redress. Community radio plays key roles to this end (AMARC, 2007).

The World Association of Community Radio Broadcasters (AMARC, 2007) observes that through community radio, coordination is made possible, information is provided and communities are educated while public safety warnings are effectively delivered. The association says community radio is at the centre of communicating processes that foster social change. Consequently, the fundamental role of community radio in poverty reduction and democratization is evidenced in the multiplicity of voices aired, the numbers of public service announcements and programs that are provided at little or no cost.

In the same light, Mefalopoulos (2008) points out that community radio in particular has proved to be a sustainable and interactive medium for poor and marginalized populations to be heard and informed, shape knowledgeable opinions, learn the give-and-take of informed dialogue, and become more decisive agents in their own development.

In Kenya, the Mugambo Jwetu FM, a CR operating in Tigania East Constituency has been instrumental in women empowerment. This has been achieved through local programs that address issues such as such HIV and AIDS, prostitution, high levels of illiteracy, violence against women, disintegration of families, female circumcision and early marriages (Fairbairn and Rukaria, 2009).

Following the above discussion, it is clear that CR plays a key role in empowering marginalized peoples including women. Regrettably, the application of community radios
such as Serian FM in Samburu in addressing the various socio-economic, political and cultural challenges facing women in pastoral communities in Kenyan is yet to be systematically studied.

1.2 Statement of the Problem
Kenya, upon independence, adopted Sessional Paper 10 of 1965 on African Socialism and its application to Planning in Kenya as the blueprint for subsequent development in the country. This radically changed the efforts towards economic development and social empowerment of the various regions of Kenya. Based on this blueprint, Kenya was divided into high potential and low potential regions. Public resources were therefore channeled towards the high potential areas to trigger development whereupon, as the architects argued, the same would trickle down to the low potential areas. As such many regions in the Arid and semi-arid lands (ASALs), which account for over 80 percent of Kenya’s landmass, became marginalized (Ruto, Ongwenyi and Mugo, 2010).

The media invariably emulated this deliberate state of marginalization. Since media is dependent on advertising, the high potential regions became attractive investment zones for the fledgling media. It is these regions, with the purchasing power, that had the requisite audience and the middle class whom marketers target adverts and therefore products. As such, the commercial media is concentrated in cities and major towns (Moggi and Tessier, 2001). Investments in the marginalized regions are wanting. In fact, it is not unsurprising to hear a commercial media outlet in Kenya boasting it had gone national by simply covering the 20 percent high potential region of the country.
Owing to continued marginalization, access to Northern Kenya has remained pathetic and grim (Ruto, Ongwenyi and Mugo, 2010). This has cut away such regions from the important information requisite for development. Information flow in these regions has often been left to word of mouth. This lopsided scenario is fertile ground for the birth and expansion of community radio stations. According to Bonin & Opoku-Mensah (1998), the establishment of community radio stations is often “a result of various repressive experiences in different communities”. They argue that the historical philosophy of CR is to use this medium as the “voice of the voiceless, the mouthpiece of oppressed people (be it on racial, gender, or class grounds) and generally as a tool for development”.

Communication is indeed a tool for crystallizing change and development in the society. Radio, with its power, is at the centre of this communication process. Community radio has become cornerstone in community communication riding on the vantage points of mass reach and local content generated by the audience for the audience from within the audience. Mitchell in *The Public* (1998) says, “Community stations provide a space that enables women to produce programming and meanings that transcend some of the more limiting mediated constructions of their lives”.

Studies have been undertaken on the role played by community radios such as Serian FM in addressing development. In many cases, such studies focus on CR and development in general. Mhagama (2004) studied the role of community media in development. Additionally, Musyoki (2008) looked at sustainability of CR. The overall contribution of CR in addressing the various retrogressive cultural practices propagated in Northern Kenya is yet to be investigated. Such practices such as Female Genital Mutilation (FGM) place women at a competitive disadvantage. Girls are pushed into early sex debut since they are considered to
be "women". This leads to pregnancy, school dropout and eventually early marriage (Action Aid Kenya, 2006 report quoted in Ruto et al 2009) among others. This study will endeavor to bridge the existent knowledge gap about the place of community radio in the empowerment of women among the Samburu pastoralist communities in Kenya.

1.3 Objectives of the Study
The specific objectives of this study are:

(i) Establish the various socio-economic, political and cultural communication needs that Samburu women address through Serian FM;

(ii) Determine the extent to which Samburu women participate in Serian FM programmes and how they feel empowered;

(iii) Establish the challenges faced by Serian FM in addressing various issues facing Samburu women.

1.4 Research Questions
(i) What are the various socio-economic, political and cultural communication needs that Samburu women address through Serian FM?

(ii) Do Samburu women participate in Serian FM programmes and productions and what aspects of the women's life are empowered through their participation?

(iii) What factors affect participation of Samburu women in Serian FM?

(iv) What are the challenges faced by Serian FM in addressing various issues faced by Samburu women?

1.5 Justification and significance of the Study
Felder (2006) argues that, "many of the arguments about the power of community radio are still anecdotal and episodic". The value of community radio, she says, is based on isolated
observations separated in time and space. The study shall therefore endeavour to establish the role of Serian FM in enhancing gender equity and reducing marginalization. It shall also increase knowledge on the role of community radio in the empowerment of pastoral and rural communities.

The study will help to clarify the role of CRS in the empowerment of women empowerment among pastoral communities. This shall add onto the available pool of knowledge on the social impact of CRS. The study shall also highlight the issues that affect community radio initiated and run by women in pastoralist societies bogged down by poverty and illiteracy.

The study is also important for policymakers since it will elucidate the information gaps among pastoralist communities. It will also cast light on how CRS can be assisted within the process of furthering vital information aimed at educating pastoral communities. The results of this research will also provide invaluable ground upon which subsequent studies can be undertaken hence improve on the body of knowledge about community radio movement in Kenya.

1.6 Scope and limitation of the study
This study focused on the management committee and the staff of Serian FM radio station on the content and agenda setting portion of the study. On the radio audience/recipients, the study focused on women between the ages of 18 and 65 years since women in this age bracket actively participate in various socio-economic and political activities within their communities. The station is located about 3km from Maralal town in Samburu district and about 270km to the North of Nairobi. The radio has a signal strength that reaches about 80 square kilometers. The radio targets the largely pastoral rural population living in scattered
The language of communication is basically Samburu. With the exception of Malaral Town, the community is largely homogeneous since few members of other communities have settled there.

The illiteracy levels among women in this area stand at nearly 80 percent. According to the Kenya Integrated Household Budget Survey (2005/06) the literacy level among women in Samburu County stood at 23.4 percent. The report says that high incidences of parents not taking children to school were observed in Samburu at 67.9 per cent while the gross attendance ratio among girls in the county stands at 2.6. Therefore many women depend on a communication medium that uses the local Samburu language. Apart from Serian FM, no other broadcaster uses the Samburu language in the geographical area studied. The other FM stations in the area are Radio Jambo and Radio Maisha, which use Kiswahili language, and whose studios are in Nairobi running or airing content that is generally national and entertainment oriented.

The study was limited to the perceptions of: 80 village women between the ages of 18 and 65 drawn from 3 villages, 1 government official namely a chief, 2 members of Serian FM management committee, 1 manager of Serian FM and 1 member of staff of Serian FM. Only three villages were sampled because of logistical reasons (transport in the area is unreliable and expensive). In addition, the areas are very expansive and sparsely populated. Furthermore, the study was limited to interviews on content, programming and level of participation. The scope of the study was equally limited to women empowerment issues such as FGM, early marriages and women in leadership, Gender Based Violence, participation in political discourse and girl-child education.
1.7 Theoretical framework

1.7.1 Agenda Setting Theory
The Agenda setting theory is defined as the process whereby the mass media determines what we think and talk about. The media sets agendas for any socio-economic and political discussions. The process through which the media sets the agendas is called gate-keeping. By careful selection and omission, the media determines what is to be discussed. By so doing, McCombs and Shaw, (1972) as cited in McQuail and Windahl (1993) argue that the media has influence on the opinion of the audience on the relative importance of issues.

Media influence affects the order of presentation about news and programmes. The media says what people should think about and how people should think about. Actually, media agenda determines the public agenda. The theory argues that the public looks to media to find out what the media has focused attention. The Agenda Setting Theory argues that the mass media influences their audience by the type of stories they consider newsworthy and how much prominence and space they give to these stories. (http://www.enotes.com/topic/Agenda-setting_theory) The theory focuses on the mass media influence on events, as articulated by the two scholars (McCombs and Shaw, 1972) in a seminal article, which through content analysis of an election, documented a high correlation between media agenda and the public agenda (McQuail and Windahl, 1993).

According to McCombs and Shaw (1972) as cited in McQuail and Windahl (1993), the way in which media portrays or even ignores issues can influence decisions taken on those matters, and these have a direct impact on how the society regards those issues. Keeping certain issues in the limelight for long puts them in the public domain and enables people to think about them seriously. So, if the media gave prominence to women empowerment, then
what it means is that the Samburu will value the process of empowering women.

Walter Lippmann, a prominent media scholar and practitioner, as quoted at the International Agenda Setting Conference (http://www.agendasetting.com/index.php/agenda-setting-theory) argues that agenda setting is the creation of public awareness and concern on salient issues highlighted or given prominence by the media. Agenda-Setting theory is appropriate and relevant to this study, as it will help to understand what media scholars have termed ‘the pervasive role’ of radio. Cohen (1963) stated that ‘the press may not be successful much of the time in telling people what to think, but it is stunningly successful in telling its readers what to think about.’

Framing, which is the cornerstone of agenda setting, refers to selective control of media content. It is the way in which media content is typically shaped and contextualized within same frame of reference. This is done through selection, emphasis, exclusion and elaboration (class notes, 2010). Etner (1993) as cited in Weaver (2007) in Thoughts on Agenda Setting, Framing, and Priming argues that “framing promotes a particular problem definition, causal interpretation, moral evaluation and treatment recommendation”.

Weaver (2007) cites McCombs (1997) as positing that “framing is the selection of a restricted number of thematically related attributes for inclusion on the media agenda when a particular object is discussed.”

Media may not only tell the audience what to think about but may also tell the audience how and perhaps even what to do about it. Thus media may also affect behaviour. Dearing and Rogers (1996) have gone a little further in the arguments on this theory and observe that
under certain conditions the media of mass communication tell us how to think about issues and, therefore, what to think.

McQuail and Windahl (1993) argue that the media pays attention to some social, economic or even political issues while emphasizing, neglecting or even abandoning other issues they do not deem important for the society. The scholars argue that audiences not only learn about public issues and other matters through the media, they also learn how much importance to attach to an issue or topic from the emphasis the mass media place upon it. McCombs and Shaw (1972) as cited in McQuail and Windahl (1993) summarise this theory by saying “for example, in reflecting what candidates are saying during a campaign, the mass media apparently determine the important issues”. In other words, the mass media sets the agenda of the campaign by establishing images in the minds of the public.

Gladys and Kurt Lang (1983) in Baran et al (2012) have suggested that the concept of Agenda Setting could be expanded to include the concept of agenda building. This is after they studied the relationship between the press and public opinion. They identified issues pertinent to societal needs and amplified them through coverage and media framing so that the society can have a platform to discuss the issues. Through this role, the media is able to influence the society and in the process bring about desired social change. The media can affect how a society determines what its important concerns are and mobilise its institutions towards meeting them.

1.7.2 Theory of Development Communication
Quebral, 2006 as cited in Srampickal (2006) looks at development communication as the process of “disseminating new knowledge related to rural environments. “Development communication is the art and science of human communication applied to the speedy
transformation of a country and the mass of its people from poverty to a dynamic state of economic growth that makes possible greater social equality and the larger fulfillment of the human potential”.

Currin, (2002) says development communication has multiple benefits for the communities. These include the speedy transformation of people from poverty. It results into “economic growth that enables the realization of greater social equality and more achievement of human potential”.

Srampickal (2006) posits that development communications attempts “at informing, creating awareness, educating, and enlightening the people so that they can better their lives in every way. Development communication includes participatory action for learning and sharing of powers: social (human rights and the emergence of the civil society), economic (egalitarian society) and political (democratization), within specific cultural contexts”

Furthermore, development communication enhances socio-economic and political information flow (Agung, 1997). It supports a two-pronged approach to communication. In this case, communication occurs between the center and the periphery, which are development partners and beneficiaries or communities respectively. Such information exchange, leads to participatory decision making, which is in itself part of empowerment.

Development communication theory is of essence to this study since it addresses the issue of empowerment (Melkote and Steeves, 2001). Development communication emphasizes interactive and participatory communication and is pegged on the mission of “empowerment through knowledge” (Boeren and Epskamp, 1992). In line with this study, empowerment of
women can be achieved through programmes and productions that educate Samburu women on addressing the pertinent issues facing them. In addition, it gives them opportunity to air their voices through the participation in programmes and productions.

In development communication, empowerment is achieved through the creation of an environment that gives people freedom of expression and participation in highlighting and documenting their own lives. In a bid to secure decentralization, access to communication and participation, development communication emphasizes the concept of “new development” (White, 2004). Some of the characteristics of new development address empowerment of marginalized groups such as: social equality, participatory democracy, structural transformation of social relations, economic activities, and power structures in the society (Servaes, 2001). Within the scope of this study, Samburu women, through participation in programmes and productions are given the opportunity to express themselves. Furthermore, Serian FM, in support of the concept of “new development” can advance social equality and democracy in Samburu by uplifting women status through programming and productions that address women issues through a participatory approach.

Gumucio (2001) says there is no ideal established model for participatory communication because there is uniqueness in every experience both with their positive and negative experiences. However, there are some common characteristics that integrate communication and participation to be two words sharing the same meaning. The scholar argues that for there to be communication, both parties namely the sender and receiver must actively participate in that crucial exchange of information. In development communication, feedback is from both parties as they engage each other in the endeavour to solve societal issues and ensure development.
Parks et al, (2005) in Bandelli (2011) says that communication for change is when people themselves “define who they are, what they need and how to get what they need in order to improve their lives”.

1.8 Conceptual framework
The study conceptualizes that there are various socio-economic, political and cultural challenges facing women Samburu. Programmes and productions that address the challenges that affect women result to multi-dimensional empowerment of women. Accordingly, poising itself as a radio station that addresses women issues, Serian FM creates an atmosphere where the community (including women) would feel free to participate and engage in the programming and production process. The community would respond by fostering women empowerment. This would be evidenced in increased enrolment of girls in school, Women allowed to be engage in socio-economic activities and leadership positions, reduced GBV etc. In fact women themselves would be ambassadors of the station and would stand with it in case of men instigated resistance to women empowerment programmes and productions. Radio Serian would put in place strategies to respond to emerging issues concerning women empowerment. Each of the level of each action highlighted in Figure 1.1 would determine the direction (positive or negative) and extent of women empowerment by Serian FM.
1.9 Definition of Terms
Agenda – a set of issues that are communicated in a hierarchy of importance at a point in time.

Agenda – setting: The process by which Serian FM uses gate-keeping, priming and framing of programmes to attract public attention and discussion.

Arid and Semi-Arid Lands (ASALs): These are areas that receive low precipitation. The major land use practices are pastoralism, ranching, subsistence farming among others.

Community: This refers to the people of Samburu who access the services of Serian FM

Content analysis: This is the research method that has been used to monitor the programming at Serian FM.

Framing: the subtle selection of certain aspects of an issue by the media to make them more important and thus to emphasize a particular cause of some phenomenon

Marginalized: Is a state in which a given area or community has suffered deprivation in comparison to another region or section of the community.

Northern Kenya: This is the region that covers Samburu, Marsabit, Turkana, Wajir, Garissa and Mandera Counties generally inhabited by pastoralist communities

Pastoralism: This is a system that is mostly dependent, though not exclusively, on livestock herding over expansive ranges.

Pastoralist: This refers to a community of people who rear livestock as their livelihood endeavor

Women Empowerment: Acquiring knowledge and understanding of gender relations and ways in which these relations may be changed to enhance women participation in political, social and economic endeavours in their communities.
CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction
This section reviews literature related to community radio and empowerment of women in various communities. The literature was derived from studies done outside as well as in Kenya. The following sub-sections are included: introduction, socio-economic, political and cultural issues facing women in pastoral communities, community radio and women empowerment and challenges faced by community radio in fulfilling their mandates.

The purpose of literature review is to establish what has already been done with reference to the area the researcher is working on (Mugenda and Mugenda, 1999). In essence, the researcher reviews in detail what other scholars have done on the topic. In the same accord, literature review helps to sharpen and define understanding of the existing knowledge in the problem area, provides a background for a research project and makes a reader aware of the current status of the issue.

2.2 Socio-economic, political and cultural challenges facing women among pastoral communities
Tisdell (1997) observes that cultural norms are practiced in such a way that women find it hard to go and look for work or mix with men. This hinders women from gathering information on opportunities. The scholar says that the women are thus cut off from channels of communication and the information they receive is filtered through their husbands or community leaders. In addition, since the welfare of children is highly dependent on the welfare of the mother, the deprivation of females results in deprivation of children. Tisdell (1997) affirms that women face culture-induced marginalization.
A study by Osamba (2001), points out that whereas pastoralism is the best way in which
natural resources in the rangelands can be utilized, it has always lacked the support in the
highest echelons of government. Consequently, pastoralists are always prone to
marginalization and impoverishment with the areas they inhabit which are basically in the
arid and semi-arid regions suffering from want of even the most basic of human needs,
information. The scarcity of resources and information in their drought prone environment
makes them highly vulnerable to any slight shock, be it social, political or environmental. As
buttressed by Hendrickson et al. (1998), development planners in Kenya since the colonial
period have never recognized pastoralism as a rational production system. As a result,
development interventions in pastoral areas are laced with ignorance about pastoralism and
pastoral systems and therefore fail miserably occasioning a huge between the ‘high potential’
areas and the ASALs. Osamba (2001) and Hendrickson et al (1998) indicate that pastoralists
in Kenya have been generally and historically marginalized. This study will focus on the
Samburu people, particularly women.

According to Birch and Shuria (2001) 80 per cent of the Kenyan ASAL districts’ population
is categorized as absolutely poor. Pastoralists in Kenya also face political and economic
marginalization as a result of their geographical position in the Kenyan frontiers. Almost the
entire population in the arid lands can be classified as living below the poverty line (The
National Poverty Eradication Strategy 1999-2015). Poverty is undeniably one of the most
formidable challenges to pastoralists in Kenya, particularly women. The survey pointed out
the presence of economic and political marginalization among pastoral communities in
Kenya, which includes Samburu women.
Women in pastoral communities face numerous development challenges. As mentioned earlier, one of the key development challenges is poverty. The National Poverty Eradication Strategy 1999-2015 indicates that over 2.4 million women in pastoral communities were faced with abject poverty (GOK, 2001b). This leaves pastoral women at rampant economic disadvantage. Exploring the extent of such economic marginalization is a major focus in this current study.

Insecurity, illiteracy and human rights abuses are some of the challenges faced by pastoral communities in Kenya. According to official records (GOK, 2001b), the average literacy rate for pastoral areas is 46 per cent. For women, the figure in some pastoral districts in Kenya is as low as 26 per cent. This is exacerbated by high school dropout rate among female students in these areas. Insecurity also beset women among pastoral communities. This emanates from livestock rustling, which results to loss of lives, internal displacement and human rights abuses. Women among pastoral communities also face suffer acute famine. This results due to drought caused by delicate environmental conditions (Creighton and Yieke, 2006). This study shall try to establish the prevalence of such challenges among the Samburu women.

Women among pastoral communities face political and economic marginalization. This is often manifested in low participation in political and governance issues at grassroots and national levels. Furthermore, there is low access to economic opportunities among women due to absolute neglect and historical exclusion from the mainstream economy. Pastoralist women lack supportive institutions and structures and where they exist, they are weak and inefficient in addressing their needs (GÔK, 2001b).
2.3 Community radio and women empowerment

It is imperative to note that community radio plays an important role in the empowerment of women. This is buttressed by the fact that many rural women have access to radios, than any other mass media says Sibanda (2001) who conducted a study of 3000 poor, rural women in four sub-Saharan countries. In the study, 91.1% of the women indicated that they listened to the radio. Another 67.8% indicated that they, not their husbands, owned radio sets. Such high levels of access to radio point out the importance of radio in addressing women empowerment issues. Sibanda's study was limited to and only interested in the access of radio sets by women. This study aimed at finding the role of community radio in empowering women among pastoralist communities.

The trend of employing Community Radio as a tool of empowerment to rural and marginalized populations has been used for numerous generations since the advent of community radio. According to Fraser and Estrada (2001), Community Radio gave isolated rural American farmers exposure to the outside world. Furthermore, the use of Community Radio can be further exemplified in Miners' Radio of Bolivia. Founded in 1947, the Miners' Radio is credited as one of the first full time Community Radio stations. It forms an excellent model of the medium. The mission of the radio was to unite the miner's community to push for better or fairer working conditions, equipment and working conditions. The Community Radio managed to offer a successful platform for airing their voices. In developing and rural areas of Africa, Community Radio aims to achieve the same goal. Information aired through such radio contributes to sustainability, development and empowerment.

Drawing examples from East Timor and Ghana, Duer (2004) points out that community radio stations, whether rural, cooperative or participatory, can facilitate information, voice, and
local capacities for public debate on key development concerns. Duer (2004) says “developing informative programs about local issues and providing balanced reporting is one important way for local communities, including poor illiterate communities, to develop informed opinions, begin to form interest groups, and mobilize to address common concerns”. This empowers poor and illiterate people thereby accelerating community demand for accountability.

The centrality of CR in empowering marginalized communities was exemplified in Ousmane Sembene’s film of 2004 entitled “Moolade”. The film focuses on the social and cultural presentation of CR and casts light on the use of radio as a tool to empower women of a small remote village of Burkina Faso (Akudinobi, 2006). The film focuses on the sensitive subject of female genital mutilation (FGM). Women exert their unwillingness of FGM onto others in the village using radio as an educational tool. The men of the village (elders) feel threatened by the community radio programs prohibiting FGM. They attempt to exert their authority by confiscating all radios and setting them on fire. This does not stop the women who have already been educated and refuse to be oppressed.

Sullivan (2007) buttresses the role of community radio in mobilizing groups and bringing change to societies. This is evidenced in reporting by and on underserved communities; in-depth coverage of political events including those by small parties; serious discussion of issues neglected by corporate media such as labour movements; low and full power stations in rural communities and urban neighborhoods; and lobbying for a more democratized media generally.
The Center for Transition Economics in Belgium carried out a study in 2005 on the impact of radio increase for illiterate populations. The study was undertaken in Madagascar and aimed at examining ICTs and corruption. It was established that the use of local mass media – especially in less educated areas – could serve as a tool to increase information level in those communities (Nathalie, Minten and Swinnen, 2005). Whereas the study aimed at investigating the role of ICT in information access with a special emphasis on corruption, it shed light on the empowering role of illiterate communities through increased information access.

Another study undertaken in rural Liberia took an econometric approach in analyzing the power of community radio as a cost-effective development tool for women. The study also examined the potential for Community radio to impact women’s health and empowerment. Women in Liberia have continued to suffer the pains of poverty, conflict legacies and challenges arising from outdated male-dominated cultures. Data was collected on a mature network of development- oriented community radio stations spread across rural Liberia, and national-level data observing differences in both empowerment and radio access for women. The study found out that women living in households that had access to radio programming showed direct evidence of activated empowerment. Moreover, the study showed that women who listened to radio more often showed resultant increases in empowerment. Indeed, the overall and marginal effects of radio are greater in areas of empowerment that received dedicated community radio programming (Cyrus, 2010). The study emphasized on empowerment of women, irrespective of whether they actively or passively participated in programming. It also focused on the nation-wide programming of a local radio in addition to the setting that is basically post-conflict.
Al-Hassan, Andani and Abdul-Malik (2011) carried out a study focusing on the contribution of Simli Radio to the livelihood improvement of the people in the Tolon-Kumbungu and Savelugu-Nanton Districts of the Northern Region of Ghana. They employed a multi-stage sampling technique to select 12 communities for the study. Data was collected on the use of broadcasting as a tool for educational advancement, promotion of the traditional culture, communication and information sharing, entertainment and income promotion. The study established that Simli Radio had managed to improve awareness and knowledge of solutions to community development problems ranging from culture, rural development, education, hygiene and sanitation, agriculture to local governance. This study shed light in the use of community radio in improving awareness and knowledge in rural areas. Knowledge especially of cultural stereotypes hindering development is of key importance within the processes of women empowerment.

Sterling (2008) carried out a study on advancement through interactive radio. The research focused on the new approach for women empowerment in development communication through the application of ICT. The student investigated the interactivity of community radio and its inherent achievements in giving community listeners, especially women, the ability to participate in programming. The study established that increasing interactivity of community radio has a positive effect on the empowerment and status of women in the community. In addition, it provides a venue to discuss issues that are otherwise considered marginal and sensitive- some of these issues relate to cultural biases on women. Although the setting of the Sterling (2008) study is not specific to pastoralist communities, the scholar sheds valuable light on the role of interactivity in community radio, which plays a key role in women participation and empowerment.
Accram (2004) points out that in East Africa, community radio has been found to be an effective way of countering detrimental attitudes and behaviors towards women in areas such as education, literacy, income generation, status and safety in the community. Community radio has played significant roles in increasing cultural and religious diversity in Kenya. It has also fostered the establishment of economic empowerment programmes for women in Tanzania and Uganda.

The use of radio in the empowerment of women was exemplified in Bangladesh (Parveen and Leonhäuser, 2004). In rural areas of Bangladesh, women are usually prohibited from interacting with other men except their own direct relatives. In such a case they highly rely on mass media such as radio and television to gain awareness about issues of importance to their lives such as daily life, family planning programmes, poverty alleviation programmes, gender issues and human right issues among others. Parveen and Leonhäuser, (2004) inferred the role of radio as a means of empowering women through education.

According FAO (2011), “more than 850 million people in developing countries are excluded from a wide range of information and knowledge”. For these, the rural poor are the most isolated of rural communities from ICT technologies. In consideration to the socio-cultural and geographical structure of rural and remote peoples, community radio has been proven to be more effective and inclusive in providing equitable information among the population (FAO, 2011). Equipped with this knowledge, Patil (2010) carried out a study to analyze the contribution of community radio movement in conscientization and development of deprived rural people in various parts of in India. The study established that community radio movement has created grassroots-level participation and horizontal circulation of ideas among the deprived rural communities. Per se, these “are necessary pre-conditions to
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democratization of communication and redistribution of power”. The study focuses on marginalized rural communities. Furthermore, it attempts to unravel the role of community radio in empowering such communities. However, study focuses on both genders and not just women.

2.4 Challenges faced by community radio in implementing their mandates
According to AMARC (2007), Community radio is faced with numerous challenges. Some of the challenges are unique to certain regions or countries. These could be situations of oppression, military threats, censorship and inadequate legislation and regulation of community radio. As such CR may be faced with challenges in spectrum and frequency allocation, definition in law and lack of support and must constantly deal with unfriendly legal frameworks.

According to BBC (2006), one of the major challenges facing Community Radio stations in Kenya is financing, characterized by the high cost of operations, relatively small advertising markets and high maintenance costs of equipment. In addition, CR is faced with inability to pay journalists well, cutthroat competition in the industry and constant fear of harassment by the government especially when content is perceived as compromising state security (BBC, 2006).

Fairbairn and Rukaria (2009) in a survey commissioned by the Open Society Initiative of East Africa found that CR in East Africa is faced with numerous challenges. These include “vulnerability to political control and influence; unformed and incompetent governance structures; absence of a sense of their own identity, or niche, as community radio stations – resulting in a tendency to imitate commercial stations; lack of management, business
planning and marketing capacity, poor audience research skills; limited programming skills and formats – stations broadcast mostly a mix of call-in programmes, music and news just like the trend in commercial radio; high turnover of personnel – stations cannot afford to pay staff and must use volunteers, who use the stations as stepping stones to other jobs; misconceptions in communities and in Kenyan society more broadly about what community radio stations are, and what they can and should achieve and lastly poor financial controls resulting to lack of financial transparency”. This work by Open Society of East Africa points out various external and internal constraints facing CR in Kenya as a whole.

According to a report by UNESCO (2008), community radio is also faced with rampant technological advancement. In this light community broadcasters must keep pace with implications of the Internet such as social media, digital broadcasting and such other innovations. This, in addition to inadequate financing and other technological challenges, should not remain a tall order.

Kamweru (2008) points out that CR in Kenya is faced with lack of an enabling legislative framework; lack of electricity in rural areas and the narrow audience; lack of knowledge of the code of conduct; conflict of interest and emotional involvement in stories. As relates to private vernacular FMs there are cases of corruption; employers being blamed for inadequate salaries and facilities; technological constraints; lack of resources – inadequate storage and retrieval library system; events journalism as opposed to process journalism and analytical stories; inadequate knowledge of subjects handled and; lack of education, training and issues of quality.
On his part Musyoki (2008), drawing from the example of Radio Mang’elele, says that there is a misconception of a community radio. The community may easily mistake it for an income generating facility and give it little support. More often than not, they may see it as facility that is superior for them to own. Many of the community members may want to be associated with the leadership and supervision of the project leading to much political interference and management problems. In addition, every member of the community may want their children and relatives to be employed by the project irrespective of their experience and work skills. Being started by donors, sustainability and poor financial management may lead to failure as a result of withdrawal of funding. The former paper is in line with the present study since it shall also explore the economic, social and political constraints facing CR in Kenya. It shall go on to explore negative perceptions to CR in Kenya.

Since volunteers run community radios, most of the talented personnel end up being “poached” by commercial radio stations, which offer more stable employment. Furthermore, community radio may be faced with insufficient funding hence hindering the realization of their mandates. Community radio is often subject to criticism and competition from commercial radio. There is often high insecurity of presenters as they live in insecure environments. Lastly, staff and volunteers are often inadequately trained (Musyoki, 2008).

The present study, just like the previous work, shall investigate the challenges posed by poor management, inadequate funding, insecurity, competition and criticism from commercial radio stations and high employee turnover.
CHAPTER THREE: METHODOLOGY

3.1 Introduction
In this chapter, the researcher provides the research methodology that was employed in this study. In simple terms, methodology is the theoretical analysis of the methods appropriate to a particular field of study or to the body of methods and principles particular to a branch of knowledge (Trochim, 2000). Owing to the fact that research aims and objectives determine the choice of study methodology, they have been revisited in this chapter. Sections on the research philosophy, research strategy and approach chosen are also included. In addition, it also delves into ethical consideration and pilot testing.

3.2 Research Objectives
Objectives of the study essentially determined and informed the other processes of the study. They determined the information that the researcher obtained from the study (University of Leeds, 1996). These in turn consequently determined the choice of research methodology. In this regard, it is vital to revisit the objectives of this study. This is for purposes of verifying whether they bear direct correlation with the research methodology. Within this study, three main objectives guided this research: (a) establish the various socio-economic, political and cultural communication needs that Samburu women address through Serian FM; (b) determine the extent to which Samburu women participate in Serian FM programmes and productions and how they feel empowered and; (c) establish the challenges faced by Serian FM in addressing various issues facing Samburu women.

3.3 Research Philosophy
This study was informed by the interpretivist research paradigm. "Paradigms are basic sets of beliefs that guide action and feelings about the world and how the world should be
understood' (Clark and Millward, 1998). These perceptions, beliefs, assumptions and the nature and knowledge of reality determined how the study is executed. It was essential to understand and discuss the research philosophy so that approaches compatible with the nature and aims of the study are adopted and to further ensure that researcher's biases were understood, exposed, and minimized. It is contended that in the social world, "individuals and groups make sense of situations based on their individual experiences, memories and expectations" (Flowers, 2009). In essence, meaning is therefore built and constantly rebuilt, with time, through experience. This results in many divergent interpretations, which create a social reality through which the society acts.

Under the interpretivist model, it is perceived important to discover and understand these meanings as well as the contextual factors that determine the interpretations of different individuals. Denzin and Lincoln, 2003 as cited in Flowers (2009) argue that interpretivists believe that there are multiple realities. Based on the fact that ‘all knowledge is relative to the knower’ interpretivists, endeavor to work alongside others within the process of making sense of, establishing meaning from and building their realities in order to understand their points of views in addition to interpreting these experiences in the context of the researchers academic experience (Hatch and Cunliffe, 2006). In this paradigm, the closeness of the investigator and the investigated coupled with the risk that any interpretation is framed within the mind of the researcher means that steps must be introduced to avoid bias. Within the framework of this study, the researcher used the opinion of respondents to make sense of community radio and women empowerment among the Samburu.

3.4 Research Approach
Research approach is a roadmap defining the methods and procedures the researcher intends to use in guiding and focusing his/her research. This research took a qualitative inductive
approach (Trochim, 2000). Saunders et al (2007), state that inductive approach enables one to appreciate the meanings that people give to events and the research context.

In consideration of the above stated point, the researcher adopted the qualitative method; the research entailed collecting data through interviewing women, government officials, managers, staff and community committee members of Serian FM on their views on Serian FM and women empowerment. This was guided by the view of comprehending the perceptions of respondents on the subject under study (Summerhill and Taylor, 1992.). In essence, the conclusions drawn through this approach were crucial in equipping the researcher with the enabling tool for suggesting feasible ways through which women empowerment could be enhanced among marginalized communities through community radio.

According to AMARC 2007; Lennie & Tacchi, 2011; Rodriguez, 2001 as cited in Bandeli (2011), qualitative studies “are needed to counteract the tendency to measure Community Media initiatives through achieved outcomes and quantitative indicators, and, thus, to appreciate CR for the sole fact that they provide a voice to the voiceless”.

3.5 Research Strategy - Case Study
Research strategy is an integral part of the research design. The researcher, in consideration to the research philosophy which is exploratory in nature and which involves the observation of a bounded aspect namely community radio and women empowerment, adopted a case study research strategy. This was for the purpose of realizing in-depth understanding and focus into the subject under investigation Class Notes (2010). According to Bryman, 2001, a case study enables one to study a particular subject in depth. Data collection methods
employed in case studies include questionnaires, interviews, observations and document
analysis (Saunders et al., 2007). This research employed the use of in-depth interviews and
questionnaires to establish the perceptions and opinions of the respondents on the subject
under study.

There is possibility of selectivity and biasness due to the space accorded to a researcher to use
his/her own objectivity when selecting evidence to support, disapprove or offer explanation
to particular evidence (Bryman, 2001). However, the drawback notwithstanding, case study
was deemed the most appropriate research strategy for this study.

3.6 Target Population
The study was on an estimated population of 2700 village women of ages between 18 and 65
residing in five administrative divisions (Mataso, Kirisia, Lorroki, Wamba and Baragoi)
where the signal of Serian FM is received. Furthermore, the study targeted 20 board members
and 8 Serian FM members of staff (1 administration manager, 1 production manager, 1 editor
and five presenters), and 3 chiefs.

This population was targeted to ensure that all the objectives of the study are addressed. To
this end, Serian FM board, managers and staff represented the content generation of the radio
in its effort at agenda setting vis-à-vis women empowerment. The women on the other hand
gave the recipients’ point of view to counterbalance Serian FM management perceptions on
how they address women empowerment issues in their agenda setting approach.
3.7 Sampling techniques and sample size

3.7.1 Sampling Techniques
Sampling is the process of selecting a number of individuals/objects from a population. This selection is methodical to the extent that the group that is selected contains all the elements found in the general group (Orodho, 2005). It can thus be stated that studies, except in few cases, are usually conducted through samples.

The researcher used proportionate stratified sampling and simple random sampling within the various strata. In stratified sampling, the population was sub-divided into homogenous groups. These were the categories and various groups. The advantage of this sampling method was that it ensured units from each main group were included. In this case, there was the possibility of it being more reliably representative (Nachmias & Nachmias, 1996).

In the case of this study, the target population was divided into the following strata: ordinary village women, government officials (local provincial administration), Serian FM board, and managers of Serian FM and members of staff at the station. Within the various strata, simple random sampling shall be employed to arrive at respondents. The study was limited to only three villages that were purposively sampled in cognizance of logistical nightmares namely the expansive nature of the villages in the region and poor transport network.

3.7.2 Sample size
A sample of 80 women was drawn from 3 villages in 3 divisions. The villages sampled were Ang’ata Rongai in Lorroki division, Lkurroto in Kirisia division and Marti in Baragoi Division. The three divisions were randomly sampled from the five divisions that receive Serian FM signal. The divisions sampled have the following populations; Lorroki (36,160), Kirisia (67685) and Baragoi (41,200), KIHBS (2005/06).
On the other hand, the three villages were purposively sampled because of logistical reasons. Transport in Samburu area is unreliable and expensive. In addition, the area is very expansive and scarcely populated. Hence the study was limited to just the three villages. The three villages were purposively chosen since they are more accessible with the little available road transport, however irregular.

In addition to these women, 2 committee members, 1 manager and 2 staff members and 1 government representative were also be sampled. According to Kasomo (2006), this was considered sufficient since 10% of all accessible population is enough for a descriptive survey study. The sampling frame is shown in Table 3.1.

**Table 3.1 Sampling frame**

<table>
<thead>
<tr>
<th>No.</th>
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<th>Population</th>
<th>Sample</th>
<th>Percentage</th>
<th>Sampling procedure</th>
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<tr>
<td>A</td>
<td>Divisions</td>
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<td>3</td>
<td>60.0</td>
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<td>C</td>
<td>Villages (one village per location sampled in B)</td>
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<td>Women (from the three villages sampled in C)</td>
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<td>Community Board Members</td>
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<td>Government official (Chiefs)</td>
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**NB:** *PSS - Proportionate Stratified Sampling  
SRS - Simple Random Sampling  
PST- Purposive Sampling Technique*

(Source: Researcher)
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PST - Purposive Sampling Technique  

(Source: Researcher)
3.8 Research Instruments
Data collection is an important aspect of research. According to Mugenda and Mugenda (1999), there are two main types of data that can be used by a researcher: primary and secondary data. Primary data is the data collected by a researcher for the specific purpose of the specific research project while secondary data is obtained from data collected for other purposes. This research utilized primary data collected through questionnaires and interview schedules and content analysis of the programming schedule.

3.9 Ethical Considerations
Many researchers misunderstand ethics as hindrance to scientific progress. Whereas it goes without saying that ethics is closely linked with law, rules and regulations, it does not go against research (European Union, 2007). Whenever there are features in interviews where responses are expected by a third party, it is paramount to seek the consent and ensure confidentiality of the respondent. This was ensured in this study. It enabled the respondents to be more open and to address issues as they are without fear.

The purpose of the study was explained to the respondents and they were assured that their participation was voluntary and as such could withdraw at any point in time. Moreover respondents were assured that their names would not be taken down. This practice is in tune with the suggestion of Collis and Hussey (2003) who observed that, throughout the research process, participants should be consulted and their consent sought. In addition, effort was also be made to ensure that respondents understood the issues at stake in the research project (European Union, 2007).
3.10 Pilot Test
So as to ensure that respondents would comprehend and answer the research questions, the researcher carried out a pilot test study of 3 women in Lkuroto village, 1 manager, 1 member of staff and 1 committee members of Serian FM using the research questions. Based on the results and recommendations of the interviewees, the researcher made some adjustments to the questions to ensure that the questions are representative and suitable for use. These considerations helped in establishing content validity in addition to enabling the researcher make amendments prior to the pilot testing (Mugenda and Mugenda, 1999).
4.1 Introduction
The research study was geared to investigate the role of community radio in the empowerment of women among pastoralist communities in northern Kenya. It drew a case study of Serian FM. The findings of this study have been organized, analyzed and presented in line with the objectives and research questions of the study.

The first step in analyzing the data collected was to establish themes; patterns and relations emerging across the data. This was followed by search for similarities and differences in the various sets of data for the purposes of obtaining the opinions of the different respondents. This was followed by a summary of what the researcher found as similarities and differences. To this end, a summary from the questionnaires (question-by-question) was undertaken to illustrate key themes in each question. Where possible, quotations that illustrate the themes were inserted. Conclusions were made based on these summaries.

4.2 About Serian FM
The Serian 88.9 FM is a Samburu Community Radio that was started in the year 2008 by Reto Women Association; Samburu Chapter. Reto is a Samburu word meaning to assist or help or aid in a particular venture while Serian means peace. Serian is also used as a form of greeting among the Samburu. The radio station is located 3km from Maralal town along Maralal – Loosuk highway next to Maralal water supply on a high ground. Serian 88.9 covers a radius of about 80km squared and beyond depending on the topography of the location.
The radio went on air on 1st July 2009 and the first broadcast was done on 2nd Sept 2009. The aim of the radio is to broadcast to the people living on arid and semi-arid areas so as to entertain, inform, and educate them especially on drought early warning system and topical issues affecting the community especially women.

The radio broadcasts to a population of about 100,000. The language of broadcast is generally Samburu. However, some particular programmes and time slots are undertaken in Swahili and English to be able to serve the rest of the communities living around. But even during these times, the Samburu language is still interspersed especially to respond to issues where the audience needs a deeper explanation in the Samburu language to effectively understand or participate in the programme.

The culture of the Samburu community is one of the richest cultures in Kenya and in Africa at large. It still maintains its original tenets. One of the main aspects of Serian 88.9 is therefore to promote, educate and inform the listeners especially the young generation on the importance of their culture and improve it to be a source of income and employment. This not only entails eradicating the negative side of culture like female genital mutilation and early marriages and keeping or improving the positive culturally acceptable values through Serian FM as a medium.
Table 4.1 Serian FM programme schedule

<table>
<thead>
<tr>
<th>Time</th>
<th>Programme</th>
<th>Content</th>
</tr>
</thead>
<tbody>
<tr>
<td>6 – 6.10am</td>
<td>News</td>
<td>Local news on issues affecting the community and sports news</td>
</tr>
<tr>
<td>6.10am – 10am</td>
<td>Nkakenya e Serian (Good Morning Serian)</td>
<td>Interactive show, comic and talk show on cultural issues</td>
</tr>
<tr>
<td>10 –10.05am</td>
<td>News Brief</td>
<td>Local news on current affairs, issues affecting the community and sports</td>
</tr>
<tr>
<td>10.05 – 11.00am</td>
<td>Music session</td>
<td>Cultural music</td>
</tr>
<tr>
<td>11.00am – 1.00pm</td>
<td>Nduaat e Serian (Educative programmes)</td>
<td>Features, documentaries, interactive talk show on selected educative topics</td>
</tr>
<tr>
<td>1.00 – 1.10pm</td>
<td>News Bulletin</td>
<td>Local news, a little national current affairs and sports</td>
</tr>
<tr>
<td>1.10 – 2.00pm</td>
<td>Music session</td>
<td>All kind of music</td>
</tr>
<tr>
<td>2.00 – 4.00pm</td>
<td>Youth programme</td>
<td>Call-ins plus music requests; interactive talk shows on selected topics like drug abuse, youth $relationships, youth $ career choice; drama shows</td>
</tr>
<tr>
<td>5.00 – 5.05pm</td>
<td>News Brief</td>
<td>Local news</td>
</tr>
<tr>
<td>5.00 – 6.00pm</td>
<td>Music session</td>
<td>Presenter's choice</td>
</tr>
</tbody>
</table>


4.3 Demographic Information

The study targeted a sample of 80 women drawn from 3 villages. As a result of heavy rains and inaccessible roads, only 60 women were reached (resulting to a village women participants’ response rate of 75%). The age of the women ranged from 18 to 65 years. Most
of the women were married (58.3%). Their professions included - unemployed, housewife, business, government worker and farmers. A station manager, 2 committee members, 1 member of staff and 1 government representative participated in the study. Information about the village women was quantified and presented for purposes of showing the diversity of the participants as shown in Figures 4.1 to 4.3.

Figure 4.1: Age of Women Participants

Figure 4.2: Marital Status of Women Participants
4.4 Categorizing The Themes

Within the analysis of data, now that a wide range of diverse materials were gathered, attempt was done to put all materials in context. Obviously, most of the data came from questionnaires and interview schedules. It had to be sorted and put in perspective to the study. Major themes were consequently established. It is worth noting that diverse and rich data was obtained. Careful scrutiny of the data obtained was thus indispensable.

On another note, some of the respondents wielded abundant knowledge and willingly gave informative responses. All the data obtained was pooled together and sorted as stated in the preceding chapter. Within this process, the researcher put down all regular themes and information emanating from the perceptions from respondents. As the themes were thoroughly scrutinized, the researcher came up with befitting brief description and perceived implications to women empowerment through community radio. Lastly, the researcher came
up with a thematic framework for use in examining and referencing data within the process of the analysis.

Although immense volumes of data were obtained, the researcher thought it expedient to start with exploring the objectives of the station, various socio-economic, political and cultural communications needs that Samburu women address through Serian FM, extent to which Samburu women participate in Serian FM programmes and how they feel empowered, challenges faced by Serian FM in addressing various issues facing Samburu women and among others. These were identified as the first major themes and were presented in Tables 4.2 to 4.5.

Tables 4.2: Relevance Of The Objectives Of The Radio Station To Women Empowerment

<table>
<thead>
<tr>
<th>Major Themes</th>
<th>Relevant issues</th>
<th>Actual/perceived relevance to study objectives</th>
</tr>
</thead>
<tbody>
<tr>
<td>Objectives of Serian FM</td>
<td>- To re-structure and streamline the Samburu cultural practices hence keeping what is socially acceptable at the present era;</td>
<td>- Empowerment of women through socially accepted cultural practices;</td>
</tr>
<tr>
<td></td>
<td>- To have a community that is updated/informed about the current affairs and adheres to the rule of law;</td>
<td>- Women updated with current issues which may empower them in all spheres of life;</td>
</tr>
<tr>
<td></td>
<td>- To have a society with upright youth who are educated and drugs free;</td>
<td>- Educated youth (including young women) can engage in fostering women empowerment issues;</td>
</tr>
<tr>
<td></td>
<td>- To uplift the livelihood of the society and improve their way of life through educative programs and;</td>
<td>- Educating women through relevant programs leads to their empowerment</td>
</tr>
<tr>
<td></td>
<td>- To produce an HIV/AIDS free generation.</td>
<td></td>
</tr>
</tbody>
</table>
Table 4.3: Women Empowerment Through Serian FM

<table>
<thead>
<tr>
<th>Major Themes in programmes and productions</th>
<th>Relevant issues</th>
<th>Actual/perceived relevance to study objectives</th>
</tr>
</thead>
</table>
| Participation of women in programmes and productions | - Some young women work and participate in the activities of the radio;  
- Women contribute directly to programmes since programmes are in the local Samburu language and they can call in and contribute  
- Doors are open, anyone can walk in and even go on air  
- Dialoguing among women and other stakeholders in the community | - Empowerment through fulltime and part-time employment  
- Participation means they can air their views directly through call-in programmes or in productions  
- Have free access to the station and can suggest issues that can be addressed by the radio  
- Participation means women can take control of programmes on issues affecting them |
| Women empowerment through the radio station | - Speaking on social issues like GBV;  
- Businesses started by women  
- The dangers of FGM understood  
- Addressing issues of early marriages  
- Engaging in social and cultural activism  
- Familiarizing with how the media operates | - Through relevant programmes and productions, the station has addressed issues related to FGM and GBV;  
- Education programmes on business and IGAs has seen women get into business  
- The community feared harming women since they could be exposed in broadcasts |
Table 4.4: Communication Needs Of Samburu Women

<table>
<thead>
<tr>
<th>Major Themes</th>
<th>Relevant issues</th>
<th>Actual/perceived relevance to study objectives</th>
</tr>
</thead>
<tbody>
<tr>
<td>Communications needs that Samburu women</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Culture – traditions that affect women both positively and negatively</td>
<td>The radio created opportunities for women’s voices to be heard;</td>
</tr>
<tr>
<td></td>
<td>Women’s rights as human rights</td>
<td>Educates the community to respect women;</td>
</tr>
<tr>
<td></td>
<td>Education including right to education, girl-child education and the overall quality of education</td>
<td>Addresses equality issues through programmes</td>
</tr>
<tr>
<td></td>
<td>The role of women in leadership.</td>
<td>Experts participate in programmes to address various women communication issues</td>
</tr>
<tr>
<td></td>
<td>Women participation in elections</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Livelihood – environmental conservation and use of scarce resources</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Women condition information on business (economic) opportunities, health issues among others</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Entertainment</td>
<td>Entertainment through folklore and songs</td>
</tr>
</tbody>
</table>

Table 4.5: Challenges Facing Serian FM In Undertaking Women Empowerment

<table>
<thead>
<tr>
<th>Major Themes</th>
<th>Relevant issues</th>
<th>Actual/perceived relevance to study objectives</th>
</tr>
</thead>
<tbody>
<tr>
<td>Challenges to women participation in the radio station</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Low level of education among women</td>
<td>Inability to participate in programmes addressing women empowerment issues due to illiteracy</td>
</tr>
<tr>
<td></td>
<td>Lack of confidence among women</td>
<td>Low participation on issues of importance to women due to the local cultural status of women in the society and poverty</td>
</tr>
<tr>
<td></td>
<td>Poverty (inability to access mobile phones or airtime or travel)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Language barrier (when non-locals are involved)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Lack of knowledge on how to participate</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Nature of the topic under discussion since some issues are regarded taboo to talk in public</td>
<td></td>
</tr>
</tbody>
</table>
- Traditional gender roles where some women have to get consent from their husbands to participate in the discussion. In some homes, a woman needs permission to access the radio set

<table>
<thead>
<tr>
<th>Challenges facing the station while addressing women issues</th>
<th>Lack of expert skills to address women issues</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Inability to understand some of the cultural issues facing women such as F.G.M, reproductive health among others due to stigmatization and taboos</td>
</tr>
</tbody>
</table>

| Staff may not have the requisite skills to address all the pertinent women empowerment issues; |
| Empowerment may be hindered by the inability to design responsive programmes that address women issues; |

<table>
<thead>
<tr>
<th>Addressing challenges faced while undertaking women empowerment</th>
<th>Involving other stakeholders</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Involving men</td>
</tr>
</tbody>
</table>

| Other stakeholders e.g. churches, local NGOs and even health workers involved in relevant women empowerment issues may be more informed on such issues |
| Some of those stakeholders have more rapport with the community as a result of being in the field for longer periods |
| Involving men can enhance women empowerment activities since they are often responsible for the women’s welfare in the Samburu society |

### 4.5 Expositions of the Major Themes

This research employed inductive thematic analysis as the analytical instrument. This involved the identification, analysis and reporting of themes/patterns highlighted in the data given by respondents. The researcher attempted to make judgment of the meanings of the responses obtained. Further, relevance, connections between ideas was established. In the
backdrop of this, the researcher made efforts to ensure that the research questions were answered. Data was obtained from women drawn from the community, managers, presenters, board members and government administrators. Each questionnaire and interview was transcribed singly and interpreted carefully and thoughtfully. It is worth noting that, the researcher tried as much as possible to avoid bias and ensure validity and credibility of the analysis.

As shown in Tables 4.2 to 4.5, the main themes identified were: Objectives of Serian FM, women empowerment through the radio station, communications needs of Samburu women, challenges to women participation in the radio station, challenges facing the station while addressing women issues; and addressing the challenges facing the radio station in addressing women issues. Some of the interviews from the different categories of respondents were reported to buttress the information presented under each theme.

4.5.1 Objectives of Serian FM and Women Empowerment

To begin with, it can be induced that the objectives of Serian FM had a direct significance to women empowerment in Samburu as the station manager pointed out:

*The objectives of the radio station are: to re-structure and streamline the Samburu cultural practices hence keeping what is socially acceptable at the present era: to have a community that is updated/informed about the current affairs and adheres to the rule of law; to have a society with upright youth who are educated and drugs free; to uplift the livelihood of the society and improve their way of life through educative programs and; to produce an HIV/AIDS free generation*."

On whether the station had been able to meet its objectives, the manager further said:

*Yes, this is as result that as per the Samburu people and their way of life we believe that behind every activity that takes place, a woman is involved and therefore the station has*
improved the girl child education through an education program/show aired every Tuesday and Saturday focusing on the girl child. This is significant after the Ministry of Education registered a higher number of girls for the last two years joining STD 1 compared with the previous years. It's also clear that currently women are managing their homes and families in better ways than before.

It is clear, as presented in Table 4.1 that some of the objectives of the radio station had relevance to women empowerment issues. As evidenced in the words of the one of the managers of the station, empowerment of women could occur through enhancement of socially accepted cultural practices; improvement of current knowledge among women which can make them be able to engage competitively in socio-economic and political arena. Increased access to education by girls means that women were gaining leverage and recognition in the society.

In the programmes as shown in Table 4.1, the programme on culture, features, documentaries and educative topics target women. Issues on FGM, GDV, girl child education, Women and leadership and inheritance and ownership of property are discussed at length on separate weeks depending on the producer's schedule. The topic on relationships also target women and family matters.

Call-ins are an integral part of the programming where women participate fully. The fact that women participate in these call-ins is an indication of women empowerment.

As mentioned in Section 4.2, the station is the brainchild of Reto Women Association, which occupies 15 slots on the Serian FM board. Therefore women actively participate in the policy-making apparatus of the radio hence its programming and growth. This goes a long way to show that women have been empowered to set the agenda for broadcasting on women issues.

The youth programme aired from 2.00pm to 4.00pm also features girls and women who talk freely about careers and their impact of families and relationships. This in essence ensures early nurturing of
girl child empowerment thereby ensuring that the stakes of the Samburu woman are put at the forefront in the society.

4.5.2 Empowerment of Women through Participation

Women were also being empowered through being involved in programmes and productions of the radio station. Appropriately, such involvement could yield women empowerment through direct employment (part-time employment) in the activities of the station. In addition, participation means that women can air their views directly through call-in programmes or in productions. In addition, women had access to the station and could suggest issues that could be addressed through the programmes and productions of the radio station. One of the women from the board was of this opinion:

mmm.. yes, we involved the community right from the word go. They also felt that they were part of the radio because their own children were the presenters. And also the programmes are in their own language and they are also able to contribute. And our doors are open, anyone can walk in and even go on air.

This agrees with a woman who said:

*Yes, during call in sessions, I contribute on issues or topics of the day.*

In the same accord another woman said this on the issue of her participation:

*I share my personal life experience and also to teach the communities on the issues on F.G.M live on air.*

Yet another woman agreed that participation was enhanced in the radio station through call-in programmes. She had this to say:

*By providing an opportunity for listeners to call in and contribute to the topic of discussion of which I personally called in the studio and contributed several times.*

As stated in Table 4.1, nearly all programmes have call-ins that ensure full participation of the audience.
On their part, presenters also corroborated that they enhanced women participation in their
programmes through different approaches. Women were engaged in call-in programmes or as
guests to participate in interviews on issues related to women. This can be exemplified in the
words of one of the station presenters:

They call in and empower the rest and advise. At times I research and get one of them to
interview in the studio about a certain topic selected.

The station manager also confirmed this. The Station manager had this to say:

The station involves them on the programs that concern the women and children by giving
women an opportunity to come to the studio and share their issues, opinions and educate
their colleagues live on air and also on the public call in and SMS sessions.

The government representative (chief) was of the view that women participation enhanced
their confidence and made them have control of issues that affected them.

...mm...I encourage women to go the station (Serian FM) and talk boldly about issues of
concern to them. If they do so, they will have confidence. How else can they feel in control of
the issues affecting them if it is not by taking part in the radio and telling others what they
feel?

4.5.3 Empowerment of Women through Programmes/Productions
The study also evidenced that women were directly empowered through the radio station.

This was evidenced in the reduction of wife beating (GBV), establishment of business by
women, reduction in FGM as well as lower incidences of early marriages. This was achieved
through relevant programmes and productions, which educated women as well as the entire
community on negative socio-cultural issues that put women at a competitive disadvantage in
the community as well as other relevant issues. The station manager, for example points out
how women’s lives had been positively transformed (which is empowerment by itself)
through the programmes of Serian FM. They had found a voice and had testimonies of the changes they had realized through the radio station.

*That indeed the Samburu women were voiceless before Serian F.M was introduced and now that they have a voice, their lives, their homestead, families and lifestyle is not the same again.... Mainly on how the program is changing their livelihood, it’s interesting when a caller (woman) calls the station or sends an SMS and shares her personal experience and how after listening to the show finds out that her lifestyle has changed completely. It keeps the station going.*

A radio presenter said that empowerment of women could be evidenced:

*Gender-based violence has reduced, women start of businesses (have started businesses), they are engaged in merry-go-round (activities for pooling resources together)*...

The programmes themselves were seen as tools of direct women empowerment. This was achieved through the education programmes undertaken by the radio. People feared to be involved in gender based violence for fear of being exposed through the radio station. This was a major step towards women empowerment as depicted by the chief:

*...eh...mmm...the radio has done a lot for women. The evidence is all over. You know nowadays people fear beating their wives. If one so does, he gets exposed. They can put you in the news and that makes one become ashamed. Who would not fear that?*

### 4.5.4 Response Of Serian FM to the Communication Needs of Samburu Women

The station also responded to the communications needs of Samburu women. There were numerous communication needs identified among the Samburu women. To begin with: the culture keeps women from decision making—they needed a voice. In addition, their rights
There was also need to push for empowerment through equal access to education as well as business and health education information access. The radio responded to these communication needs by creating opportunities for women’s voices to be heard, educating the community to respect women, addressing equality issues through programmes and inviting experts to participate in programmes that addressed various women communication issues. To this end, the station manager had this to say:

*Needs a platform to air their voices due to cultural Ok, most of the daily activities in the family are undertaken by women i.e. working from morning till evening, compared to other members of the family, a woman has fewer hours to rest and they are the most undermined culturally by their husbands. Being the most active person in the family, a woman has no right to make any decision in the society/community of the Samburu culture.*

The radio presenter interviewed stressed on the need for women to get a platform to air their views, a right culturally deprived from them.

*Most family daily chores are always done by them from morning to evening, she has few hours of rest compared to anyone in the family but culturally they are undermined by their husbands that a woman cannot suggest or attend any forum which actually contradicts her efforts.*

The women, on their part felt that they had lagged behind in terms of communication and information on what was going on in the world. Serian FM had bridged this communication gap. One of the women interviewed had this to say:

*I look for information that will bring a change to me, to my family and the community as well. Before Serian came, we thought we were left behind since we did not know what is happening around the world but ever since the introduction of Serian F.M, at least now we know what is*
Another woman was of different opinion. There had been need for a platform to handle sensitive issues such as FGM and HIV/AIDS. Stigma and cultural taboos had made communication about these issues hard; a situation that had been addressed by the radio station.

*At least from Serian FM, I learnt more about H.I.V/AIDS and how to manage the stigma. I also learnt more on health issues like breastfeeding, F.G.M and many other interesting topics like issues on relationships.*

### 4.5.5 Challenges Hindering Women Participation in the Radio Station

Several challenges that inhibited women participation in the radio station were identified. These included: low level of education among women, lack of confidence among women and poverty. Poverty could hinder women from purchasing radio receivers, mobile phones and/or airtime (for use during call-in programmes) and inability to visit the radio station. Illiteracy also hinders active participation because of lack of confidence and knowledge on issues under discussion. Furthermore, the cultural status of women in the Samburu society results in low participation due to low self-esteem. This can be exemplified in the words of the station manager:

*The difference in the level of education leads to conflict on air. This is when the illiterate women contribute their opinions, the literate ones feel that they are not correct and try to create a difference. Most of them shy off the radio, either when they are contributing through call in sessions or when they are being interviewed.*

The radio presenter was of contrary opinion and felt that women did not face any challenges within the process of participating in the radio station. The presenter opined that:
No challenges since they have already known they are empowered and they like it

On their part, women affirmed that factors such as illiteracy and poverty were some of the key issues inhibiting their active participation in the radio station. This is exemplified in the words of one participant who said:

_Airtime is the main challenge I normally face, as well as illiteracy i.e. sometime I find it difficult to understand well on some critical issues. Challenges are there._

Other women pointed language as a major challenge. This was especially so when an expert who could only communicate in Kiswahili was invited as a guest. Some words, common in English and used in most formal settings, may not have their equivalent in the local dialect hence giving the presenter (who acts as interpreter) and the guest difficult time to handle the production. All in all, poverty posed the greatest challenges to participation as stated again by one of the women:

_The issue of airtime, power and poverty level is also another big challenge._

Failure to understand some of the ways of participating in the programmes and productions of the radio station was another challenge to women participation. The radio station needed to put in place ways of educating the community on the procedure of participation. To this end, one of the women said:

_It was a challenge for me to speak on the radio for the first time since I have never been in a radio studio. I was tense but I managed. As a Samburu woman from the medical field, I handled issues of healthcare on the production. Listeners also stressed me on the questions they were asking since there are still some sensitive issues you cannot just air them in this area where people are not yet so much exposed._

In addition, the chief pointed out that women often feared speaking in public media due to cultural reasons. For many years, women had taken second place to men. They saw
themselves as ‘children’ who should not speak when ‘fathers’-their husbands- were speaking.

A woman airing her views was seen as being proud:

\[ A \text{ woman may fear speaking through the radio station. In popular parlance, a woman who is bold enough to speak through the radio station is seeing as a “kimbelembele” woman (Swahili for proud and show-off). Furthermore, the society sees women as children who should not speak when fathers are speaking. I think this has kept many women from participating in the radio station. A lot has to be done to change this.} \]

4.5.6 Challenges Facing Serian FM in Undertaking Women Empowerment Programmes

There were various challenges hindering effective women empowerment by Serian FM. Some of these included: lack of expert skills to address women issues; inability to understand some of the cultural issues facing women such as F.G.M and reproductive health among others due to stigmatization and taboos. Lack of the requisite skills among staff of the radio station meant that they were unable to design responsive programmes that address all pertinent issues facing women. This is buttressed by the words of the manager who said that:

\[ \ldots \text{Communication skills between the staff who are to address the issue and the women who are supposed to give their stories. At times it's difficult to understand some of the issues affecting the woman since as per the culture of the Samburu most of the issues like F.G.M, pregnancies, S.T.I etc. are still considered in some sections as obscene to discuss them therefore making it difficult to be addressed.} \]

The manager also added that there were other challenges facing the station in general and that could hinder it from realizing its mandate; including women empowerment. These ranged from low staff capacity and financing challenges. To this end, the manager said:
As community radio, there are a lot of challenges the station is facing, from management (being managed by the community) to logistics and also the staff capacity building since most of them are not trained journalist.

Another major challenge, as voiced by a radio presenter, was dealing with inertia to change in the community. Educating the audience on was not a guarantee to immediate change in negative behavior. For example, women still went ahead and participated in FGM irrespective of having being informed of the danger. The presenter said:

Before they came and understand the dangers of FGM, most of them have undergone the practice and now they have understood the dangers.

4.5.7 Addressing the Challenges Facing the Radio Station while Undertaking Women Empowerment

The participants opined that the most viable ways of addressing the challenges facing women while addressing women empowerment issues was: involving other stakeholders such as churches, local NGOs and even health workers. It was also expedient to involve men. This was particularly important since some of those stakeholders had more rapport with the community as a result of being in the field for longer periods. On their part, men could enhance women empowerment activities since they were often responsible for women’s welfare in the society. To this end, the manager of the station said:

By involving the concerned authorities, like the churches, local NGOs and even health workers who are more informed on the issues.

On men, the manager said:

The possibility of making men to understand and realize that behind every man’s success a woman is behind it and Samburu women are not exceptional and therefore they should never be undermined in anyway.
4.6 Summary
This chapter was concerned with data analysis. In addition, it went on to categorize the themes emerging from the findings. Observations were then made on the basis of the themes. The succeeding chapter will therefore concentrate on drawing necessary conclusion emanating from the findings through critical evaluation, suggesting feasible recommendations as well as the its possible implications to management.
CHAPTER FIVE: CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction
This chapter attempts to draw a relationship between the research findings presented in the previous chapter and the research questions. It further presents conclusions on role of community radio in women empowerment. Lastly, recommendations were drawn on possible ways of enhancing women empowerment through community radio and opportunities for further research drawn.

5.2 Linking the Experimental Data to the Research Aims and Objectives
The researcher deemed it necessary to revisit the aims and objectives of the study for purposes of ascertaining whether they were indeed answered by the findings obtained and to what extent. To this effect, these aims and objectives are once again listed below:

(a) Establish the Socio-economic, political and cultural communication needs that Samburu women address through Serian FM;

(b) Determine the extent to which Samburu women participate in Serian FM programmes and how they feel empowered;

(c) Establish the challenges faced by Serian FM in addressing various issues facing Samburu women.

In the following section, the researcher endeavors to ascertain, as earlier stated, whether these four objectives were met:
OBJECTIVE ONE: ESTABLISH THE SOCIO-ECONOMIC, POLITICAL AND CULTURAL COMMUNICATION NEEDS THAT SAMBURU WOMEN ADDRESS THROUGH SERIAN FM

The study established the various communication needs of women. One of the major needs was a forum for airing women issues in a highly patriarchal society. Women needed a way of having their needs upheld and someone to talk about such rights. The radio station played a key role in doing so. A channel for increased information access was highly needed by women. Women required a platform for accessing information on business, health, family and other issues of importance.

In effect, Serian FM responded to these communication needs by creating opportunities for women’s voices to be heard, educating the community to respect women, addressing equality issues through programmes and inviting experts to participate in programmes that addressed various women communication issues. Information on current affairs was also highly needed by women. In highly marginalized area, women often found themselves cut off from the rest of the world. As a result of cultural norms and taboo, sensitive issues such as FGM, GBV and HIV were often hard to address. There was need to have a platform for cutting through this cultural fabric. The radio went a long way to respond to this need.
OBJECTIVE TWO: DETERMINE THE EXTENT TO WHICH SAMBURU WOMEN PARTICIPATE IN SERIAN FM PROGRAMMES AND HOW THEY FEEL EMPOWERED

There was evidence of women empowerment through their involvement in the programmes and productions of the radio station. Empowerment was realized both directly and indirectly. To begin with, some of the women (girls) got part-time employment as volunteers in the activities of the station. This was in itself a form of empowerment since it created opportunities for women to earn some income.

The participation of women in the radio station was in various ways. The most important being that the station’s 20-member board is composed of 10 women. The women therefore participate directly in the policy formulation at the station. This is because Reto Women Group started the station as an avenue for advocacy.

Women are also empowered through airing of their views directly through call-in programmes or in productions. The station was open for women to walk in and suggest areas that they thought the radio needed to focus on. Women with expertise on various issues facing women were also invited to the radio station as guests during programmes that dealt with women issues. Participation of women in programmes improved their confidence and made them have control over issues that affected them.

Even as the radio encouraged women participation, several challenges inhibited such participation. The major challenge was the level of education among women (illiteracy), lack of confidence among women and poverty. Poverty hindered women from purchasing radio
receivers, mobile phones and/or airtime (for use during call-in programmes) and inability to visit the radio station.

Illiteracy could hinder active participation. Furthermore, the poor cultural status of women in the Samburu society could result to low participation due to low self-esteem.

Language was a major factor that had endeared women to participate fully and identify Serian FM as their own mouthpiece. Serian FM is the only Samburu speaking radio and the level of ownership among the community members is very high.

Cultural norms are major challenges to women empowerment because they inhibited the participation of women. In the Samburu culture, the woman is still considered second class. However, through the programmes run on Serian FM, they are able to articulate and sieve which cultures are progressive and therefore lead towards women and therefore societal empowerment. This kept many women from coming out to actively participate in the radio station. However, when women surpassed these challenges and participated, various benefits were realized.

There were easily verifiable results of women empowerment through the radio station. Though statistics were unavailable to corroborate, women respondents said there was marked reduction of wife beating (GBV), early marriages and FGM. Relevant programmes and productions on women issues educated women as well as the entire community on negative socio-cultural issues that put women at a competitive disadvantage in the community as well as other relevant issues. The role of the radio station as a watchdog reduced aggression against women considerably. This was enhanced by the “agenda setting role of the radio
station”. People feared to be involved in gender based violence for fear of being exposed through the radio station since this could spark debates that could present such aggressors in negative light and result to castigation by the society.

**OBJECTIVE THREE: ESTABLISH THE CHALLENGES FACED BY SERIAN FM IN ADDRESSING VARIOUS ISSUES FACING SAMBURU WOMEN**

The study found out that various challenges hindered Serian FM from effectively articulating women empowerment. Some of these challenges cited included: lack of expert skills to address women issues and; inability to understand some of the cultural issues facing women such as F.G.M, reproductive health to stigmatization and taboos. Lack of the requisite skills among staff of the radio station meant that the presenters faced some challenges in certain programmes to address all pertinent issues facing women.

Most of the presenters are male youth with little knowledge on the cultural dynamics of the Samburu community over generations. Apart from the station manager, all the other members of staff are not trained journalists hence they find it a challenge to come up with new packages and other innovative ways to address women issues.

To address the challenge of expert knowledge, the station brings in government, NGO and other guest speakers with expertise in the topics under discussion. Most of these experts however are neither from the Samburu community nor are they conversant with the Samburu language. Most of the information by the experts is in Kiswahili or English, which are the official languages in Kenya. In this case, the presenter is forced to translate the information into Samburu language for the entire audience to understand. This creates another challenge of loss of intended or actual meaning during translation. Additionally, some words in
Kiswahili or English have no equivalent in the Samburu language especially when handling a topic with scientific jargon.

On finances, the radio got its finances from the local Constituency Development Fund kitty and other development agencies namely the Arid Lands Resource Management Project (ALRMP). This initial capital was for the establishment of the station even though the CDF kitty still supplements the budget since the station has been earmarked as a community resource hence eligible for the support. The station also levies other NGOs for programmes and productions in support of the NGOs’ activities. It also gets revenue from advertisements. However, this is not adequate to run the station hence most of the employees are volunteers on a weekly stipend.

Another major challenge, as voiced by a radio presenter, was dealing with inertia to change in the community as a result of rigid cultural norms. Cultural norms made it hard to reach women since had been cut off from channels of communication. Most of the information they receive was filtered through their husbands or community leaders. But with Serian FM, the call-in programmes have ensured that women participate fully in the programmes.

In addressing such issues, the participants pointed various possible ways. These included: involving other stakeholders such as churches, local NGOs and even health workers. This was particularly important since some of those stakeholders had more rapport with the community as a result of being in the field for longer periods. Involving men was also seen as another way of addressing such challenges. This was particularly important since the Samburu culture was highly patriarchal.
5.3 Recommendations
From the study findings, it is paramount to make the following recommendations. These recommendations are made for the radio station as well as community members and relevant local authorities.

5.3.1 Carry out mass community capacity building initiatives targeting women
Since it came out clear that there was clear issues on women empowerment arising from illiteracy of women, there was need to reach out to women to educate them on the best ways of participating in programmes related to women empowerment.

5.3.2 Retraining of staff of the radio station
There was need to equip the staff of the radio station with skills such as financial management, resource mobilization, dealing with culture-induced resistance to change, addressing sensitive topics among others. Training presenters in language translation can address challenges of expert information presented in English or Kiswahili being lost or poorly translated.

5.3.3 Enhancing community support of women empowerment programmes at grassroots levels
There was need to undertake activities at grassroots levels for purposes of securing the support for women empowerment programmes among men and other community members. This could be done through grassroots workshops and barazas (open air meetings) in the villages. Men needed to be encouraged to let women participate in the programmes of the station and to embrace change in today’s fast changing environment.
5.3.4 Government officials and line ministries
There is need to for government ministries and authorities to be encouraged to put in place programmes that enhanced girl child education. In addition, there was need to enhance women participation in socio-economic and political activities. This could be achieved through the devolved governments (County governments). Realization of this could result in more women participation in the activities of the radio station and eventual empowerment of such women.

5.4 Conclusion
Radio Serian is positively affecting lives of women in Samburu. Since its debut, it has changed the way women issues are handled in Samburu. In spite of the challenges facing the radio station and as well as women in handling women empowerment issues, the radio station has actually played a significant role in empowering women.

5.5 Further Study Direction
The researcher found out that there are numerous areas that necessitated further study. These included:

- A comparative study focusing on the perceptions of men on the subject under study using the same tools;
- Carrying out similar studies focusing on other community radios in other ASAL areas for correlation purposes;
- Periodically undertaking similar studies on the progress of women empowerment under the facilitation of community radio stations.
5.6 Summary
This chapter presented a summary of the research findings in line perspective of the literature review. It further sought to determine whether the research aims and objectives were met. Befitting recommendations were also made. These were made for the community radio stations, community members, government line ministries, and civil society organizations among others. Areas that would be interesting for further research were also suggested.
REFERENCES


Denzin, N. and Lincoln, Y. (2003), "The Discipline and Practice of Qualitative Research", in


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APPENDIX 1

Questionnaire: Serian FM Board/RETO Women Group Representatives

Good morning/afternoon. My name is Abiya Peter, a Master of Arts Student in Journalism and Mass Communication at the University of Nairobi. As part of the requirements for my course, I am currently conducting a research survey aimed at understanding the role of Community Radio in empowerment of women in pastoralist communities. Most importantly however, the study will also help policy makers and media practitioners in understanding Community Radio practice and its impact/challenges among pastoralist communities.

Below are sets of questions that I would like you to respond to faithfully and correctly. I wish to assure you that the information you give will be treated with utmost confidentiality.

Kindly tell me;

• Your role in the station *(probes full responsibilities especially with regard to management)*

• When was the idea for the station born?

• How did you make the dream for a radio station come true?

1. Serian radio objectives

(*This will check if the needs of the Samburu woman are a priority to the station-spontaneous*)

• What are the stations objectives?

• Has the station been able to meet its objectives?

• Who are the stations main target audience? Explain the importance of each target audience mentioned?

2. Establish the various socio-economic, political and cultural communications needs that Samburu women address through Serian FM

*I would now ask that we focus on the Samburu women for a while*

• In your own opinion, how would you describe the typical Samburu woman?

• In your own opinion, what would you say are some of the communications needs for the Samburu woman? *(probes fully for all the socio-economic, political and cultural communication needs)*

• Does Serian radio station aim to address these needs?
  o *(If no)* why has the station not prioritized these needs?

  • *(If yes)* Has the station intentionally gone out of its way to identify the socio-economic, political and cultural communication needs of the Samburu women?
* (If yes) (the questions below also apply in the case where the station has not intentionally gone out of its way to identify communication needs but are addressing the needs anyway)

- Why did the board identify these needs?

- How did the board identify these needs?

- What are some of the needs that the station identified?

- How has the station addressed these needs? (Probe fully)

- Do you, as a board, encourage programs that specifically address the Samburu woman? Please explain!

3. Determine the extent to which Samburu women participate in Serian FM programmes and how they feel empowered;

- What are some of the unique traits that you could say make the women identify with the station and its programs?

- Do you, as a board, have a policy that ensures local women participate in the radio station? If yes, what is the policy? If no, why isn’t there such a policy?

- How does the station get feedback from the listeners?

- What sort of feedback have you received so far from the Samburu women?

- What are some of the changes you have made, with regard to the Samburu woman, as per the feedback received?

- Are there any challenges that the Samburu women face while participating in the radio station? Which are these?

- How has the board addressed these challenges?

- In your own opinion, has the Samburu woman been empowered by Serian FM?

- Please elaborate why you think so?

4. Establish the challenges faced by Serian FM in addressing various issues facing Samburu women

I would like us now to focus on the challenges faced by Serian radio station in addressing the communication needs of the Samburu woman

- What are some of the challenges faced by the station in addressing the needs of the Samburu woman?

- How have you addressed the challenges?

- Does the station have a business plan?

- When was it developed?
Appendix II

Questionnaire - Community Women Members

Good morning/afternoon. My name is Abiya Peter, a Master of Arts Student in Journalism and Mass Communication at the University of Nairobi. As part of the requirements for my course, I am currently conducting a research survey aimed at understanding the role of Community Radio in empowerment of women in pastoralist communities. Most importantly however, the study will also help policy makers and media practitioners in understanding Community Radio practice and its impact/challenges among pastoralist communities.

Below are sets of questions that I would like you to respond to faithfully and correctly. I wish to assure you that the information you give will be treated with utmost confidentiality.

1. Demographics

<table>
<thead>
<tr>
<th>Age</th>
<th>Occupation</th>
<th>Gender</th>
<th>Area of residence</th>
<th>Marital status</th>
<th>Do you have children?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Female</td>
<td></td>
<td></td>
<td>Yes</td>
</tr>
</tbody>
</table>

(If yes) How many ____________________

<table>
<thead>
<tr>
<th>Working status</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Employed</td>
<td></td>
</tr>
<tr>
<td>Self employed</td>
<td></td>
</tr>
<tr>
<td>Unemployed</td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td></td>
</tr>
</tbody>
</table>

2. Which electronics do you have in your house?

<table>
<thead>
<tr>
<th>Electronics</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Television</td>
<td></td>
</tr>
<tr>
<td>Radio</td>
<td></td>
</tr>
<tr>
<td>Mobile Phone</td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td></td>
</tr>
</tbody>
</table>

3. How do you access current news?

<table>
<thead>
<tr>
<th>Access</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Television</td>
<td></td>
</tr>
<tr>
<td>Radio</td>
<td></td>
</tr>
<tr>
<td>Word of Mouth</td>
<td></td>
</tr>
<tr>
<td>Others</td>
<td></td>
</tr>
</tbody>
</table>

4. How do you access entertainment?
<table>
<thead>
<tr>
<th>Question</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>Television</td>
<td>✔️</td>
</tr>
<tr>
<td>Radio</td>
<td>✔️</td>
</tr>
<tr>
<td>Word of Mouth</td>
<td>✔️</td>
</tr>
<tr>
<td>Others</td>
<td>☐</td>
</tr>
<tr>
<td>Do you listen to radio?</td>
<td>Yes</td>
</tr>
<tr>
<td>Which radio stations do you listen to?</td>
<td>☐</td>
</tr>
<tr>
<td>Why do you listen to radio?</td>
<td>☐</td>
</tr>
<tr>
<td>What would you say are your most important social, political and cultural needs that can be addressed through availability of information?</td>
<td>☐</td>
</tr>
<tr>
<td>What sort of information do you normally look for or seek?</td>
<td>☐</td>
</tr>
<tr>
<td>In which language do you prefer to access information?</td>
<td>☐</td>
</tr>
<tr>
<td>1st preference</td>
<td>☐</td>
</tr>
<tr>
<td>2nd preference</td>
<td>☐</td>
</tr>
<tr>
<td>Has Serian FM enabled you fulfill your communication needs?</td>
<td>☐</td>
</tr>
<tr>
<td>12. How has Serian radio enabled you fulfill your communication needs?</td>
<td>☐</td>
</tr>
<tr>
<td>13. Has Serian radio changed your life or empowered you?</td>
<td>Yes (continue)</td>
</tr>
<tr>
<td>14. How?</td>
<td>☐</td>
</tr>
<tr>
<td>15. Has Serian FM given you an opportunity to participate in the programs?</td>
<td>Yes (continue)</td>
</tr>
<tr>
<td>16. How?</td>
<td>☐</td>
</tr>
</tbody>
</table>
17. Do you consider Serian FM your radio? Why?

18. If Serian FM was to close down today, what is the most important thing that you would miss?

19. Have you faced any challenges while participating in Serian radio programming?
   □ Yes (continue)                      □ No (End)

20. Which challenges? Please explain!
Good morning/afternoon. My name is Abiya Peter, a Master of Arts Student in Journalism and Mass Communication at the University of Nairobi. As part of the requirements for my course, I am currently conducting a research survey aimed at understanding the role of Community Radio in empowerment of women in pastoralist communities. Most importantly however, the study will also help policy makers and media practitioners in understanding Community Radio practice and its impact/challenges among pastoralist communities.

Below are sets of questions that I would like you to respond to faithfully and correctly. I wish to assure you that the information you give will be treated with utmost confidentiality.

Kindly tell me:

* Your role at Serian FM
  
  What are your responsibilities?

* When did you join the station?

* What role have you played in the development of the station?

1. Serian radio objectives
   
   *(This will check if the needs of the Samburu woman are a priority to the station-spontaneous responses)*

   * What are the stations objectives?

   * Has the station been able to meet its objectives?

   * Who are the stations main target audiences? Explain why for each target audience!

2. Establish the various socio-economic, political and cultural communications needs that Samburu women address through Serian FM

   * In your own opinion, how would you describe the typical Samburu woman?

   * In your own opinion, what would you say are some of the communications needs for the Samburu woman? *(Probe fully for all the socio-economic, political and cultural communication needs)*

   * Does Serian FM station aim to address these needs?
     
     *(If no) why has the station not prioritized these needs?

     *(If yes)*
     
     * Has the station intentionally gone out of its way to identify the socio-economic, political and cultural communication needs of the Samburu women?
3. Determine the extent to which Samburu women participate in Serian FM programmes and how they feel empowered;

- How does the station get feedback from the listeners?

- What sort of feedback have you received so far from the Samburu women?

- What are some of the changes you have made, with regard to the Samburu woman, as per the feedback received?

- How do the Samburu women participate in the radio station?

- Are there any challenges that the Samburu women face while participating in the radio station?

Which are these?

How has the station addressed these challenges?

- In your own opinion, has the Samburu woman been empowered by Serian FM?
- Please elaborate why you think so?

4. Establish the challenges faced by Serian FM in addressing various issues facing Samburu women.

I would like us now to focus on the challenges faced by the Serian radio station in addressing the communication needs of the Samburu woman

- What are some of the challenges you have experienced so far as a community radio?

- How have you dealt with these challenges?
What are some of the challenges faced by the station in addressing the needs of the Samburu woman?

How have you addressed the challenges?

If you had the powers to change anything at the station today, what would you change with regard to the Samburu woman target group?

Why would you make these changes?

Does the station have a business plan?
Appendix IV

Questionnaire: Serian Fm Radio Presenters

Good morning/afternoon. My name is Abiya Peter, a Master of Arts Student in Journalism and Mass Communication at the University of Nairobi. As part of the requirements for my course, I am currently conducting a research survey aimed at understanding the role of Community Radio in empowerment of women in pastoralist communities. Most importantly however, the study will also help policy makers and media practitioners in understanding Community Radio practice and its impact/challenges among pastoralist communities.

Below are sets of questions that I would like you to respond to faithfully and correctly. I wish to assure you that the information you give will be treated with utmost confidentiality.

Kindly tell me:

• When did you join the station?

• What is your role in the station?

• What are your responsibilities?

• What programmes do you present?

• For each of the programmes, who are your primary audience and why?

1. Establish the various socio-economic, political and cultural communications needs that Samburu women address through Serian FM

I would now ask that we focus on the Samburu women for a while

• In your own opinion, how would you describe the typical Samburu woman?

In your own opinion, what would you say are some of the communications needs for the Samburu woman? (probe fully for all the socio-economic, political and cultural communication needs)

• Does the program you present aim to address these needs?
  
  o (If no) why?

  o (If yes) 
  
  • Have you gone out of your way to identify the socio-economic, political and cultural communication needs of the Samburu women?
  
  • (If yes) (the questions below also apply in the case where the station has not intentionally gone out of its way to identify communication needs but are addressing the need anyway)

  • How did you identify these needs?

  • What are some of the needs that you identified?
• Do you have programs that specifically address the Samburu woman?

• Which programs are these?

• When are the programs broadcast? Why?

• How have you used your program to address these needs? (probe fully)

• What are some of the unique traits that you could say make the women identify with the programs? (presenter, timing, type of music e.t.c)

3. Determine the extent to which Samburu women participate in Serian FM programmes and how they feel empowered

• How do you get feedback from the listeners?

What sort of feedback have you received so far from the Samburu women?

• How do the Samburu women participate in your programmes and productions?

• What are some of the changes you have made, with regard to the Samburu woman, as per the feedback received?

• Are there any challenges that the Samburu women face while participating in your programmes and productions?

• Which are these?

• How has the station addressed these challenges?

• In your own opinion, has the Samburu woman been empowered by Serian FM?
• Please elaborate why you think so?

4. Establish the challenges faced by Serian FM in addressing various issues facing Samburu women.

I would like us now to focus on the challenges you face as a presenter in addressing the communication needs of the Samburu woman

• What are some of the challenges, if any, do you face while addressing the needs of the Samburu woman?

• How have you addressed the challenges?

• If you had the powers to change anything at the station today, what would you change with regard to the Samburu woman target group?

• Why would you make these changes?
Appendix V

**Questionnaire: Chief**

Good morning/afternoon. My name is Abiya Peter, a Master of Arts Student in Journalism and Mass Communication at the University of Nairobi. As part of the requirements for my course, I am currently conducting a research survey aimed at understanding the role of Community Radio in empowerment of women in pastoralist communities. Most importantly however, the study will also help policy makers and media practitioners in understanding Community Radio practice and its impact/challenges among pastoralist communities.

Below are sets of questions that I would like you to respond to faithfully and correctly. I wish to assure you that the information you give will be treated with utmost confidentiality.

1. **Community social profile**

   - What makes this community unique?

   - How would you describe the Samburu woman?

   - What are some of the most important needs of the Samburu woman? *(if not mentioned spontaneously, probe on communication needs)*

   - How would you say the Samburu woman keeps herself updated on current affairs?

2. **Media usage**

   - When I say media, what comes to mind? *(Spontaneous reaction... please note that the Swahili translation might be leading – vifaa vya habari) write down in the order of mention*

   - Which is the most common media in this community?

   - I would like us to focus on the radio; do you listen to the radio?

   - Who is the main owner of the radio in most households?

   - Who controls the radio in the households?

   - From your own observation, do most Samburu women listen to the radio?

   - What are some of the most popular radio stations in the community?

   - Which is the most listened to radio station in this community? Why?

   - Do you listen to Serian radio station?

3. **Establish the various socio-economic, political and cultural communication needs that Samburu women address through Serian FM**
• In your own opinion, what would you say are some of the communications needs for the Samburu woman? *(probe fully for all the socio-economic, political and cultural communication needs)*

• Does Serian FM address these needs?
  o *(If no)* what do you wish the station would do differently to address these issues?
  o *(If yes)* How has the station addressed these needs? *(probe fully)*

• Are there programs aired by Serian FM that specifically target women empowerment?

• Which programs are these? *(probe how each of the programs addresses the needs of the Samburu woman)*

• Do men also listen to these programmes?

• How have the programmes contributed to attitude change among men on women empowerment matters?

• When are the programs broadcast?

• What are some of the unique traits that you could say make the women identify with the programs? *(presenters, timing, type of music e.t.c)*

4. Determine the extent to which Samburu women participate in Serian FM programmes and how they feel empowered;

• Do the women participate in the programs?

• How do they participate?

• Are there any challenges they face while participating in the programs? Which challenges are these?

• In your own opinion, has the Samburu woman been empowered by Serian FM?

• Please elaborate why you think so?

• On a scale of 5, how would you rate the impact of Serian FM on women empowerment in your community?
  - 1 (Very poor)
  - 2 (Poor)
  - 3 (Average)
  - 4 (Good)
  - 5 (Excellent)