

INSTITUTE OF PEACE STUDIES AND INTERNATIONAL
RELATIONS

HEKIMA UNIVERSITY COLLEGE

A Constituent College of the Catholic University of Eastern Africa



**Community Media and Crime Prevention in Nairobi: A Case
Study of Pamoja FM in Kibra Informal Settlement**

A Thesis

By

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HUC/IPSIR/2020/004

Submitted in Partial Fulfilment of the Requirements

for the Degree of

Masters of Arts in Peace Studies and International Relations

Nairobi, March 2021

DECLARATION

I, the undersigned hereby, declare that this work, submitted to Hekima University Institute of Peace Studies and International Relations – Nairobi for the partial fulfilment of a Master’s degree in Peace Studies and International Relations, has not been presented to any University for academic credit, that it is my own work and that all material contained therein has been duly acknowledged.

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Date.....

DEDICATION

This work is dedicated to the Almighty God. I also dedicate it to my mother Catherine Mumbi and daughter Zahra Mumbi. Lastly, to my former work colleague Michael Schweres who have greatly supported me.

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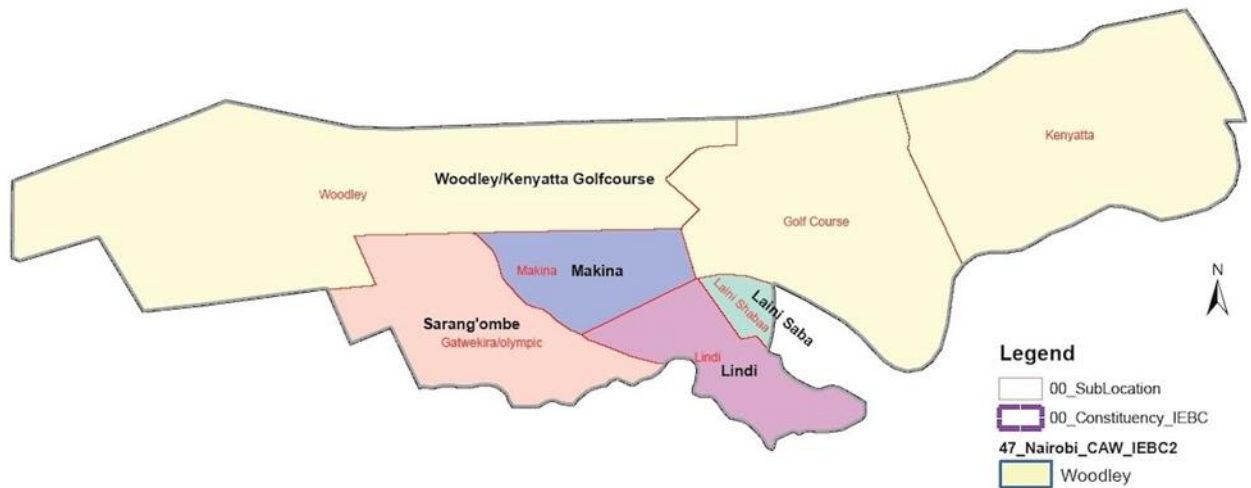
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MAP OF KIBRA CONSTITUENCY

Figure 1.1 Map showing wards in Kibra constituency



ABBREVIATIONS AND ACRONYMS

AMARC	The World Association of Community Radio Broadcasters
BBC	British Broadcasting Corporation
FM	Frequency Modulation
GIZ	German Agency for International Cooperation
KCOMNET	Kenya Community Media Network
NGO	Non-Governmental Organization
OSF-SA	Open Society Foundation for South Africa
OCHA	Office for the Coordination of Humanitarian Affairs
PVE	Post-Election Violence
RANET	Response and Assistance Network
SPSS	Statistical Package for Social Sciences
UK	United Kingdom
UN	United Nations
UNIFEM	United Nations Development Fund for Women
UNESCO	United Nations Educational, Scientific and Cultural Organization
USA	United States of America
USAID	U.S. Agency for International Development
MDDA	Media Development and Diversity Agency
SACCO	Savings and Credit Co-operative

ACKNOWLEDGMENTS

I am thankful to God for the grace and strength to bring this thesis to a successful end. My heartfelt gratitude goes to my supervisors' Dr Elias Mokua and Professor Wanakayi Omoka, for their guidance, support and encouragement throughout writing this thesis. Special thanks go to Dr Elias Opongo, the former director at Hekima Institute of Peace Studies and International Relations who has been very supportive during the course of my time at the institute.

I wish to appreciate my lecturers who have also been an inspiration and shared their scholarly knowledge: Dr Kifle Wansamo, Dr Gasper Sunhar, Dr Toussaint Kafarhire, Dr Peter Wekesa, Dr Elisee Rutagambwa and Ms Florence Mpaayei. May God bless you all.

Hearty thanks to my classmates and course mates for your support throughout the coursework, wish you the very best in your future endeavours. Last but not least, I want to thank Pamoja FM staff, specifically Mr Philip Muhatia, for his assistance with data collection for my research.

ABSTRACT

This study sought to find out the extent to which Community radio (Pamoja FM) contributes to crime prevention in Kibra informal settlement. The study was focused on Pamoja FM and its programming, mostly on peace programs that the radio airs and the effect it is having on the audience (fans from Kibra informal settlement). The study was also keen to find out other ways besides broadcasts the radio has engaged in to prevent vices such as crime in the community. The location of the study was in the five wards in Kibra constituency namely; Lindi, Makina, Woodley/Kenyatta/Golfcourse, Laini Saba and Saran'gombe wards, Nairobi County. The key research problem was on the types and levels of crime in Kibra informal settlement and the role of community radio Pamoja FM in collaboration with other stakeholders on preventing crime or managing their levels. The theoretical framework of the study was premised on the social action theory as postulated by Anderson & Meyer, (1988). Social action theory was found to be more explanatory, practical and normative in the understanding and analysis of the research problem.

The approach of the study was a combination of qualitative and quantitative data collection methods. The research employed two methods of data collection, namely; Questionnaires and In-depth interviews. As for the quantitative research method, a sample of 71 respondents took part in the study. The sampled respondents' included fans of Pamoja FM in Kibra informal settlement. With regards to qualitative approach, 14 key informants took part in the study which included Pamoja FM radio staff and key stakeholders that work in collaboration with Pamoja FM who included; assistant chief of Sarang'ombe ward, assistant county commissioner, a religious leader, Youth Initiative group leader and head of the Pamoja FM welfare listener group. The study proved that community radio, in collaboration with key stakeholders in Kibra informal settlement, plays a role in influencing behaviour change with regards to engagement in crime. The study could not conclusively state that levels of crime in Kibra informal settlement has reduced because of Pamoja FM and its educative programs, but from the data collected, there seemed to be some good level of recognition of the role of the radio positively impacting the community. The study contributes to media influence through the social action theory and further explored if it really contributes to attitude and behaviour change. The study further contributes to looking at community radio (Pamoja FM) as a social transformation agent that in collaboration with other key stakeholders, has and continues to inform and educate the community on the consequences of crime and the importance of living in peace.

CHAPTER ONE: INTRODUCTION

Community radio just as the first word implies, is communal in nature, right from the ownership, management and development of content. Ideally, there is collective and collaborative community participation which enhances a more equitable provision of communicative power, (Fox, 2019). Community radio can be defined as low power transmitter radios that serve either geographic communities or communities of interest or both to broadcast content that is relevant and specific to the target audience. They assist significantly in raising awareness about diverse issues in the communities and also play essential roles as early warning mechanisms of natural disasters and calamities. Community media, on the other hand, is a broad term used to not only refer to community radios but also to community newsletters, theatre groups, resource centres, community artists, community cinemas and notice boards, (Kenya Community Media Network, n.d). They are often perceived to be essential channels for peace initiatives due to their close relationship with the community. The topics or rather content aired range from Education, women empowerment, agriculture, disaster awareness, crime prevention and management, social welfare development, health and hygiene, among others. Some of the basic attributes of these types of radios are that they are mostly founded as community-based non-profit making organizations and feature community participation as far as content production is concerned. Some even go to the extent of encouraging volunteerism of the community residents to work as producers and presenters at their studios. Last but not least, community radios are key to encouraging increased civic participation in the community. Hochheimer, (1993, p.477) defines community radio

station as “common meeting ground “for overlapping, even conflicting, local public spheres.

Community radios are found in many parts of the world including Kenya, the United States, Canada, United Kingdom, Australia, Sweden, New Zealand, Nepal, Bangladesh, South Africa, Ethiopia and many more countries. This clearly shows the importance of the third tier of communication model other than the public broadcasters and the private or commercial radio stations to address specific community needs. For the Kenyan context, we have 47 counties which have different needs, and when this factoring is extended to the community level, the outcome is a diversified network of communities each with own unique problems. Community radio, therefore, serves to decentralize media power to the local and marginalized groups in the society, giving them a chance to voice their opinions on issues that most are overlooked by other commercial media. This thesis looked at two key variables, i.e. community radio reporting and crime prevention.

Crime in informal settlements continues to be a paramount peace and security concern that leads to social challenges and a need for intervention. Intervention can be in various forms, one being community radio through their reporting. This leads to a concept mediatized conflict which is a concept used in peace journalism that explains how the media does not merely report or represent diverse situations of conflict but instead actively enacts and performs them (Cottle, 2006, p.1). The media rather breathes life to these stories. This research aimed to understand how media reporting contributes to crime prevention, of which crime is being associated as a source of conflict. To be precise, the study looked at whether reporting crime, which is being referred to as mediated crime, actually prevents crime from escalating. The paper zeroed in on Pamoja

FM, a community radio based in Kibra informal settlement. The research used both qualitative and quantitative methods. Qualitative involved carrying out key informant interviews using an interview guide of which the researcher managed to interview 14 key informants from Kibra informal settlement. As for the quantitative, 100 questionnaires were administered to the fans of Pamoja FM of which 71 came back dully filled and used for data analysis.

The findings of this study intended to inform and educate various interest groups notably, the civil society, security agencies and the general public on the importance of community radios in our society and their role in peace-building and conflict transformation. In order to accomplish this, the research is organised into five-chapters. Chapter one looked at the background of the study, statement of the problem, the purpose of the study, research objective and questions, justification and significance of the study, scope and limitations of the study, ethical considerations, theoretical framework and definitions of terms. Chapter two is about literature review which is an analysis on how other scholars related to the role of community radio/media reporting have covered, theories they used and the claim they make about the role of these tools. Thus, this study will be adding to this existing literature by showing through the findings some aspects that existing literature had neglected and which this research will be making a contribution in. Chapter three involves data collection methods, instruments and analysis. It entails the following: research design, methods and instruments, population and sampling, the procedure of data collection, research site and time frame, reliability and validity of the instrument and data analysis procedures. Chapter four will present the data

analysis and interpretation of the collected data. Finally, chapter five will be a summary of the findings, conclusions and recommendations.

1.1 Background of the Study

Crime is not a new phenomenon in informal settlements, especially in Nairobi urban area. A report by Security Research and Information Centre (2014, p.2) defined crime as an act against and a prohibition by law, both written and unwritten for the case of societal norms. Owing to the increase in rural-urban migration, the world is becoming increasingly congested in urban areas. According to the revised United Nations Population Division (2018), an estimated 55% of the world's population dwell in urban settlements. Estimation done showed that in 2001, 924 million people across the world lived in informal settlements, (United Nations Population Division, 2018). Increasing population in Africa has brought about catastrophic implications, especially on socio-economic aspects causing many to turn to crime as a means of survival. As the years go by, the population in the informal settlements seems to be increasing at a higher rate. According to the World Bank Report (2018, p.4), Nairobi is home to more than 60% of Kenyans living in informal settlements.

Criminal activities in the informal settlements are mainly attributed to the youth most of whom have migrated from rural to urban areas in search for jobs and a “better life in the city” (Kibuka, 1979, as cited in Ndikaru, 2011). Frustrated by the high unemployment rate in the city, they are forced to practice crime in order to make ends meet. In addition, the living conditions in informal settlements are characterized by overcrowding, low standards of living, sporadic access to services and environmental degradation (World Bank report, 2018, p.4). The high levels of inequalities cause its own

problems and tensions like urban violence and insecurity (World Bank report, 2018. p.5) with most common types of crimes committed including pick-pocketing, assault, drug abuse, conning, mugging, break-ins, murder, armed robbery, gender-based violence, sexual and gender-based violence, carjacking, inter-ethnic violence among others. These grievances can either be brought about due to political, economic, social, cultural or ethnic, personal, ideological or historical differences.

There are approximately 2.5 million slum dwellers in approximately 200 settlements within Nairobi, representing 60% of Nairobi's population and occupying just 6% of the land, (World Population Prospects Report, 2019). The report ranks Kibra as one of the largest urban slums in Africa and the world at large. Following the National census exercise that was conducted in 2019 across the country, Nairobi County recorded a total number of 4.3 million people with about 186,000 of this population living in Kibra Constituency, (Kenya Population and Housing Census, 2018, p.38).

The aforementioned Security Research and Information Centre (2014, p.7) Report, refers to six well known criminal gangs involved in criminal activities in Kibra informal settlement. The report gave statistics categorizing different types of crimes in four informal settlements in Nairobi, among which Kibra was one of them. These included: theft - 35.37%, robbery – 15.55%, break-ins – 10.67%, and mugging – 23.17% accounting to a total of 84.76% of crimes committed in slums in Kenya, (p.7).

Community radio on the other hand can be referred to as the most basic and most connecting source of information at the grassroots level as its listenership is cheap and greatly enhanced by many radio receivers in homes, public transport systems, market places and in mobile phones, (Njuki, 2018, p.1). Kibra informal settlement hosts one of

the well-renowned community radios commonly referred to as Pamoja FM (which means “together”). The radio was established in 2007 with the aim of promoting unity among the diverse ethnic (15) communities living in Kibra informal settlement and contributes to the development through information sharing, (Njuki, 2016). The community radio was also one of the radios commended for reporting in a conflict-sensitive manner during and after the post-election violence leading to solidarity building in Kibra Constituency, (Oluoch, 2015).

This research looked at two key variables, i.e. Community radio reporting (Independent variable) to be specific Pamoja FM and Crime prevention (dependent variable). The study sought to find out whether Pamoja FM through its reporting on crime and working with other stakeholders, i.e. the local administration (Chief), agencies that deal with crime (security agencies – National Police Service), faith leaders, youth and religious leaders and the community, had been able to help prevent crime. The ultimate goal was to understand the role played by media in conflict prevention and transformation.

1.2 Statement of the Problem

Despite the efforts made to counter crime in informal urban settlements, especially in Nairobi, insecurity continues to be an issue of concern. According to the 2019 annual crime report of the National Police Service, there has been a dramatic surge in reported cases of crimes in Nairobi from 77, 992 in 2018 to 88,268 in 2019. Nairobi County, according to National Police service report, (2019, p.3) recorded the highest number of reported cases to the police standing at 7,128 of which 1,513 cases involved offences against persons, Assault - 1,243 and creating disturbance - 216.

Efforts by various groups such as law enforcement bodies (the police, law courts, local administrators) and other stakeholders such as village chairpersons, faith leaders and community members have not been enough. Various factors such as political incitements, public ignorance of the law, high levels of corruption, struggling economy and poor planning from our political leaders leaving a huge number of the population unemployed and sometimes even homeless have led to a desperate and an uncontrollable population that will do anything to survive.

It is for such reasons that diversifying on measures to curb or prevent such incidences should be examined. Media, as an essential factor in the society, can be looked at as a potential intervention mechanism in the long fight against crime. This study, therefore, sought to investigate the contribution of Pamoja FM through their broadcasts and intervention on crime. The study further seeks to bring into light the efforts of community radios as well as create awareness about community media, their role and importance in addressing community needs and issues.

1.3 Purpose of the Study

To investigate the extent to which Community radio (Pamoja FM) reporting contributes to crime prevention in Kibra Informal Settlement

1.4 Research Objectives

1. To investigate the main types of crime in Kibra Informal Settlement
2. To understand how Pamoja FM packages its programs on crime prevention
3. To understand the audience reception of Pamoja FM programs on crime in Kibra Informal Settlement

4. To examine other ways Pamoja FM contributes to the prevention of Crime in Kibra Informal Settlement

1.5 Research Questions

1. What types of crime are common in Kibra Informal Settlement?
2. How does Pamoja FM package their stories/news on crime in Kibra Informal Settlement?
3. How does the audience interpret the programs aired by Pamoja FM on crime in Kibra Informal Settlement?
4. Which other ways does Pamoja FM contribute to the prevention of Crime in Kibra Informal Settlement?

1.6 Justification and Significance of the Study

The study intended to create awareness on the important role that community radios play in our communities using empirical evidence and enhance more community participation and ownership between the community members/audience and their respective community radios. This can be used to lobby for favourable regulatory policies and frameworks to the relevant bodies, i.e. the Communications Authority of Kenya and garner much more recognition by the Media Council of Kenya. With regards to the academia, the study would inform and elaborate more on how media (with a special focus on community radio) could be an effective tool for peacebuilding and conflict transformation thus encourage more research and engagements. Lastly, it would inform on the challenges that exist with the community radios about radio programming. Consequently, it would inspire improvements on areas of intervention from civil society,

NGOs, County government, the Media Council as well as top-tier media houses on capacity building and content production.

1.7 Scope of the study

As stated earlier, Nairobi is home to more than 60% of Kenyans living in informal settlements (World Bank, 2018, p.4). This research, therefore, sought centre attention on analysing Pamoja FM's operations in Kibra informal settlement and its contribution towards crime prevention. Kibra was chosen on the basis of its location, size, population, crime rate and the fact that it is one of the most populous urban informal settlement in Kenya. According to the National Annual crime report (2019, p.1), crime has generally increased from 77,992 in 2018 to 88,268 in Nairobi. Most of these are attributed to drug and substance abuse which is very common in informal settlements. Kibra informal settlement is roughly 2.5 square km in size (Mutisya & Yarime, 2011), with a total of five wards, namely: Sarang'ombe, Kenyatta, Lindi, Lainisaba and Makina. (The Star, 2019).

Pamoja FM has a geographical outreach of about 3 km targeting a population of roughly 200,000 listeners (Njuki, 2018, p.14). Pamoja denotes unity in Swahili thus as part of their vision and mission, the radio strives to foster unity through its programming. Since the 2007/8 post-election violence when crime and ethnic tensions were high, most of the studies done were directed towards giving attention to crime influenced by political violence and very little covered on other forms of crime in the slum. This study, however, focused on the period between 2019 and 2020 with a diversified analysis not just on political violence but also on other social and economic struggles influenced by crime in the society.

1.8 Limitations of the study

The distinct cramped and overcrowded spaces in informal settlements rendered accessibility to some of the villages very challenging, considering that some of these areas were potential residents for critical respondents. The researcher had to use local gatekeepers who knew their way around and assisted in finding alternative routes to reach out to the respondents.

Data collection was also delayed due to the Covid-19 situation and sometimes even appointments cancelled by some key informants due to fear of interactions which could be hazardous. Instead of getting 100 respondents the researcher ended up with only 71 respondents who filled in the questionnaires and 14 key informant interviews. There was a delay in getting new appointments which eventually worked. Observations of Government measures on Covid-19 such as social distancing while conducting the interviews were adhered to. This also applied to the distribution of questionnaires process.

Another limitation was that some respondents kept asking for incentives in order to participate in the interviews. This, however, was not facilitated; rather, the researcher sought to establish a good rapport and network with the gatekeepers of certain wards in the informal settlements which was a good strategy in solving the predicament. The established contacts somehow managed to negotiate the rates to reasonable figures and even talked to some of the respondents out of the idea of being paid to provide information. Some respondents were hesitant on taking part in the interview sessions due to the sensitivity of the issue (crime), and thus it was vital for the researcher to present the

research permit as an assurance to the respondents that the purpose of the study was only for academic purposes.

1.9 Ethical consideration

Residents in Nairobi's informal settlements are cautiously aware of and actively involved in preventing and managing crime in their residential areas. Using audience-based interviews provided a useful framework for carrying out interviews on selected respondents with minimum possible bias. Producers, the station manager and other radio staff of the Pamoja FM were also among the interviewees whom the researcher posed questions as to how Pamoja FM had been working to counter issues of crime through the airwaves. The researcher explained in details to the respondents the scope of the research for them to understand so as to make a voluntary and rational choice to either join in the research or not.

The research also ensured ethical considerations of consent, confidentiality and the use of data collected for academic purposes only was strictly adhered to. With regards to consent, the researcher sought for verbal consent from respondents before participation in any activity in view of the principle of voluntary participation. The participants' identities were kept anonymous by assigning them codes which assisted the researcher to analyse the data collected and yet still safeguard the protection of the participants.

1.10 Theoretical framework

The main issue of concern in this study was the reporting role of the media community radio on crime in an informal settlement. According to Anderson and Meyer (1988), social action theory explains how media content can be used to influence attitude and model behaviour. The theory sees communication relations in terms of actors, the

intention of the receivers, interpretations and message content. The content aired is not just passed on in the process of communication, but its meaning is also constructed within it. Three meanings could be seen coming out of this theory: the intentions of the producer, the conventions of the content and the interpretations of the receiver, (Anderson and Meyer, 1988). In this case, mediated crime may have the intention of informing the security agencies to act, inform the public about the events, educate the public on the importance of steering clear of crime and getting involved in meaningful activities that help in nation-building. Such interventions from a community radio could be seen to trigger or rather mobilize the community to take specific actions towards curbing insecurities. It may also be seen as active participation in community policing in whereby the radio is in collaboration with the community. Thus, the content producer in the radio station through his/her content can push for the actions to be taken and influence how the audience interprets the messages. The study aimed to investigate, through the help of the social action theory, the milestones that Pamoja FM has made in terms of local programming on issues to do with crime. The study sought to understand whether their efforts triggered social action such that the residents of Kibra were actively participating in initiatives such as community policing, taking charge of their own security by reporting more cases to the security agencies or even just protesting or taking action in regards to improvement of security situation to the local administration and security agencies.

Another version of the social action theory to consider could have been Max Webers definition. Max Weber defines social action as an act which takes into account the actions and reactions of individuals. This theory supports this study whereby Max weber goes

further to explain why people behave the way they do. The theorist goes further to elaborate on four types of social action which includes rational-purposeful action, value-rational action, affective action and traditional action. Value-rational action in this case would be effective looking at the community radio Pamoja FM programming which is dedicated to the wellbeing and security of the people of Kibra informal settlement. Disclaimer – the researcher did not explore the motivations discussed in that theory.

1.11 Definition of Key Terms

Community Radio: These are low power transmitter radios that are operated, owned and influenced by the communities they serve. Ideally, they are non-profit and initiated as a community-based organization to provide a mechanism for enabling the communities they serve. They serve a specific geographical community's interest with content that is relevant to that community. This research focused on Pamoja FM; a community radio located in Kibra Constituency evaluating its role in crime prevention and how they package their stories/news.

Packaging of stories/news (content) – This can be defined as elements such as target audience (fans of the radio), time frame (right timing for a particular program), language to be used, presentation format, genre and goals /outcome of a program. The study sought to evaluate how Pamoja FM packages their content geared towards crime prevention and what influence it is having.

Community media - not only used to refer to community radios but also community newsletters, theatre groups, resource centres, community artists, community cinemas and notice boards. For this study, the focus was on community radio Pamoja FM.

Informal settlement: This term which is commonly used throughout the study, refers to a contiguous settlement wherein the residents are considered as living in deplorable conditions, i.e. inadequate housing and lack of essential services. This study looked at Kibra informal settlement as one of the locations affected by crime due to its nature of living conditions.

Crime: Crime can be defined as acts prohibited by the law (both written and unwritten for the case of societal norms). In this context, different types of main crime in Kibra informal settlement were investigated and the causes thereof.

Types of crime: Criminologists generally group crimes into several major categories such as; violent crime, organized crime, among many others. This study aimed to look at violent crime in Kibra of which a few examples of this category of crime included robberies, illegal use of drugs, alcohol and substance abuse, assault, defilement, offences against moralities and other persons, murder, carjacking among many others.

Crime Prevention: Crime prevention involves any activity by an individual or group, public or private which attempts to eliminate crime prior to it occurring or before any additional activity results. The study sought to find out how the radio has contributed to preventing crime in Kibra and what other ways has the radio used besides broadcasts.

Mediated Crime: In this context, mediated crime was used to refer to reported crime by Pamoja FM and its contribution with regards to crime prevention. This concept was borrowed from Simon Cottle's (2006) analysis on mediatized conflicts, which talks about how the media do not merely report or represent diverse situations of conflict but instead actively enacts and performs them (p.6). By community media reporting on the issue of

crime, the study tried to understand how, why and what contribution media reports have on various conflicts in the world today.

Peace Building - This term alludes to efforts involved to ensure sustainable peace through the creation of institutions that encourage and allow non-violent means of resolving disputes. The research investigated if radio, to be specific Pamoja FM, had been contributing to peace through its broadcasts.

Conflict - is a disagreement between two or more individuals or groups with each individual or group trying to gain acceptance of its view over others (Thakore, 2013, p.7). In this case, conflict was used to access if crime in Kibra informal settlement has also led to a certain type of conflicts

Conflict transformation – is a long-term process which is relationship-centred, promotes constructive change processes, envisions the conflict holistically (from the symptoms to the main issues), and tends to intentionally respond to the crisis as opposed to being conflict-driven. The concept was used in this research to show how community radio had been contributing to long term processes that enhance social cohesion.

Social action theory- explains how media content can be used to influence attitude and model behaviour. In this case, looking at the case study of Pamoja FM and its impact on attitude and behaviour change to its audience. The theory sees communication relations in terms of actors, the intention of the receivers, interpretations and message content. The content aired is not just passed on in the process of communication, but its meaning is also constructed within it (Anderson & Meyer, 1988).

CHAPTER TWO: LITERATURE REVIEW

This chapter analysed the role played by community radio in the media reporting on crime and its subsequent impacts on building peace and transforming conflicts. Firstly, the study discussed community radio and crime prevention as the key concepts of this study; secondly, a review was done on the existing knowledge on the role of community media in the society in conflict transformation. Following this is an exposition on crime in Kibra informal settlement focusing on the different types of crimes prevalent in the area, their causes and effects on the residents. Finally, the chapter discussed the limitations to the smooth operation of community radio, possible solutions and lastly, the existential gaps.

2.1 What is a Community radio?

The concept of community has been a difficult one to define over time due to the ever-changing nature of our society. Some scholars have defined the term about geographical location, shared beliefs and practices and similar group goals, others have diversified their definitions to include aspects of technological interconnectedness and globalization. For purposes of this study, however, we will adopt Bern's (2012) definition which states that a community is "a group of people living in the same geographic area (neighbourhood, town or city), under common laws, it is also a group of people sharing fellowship, a friendly association and common interests" (p.364). The author goes on to explain the concept from its original Latin context "communis" which means "shared", which in this context could mean sharing of space, norms, values, beliefs, rules or obligations. He further expounds on the unique aspect of community which could be

small and local much like as a neighbourhood or large and far-reaching as in a country. (Berns, 2012 p. 364).

According to Seidu Al-Hassan et al. in their report on, *The Role of Community Radio in Livelihood Improvement: The Case of Simli Radio* published in (2011), community radio has been referred to as “a type of radio service that offers a model of radio broadcasting beyond commercial and public service”. The author further states that a community radio serves not just geographic locations but also geographic interests. The content broadcast is largely about community interests, which in most cases tend to be overlooked by commercial media services. Considering radios are owned and operated by the community, they provide equal opportunity for all the members of the society regardless of tribe or gender to share their opinion. Additionally, the radios provide an avenue for the community to work with other stakeholders such as civil society groups, agencies and Non-Governmental Organizations for the development of the community. They are not forgetting, the localization of ownership and content that makes it possible for the use of local languages in broadcasting which is vital for the less literate members of the society, (Al-Hassan et al., 2011).

Community radio is also referred to as the most basic and most connecting source of information at the grassroots level as its listenership is cheap and greatly enhanced by many radio receivers in homes, public transport systems, market places and in mobile phones, (Njuki, 2018, p.1). Community radios are in the third tier of broadcasting with the state-owned media considered as the first and private and or commercial media the second. There has been a rapid expansion of community radios globally due to democratization and devolution processes within countries, which has caused the media

platform to become less regulated causing state media monopolies to face hard competition from commercial and private media. (Fraser & Estrada, 2001, p.1).

The Open Society Foundation for South Africa (1999), argues that there are many different kinds of community radios in the world, making it difficult to give a single definition. According to the United Nations Scientific and Cultural Organization (UNESCO) publication titled *Tuning into development: international comparative survey of community broadcasting regulation* (2014), there has always been a challenge when it comes to having a specific definition of a community radio due to the different types of communities that exist in the world. A couple of definitions have, therefore, been suggested by various scholars and institutions. For instance, the World Association of Community Radio Broadcasters referred in French as Association Mondiale des Radiodiffuseurs Communautaires (AMARC) (2007), states that community radio is a local non-profit and participatory broadcasting with a development agenda. The Kenya Communication Amendment Act (2009), defines community radio as one that is entirely non-profit, serves a particular community through content production and broadcasting and may be funded by sponsorships or membership fees. The 2009 Council of Europe Declaration stated the following characteristics of a community radio: independence from government, commercial and religious institutions and political parties, a not-for-profit in nature, voluntary participation of the members of the civil society in the devising and management of programs, activities aiming at the social gain and community benefit, ownership by and accountability to the communities of place or of interest which they serve, commitment to inclusive and intercultural practice (Toby, 2014, p. 24).

Community radios offer non-profit service meaning that they are owned and managed by a particular community usually through a trust, foundation or an association. (Fraser & Estrada, 2001, p.3). According to AMARC (1988), which is an international non-governmental organization serving the community radio movement, community radios have contributed widely in the democratization processes and in solving diverse societal issues. The third principle on AMARC's Principles for a Democratic Legislation on Community Broadcasting—which covers definitions and characteristics—states that,

Community radio and television are private entities with public objectives. They are managed by various types of non-profit social organizations. Their fundamental characteristic is the participation of community, in the ownership as well as programming, management, operation, financing and evaluation. They are independent and non-governmental media that do not depend on or a part of political parties or private firms. (Toby, 2014, p. 24).

Principle 4 on the same legislation, stating objectives and ends provides that,

community media exist to satisfy the communication needs of their communities' members and to enable them to exercise their rights of access to information and freedom of expression. Their aims are directly related to the communities they serve and represent including: the promotion of social development, human rights, cultural diversity, pluralism of information and opinion, peaceful coexistence and the strengthening of social and cultural identities among others. They are pluralistic in nature and for that reason must ensure the access, dialogue and participation of a range of social movements, races, ethnic groups, genders, sexual orientations, religions, ages and others. (Toby, 2014 p. 24).

The general similarities observed in all the above definitions include the private ownership of community radio by the community, attributing content broadcasted to represent community interests, offering equal opportunity to the members of the community to air their opinions and funding which depends on sponsorship or member contribution

through a membership fee. On the other hand, some definitions differed on the context of independence, for instance, the Council of Europe Declaration is very specific on community radios not being controlled by any institutions, including religious entities. At the same time, AMARC, on the contrary, uses a more inclusive approach placing ownership of community radios on any private entities serving public objectives.

To add on to this, Fröhlich, Däschle, Geerts & Jannusch, (2012) contend that community media have contributed to peacebuilding, advocacy for social justice, an affirmation of religious values and many others.

2.2 Conflict transformation

The conflict has been a subject of study over centuries. Due to its dynamic and multidimensional nature, a variety of definitions have been proposed each in reference to the type of conflict in the study. For instance, a conflict can exist within a person, between two persons or groups of people. Since this study looks at conflict from a general perspective, it adopted Dr Digvijaysinh Thakore's, (2013) definition which states that conflict is a disagreement between two or more individuals or groups with each individual or group trying to gain acceptance of its view over others, (p.1).

Conflict transformation according to therefore Lederach (2003) is relationship centred. It promotes constructive change processes, envisions the conflict holistically (from the symptoms to the main issues), tends to respond to the crisis as opposed to being conflict-driven intentionally, and is a long-term process. The main goal of conflict

transformation is to change and make an impact personally, relationally, structurally and culturally, (Lederach, 2003, p.23).

The concept tries to create constructive change processes that reduce violence, intends to promote justice indirect relations and social structures and responds to real-life problems in human relationships, (Lederach,2003, p.22). The long-term aspect of the process requires concerted efforts and consistency in order for success to be achieved as opposed to other valid but tend to be short-term processes such as conflict management, resolution, engagement, settlement and prevention. Community radios are in the best position to engage in conflict transformation since the radios have a way of connecting to their audience. By the nature of community radios being grassroots, they have a lot of potential to foster positive cultural practices and beliefs which can result in more unity and cohesion in a community. Community radios would just need to be more creative in their programming as well flexible and dynamic to incorporates other formats such as organizing sports tournaments in the community, convening barazas, going online, outside broadcasting among many others as different ways to inform and communicate to its audience. Communal ownership and participation (one of the principles of community radios) can also foster relationship building. This shows a connection between the institution community radio is one of the key actors in peacebuilding and conflict transformation.

2.3 Crime as a Source of Conflict

Citing Premasiri (2000), Elamaldeniye, (2019) argues that a crime is “an anti-social act, a failure or refusal to live up to the standards of conduct deemed binding by the rest of the community, some act or omission in respect of which legal punishment may be inflicted

on a person or in default be acting or omitting to act” (p.38-39). Crime is a source of conflict. As such, it can be categorized as an issue-based type of conflict and at the same time, a social conflict. Crime can also be defined as acts or prohibitions which are against the laws (both written and unwritten for the case of societal norms, (Mushanga, 1985).

Other definitions include Siegel (1995) who states that “Crime is a violation of societal rules of behaviour as interpreted and expressed by a criminal legal code created by people holding social and political power. Individuals who violate these rules are subject to sanctions by state authority, social stigma and loss of status” (p.36). Crime tends to manifest itself in different ways and different situations and locations. A few examples of crime include robberies, illegal use of drugs, alcohol and substance abuse, assault, defilement, offences against moralities and other persons, murder, carjacking among many others.

According to the Kenyan National Annual crime report (2018, p.1), since 2018, crime has generally increased by 13% from 77,992 in 2017 to 88,268, on reported cases in Nairobi. Most of these crime incidences which have been on the rise include; defilement, assault, general stealing, domestic violence, creating disturbance, possession of drugs for personal use (Cannabis Sativa) and Malicious Damage, (Annual Crime report, 2018, p.1). Nairobi County, recorded the highest number of reported cases standing at 7,128 according to National Police service report (2018, p.3), of which 1,513 cases involved offences against persons, assault 1,243 and creating disturbance 216. The high numbers of assault cases were an indication that most offences were interpersonal, and mostly people who were known to each other.

The challenge posed by crime has led to social and economic challenges in Kibra that need serious intervention. According to a study done by UN-Habitat, majority of city residents above 70% live in informal settlements, which directly presents the communities as easy targets of ethnic antagonism sparked by different issues of politics, targeted killings by police and police brutality among others. Security Research and Information Centre report (2014, p.7) gave some statistics of percentages categorizing different types of crimes in four informal settlements of which Kibra in Nairobi was one of them. The report rated various crimes as follows: theft - 35.37%, robbery – 15.55%, break-ins – 10.67%, mugging – 23.17%, accounting to 84.76% of crimes committed in slums in Kenya. The report further mentions that causes of crime in Kibra have been largely attributed to unemployment which leads to idleness, poverty, abuse of illicit alcohol and use of prohibited drugs.

Since Kenya became a multiparty state in 1991, its politics have been marred with ethnic undertones which usually manifests itself during elections, (Lafargue and Katumanga, 2008 as cited in Gustafsson, 2016). According to UN-Habitat (2003), urban violence experienced mostly in informal settlements tends to erode social capital of the poor, break down socio-cultural bonds, and prevents social mobility leading to differences between the inhabitants and stigmatization. The nature of crime in Kibra informal settlement is mostly person to person meaning cases of assault, rape, robbery with violence, and murder could be associated with inter-personal or man versus society type of conflicts. Whether it is committed voluntarily or involuntarily, this can cause potential differences. An assault on another person that involves physical harm is a direct type of violence. Violent crimes of this nature directed against persons, groups or

organizations because of their racial, ethnic, religious or sexual identities have a negative impact that may lead to social unrest if not resolved. According to Barnes & Ephros (1994), the negative impact could increase the amount of hate crime that may lead to detrimental emotional and behavioural responses. Emotional responses such as fear, anger, sadness, powerlessness may lead to an increase in suspicion of other people, and such environments only need a minor trigger for conflict and violence to erupt. Lastly, in reference to Maslow's hierarchy of needs, safety, and security belong to the second level of basic needs necessary for a human being to experience in their self-actualization growth. It is therefore vital to ensure that everyone despite living in deplorable conditions such as in informal settlements can enjoy them, (McLeod, 2007).

2.4 Community radio and Crime prevention

The nature of community radios helps to ensure people's right to information and community participation by expressing the voice and thoughts of grassroots people in the development process. The radios play a key role in enlightening the communities around issues that affect them including strategies that will result in a better life for the listeners, (Mtimde et al,1998). Issues such as crime and the importance of abstinence from criminal activity are important for stakeholders such as community radio to try and address. Community radios can help to minimize crime from two perspectives. Firstly, after crime has been committed, the community members can inform their community radio about the crime and the information would be shared to other people of other neighbourhoods, police and other law enforcing agencies. If a murder has occurred in one part of an area and the security agencies are in the other part, community radio can inform the law enforcing agencies as soon as they get the news. Community radios in

Bangladesh have led by example whereby besides broadcasting other pressing issues that affect the community, minimizing crime is also part of their agenda, (Khan, 2017).

A community radio like KOCH FM in Korogocho informal settlement was set up to enhance the community's image to outsiders and residents. The radio is situated in Korogocho informal settlement where there are high rates of unemployment, drug use, rape and other crimes. Koch FM has proven to effectively carry out its mandate as a community radio by contributing to the development and wellbeing of the community members that it serves. There have been several cases of human rights violation and insecurity around the communities that are served by Koch FM (Eco News Africa, BBC World Service Trust and UNESCO,2008). KOCH FM was among the first community radio to be based in an informal settlement which inspired others. For example, Ghetto FM 99.9 was established to represent Pumwani and Pamoja FM Kibra informal settlement. The radio Pamoja FM in Kibra informal settlement was also established to create, develop, apply and transmit knowledge, skills and understanding to all levels of society through radio to ensure peaceful co-existence among the various communities of Kibra. The radio brings news to the community, not just about crime and misery, but of hope and existing opportunities in the community, (Njuki, 2018). Last but not least Ghetto FM in Pumwani is another community radio which was started as an initiative of the Slums Information Development and Resources Centre (SIDAREC). The radio has contributed positively to the improvement of livelihoods in the communities and is well known for offering encouragement to the community members on their day to day life of the slum dwellers.

2.5 Role of community radio in peacebuilding and conflict transformation

This brings us to the concept of mediated conflict which according to Cottle (2006), refers to production processes, professional practices, political contingencies and media performance and how all impact on the public elaboration and unfolding dynamics of major contemporary topics. Some examples given of mediatized conflicts globally include; wars such as the US-led invasion of Iraq, terrorism and post 9/11 attacks, major protests and demonstrations that made headlines internationally, a public crisis such as racism and ethnicity, environmental disasters such as hurricanes and earthquakes, identity politics and politics of cultural recognition, giving a voice to the marginalized, asylum seekers, refugees, indigenous people among many others. Examining the concept of mediatized conflicts would enable us to understand the theoretical understanding of production processes and how it impacts on the public interpretation and explanation of unfolding dynamics of major contemporary conflicts, (p.1-2).

The concept of mediated crime in the case of the community radios tends to emphasize on the radio's role of sensitization and awareness-raising, information sharing which should be seen to promote peaceful co-existence between different social groups. The long-term end goal is to reduce the number of crime cases, number of hot spots for criminal activities, and contribute to the arresting and prosecution of perpetrators in order to restore peace and harmony in the community. Another way in which community radio can contribute to community development is through community policing which is a collective responsibility. The radios could play a key role in sensitizing the communities on the importance of being pro-active and cooperate with the security agencies to curb crime in the informal settlement. Through the radio's participation in enhancing

community policing, an improvement in the relationship between the community and the police should be seen. Some of the major tenets of community policing according to the Government of Kenya (2015) include building partnerships between security agencies and communities, volunteerism among community members and adherence to existing laws and procedures of public safety and security. These tenets should be a shared responsibility between the police, the community and other stakeholders such as the media.

According to Galtung (1964), the concept of peace is divided into two: Positive and Negative peace. Positive peace meaning the integration of human society and negative peace as the absence of violence. The author goes further to define peace as the search for social justice and the combat against all forms of structural violence. Peacebuilding on the other hand, is defined as the efforts made towards ensuring sustainable peace through the creation of institutions that encourage and allow non-violent means of resolving disputes (p.2).

Community radios have been actively engaged in the promotion of democracy by opening up safe spaces where people can share opposing and dissident opinions without fear of punishment from the government or other commercial media. The open platform has also served to promote and strengthen civil society groups and welfare groups in their spheres of operation by inviting them on talk shows to participate and contribute on key topics. For instance, Kevin Howley in his book *Understanding Community Media* (2009) explains how community stations in Hungary actively fought for freedom of speech. They demanded the establishment of a tripartite media. They also played a key role in the growth and development of the Hungarian civil society at a time when the nation was a

new-born and democracy and communication media was still being controlled by public broadcasters (p.304-306).

Additionally, community radios have also been involved in the promotion of education and improvement of livelihoods through capacity building programs, i.e. women empowerment, creating mass awareness on human rights, health and sanitation and calling for unity and togetherness especially during electioneering periods. A good example of such efforts was conducted by Pamoja FM in Kibera and Koch FM in Korogocho slums— both in Nairobi. In the wake of the 2007/8 post-election violence seen in the country, these two radio stations continuously shared peaceful messages in the hope of maintaining harmony between the various tribes residing in their constituent regions, (Maweu, 2020). Many Kenyans tend to vote along ethnic lines (Bratton & Kimenyi 2008 as cited in Gustafsson, 2016) and therefore local politicians use this as leverage to fuel ethnic tensions by antagonizing their opponents based on their tribes. Some of the areas adversely affected by the 2007/8 general election violence included Nairobi, Kisumu, Naivasha, Nakuru, Eldoret, Molo/Kuresoi, Kericho, Homabay and Kakamega which are highly populated by the Luo, Kalenjin and Kikuyu ethnic groups as well as the informal settlements areas such as Kibra, Mathare, Dandora, Kariobangi among others characterized by overpopulation and diversity in terms of ethnicity. The violence saw the rise of police brutality, criminal gangs, rampant looting and human rights violations such as rape and displacement of people, (Human Rights Watch, 2008).

Unlike vernacular radios stations that are precisely geared for commercial and entertainment purposes— and which were accused of using vernacular languages to incite violence during the 2007 election period (Abdi & Deane, 2008) - some community

radios such as Koch FM and Pamoja FM have been commended and rightly-so for their efforts in the promotion of peace. For instance, Koch FM continuously aired promotional jingles interposed with peace messages in an attempt to cloud its audience with the notion of peace and calm recollection, (Gustafsson, 2016). The jingles had diverse simple peace, love and unity messages with a common ring tone for the audience to quickly identify with the program. The radios partnered with other organizations such as the National Council of Churches of Kenya and a Norwegian Church Aid group to organize for a peace event 'Linda Amani' (Protect the peace) whereby the community showcased talent through sports competition and interaction with local artists. Furthermore, the radios invited politicians to public events where they requested them to sign peace agreements as a show of their willingness to restore peace and to act as role models to their followers. Such a move made it hard for the leaders to mobilize the youth for their political gain. (Gustafsson, 2016).

Pamoja FM also demonstrated unity by having two presenters specifically from Kikuyu and Luo communities to frequently participate in doing shows during the PEV (Post-Election Violence) period and set the example that despite the fact that the presenters are from two opposing tribes, they could work together. Influential members of the community were regularly invited as guest speakers to talk about the importance of living in harmony despite political differences and to remind the residents that elections come and go, but the residents and neighbours remain. Likewise, the radio organized a football tournament for the youth in Kibra with the aim of using sports to enhance peace. This tournament was broadcasted live for their fans to follow through, and it was lined continuously with jingles carrying peace messages, (Gustafsson, 2016).

Some of the strategies taken to deal with the crime situation in Kibra include: recruitment of vigilante groups by the residents to combat criminals especially in areas where police patrols are less joint, improved police patrolling (although the issue of inaccessibility to some areas comes to play), community policing guided by the cooperation between the community and the police whereby the community assisted by informing on criminals within the residence. Along with that, lighting fixtures were introduced by the city council in informal settlements, and this helped a great deal in reducing crime in the informal settlements, (Ndikaru, 2011).

Similarly, in Nepal, the Equal Access non-governmental organizations worked with United Nations Trust Fund to End Women Violence and the General Welfare Prasthan to train local women on media reporting who later contributed in creating the 'Changing our Lives' program that reached 2 million people. The program discussed issues to do with women's human rights, peacebuilding and violence against women. This partnership also led to the establishment of 60 community listener groups in the area, (UNIFEM, 2007: women building peace. As cited by UN Women, 2012)

The existence of community radio in a society is a benefit in itself in that it attracts both donors and sponsors who offer to teach and train members of the society to work for the radio. Also, the local community gets an opportunity to interact and question their leaders on government policies and service delivery. The administration is kept on check by the community, thereby promoting responsibility and accountability among leaders.

Radio Douentza in Mali played an essential role in solving disputes between farmers and pastoralists in the Sahel region of Northern Africa which have existed for

years. After observing the interdependence between the two groups, the radio came up with three initiatives that would monitor both the farmers and the pastoralists calendar and update either group on the appropriate time to use the land so as to help prevent clashing. The first initiative was a series of public service announcements reminding the parties in conflict about their traditional collaboration and advising restraint, followed by swift reporting which ensured that the local administration could intervene before conflict could escalate and lastly, the radio encouraged the farmers to post messages on the radio that would notify the pastoralists when they would be done harvesting so that the herders would be in the know when to come safely moving across the fields, (Holguin & Adam, 2003).

Other successful community radios worth mentioning include, “Echos des Montagnes” (Echoes of the Mountains) from Mokolo, Radio Sava from Mora, Radio Kousseri and the regional station based in Maroua (all in Cameroon) which were established to improve conflict prevention and inter-community dialogue between refugees and host communities and to help reduce radicalization of young boys and girls into terrorist groups operating in the regions, (UNESCO, 2016). Baliti FM in Isiolo Kenya also has programs geared towards the promotion of good governance, gender and development, informing on climate change and livestock development, peacebuilding, children rights and the rights of marginalized groups. The aim of the radio station has been to create a platform where members of the community can call in for advice or address problems they are facing. It has also been used by the local administration to disseminate information to the public, (Kenya Community Media Network, n.d)

Similarly, BBC radio through a local community radio in Afghanistan started a soap opera titled: New home, new life, (Holguin& Adam, 2003). The soap opera which was in the form of a radio drama composed of short stories told of a community surviving a time of conflict. The impact showed a growing sense of community ownership and participation, having gathered the attention of millions of listeners—men, women and children— was a strong indication that the production was a success. With regards to peacebuilding, the radio drama was regularly used as a reference point during dispute resolution meetings by the Afghan elders, to try and warn the parties in conflict of the consequences of their action lest they fall victim akin to the character in the radio drama, (Holguin & Adam, 2003).

2.6 Challenges faced by community radios

One of the major challenges faced by community radio is inadequate resources in form of funding, remunerations as well as trained human personnel. A large number of the renowned community radios in Kenya are small in size - operating on local geographical locations within the communities they represent. These factors have impacted negatively on the operation of these radios in that their audience is small (Abdi & Deane, 2008). Their funding mostly depends on member contribution, as well as donors and sponsors who are not easy to come around. For instance, Koch FM in Korogocho informal settlement in Nairobi received some of their equipment as a donation from a non-governmental organization the (Norwegian Church Aid) (Harsch, 2012). The rest of their finances are obtained from activities, workshops and program sponsorship. Pamoja FM from Kibera informal settlements, also in Nairobi received some of their equipment as donations from the United States Agency for International

Development (USAID); they also benefit from program sponsorship by a business development consultancy, the Kenya Anti-Corruption Commission and the Kenya Power. BBC World Service Trust Fund also donated equipment to the radio station and still participates in training of the radio staff, (Ngugi & Kinyua, 2014). Amani FM based in Garsen town in Tana River County was established through a collaboration between The Sentinel Project for Genocide Prevention (Canada-based), Health Communication Resources (UK-based) and the Amani Center, a community-based organization. (KCOMNET, 2016)

Another challenge faced in the establishment of community radio has to do with the approval of permits and allocation of broadcast frequencies. Some of the earlier community radios such as Koch FM that was established in 2008 experienced delays in the issuance of a broadcasting license simply because at the time the Kenya broadcasting regulations only covered public and commercial licenses, (Harsch, 2012). In addition, there were quite a number of requirements to be met for community radio to be approved. Some of these included: ownership of the required studio equipment as well as the technical know-how to operate, a reliable business plan to help meet both the organization and community needs, the financial ability to provide the proposed service and ability to come up with own programs and content, (Orina, 2011).

In some countries such as South Africa, community radios are allocated government funding through the Media Development and Diversity Agency (MDDA). However, such financial support has been declining over time coupled with the delayed implementation of favourable media policies such as the use of 4-year licenses which has left some community broadcasting media operation on yearly licenses which are

expensive to maintain, (Mendel, 2014). Likewise, some community radios have experienced unfavourable working environment imposed by their governments through censorship and bans. For instance, in 2009, four community radio stations in Uganda were closed down for opposing a newly proposed government land law (Mendel, 2014).

Owing to the primary objective of community radio to address community issues, it has been observed that sometimes the need to stay community-oriented clashes with debates over professionalism in that, on many occasions, the people involved in the establishment and operation of community radios are radical - passionate about political and social change. To expect them, therefore to become conservative would be a miscalculation. Additionally, the constant airing of internal conflicts and discussions on ideological differences sometimes results in inter-personal disputes bringing to light loopholes in the organization structure, (Ngugi & Kinyua, 2014).

CHAPTER THREE: METHODOLOGY OF THE STUDY

This chapter presents the research methodology that has been used to undertake the study. According to Bodla, (2006), research methodology can be defined as “a way to systematically solve the research problem. It may be understood as a science of studying how research is done scientifically. In it, we study the various steps that are generally adopted by a researcher in studying his/her research problem along with the logic behind them” (p.22). The chapter is divided into six sub-topics which guide the overall research design. Outlining the materials, methods and procedure for the research which was intended to guide the researcher on how to collect reliable data that would help fulfil the overall objective of the study which in this case was to investigate the extent to which community radio (Pamoja FM) contributes to crime prevention in Kibra Informal Settlement.

3.1 Research Design, Methods and Instruments

3.1.1 Research design

A research design tends to look at the framework for the collection and analysis of data. The descriptive research design was applied to explain more on ‘how’ and ‘why’ on the relationship between the variables on the study. According to Goundar, (2012,) explanatory research, “attempts to clarify why and how there is a relationship between two or more aspects of a situation or phenomenon” (p.6).

This research applied a cross-sectional mixed-method. According to Bryman, (2012), this is mostly associated with conducting structured interviews and administering questionnaires. He defines cross-sectional study as one that examines the correlation

between two variables within a given population at a single point in time or over a short period of time (p.58). In this case, the design tried to establish the role of community radio (Pamoja FM) reporting on controlling crime levels in Kibra informal settlement. This design tended to look at the diverse components of the population and the extent of the prevalence of the phenomenon, which in this context was the contribution of Media (Pamoja FM) in crime prevention. This design allowed the researcher to simultaneously work on more than one case on the interrogation of respondents meaning that the feedback garnered was diverse and enriched.

3.1.2 Research Method

The research used both qualitative and quantitative methods. Qualitative approach contained open-ended questions that enabled in-depth discussions, descriptions and interpretations from the selected participants from which findings, conclusions and recommendations were drawn. This study required in-depth information on the relationship between crime and community radio of which the following key informants were targeted and reached to get information; the Assistant chief of Sarang'ombe Ward, assistant county commissioner, religious leader, youth initiative group leader, head of Pamoja FM welfare listener group and radio journalists at Pamoja FM. Therefore, an interview question guide was necessary for collecting the non-numerical descriptions on the quality and feel of the informants.

Quantitative approach, on the other hand involved administering questionnaires to get the perception of the general audience (fans of Pamoja FM) on the role of Pamoja FM on crime prevention. The data collected on this context was different in that it was numerical, describing aspects such as distribution, quantities or Degree of occurrence of

the phenomena in the study. Vanderstoep & Johnson (2009), differentiates between quantitative and qualitative research by stating that, “quantitative research specifies numerical assignment to the phenomena under study, whereas qualitative research produces narrative or textual descriptions of the phenomena under study” (p.7).

3.1.3 Research Instruments

The researcher employed two research instruments: a questionnaire and an interview question guide. An interview question guide was used because it would help to achieve precise and reliable responses which would make data analysis valid and reliable (McBurney & White, 2004, p.240). The researcher managed to interview 14 key informants. As for the case of questionnaires, it helped to achieve precise and dependable responses which would give the respondents the freedom to express themselves and express their opinions concerning the study independently, (Kombo & Tromp, 2006, p.86). The researcher managed to get seventy-one questionnaires filled out of one hundred that had been administered: the questionnaires comprised of both open and closed-ended questions. The responses gotten from the open-ended questions were descriptive and thus could be considered as qualitative.

3.2 Population and Sampling

3.2.1 Target Population

In order to get the information for this study, the target population was categorized according to the objectives. Objective one and three sought to investigate the type of crime in Kibra informal settlement and audience reception of the programs. The targeted population included: fans of Pamoja FM and other stakeholders within the community in Kibra Constituency who included; Assistant Chief, Assistant County Commissioner, a

religious leader, youth initiative group leader, head of the Pamoja FM welfare listener group, radio journalists of Pamoja FM. These groups and individuals were trusted to provide reliable information based on the interactions brought about by their various roles in the community.

Objective two sought to find out the nature of programming of Pamoja FM with a special target of Pamoja FM staff - station manager, producer and presenters. The aim was to find out how they design radio programs to act as intervention mechanisms. Objective four examined other ways Pamoja FM contributes to the prevention of Crime in Kibra informal settlement. The target population included – fans of Pamoja FM and other stakeholders within the community in Kibra Constituency who included; assistant chief, assistant county commissioner, a religious leader, youth initiative group leader, head of the Pamoja FM welfare listener group, radio journalists of Pamoja FM. The aim here was to determine the complementarity of the radio programs with other initiatives such as community policing, utilizing online platforms, offline events such as barazas, sports events where many people listen to the radio. The researcher ensured that the sample cut across age, occupation, gender and which Ward they represent.

The data required was diverse; therefore, all the selected respondent groups were considered as target groups.

3.2.2 Sampling and Sample size

The research used a mixed method approach as follows. For the qualitative research approach, the study used purposive and snowball sampling techniques. According to Bryman (2012), snowball sampling technique consists of creating a network of

respondents whereby a small group of participants relevant to the study is initially selected, who then propose other participants with the experience or characteristics that are equally relevant to attaining the research objectives (p.418;424). With regards to snowball, the researcher initially interviewed the radio staff from Pamoja FM. The staff thereafter suggested other potential key informants to be targeted who included; one station manager of Pamoja FM, one producer, eight radio presenters representing different wards in Kibra Constituency, one Assistant County Commissioner, one chairman of Pamoja FM Listener Group, one Youth leader in Kibra and one Assistant Chief of Sarang'ombe Ward. The total number of key informant interviews was 14.

On purposive sampling, Arthur and Hancock (2007) argue that purposive sampling enables the study's target population to be selected based on their potential to yield the most relevant information for the study on the basis of known characteristics (p.15). The study was purposive because the target respondents were believed to possess privileged information and therefore, highly reliable.

As for the quantitative research, the researcher targeted the radio listeners from Kibra Constituency. The population of the study was 150,000 which represents fans of Pamoja FM. The figure 150,000 was derived from the audience database of Pamoja FM. The researcher was given access of the data base by the radio station manager. However due to the Covid-19 restrictions, the researcher could only target a reasonable figure of 100 respondents. This situation put the country and Nairobi County on lockdown which affected Kibra Constituency as well. The data base had contacts and names of the fans arranged alphabetically as per the 5 Wards in Kibra constituency. The researcher together with assistance from the radio station manager through phone calls targeted every 50th

person on the data base list whom was reached and requested to take part in the study. This process was done until 20 respondents who were willing to fill in the questionnaires were reached from each of the 5 wards totalling up to 100 respondents. In case the 50th person in a certain ward was not reached, the researcher could move on to the next phone number and continue to skip systematically. Out of the 100 questionnaires administered, the researcher got 71 that were dully filled.

3.3 Data Collection

The researcher was permitted to commence her fieldwork in a letter of confirmation issued by the Director of Hekima Institute of Peace Studies and International Relations (HIPSIR). With permission granted, the researcher proceeded to apply for a Research Permit from the National Commission for Science and Technology & Innovation (NACOSTI), a body that monitors and evaluates, as appropriate, activities relating to scientific research and technology development. Permission was granted and thus the researcher commenced on data collection.

The data for this research was collected through administering questionnaires and conducting key informant interviews (physically and through phone calls). The research focused on five wards in Kibra, which included: Laini Saba, Lindi, Makina, Kenyatta and Sarang'ombe. The researcher was keen to cover all the five wards to check whether there were differences in the types of crime. Along with that, the researcher used gatekeepers to administer the questionnaires whom the researcher kept under close supervision through phone call meetings every day as well as three physical meetings. The first meeting was a debrief meeting (coaching session), the second one was on checking the progress, and the third was to get all the duly filled questionnaires. Through the

gatekeepers, the researcher was able to get contact information of the assistants who hailed from different target wards in Kibra and thus this information was used to text /call the assistants to agree on designated meeting points for the administering of the questionnaires at the agreed time.

The questionnaires administered contained both open and closed-ended questions. Through a pilot study was conducted prior, the questionnaire structure was reliable because some questions were better answered by choosing the provided options within a closed-ended questionnaire while others were better answered through open-ended questions that allowed the respondents to fully express their experiences and opinions thereby contributing information that might have been left out by the interview question guide. In addition, the researcher translated the questions from English into Kiswahili to ensure a better understanding of those respondents not fluent in English.

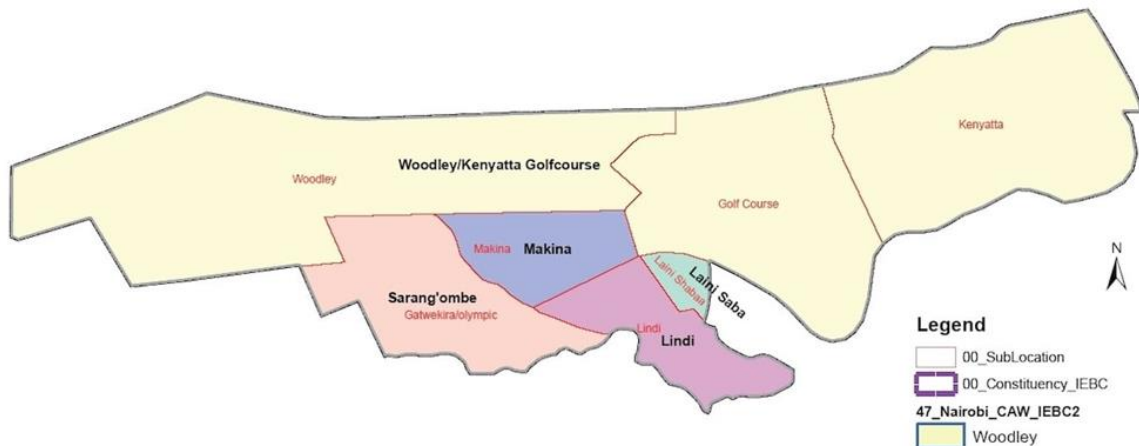
As for the key informant interviews, the researcher worked a plan to meet each participant at agreed meeting points preferably in their offices for better introduction as well as to explain the purpose of the study. For those key informants who were not available for a physical meeting, the researcher interviewed through a phone call. The researcher used a research assistant to take down notes using a notebook during the interviews; an interview question guide and a recorder to avoid losing information which might not have been captured during the interview sessions.

3.4 Research Site and Time Frame

Research location composed of the five wards in Kibra informal settlement namely: Laini Saba, Lindi, Makina, Woodley/Kenyatta Golf course and Sarang'ombe. These locations were chosen on the basis that Pamoja FM geographical coverage reaches all of them even

though the radio station is explicitly located at Sarang'ombe ward. The closeness of the locations also offered the possibility of meeting with all the target groups. The time frame for the study was set for one month, April 2020.

Map showing wards in Kibra constituency



3.5 Reliability and Validity of the Instrument

3.5.1 Reliability

Reliability of the data, as defined by Mugenda & Mugenda (1999), is the degree to which a research instrument yields consistent data after repeated attempts. It is true when similar research done under the same conditions produces similar results. The researcher applied the Test and Re-test technique through a reconnaissance visit and a pilot study which was conducted on several occasions during January - February to test the questionnaires. The results were used to check the consistency or the repeatability of the data collection instrument under the same conditions. This informed the researcher to adjust the questionnaire items to be more specific and user-friendly. Specifically, the researcher had to translate the English questionnaire to the Swahili language as well to get more respondents to participate in the study.

3.5.2 Validity

Validity is divided into two, that is internal and external means that a test is valid if it measures what it intends to measure. There are seven threats to internal validity. They include: history, maturation, instability and regressions, testing, instrumentation, selection and experimental mortality, (Seale, 2004). A pre-test process helped to clean up the research instruments before presenting it to the sample population. Secondly, for reliability, the researcher discussed with the supervisor to validate the instrument questionnaire to be used.

3.6 Data Analysis

The study gathered both qualitative and quantitative data. Qualitative comprised of data collected from the open-ended questions in the questionnaires and the key informant sessions. Quantitative, on the other hand, comprised data collected from closed-ended questions. For the questionnaires, the researcher first keyed in the data using the excel spreadsheet on the computer, thereafter exported to SPSS (Statistical Package for Social Sciences) software to clean up the data and to generate a descriptive data for analysis. The quantitative data collected was summarized and presented as frequencies and percentages displayed through statistical tables, pie - charts and graphs while relevant qualitative data was analysed to provide a meaningful explanation in line with the research questions. The data was interpreted and analysed.

In Qualitative, the researcher conducted a textual content analysis of the emerging themes generated from open-ended responses from the interviews. The researcher also organized the work based on the research questions, including recorded information, which was transcribed and organized according to each research question and type of

data generated by it. Narrations from the key informant interviews was analysed and emerging themes analysed. Finally, a summary was done on the key findings of the study influencing crime in Kibra, efforts by Pamoja FM in collaboration with the community were stated. The researcher completed the analysis by drawing conclusions. The researcher triangulated the data for the in-depth analysis.

CHAPTER FOUR: DATA ANALYSIS

4.0 Introduction

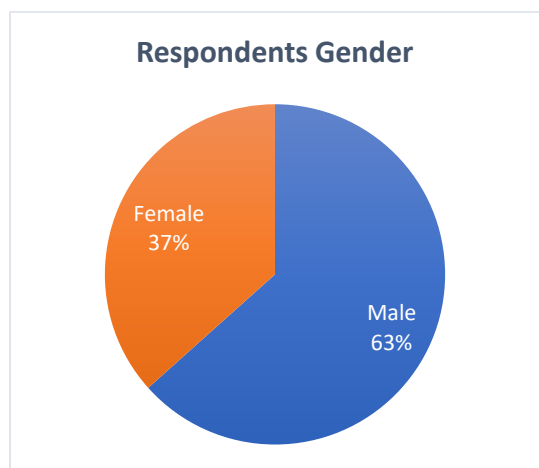
This chapter deals with data analysis and interpretation collected in line with the topic “Community Media and Crime Prevention in Nairobi: A case study of Pamoja FM in Kibra informal settlement”. The data collected was analysed using Statistical Package for Social Science (SPSS). The analysis is guided by research objectives and the responses collectively summarized and presented as frequencies and percentages in charts, tables and narratives.

4.1 Demographics

The information provided in this section covers the respondents’ gender, age and ward represented.

4.1.1 Gender

Figure 1.2 Showing the percentage of male and female respondents



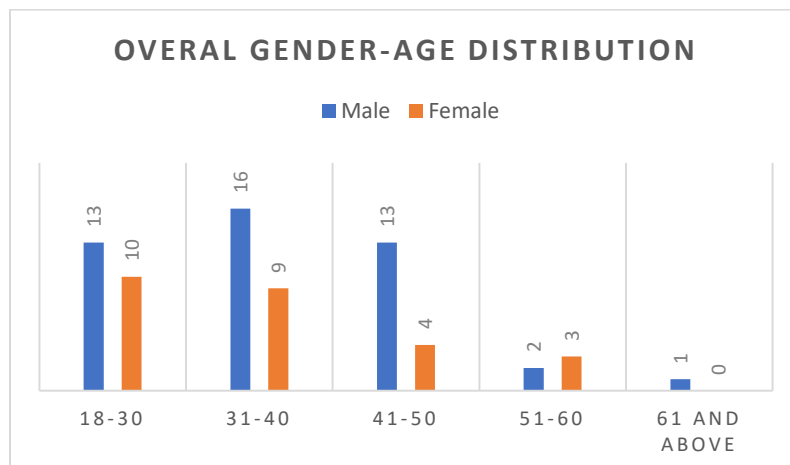
Out of seventy-one (71) respondents who participated in this study, forty-five (45) were male while twenty-six (26) were female - comprising a percentage of 63 per cent and 37

per cent respectively as showed in figure 1 above. There is a large gender disparity as noted from the data provided which can be attributed to the Pamoja FM fan base. While the gender disparity is large, a gender balance was not easy to realize since more men were found to be more willing to participate in the study than the women. Many women were just not willing to participate claiming that they only listen to the radio for a few hours and thus they may not be very informative. As such, more men were engaged than the women.

4.1.2 Age

Age was important in understanding the respondents' views regarding the extent to which the community radio (Pamoja FM) contributes to crime prevention in Kibra informal settlements. Understanding age was a major demographic factor to further be informed on the programs aired by Pamoja FM and the extent of the listenership by what age group.

Figure 1.3 Overall gender-age of respondents



The respondents were organized into two classes comprising of gender and age. The latter was further categorized into four classes - 18-30, 31-40, 41-50, 51-60 and 61 years

and above as shown on figure 2 above. The 31-40 age group was highly represented with 16 male respondents and nine females, and was followed by age group 18-30 which composed of 13 males and 10 females. The third age group was 41-50 which was made up of 13 males and four females while the least represented age groups were 51-60 and 61 and above which included two males and three females and one male and no women respondents respectively. It implies that a big number of respondents composed of young and middle-aged residents who are fans of Pamoja FM. This finding is important to see how these age group could benefit from peace programs aired by Pamoja FM now that young people are affected by societal ills such as unemployment and poverty, leading to crime. The inclusion of the older category of 61 years and above provided age diversity which allowed the researcher to acquire feedback from both the young and the aged fans.

4.1.3 Ward the participants came from

Figure 1.4 Showing the age, gender and ward cross tabulation of the respondents

Sex, Age bracket, Ward Crosstabulation							
Ward/Kata		Age bracket					Total
		18-30	31-40	41-50	51-60	61 and above	
Laini saba	Male	3	3	2		1	9
	Female	3	0	1		0	4
Lindi	Male	3	3	2	0		8
	Female	1	2	1	1		5
Makina	Male	4	7	6	1		18
	Female	3	6	1	2		12
Kenyatta	Male	0	3	2			5
	Female	1	1	0			2
Sarang'o mbe	Male	3		1	1		5
	Female	2		1	0		3
Total	Male	13	16	13	2	1	45
	Female	10	9	4	3	0	26

According to figure 4 above, the respondents for this study differed not just in gender and age but also in reference to the particular wards they came from. Respondents were drawn from all the five Wards, which include Laini Saba producing a total of 13 respondents (nine males and four women). Most respondents in this Ward were young – six of them ranging from 18-30 years—Lindi Ward composed of 13 respondents; eight males and five females. Age group representation majority being five respondents aged from 31- 40. Makina Ward had the highest number of respondents totalling 30; 18 males and 12 women, the age group with the highest number were 13 from age 31-40. There was no representative of the 61 and above age group in this Ward. Kenyatta ward had the least number of respondents with a total of seven of whom five males and two women with four respondents representing age group 31-40. There were no respondents aged between 51-60 and 61 and above in this ward. Sarang`ombe Ward had a total of eight respondents; five males and three women. With regards to the age group 18-30, contained the highest number of five respondents. There was no respondent within the 61 and above age group in this Ward. The age distribution for this study was as follows: 13 males and 10 women aged between 18-30 years, 16 males and nine females between 31-40, 13 males and four females belonged within the 41-50 years' group, two males and four females factored in the 51-60 group and finally only one male in the 61 and above group.

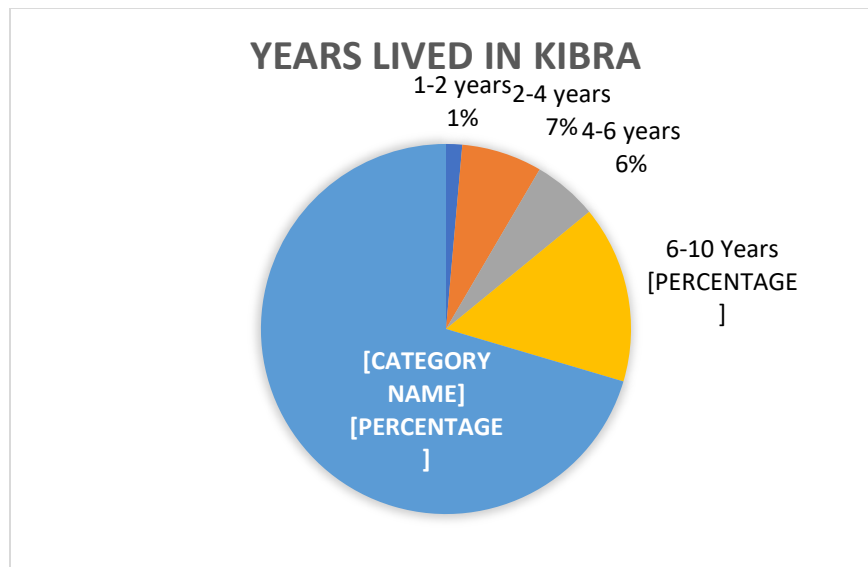
The age and gender diversity are an indicator that Pamoja FM has a large audience in the society which is helpful in providing information which can be generalized for the constituency. Ward feedback is also a positive indicator that Pamoja FM has a wide reach across all the Wards. The age preference from 18 to 61 years and above pointed to the researcher's bent to acquire information from age range that is

classified as adults to understand and engage fully on the study and provide reliable information on the extent the community radio (Pamoja FM) contributes to crime prevention in Kibra informal settlement.

4.1.4 How long respondents have lived in Kibra

Having established the gender, age and the different wards the respondents came from, the researcher also sought to ascertain the years within which the respondents had been residents of Kibra.

Figure 1.5 Showing the years, the respondents have lived in Kibra



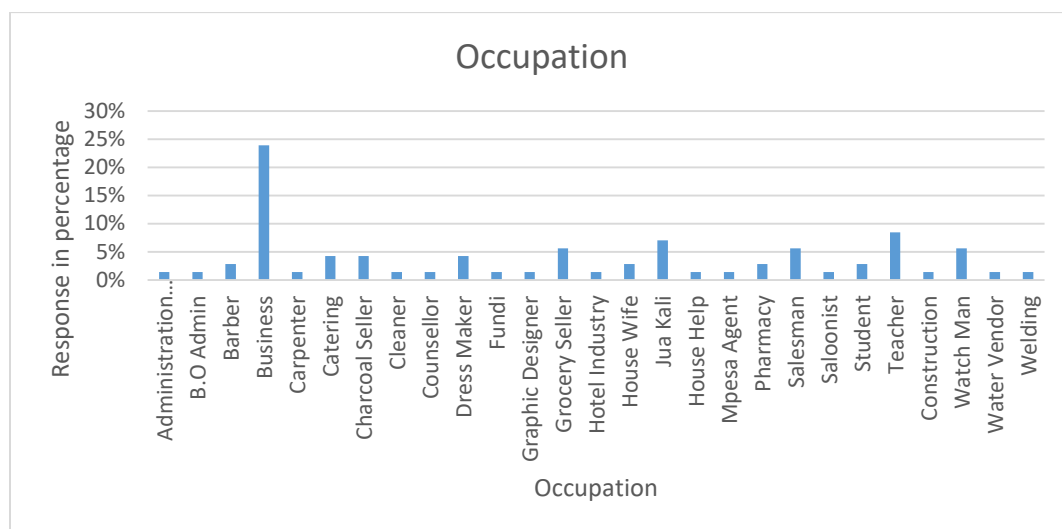
From the figure above, it is observed that a large number of the respondents representing 70% of the total sample group have lived in Kibra for over 10 years, 16% have been there for 6-10 years while seven per cent for 2-4 years. The shortest residence period noted from the sample group was between 4-6 years and 1-2 years represented with six and one per cent respectively. The fact that 70% of the participants have resided in the area of study for more than 10 years is a good indicator that they were well versed with the

crimes perpetrated in the area as well as the effort made by Pamoja FM on crime prevention. They have also lived in Kibra long enough to make a sound judgement on the impact of the collaboration between the radio programs and the community leadership. The sample group for the residents who have lived in Kibra for less than 10 years was also relevant for the study in that they gave their input on how they perceive Pamoja FM's programs and its effect on crime. The inclusivity of the diverse residence representation provided a wide range of responses which allowed the researcher to examine the degree of opposing and supporting opinions as will be seen below.

4.1.5 Occupation

The researcher sought the professional backgrounds of the participants in an effort to understand their place and roles in the society, to garner different opinions and perspectives regarding crime, the role of Pamoja FM and other efforts by different stakeholders such as security agencies, local administrators, community policing programs and many others.

Figure 1.6 Showing the occupation of the respondents



According to the data collected, the respondents are from various occupations ranging from government workers, business and institutional employees to self-employed workers. Business and entrepreneurship were the most common occupation at 25%, followed by teaching at eight per cent, informal trading and artistry (Jua kali) at seven per cent, grocery selling, sales, and security (watchman) at six per cent, barber, homemaking (housewife), pharmaceutical and students at three per cent. The least common professions identified with were administration, business operations administration, carpentry, cleaning, counselling, technician (fundi), graphic designing, hospitality (hotel industry), housekeeping (house girl), mobile money transfer agency (M-pesa agent), cosmetology (salons), construction, water vending and welding each at one percent.

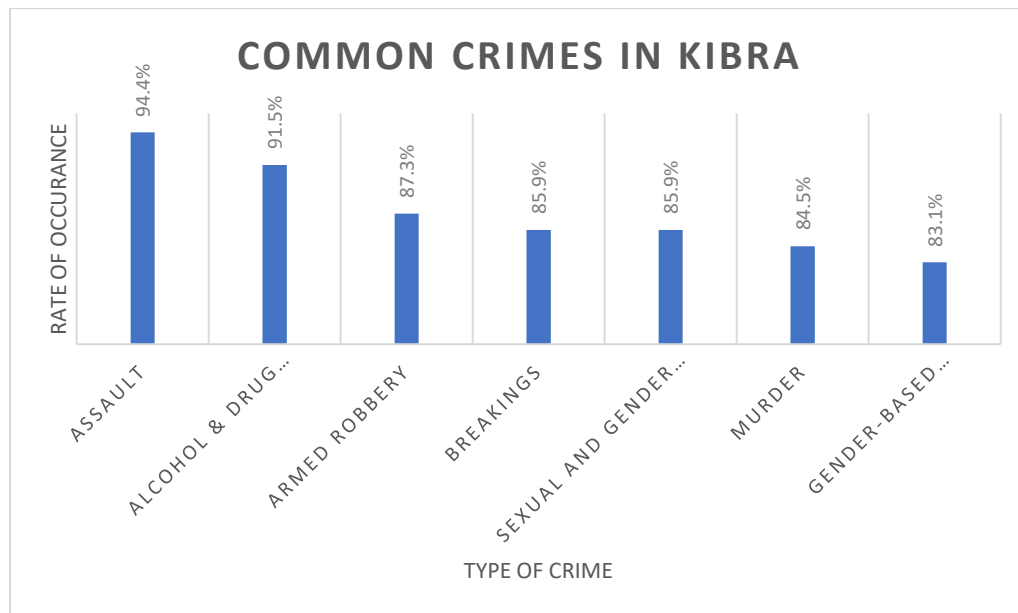
Seeking the occupation of the participants is an important indicator of the types and levels of crime in Kibra informal settlement. This information is useful to investigate the distribution of the crime variable among the population in order to determine the levels or reduction of it. From the study, it appears that most of the residents are middle to low-income earners serving as employees and small-scale traders.

The following section contains information obtained from research questions which were used to meet research objectives as well as explain the data on tables and charts in this study.

4.2 Types of crime common in Kibra Informal Settlement

The study aims to understand the types of crime, that is to find out which types of crime are common in Kibra informal settlement and what is their rate of occurrence?

Figure 1.7 Showing common crimes in Kibra



The respondents were requested to list crimes that they felt were most common in the area. Figure 7 above shows the suggested crimes with assault being rated as the form of crime with the greatest frequency— at 94.4%, followed by drugs and alcohol with 91.5%, armed robbery 87.3%, breakings 85.9%, sexual and gender 85.9%, murder 84.5% and gender-based with 83.1%. From the analysis, it is prudent to state that there are many insecurities in Kibra informal settlement with violence-related crimes, alcohol and drug abuse being the most conducted criminal activities. This supports the assertion based on UN-Habitat (2003) report that the nature of crime in Kibra informal settlement is mostly

person to person meaning cases of assault, rape, robbery with violence and murder which could be associated with inter-personal or man versus society types of conflict.

Furthermore, figure 7 shows that the types of crime common in Kibra; the respondents were queried to give their view on the factors that influence such crimes in the area. The reasons given include poverty and poor living conditions, twenty out of seventy-one respondents who filled in the questionnaires mentioned this. Drugs and substance abuse mostly alcohol, bhang and miraa being represented by 91.5% of the respondents attributed the cause of crime to additive drug abuse. Other causes mentioned by a good percentage of the respondents through the questionnaires included; 'unemployment, poor community policing cooperation between the police and the community, idleness, peer pressure, overpopulation, prostitution, poor education, single parenthood, poor parenting, presence of drug cartels, lack of security (not enough police officers), greed, religious tribal, political differences, community indifference and loneliness'.

Other respondents went ahead to explain why such causes, for example unemployment was perceived to be rampant among young people hence influencing them to embrace crime as a means of survival, (Resp.No.4, questionnaire). The presence of drug traffickers has exacerbated drug and substance abuse while parents on the other case have been blamed for neglecting their children which has, in turn, exposed them to peer pressure, (Resp. No.50, questionnaire). Some respondents expressed sheer disappointment on matters of community policing citing lack of enough police officers in the area and bad leaders who do not represent Kibra as required, (Resp. No.62, questionnaire). Lack of school fees which has, in a way, contributed to low levels of

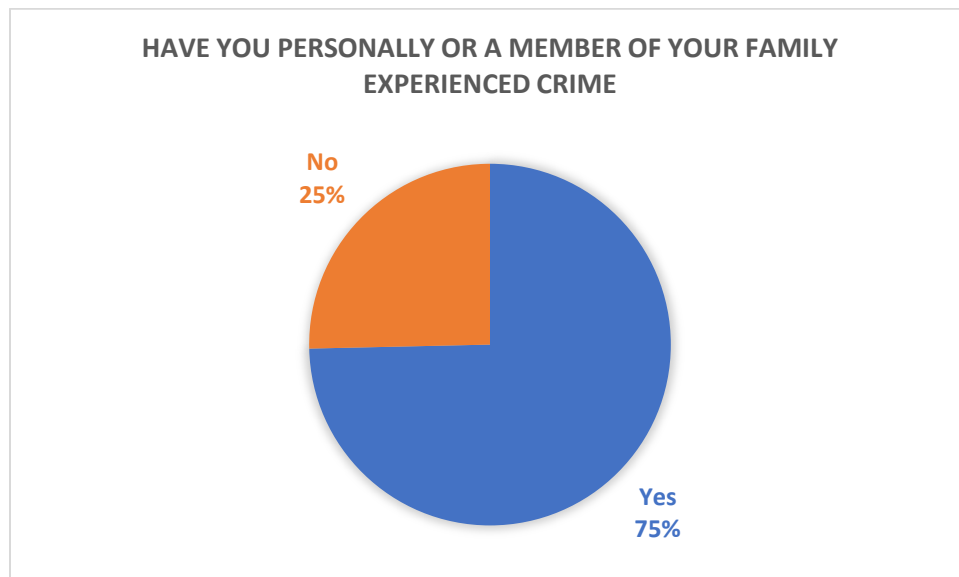
education or lack of it, while extreme poverty coupled with poor living conditions has pushed people to become greedy and desperate.

According to (Resp.No.31, questionnaire) poor living conditions coupled with inadequate government support, appears to be an accelerator for crime in the area. The concurrent high population and limited resources can also be perceived as a catalyst which has pushed some residents into desperation (Resp.No.31, questionnaire).

4.2.1 Experience of crime

This information sought to understand the extent of crime in the area. Input from the participants who had encountered any form of crime was useful in the research process as they provided data from real-life experience, while those that had not experienced the same were important in ensuring the data collected was representing their views as well.

Figure 1.8 Showing the respondents or members of their families who have experienced crime in Kibra.

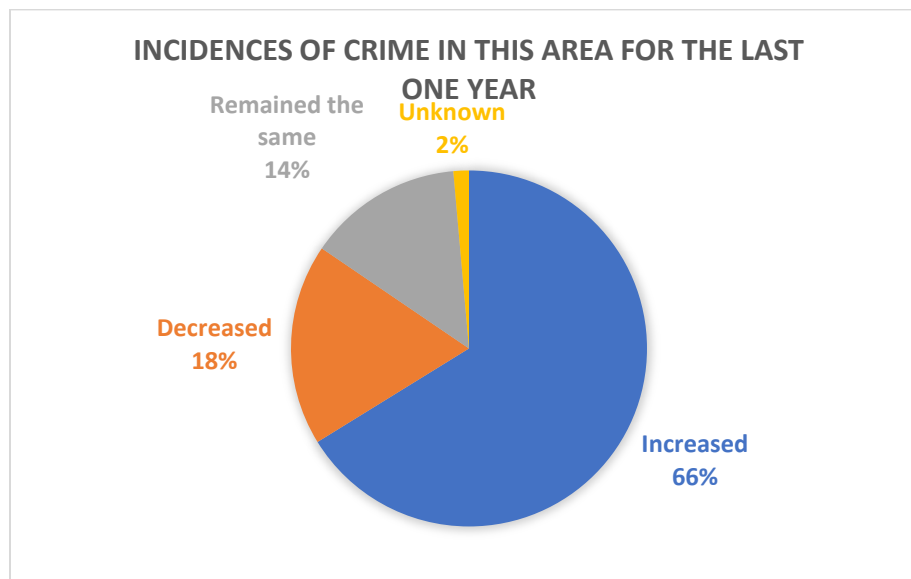


According to the data presented in Figure 8 above, 75% of the respondents had experienced crime personally or through a member of the family considering that 70% of the fans have lived in Kibra more than 10 years and 25% had no experience of criminal acts during their stay in Kibra. From this, it can be inferred that crime is rampant in the area as evidenced by the figure in that three out of every four residents of Kibra (fans of Pamoja FM) have been victims (75%).

4.2.2 Variance of crime over time

To understand the power of the media in peacebuilding and conflict prevention, which is related to objectives 2 and 3 of this study, it behoved the researcher to understand the residents' opinion on the incidences of crime in the area over the last one year.

Figure 1.9 Showing the incidences of crime in Kibra for the last one year



According to data recorded in figure 9 above, the perpetration of crime has increased in Kibra for the last one year. According to the data, 66% of the residents believed crime has increased whereas 18% thought it has reduced, 14% did think anything had changed

about criminality in the area while two per cent claimed unknown. The large percentage of those who believed crime had increased mentioned a lot of joint effort needs to be done to positively influence the public to abandon crime and partnering together to safeguard their society.

4.2.3 Radios widely listened to in Kibra (%)

This analysis is in reference to objective and research question 3 of this study which sought to find out how the audience understands the programs aired by Pamoja FM on crime in Kibra. The study further sought to find out which radios are widely listened to in Kibra.

Figure 1.10 Showing in percentage the radios widely listened to in Kibra.

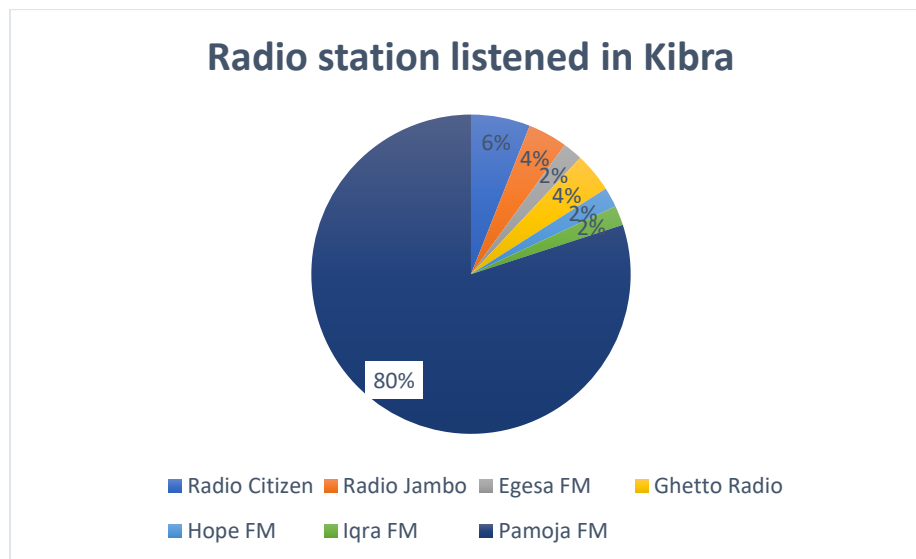


Figure 10 reveals that Pamoja FM is widely listened to by fans commanding an audience of 80% followed far behind by Radio Citizen with six per cent, Radio Jambo and Ghetto Radio with four per cent and lastly, Egesa FM, Hope FM and Iqra FM each with two per cent. Most respondents rate Pamoja FM highly because according to them, the radio

mostly talks about issues that directly affect them; thus, they resonate more with it. This information was essential to see Pamoja FM programs scope of listenership to later check on the programs addressing crime and what effect they are having to the listeners. One of the elements of social action theory of which radio producers intentionally produce content that resonates with its listeners could be seen to be effective for the case of Pamoja FM having a high listenership compared to other radios. This feedback was relative to Seidu Al-hassan et al. (2011) report on, *The Role of Community Radio in Livelihood Improvement: The Case of Simli Radio*, which argued that the content broadcasted is mostly about the community interests which in most cases tend to be overlooked by commercial media services.

4.2.4 Duration/Period of listening to Pamoja FM

The data provided in Figures 11 and 12 below serves as additional analysis on the popularity of Pamoja FM. Gaining insights on the audience's listening pattern would be helpful in finding out how appealing the radio message is. The more people listen over long durations could be used to analyse the time, method and duration, a particular program is aired. Additionally, it could also be used in determining the listener's reception of a program. That is to mean the more a person tunes in to a radio station, the more likely the message relayed is welcome by the listener.

Figure 1.11 Showing how often people listen to Pamoja FM in Kibra (%).

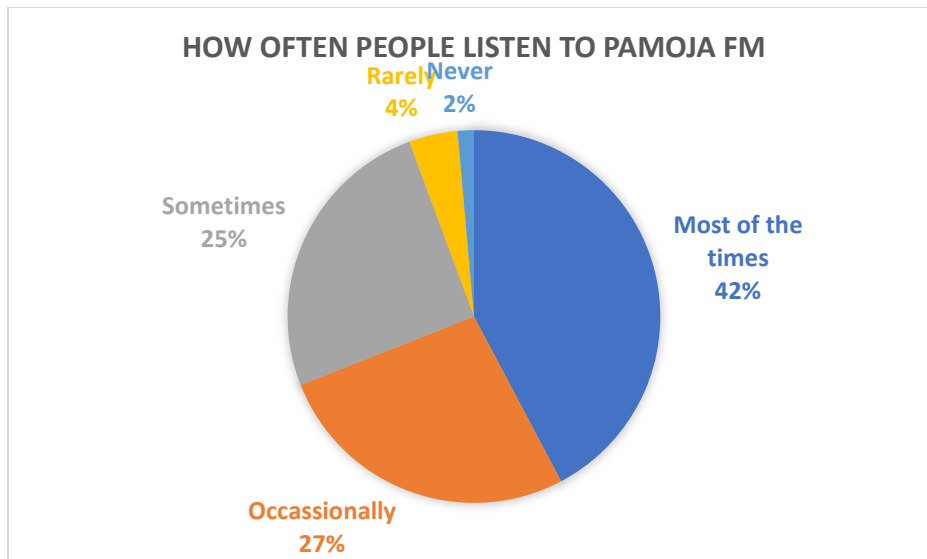


Figure 1.12 Showing hours per day spent listening to Pamoja FM

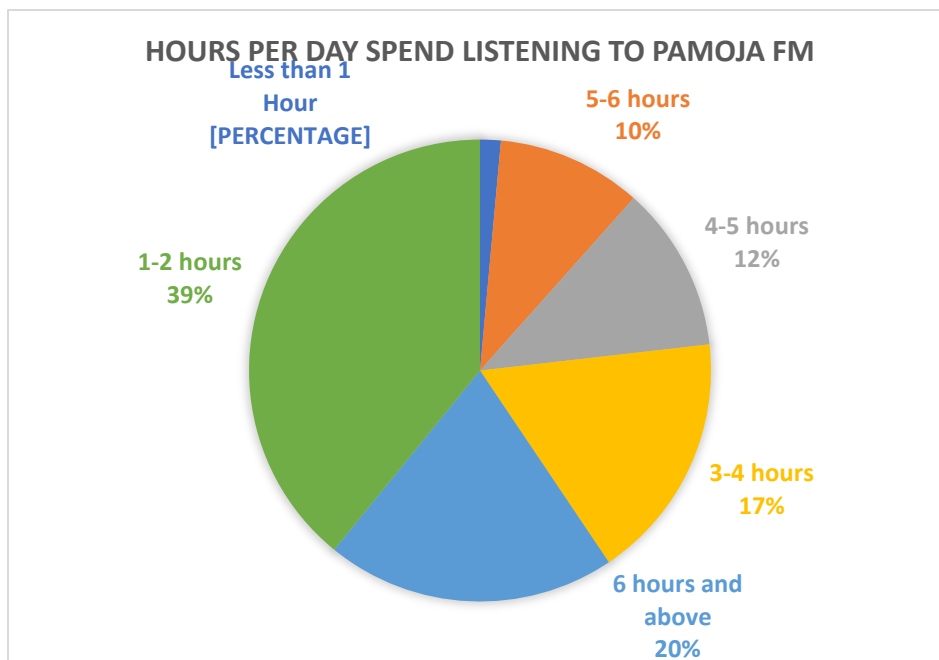


Figure 1.11 shows that Pamoja FM has an active fan base with 42% of the respondents listening to the radio most of the time, 27% listen occasionally, 25% sometimes, four per cent rarely and two per cent never listen to the radio. Additionally,

when it came to the duration of listening. By the radio having a higher percentage of listenership who listen to the radio at least 1-2 hours every day, the content consumed seems to be having an effect supporting the social action theory. Figure 12 shows that 39% of the respondents listened between 1-2 hours, 22% listen within six hours and above, 17% between 3-4 hours, 12% for about 4-5 hours and ten per cent between 4-6 hours. Figure 11 shows 42% which is not even half of the sample group listen to the radio most of the time, while figure 12 shows that 39% which is the most considerable portion of the duration of the listening chart, tune in for only 1-2 hours which is the least of the listening duration provided.

4.2.5 Pamoja FM's programs rating on crime prevention

This interpretation was important in answering question 2 and 3 of the research. The research question 2 was how does Pamoja FM package their stories/news on crime and question 3, how does the audience interpret the programs aired. The data collected on the respondents' rating of Pamoja FM's programs on crime prevention was key in understanding how the community radio packages their stories/news about crime in Kibra, how the audience interprets the programs aired. Packaging of content includes elements such as target audience, time frame (right timing for a particular program), language to be used, presentation format, genre and goals/outcome of a program.

Figure 13 Showing Pamoja FM's programs ratings on crime prevention in Kibra

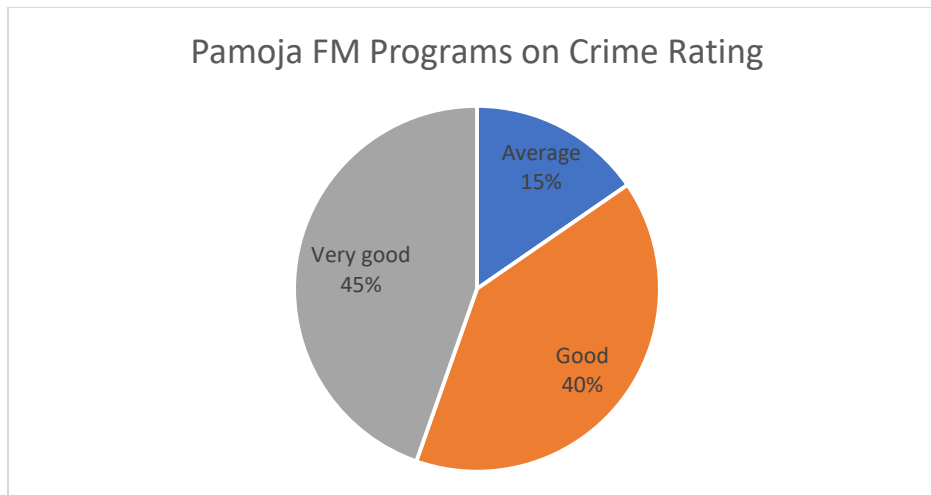


Figure 1.13 above shows that 45% of the participants rated Pamoja FM's programs as very good, 40% rated them as good, while 15% rated them as average. The positive feedback shows that the audience finds the radio programs as useful and might be having an effect at preventing crime in the community. The data confirms the elements of social action theory that is the conventions of the content and the interpretations of the receiver. By the respondents responding positively on the radio programming of Pamoja FM on crime, this shows that they appreciate the content and try to interpret it positively. This, therefore, supports Lederach's (2003) explanation of conflict transformation as being relationship-centred and promotes constructive change processes, envisions the conflict holistically (from the symptoms to the main issues), tends to intentionally respond to the crisis as opposed to being conflict-driven, and is a long-term process. The main goal of conflict transformation is to change and make an impact personally, relationally, structurally and culturally, (p.23).

4.2.6 Pamoja FM's program rating on positive contribution in the fight against crime

In this section, the researcher's motive is to gain a better understanding of the audience's views in reference to Pamoja FM's program packaging and their interpretation. This would be helpful in differentiating which programs were addressing issues of crime in Kibra informal settlement.

Figure 1.14 Showing programs of Pamoja FM ratings and how they are making a positive contribution to the fight against crime

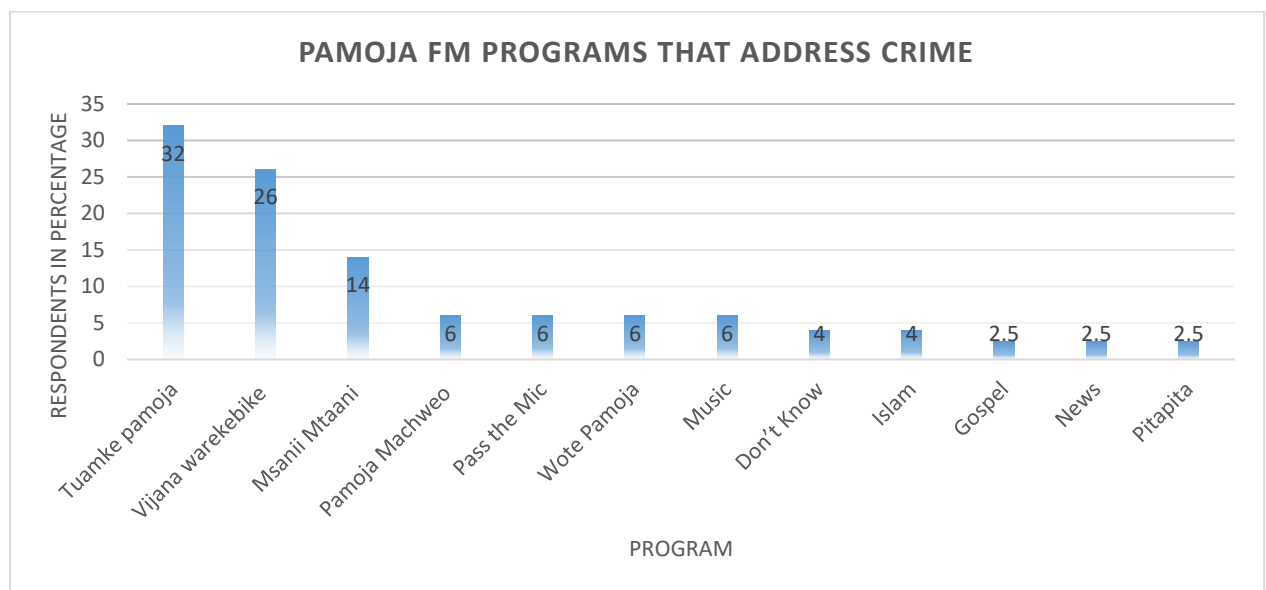


Figure 14 shows the outcome of the data analysis, whereby the programs had been displayed in a descending manner from the most successful one to the least. Tuamke pamoja topped the list followed by Vijana warekebiki, Uhaki, Msanii mtaani, Pamoja Machweo, Music, don't know, Islam, Gospel, News, Pass the mike and Pitapita. From the analysis, it was discovered that the following programs; Tuamke pamoja, Vijana Warekebiki and Uhaki programs topped the list as far as relevance to crime prevention is concerned. The deliberate production of programs by Pamoja FM, that specifically

address issues to do with crime in Kibra informal settlement resonate with the social action theory which aims at intentionally producing content with the aim of influencing attitude and behaviour change of the listeners. The data confirms that the radio Pamoja FM has made the effort but the question still remains, to what extent does the content influence attitude and behaviour change towards crime prevention? The content of these programs is going to be further discussed in the next section.

4.3 Interview on Key informants (Radio station manager, producer and presenters)

4.3.1 Main causes of crime in the area

The aim of research question 1 which was; what types of crime are common in Kibra Informal settlement? was to establish the type of crime largely being committed in Kibra in reference to objective one of the study. It was also a way of knowing how well versed the radio staff who are residents of Kibra and fans of the radio were regarding issues of crime in the area. The following were some of the responses (see appendix) gotten from Pamoja FM's radio staff regarding causes of crime; unemployment especially among the youth which has pushed some to form/ join gangs in the community, peer pressure, early marriages among the youths and poor relationship between parents and children, (KI 1), a radio presenter from Sarang'ombe ward). Other opinions include; lack of security surveillance, lack of mentorship for the young boys, (KI 2), a radio presenter from Sarang'ombe ward. High population and peer influence are also contributing factors to crime (KI 3), a radio presenter from Makina ward. Drugs and substance abuse have influenced many young people to crime (KI 5), a radio presenter from Sarang'ombe ward. In addition, other factors such as irresponsible parenthood in the community and

home-based violence leading to divorce were also not left out as possible causes of crime, (KI 9) a radio presenter from Lindi ward.

Majority of the respondents indicated that crime in Kibra is largely influenced by economic and social factors. Absence of sources of income has forced many to live in poor conditions and others to engage in criminal activities in order to survive. Failed social institutions such as families and schools have left a number of young people idle and without guidance which has seen them become misfits steered mainly by peer pressure. These finding concurs with the Security Research and Information Centre report (2014) which stated that unemployment, idleness, poverty, drugs and substance abuse are the main causes of crime in Kibra, (P.7). According to UN-Habitat (2003), urban violence experienced mostly in informal settlements tends to erode social capital of the poor, break down socio-cultural bonds, and prevents social mobility leading to differences between the inhabitants and stigmatization. Additionally, about Maslow's hierarchy of needs, safety and security belong to the second level of basic needs necessary for a human being to experience in their self-actualization growth, (McLeod, 2007).

4.3.2 Peace programs intended to address crime

This question sought answers on how Pamoja FM packaged their stories/news about crime in Kibra. Packaging of stories and news has to have certain parameters that inform the programs to be produced. They include; target audience, time frame (right timing for a particular program), language to be used, presentation format, genre and goals/outcome

of a program, among other factors. The producer of programs in consultation with the team mentioned that they always try to ensure that the programs generated complies with the following criteria mentioned above.

According to the data collected, some of the programs suggested include, Pass the Mic (speak up your mind) – which is a reggae show with the aim of entertaining and educating young people between the ages of 18-35. It airs from Monday to Friday from 3 – 5 pm, playing educative reggae music and in-between have talks on diverse issues such as abstinence from crime, drug abuse, abortion and sex education among others, (KI 1), a radio presenter from Sarang’ombe ward. The following success story was mentioned by one of the key informants showing the impact of the radio program; “Abortion has often been referred to as a crime, there was once a testimony from a Pamoja FM fan who had been contemplating to go for an abortion, but after reflecting on the content regularly aired by the radio on abortion and its consequences she decided otherwise. She encouraged the audience through a call-in show not to engage in sex crimes and also condemned young men who indulge in such criminal activity to stop since many young women and girls were suffering trying to overcome such”, (KI 10), station manager at Pamoja FM from Sarang’ombe ward. Tuamke Pamoja a breakfast show that airs from 6 - 10 am from Monday to Thursday targeting all age groups is a show aimed at addressing issues of crime, (KI 3), a radio presenter from Makina ward. The content is mostly on current affairs ranging from political, social-economic, cultural issues and reports of recent cases of crime. With regards to crime, the show highlights recent crime incidences, crime hotspots with the intention of reporting the cases live on radio to the security agencies. Some of the crime hotspots regularly being reported included, Kwa mulwa in

Laini saba ward, Kambi muru in Makina ward, Bombolulu and by-pass areas, (KI 10), station manager at Pamoja FM from Sarang'ombe ward. The respondent continued to mention that residents from these areas report multiple crime incidences on air during the breakfast show. In Kambi Muru area in Makina ward, the radio has one loyal fan who regularly informs the radio on this show about criminal activities currently happening, and the radio takes action by reporting these cases live on air with the intention of security agencies to act, (KI 10). For safety purposes, the identity of the loyal fan is always hidden to protect him/her from unintended effects. Some of the major tenets of community policing according to the Government of Kenya (2015) include building partnerships between security agencies and communities, volunteerism among community members and adherence to existing laws and procedures of public safety and security, (KI 10).

The station manager of Pamoja FM continued to say that, besides reporting cases, the show also appeals to the youth to abandon crime and engage in other meaningful activities. The hosts regularly invite guest speakers ranging from SACCO representatives, County representatives, NGOs representatives, and many others to talk about existing and upcoming initiatives that the youth could tap into. This of course aims at getting more and more young people to be aware of the opportunities that they could engage in to avoid crime as a means of making a living. Similarly, in Nepal, the Equal Access non-governmental organizations worked with United Nations Trust Fund to End Women Violence and the General Welfare Prathistan to train local women on media reporting who later contributed in creating the 'Changing our Lives' program that reached 2 million people. The program discussed issues to do with women's human rights,

peacebuilding and violence against women. This partnership also led to the establishment of 60 community listener groups in the area (UNIFEM, 2007: women building peace. As cited by UN Women, 2012).

There were several success stories described for instance, sometime in 2020, the radio in conjunction with the security agencies aired a special announcement calling on the people of Kibra who are involved in crime and have firearms to surrender their illegal firearms and were given an ultimatum of 14 days to do so, (KI 10), station manager at Pamoja FM from Sarang'ombe ward. The informant continued to say that police in Lindi ward confirmed a good number of firearms that had been surrendered and others disposed of openly for the police to collect. Security agencies in other wards reported as well to have had collected firearms after the appeal through the radio. This kind of action was partly attributed to the radios outreach and command of the audience that led to that reaction. This is a good example of how radio content led to the community action of surrendering harmful weapons used to propagate crime to the police.

Additionally, still on the Tuamke Pamoja show, the station manager mentioned that they once aired a unique program on youth and terrorism whereby they talked about how young people struggling with poverty were being lured into joining terrorist groups and getting radicalized. The radio took action by running a program whereby they regularly invited community elders and religious imams as guest speakers to talk about the issue and educate the audience on the importance of abstaining from such groups. According to (KI 10), the informant gave one scenario in which a resident called the radio to inform about her son who wanted to join the Al Shabab group. Afterwards, she went ahead to Pamoja FM's studios to show evidence of the group's uniform which her son had

acquired. The radio took action by helping the lady to report the case to the relevant authorities, and later on, the radio came to find out that the son had been rescued. The aim of the radio station has been to create a platform where members of the community can call in for advice or address problems they are facing. This also ascertains the theory social action whereby the lady who is one of Pamoja FMs listeners acted by reporting her predicament to the radio and the radio through the security agencies assisted her accordingly. It also confirms that community radio can also be used by the local administration to disseminate information to the public (Kenya Community Media Network, 2016).

The existence of these reform stories is proof of the positive impact generated by community radio towards conflict transformation. Pamoja FM has taken advantage of its grassroots connections to produce creative programs and participatory platforms that continuously seek to foster positive cultural practices and beliefs resulting in unity and cohesion in the community. This is in line with the concept of mediated crime whereby, community radios play the role of sensitization, awareness creation and community policing in ensuring community development.

Tuamke pamoja show was also mentioned by most respondents one of the popular shows with the largest number of audiences as figure 15 also indicates. Vijana Warekebiki is another popular show hosted by Boy Dallas. It is a night show that runs from 8-10 pm from Monday to Thursday. It focuses specifically on matters relating to the crime perpetrated by young people. The show purposely sends lots of advisory messages targeting those in crime and also tries to reach out to the convicted criminals in prison to reform. This show purely airs content to do with youth and how they can improve their

lives in various ways and stay away from crime (KI 10), station manager at Pamoja FM from Sarang'ombe ward.

'Uhaki show is another program that airs on Saturdays from 5-7pm. The program talks about human rights issues and the constitutional provision provided for in the Bill of Rights. The program seeks to educate the community of their rights and why it is important not to infringe on other people's bundle of rights. A good example is a right to life which is sometimes abused by criminal gangs. The show also educates the community on vices such as it is bad to steal, bad to assault other people, bad to kill and many others since all these vices infringe on the basic rights and freedoms of the people. The program is sponsored by Nubian human rights forum' (KI 10).

'Pita Pita show, another program that is similar to Vijana Warekebiki show, only that it is aired during the day between 2-4 pm on Monday through to Thursday. The idea of this show is to collect information during the day in almost every ward about what is happening with a laser focus on crime then discuss what is reported in the night show (Vijana Warekebiki). The aim of the show is to highlight criminal activities collected during the day and give advice accordingly based on the issues collected on that day. As the name suggests pita pita implies passing through villages/wards collecting pockets of information related to crime', (KI 10).

Other shows mentioned include; Msanii mtaani, Pamoja machweo, Music, Gospel, Islam and News, which do not specifically target issues to do with crime but once in a while mention latest criminal events. One informant also mentioned a recent case that was recently announced in their news bulleting that of one of Pamoja FM's

radio presenters had been stabbed to death on his way home from work on the morning of May 4th, 2020, (KI 10). Such incidences and many others have to feature in Pamoja FM's news bulletin to incite change and accountability from the security and justice department. Religious programs of Pamoja FM were applauded for encouraging and giving people hope. According to (KI 2) radio presenter at Pamoja FM from Sarang'ombe ward "religious programs have been very keen on preaching on the right values that the people of Kibra could strive to live by to avoid crime". As far as peace programs are concerned, it was of the opinion of some respondents that most of the programs in Pamoja FM addressed crime; however, the few mentioned and explained above deliberately address issues on crime and are also amongst the most popular in the community.

From the data collected, we can say that media reporting has an effect on crime prevention. By investigating the operations of Pamoja FM, the study revealed just how media could compel social action through broadcasting criminal activities happening in the community. This is what the theory social action theory instigates which is the content producer in the radio station through his/her content is able to push for the actions to be taken and influence how the audience interprets the messages. It has shown the extent to which the community radio has been an active peacebuilder by fighting crime through programs that promote, for example, community policing. Through Pamoja FM's broadcasts, the radio helps shed light on notorious hotspots as well as establishing a link between the public and the police, thereby promoting efficiency in responding to criminal activities. In addition, blowing the cover of criminals has also been a good strategy at preventing crime as it has frustrated efforts to harbour criminals. This does not mean that

crime has stopped in Kibra, there are still some areas that are problematic and crime levels are still rampant.

Along with that, the study has illustrated how media reporting on crime influences action from the administration, the locals and actors such as youth groups, Non-governmental organizations just to name but a few. Reporting not only mobilizes the public to demand a response from the government but has also heightened safety awareness. For instance, informing on known crime spots alerts the residents on areas they need to avoid and also helps keeps the police on the lookout. Furthermore, the interviews and talk shows have helped promote accountability and partly influence policy formulations in that, by inviting leaders and experts to live discussions, residents have been able to ask pressing questions on issues affecting them as a community. The process has given room for the concerns and aspirations of the residents to be addressed, and this, therefore, improves on response mechanisms. If the solutions are proposed by the public, it is more likely that the implementation of the policies will be simpler and the feedback positive.

4.3.3 Level of inclusivity between the radio staff, the audience and relevant stakeholders in content generation

From the responses, it was clear that the radio invites relevant stakeholders for interviews and talk shows that touch on the importance of peace and the repercussions that come along with crime. Most respondents attested to having partnered with the radio on several occasions to address pertinent issues affecting the people of Kibra. ‘Pamoja FM involves the area chiefs and faith leaders often in relevant shows so that they can

engage and give advice to the audience depending on an issue', (KI 2), radio presenter at Pamoja FM from Sarang'ombe ward. "Administrative authorities, community elders, Nyumba Kumi initiative leaders, religious leaders play a major role in this respect as they share their thoughts and comments following incidents of crime and general crime and its impact", (KI 8), radio presenter at Pamoja FM from Sarang'ombe ward. "The radio also targets all age groups to take part in decision making on programs to be aired and which one not to" (KI 4) radio presenter at Pamoja FM from Sarang'ombe ward. This shows a sense of community participation in programming, which is one of the key tenets of community radios. "Advertisements and promotions championing for peace (in the programs) have also been included by the community radio. "Sometimes Pamoja FM also asks some key stakeholders to take part in voice-over in peace advertisements and promotions" (KI 3) radio presenter at Pamoja FM from Makina ward. This confirms Gustafsson's study done in 2016 to be accurate as it acknowledged the radio's efforts to promote peace through promotional jingles interposed with peace messages, partnering with organizations.

"Pamoja FM also makes an attempt to reach out to its audience through partnership with organizations, for instance, those advocating for mental health in order to encourage the audiences to share their traumatic experiences and how they have been able to cope with them", (KI 5), radio presenter at Pamoja FM from Sarang'ombe ward. Such corporations are vital to enhance the inner peace of the audience to learn how to manage which external pressures effectively. The same informant continues to say that, "the radio staff do a follow up by liaising with relevant offices to seek progress on the administrative response towards the reported cases in the area. The one-on-one

interaction with the victims of crime also helps the presenters to gain knowledge of spotlight areas where crime happens”.

Media reporting on crime in Kibra has been resourceful in such a way that it has attracted corporates as well as Non-Governmental organizations to intervene and help alleviate the suffering in the community. Through news coverage and establishment of partnerships, the radio uncovers deplorable living conditions in Kibra and government negligence which subsequently invites social and economic support from concerned parties. The fact that Pamoja FM in itself was founded with the help of the United States Agency for International Development (USAID) and largely depends on sponsorships and donor funding for perpetuity. In addition, the radio staff benefit from training especially on how to improve on content production offered by partners such BBC World Service Trust, UNESCO, GIZ, Media Council of Kenya, Deutsche Welle Akademie and many others. From this support, the radio has been able to give back to the community by creating employment even if for a small number, educate the residents on diverse topical issues, report in a conflict-sensitive manner thus prevent exacerbating conflicts, motivate and empower the youth among others.

4.3.4 Effectiveness of the programs and challenges faced.

One respondent admitted that “yes, the radio might not exhaust reporting all the crime incidents, but one of the effects of these programs is that they have enabled the listeners to open up about their personal experiences and suggest possible solutions”, (KI 5) radio presenter at Pamoja FM from Sarang’ombe ward. The radio can be seen to provide a sort of psychosocial support to its listeners which is essential to steer away from societal ills

that could lead to conflicts. Apparently, “there has also been some improvement on some types of crime being reported in some areas thanks to some of our programs in Pamoja FM”, (KI 8), radio presenter at Pamoja FM from Sarang’ombe ward. “Religious programs can also be seen to have some effect on the behaviour change of the youthful listeners”, (KI 2), radio presenter at Pamoja FM from Sarang’ombe ward. Other opinions included: “the radio constantly updates the audience on trending issues which allows people to be in the know when it comes to black spots to steer clear of such areas at certain times”, (KI 9), radio presenter at Pamoja FM from Lindi ward. This also helps improve the efficiency of police response. “The ability of the programs to reach a broad audience has been instrumental in calling for public action to mitigate crime” (KI 3), radio presenter at Pamoja FM from Makina ward.

From a theoretical perspective, the study has tried to illustrate how media content can be used to influence attitude and model behaviour as described in the social action theory by Anderson & Meyer (1988). With the intentions of improving civic engagement and knowledge, strengthening community ties with security agencies, increasing knowledge on crime and updating the community on current events, Pamoja FM producers have been able to design programs such as Uhaki, Vijana Warekebiki, Tuamke pamoja and Pass the Mic that tries to address issues on crime. Discussion platforms such as live talk shows, expert interviews, motivational speaking and music as well as counselling have been successful at conveying the targeted messages. The public interpretation has been positive as far as community policing is concerned as members of the community have been active in reporting crime through the radio. Some criminals have also adhered to the administration’s directives and surrendered their weapons, others

have reported and sought intervention from friends and relatives struggling with criminal behaviour and drug abuse. In addition, victims have come out to share their stories as a move to motivate and encourage reforms.

Some of the challenges faced by the community radio include: “competition of platforms such as YouTube surpassing radios in popularity thus some youths prefer to listen to content from this platform as opposed to Pamoja FM thus missing out on our peace program”, (KI 6), radio presenter at Pamoja FM from Makina ward. “Equally important is the ability of the programs to reach to the target groups, which sometimes is not possible depending on the listener’s preferences and daily activities”, (KI 8), radio presenter at Pamoja FM from Sarang’ombe ward. Other challenges include “sometimes key authorities fail to turn up for radio interviews even after booking an appointment with them” (KI 9), radio presenter at Pamoja FM from Lindi ward. This affects the image of Pamoja FM, especially if it persists. Another respondent was of the opinion that “by educating the youth through radio programs, this has faced the drawbacks of misinterpretation, which then breeds animosity” (KI 9), radio presenter at Pamoja FM from Lindi ward.

“Inadequate resources to promote the work of the community radio, provision of free merchandise to lure listeners into giving more information”, (KI 3), radio presenter at Pamoja FM from Makina ward. Another respondent mentioned that “fear of retaliation by criminals demotivates the fans of the radio from reporting unlawful acts”, (KI 4), radio presenter at Pamoja FM from Sarang’ombe ward. This can be seen to discourage listeners from reporting, which in the end would not really be of any help. “The issue of security for the radio journalists who live and work in Kibra is also a challenge whereby

sometimes they are intimidated by the criminal gangs if they dare expose them or talk about their criminal activity on radio”, (KI 7), radio presenter at Pamoja FM from Lindi ward. Such threats can be very intimidating, leading to the journalists not to fully actualize their job description. The researcher posed a question regarding community policing and how the idea relates to Pamoja FM programs on crime? One informant attempted by answering first of all on the challenge to community policing, “it is centred around matters of security in that collaboration between private and public entities is limited due to the sensitive nature of some crime. Plans were being laid down to engage both parties in activities such as training” (KI 10), station manager at Pamoja FM from Sarang’ombe ward. The informant was for the idea that “more research on community policing is necessary in order to learn new ways of remedying crime. If possible, the radio should reach out and invite more partners to promote agendas such as youth empowerment” (KI 10).

4.4 Interview with Stakeholders

4.4.1 Working with Pamoja FM to prevent crime

The researcher posed this question: How do you work with Pamoja FM to try and counter issues of crime in this area? to understand the role played by various stakeholders in the community, notably the youth leaders, police officers, welfare groups and local administrators in collaboration with the community radio. According to the data collected, one of the informants pointed out that “radio allows us to make direct phone calls to the studio as a means of reporting crime whenever we witness it happening”, (KI 12), chairman Pamoja FM Welfare and Listener group. This can be effective in two ways, if the security agencies happen to be tuned in to the radio they respond immediately and

also the radio staff can go ahead and report the incident after verifying the information and the police respond as well. Others, particularly one representative for the youth in Kibra mentioned that “through collaboration with the radio by participating in radio interviews as well as through calling and reporting on crime,” (KI 13), Youth leader from Sarango’mbe ward.

According to (KI 11), Assistant County Commissioner, Kibra Constituency, “we have used the radio as a means of sensitization and information dissemination on security matters as well as about government programs”. There was also a mention by (KI 14) Assistant chief Sarang’ombe ward, that “our office works closely with Pamoja FM whereby by visiting each other to check on the current status of issues for example crime and we also conduct fieldwork together to see what is happening in the community”. The informant also emphasized that ‘Pamoja FM being a communication medium, our office has also used the radio often to talk to the people (listeners) since the residents identify with the radio. The radio programs are address issues of the people of Kibra and also the radio presenters are people from the community” (KI 14), Assistant chief Sarang’ombe Ward. According to The 2009 Council of Europe Declaration, the following are the characteristics of community radio: independence from government, commercial and religious institutions and political parties, a not-for-profit in nature, voluntary participation of the members of the civil society in the devising and management of programs, activities aiming at the social gain and community benefit, ownership by and accountability to the communities of place and of interest which they serve, commitment to inclusive and intercultural practice (Toby, 2014, p. 24).

4.4.2 Outcome of collaboration between Pamoja FM and other relevant offices and institutions

According to (KI 11) Assistant County Commissioner Kibra Constituency, “the office of the County commissioner is in the process of building a strong community policing framework to link the police and the slum residents to curb crime in the area. Through the radio, our office seeks to engage and inform the residents about who the community policing members are and their duties toward security management”. With regards to security management, “the public-private partnership initiative is fairly limited due to the sensitive nature of security. However, the office of the county commissioner is working to ensure more collaboration with the radio station on information sharing and management”. Therefore, it is evident radios could play a key role in sensitizing the communities on the importance of being pro-active and cooperate with the security agencies to curb crime in the informal settlement.

The other key informants mentioned, “the radios collaboration with youth group has been beneficial because reporting has revealed identities of criminals forcing them to hide or move to other areas. In addition, the reporting provides critical information such as locations where crime is happening hence facilitating immediate response from the police” (KI 12), Chairman Pamoja Welfare and Listener Group.

Lastly, according to (KI 14) Assistant chief Sarang’ombe Ward, “the radio has constantly been constantly addressing matters of crime as well as encouraging the residents to report crime. It has even challenged our office to perform above and beyond. The informant continued to say that the radios collaboration with their office has been beneficial. For instance, due to the radio’s investigative capacity, whenever there is a

crime in the area, the radio is already aware. They are also able to conduct useful discussions that yield positive reaction from the public. Lastly, ‘the community has also been responding well through providing information to the radio through ‘barazas’’. (KI 14).

The concept of mediated crime in the case of the community radios tends to emphasize on the radio’s role of sensitization and awareness-raising, information sharing which should be seen to promote peaceful co-existence between different social groups. Another way in which community radio can contribute to community development is through community policing which is a collective responsibility. Some of the significant tenets of community policing according to the Government of Kenya (2015) include building partnerships between security agencies and communities, volunteerism among community members and adherence to existing laws and procedures of public safety and security. These tenets should be a shared responsibility between the police, the community and other stakeholders such as the media.

4.4.3 Collaborations in terms of peace programs and talk shows

According to (KI 11), Assistant County Commissioner Kibra constituency “the radio together with our office have a good relationship. The radio is supportive of government initiatives and programs such as the ‘Nyumba Kumi’. The institution has been given a platform by Pamoja FM to emphasize on ‘Nyumba Kumi’ and its importance, which can enhance community policing and therefore join in the efforts to manage crime. Pamoja FM also is always welcoming our institution whenever we have security issues or government initiatives that need to be addressed. One call and they will send a reporter to cover and address the issue”.

Collaboration is essential and thus according to (KI 12) Chairman Pamoja Welfare and Listener Group, “the listener group is often allowed to monitor the programs and address the radio staff on programs that are relevant in terms of either being educative or entertaining and which programs that might need to be reviewed due to the audience feedback. Pamoja FM has also welcomed our input on issues that they would like to be discussed on the radio. The response is usually high even for non-listeners who sometimes ask how certain programs are doing. Our engagement keeps Pamoja FM and its programs in check doing a monitoring role so as to improve the content of the radio and therefore have programs that are more effective”. Lastly, according to (KI 14), Assistant chief Sarang’ombe ward, “Pamoja FM station is rated highly because they have conducted programs where they have invited local administrators and various participants to discuss issues that promote peace and security, especially during the post-election violence period. The radio has also not been selective when pointing out problems in the community, eminent issues experienced in the slum area due to political turmoil”. According to Maweu (2020), an excellent example of such efforts was conducted by Pamoja FM in Kibera and Koch FM in Korogocho slums - both in Nairobi. In the wake of the 2007/8 post-election violence seen in the country, these two radio stations continuously shared peaceful messages in the hope of maintaining harmony between the various tribes residing in their constituent regions “The radio has been a significant contributor to the peace enjoyed in the area, (KI 14). The same respondent continues to say that with regards to programming, often at times we work together to address current pertinent issues, for example, crime”.

4.4.4 Recommendation for improving radio content on crime

A variety of issues and concerns were expressed regarding the operation of the radio. “An improved collaborative approach when it comes to matters community policing initiative with an emphasis on both institutions (radio and office of the county commissioner) need to work together with regards to radio programming when addressing the issue of community policing. We still need to educate the public on the importance of community policing”, (KI 11), Assistant County Commissioner from Kibra Constituency.

Other opinions to improve the content from (KI 12), Chairman Pamoja Welfare and Listener Group was “the radio should sometimes conduct field works to enable the presenters to interact with the listeners and get to know them. Outside broadcasting could also be effective for the radio programs, especially such that address crime since not everyone might have a radio set to tune in to the radio programs. Through outside broadcasts, the radio presenters will also get to have physical interactions with the listeners. The same respondent was also mentioned that “the radio should also engage more on disclosing criminal identities and reporting of crime hotspots to inform the public and the police as well as scare away criminals”. This might be a risky venture, but ideally, the media should enjoy their basic freedom of expression.

According to (KI 13) Youth leader from Sarang’ombe ward, “Pamoja FM needs to invest on a constant source of power such as a generator to avoid situations whereby when there is a power outage, then there is no news. As one of the youth activists, I would recommend the need to create platforms for young, reformed criminals to address

their opinions and tell their side of their stories. The young, reformed criminals need to feel like part of the community too. For example, we shared a story about a young person on our platform, and a lot of people came out to show support. Others issues also came into play, for instance, recognition of fallen heroes and young people who got killed out of crime. The respondent also encouraged the radio to improve the radio's social media presence such as their online pages, for example, their Facebook page to target young people who are constantly on their phones, lastly, I urged the radio to as well to organize events such as football matches, barazas, charity events more often as offline means to educate the community on matters abstinence from crime".

Last but not least, (KI 14), Assistant chief from Sarang'ombe Ward commended the radio to have done its best, but it should not stop because "crime mutates, criminals, move to other locations, crime evolves constantly and is a social challenge". The respondent wished that "Pamoja FM should continue with its investigations to help the institution represented (local administration) to identify criminals so that they can be able to subject them to justice. It is my hope that the radio continues its partnership with local administration office and make the issue of crime a big agenda in the radio station by inviting other leaders, 'nyumba kumi', community policing and even the police often. The radio should do more research as to what encourages crime and also scout for partners who will empower the youth to help reduce crime".

4.4.5. Community policing in relation to Pamoja FM programs on crime

The researcher sought to as well find out more about community policing and how it related to programs by Pamoja FM. Community policing, according to (KI 10), station manager at Pamoja FM from Sarang'ombe ward, "with the intervention of the radio has

somewhat contributed to improving the relationship between the community and the administration”. The informant continues to say that the radio has influenced the communities’ perception about working in collaboration with the security agencies to improve their own security and safety. Constant messaging to educate the community that security is a shared responsibility and that they too need to participate in ensuring accurate and timely reports on criminal gangs and activities is regularly aired by Pamoja FM”, (KI 10), station manager at Pamoja FM from Sarang’ombe ward. The informant emphasized on knowing your neighbour and reporting any malicious activities that your neighbour might be engaged in is usually accentuated”. From the knowledge described above, this study therefore can attest that media has an influence on conflict transformation. Pamoja FM actions have tried to yield promising results on crime prevention in Kibra informal settlement.

4.5 Conclusion

In summary, all respondents and key informants were grateful for the work done by the community radio Pamoja FM. Many expressed hope that the good work continues since crime cannot be eliminated but rather managed. The changing nature of crime, and the habit of criminals changing locations once they have been reported shows how crime mutates in the society. Some of the responses attested to positive influence of the radio programs having influenced some level of attitude and behaviour change though collaborations by other stakeholders was still emphasized. This ties us to the definition of social action theory which states that the communication process through radio content deliberately has meaning constructed within it. With the various radio programs mentioned above of which some are targeted towards addressing issues of crime while

others partially do this, this has the power to influence desired change in our case reduced or rather zero crime in Kibra informal settlement. The media alone in this case community radio Pamoja FM cannot work in isolation, collaborative efforts from diverse stakeholders as well as exploring other offline and online formats as recommended by some respondents would improve the situation.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This chapter begins by presenting a summary from the research findings and the conclusion thereof, showing how the study achieved its objectives. It then proceeds to detail the recommendations for the different parties concerned for better solutions and services as well as for future studies.

The aim of the study was to find out how and whether reporting on crime, hereby referred to as mediated crime, actually prevents crime from escalating. Pamoja FM, which is a community radio in Kibra informal settlement in Nairobi, was targeted as the case study for the research. The following were the objectives of the study:

1. To investigate the main types of crimes in Kibra Informal Settlement.
2. To understand how Pamoja FM packages its programs on crime prevention.
3. To understand the audience reception of Pamoja FM programs on crime in Kibra Informal Settlement
4. To examine other ways Pamoja FM contributes to the prevention of crime in Kibra Informal Settlement

In order to meet the research objectives stated above, the study adopted a cross-sectional mixed method study research design which collected both qualitative and quantitative data through administering of questionnaires on a purposively selected group of Pamoja FM's fan base and conducting interviews with key informants who included the radio

staff and other stakeholders in the community. The following are the findings of the collected and analysed data:

5.1 Summary of findings

Firstly, to answer objective one of the study, it was established that the seven most common crimes in the area are: assault, alcohol and drug abuse, armed robbery, breakings, sexual and gender-based violence, murder and gender-based violence. According to the respondents, the factors that influence the occurrence of these crimes narrowed down to the following: high levels of unemployment, over-population which has put pressure on the limited resources leading to poor living conditions, poverty and idleness which results to greed, prostitution, peer pressure and low levels of education or lack thereof, poor cooperation between the community and the police, poor parenting, presence of drug cartels in the community, lack of enough police officers to patrol the area, tribalism, social seclusion and community indifference.

The second objective was directed towards how Pamoja FM packages its programs on crime prevention. The outcome of the research revealed that the community radio had designed programs that not only address crime in the area but also educate the community on the negative impacts of committing societal ills such as engaging in crime. The programs also informed about constitutional rights and the importance of respecting other people's human rights, provided sex education and motivation for the listeners to pursue better lifestyles, abstain from crime, drug abuse and abortion as well as to love and respect each other regardless of tribe, religion or political affiliations. In addition, these programs allowed the listeners to contribute to the discussions through direct calls, messages and sometimes direct visits to meet with the radio staff of the radio (Pamoja

FM). Sometimes various stakeholders such as youth leaders, community representatives and local administrators would be included for discussions as guest speakers via interview invitations as a way of bridging the gap between leaders and the residents. Some of the top-rated programs on crime prevention include: Tuamke pamoja, Vijana warekebiki, Pamoja Machweo, Msanii mtaani, Pass the Mic show and Uhaki show.

With regards to the third objective which focused on the reception of Pamoja FM's programs on crime in Kibra, the study informed that a big number of the residents (85%) rated the programs as very good/ good on crime prevention and deemed them fit to curb and possibly manage crime in the area. The reception was also justified by the overwhelming popularity of Pamoja FM (80%) when compared to other radio stations such as Radio citizen, Radio Jambo and Egesa FM among others which were rated less than ten per cent in popularity. The respondents who participated in the interview applauded the radio for the good work done, thus showing they were proud of the community radio Pamoja FM. This was attributed mainly to the fact that Pamoja FM regularly talks about issues that affect the people of Kibra thus the audience can resonate with it

The fourth objective examined other ways Pamoja FM contributes to the prevention of crime in Kibra informal settlement. The findings revealed that the radio programs were somewhat in line with community policing efforts. For instance, through live discussions, the broadcasters were actively encouraging the residents to share key information on crime hotspots and hideouts, which, as a result, helped the police in making arrests. Invitation of experts, leaders and stakeholders for talk shows and live discussions enabled the residents to interact with their leaders over the radio, creating an

environment where all the parties can discuss and propose realistic solutions to community challenges as well as forge unity in the implementation of the policies adopted.

On the negative side with regards to community policing, the administration expressed challenges when it comes to sharing information on criminal activities through the radio mainly due to the sensitive nature of the topic. While the residents' reports on crime are useful to the police, the disclosure of information meant to be confidential such as the identities of victims and the progress of cases can trigger adverse reactions in the line of revenge, witness tampering and hopelessness which can result to increased crime instead of limiting it.

There were also recommendations from some of the respondents that even though the radio as well uses social media to do online broadcasts, they should still improve the radio's social media presence to target more and more young people who are frequently on their phones. The first point of garnering news/information and current affairs for young people has been proven to be from social media platforms. Thus, Pamoja FM should as well put many efforts to go live online and also constantly update their social media platforms with, for example, with peace messages or content that encourages abstinence from crime. Other alternative format that has been used by Pamoja FM but still needs to be emphasized to improve the effectiveness of the radio includes: organizing unifying events such as football matches, barazas, charity events, peace walks, clean-up exercises to educate the community on matters abstinence from crime. These interactive approaches help to improve the relationship between the radio and its listeners.

5.2 Conclusions

From the feedback collected, it can be concluded that community radio is a significant agent in the community precisely intended for addressing the needs and challenges faced by the residents. Pamoja FM, in partnership with the local administration and welfare bodies, has been actively involved in educating and empowering the locals on issues relating to insecurity and crime. The concept of mediatized conflict (Cottle, 2006) has been analysed and found to be effective. By engaging the public in live discussions, sports competitions, entertainment programs, training and educative platforms, the community radio has managed to create a conversation on the topic of crime which was receiving minimal attention from the commercial media. Pamoja FM has breathed life to the unshared stories of the struggle for success and rehabilitation and reform against crime in Kibra informal settlement.

From this study, we can anticipate improved participation from the community residents and the leaders and a reduction in the degree of crime perpetrated in the area. The study provides an all-inclusive, fair, open educative platform where different actors in the community can express themselves. The qualitative data collected has largely held with regard to previous work done by Pamoja FM, terming it as progressive and mandatory. The success stories shared of reform, improved relations between the residents and the police, community exposure and external assistance among others is a clear indication of how media reporting has positively influenced improved livelihoods and reduction of crime.

However, regardless of the fact that the respondents applauded the community radio in its efforts to promote community policing as a way of curbing crime in Kibra, a

large number of the respondents still believed that crime has been increasing instead of decreasing. According to the percentage mentioned in chapter 4, 66% of the respondents believed that crime escalated within a one-year period (2019 – 2020). This is an indicator that the results of all the joint efforts such as community policing initiatives, radio reporting, police response and many others are still not enough. With regards to efforts made by the radio, it is not enough to just report on crime; there is need to improve its content and broadcasting mechanisms to become more appealing to their audience and therefore have a much stronger effect that could lead to attitude and behaviour change.

Another negative aspect of media reporting on crime is that sometimes it can lead to crime mutation, for instance, when a particular criminal group is uncovered by the media, it can resolve to changing its tactics or shifting its operations to new locations making it harder for the police to keep up. In addition, sometimes fail to follow the right regulations especially when reporting on serious and sensitive crimes, the media can expose witnesses' and victims' identities thereby jeopardizing the legal process and putting their lives at risk.

Even though the radio is doing reasonably well in fighting crime through community policing, this is still not enough. There is a need for more research to come up with better measures of empowering the public, especially the youth, so that they can afford a better life condition. Despite the government's efforts to implement favourable policies such as the affordable housing program, many Kenyans, especially people living in informal settlements, cannot bear the financial costs of owning and maintaining such houses. Not forgetting, very little is being done by the government to educate the targeted beneficiaries on essential guidelines such as the financial ventures to pursue those

seeking to become potential homeowners, opportunities and risks associated with homeownership and the terms and conditions for one to become eligible. (Arucy, 2019).

In order to curb crime in the area, the radio needs to diversify its content to address rampant social ills such as corruption, poor urban governance and ill-designed policies whose benefit does not trickle down to the intended beneficiaries. The radio, as a stakeholder in Kibra Constituency should also encourage its audience to take part in political processes through public participation for the fans to hold their leaders' accountable matters improvement of service delivery. There is a need to create a conducive environment with equal opportunities for all the members in the society. Non-governmental organizations and other organizations should continue to assist community radios through capacity building and support in content production in order to improve on their content and support the community radio to engage using other formats such as organizing for tournaments, barazas, outside broadcasting, among many others to have a greater impact. Another element besides broadcasting on normal issues would include promotion of national values, integrity, transparency and accountability assurance for example by supporting activist groups, mobilizing signing of petitions and promoting religious values of equality, love, compassion, peace and hope through broadcasts, social media and offline means.

However, more remains to be done to improve media reporting on crime and empower community radios to facilitate community policing initiatives. Collaboration with other key stakeholders relevant to managing crime in the community is key. New participatory approaches on conflict transformation and peacebuilding can also be devised in the process.

The following section discusses suggestions for the better cause of action on media reporting on crime as well as crime transformation.

5.3 Recommendations

This section discusses the suggestions and highlights obtained through the study for the best cause of action by the various actors ranging from media practitioners, community stakeholders, community residents, Non-governmental organizations (donors and sponsors) and academicians.

5.3.1 Recommendations for the Media practitioners

News media should be bias-free and goal-oriented. One of its main aim is to prevent crime; therefore, reporting should be based on facts bearing in mind that the content is sensitive and is intended to have influence in shaping attitude and behaviour of the public. Improvements should be made for the community radio to use emotionally appealing language and that which is empathetic when addressing crime in order to influence the public to stop engaging in crime.

The study revealed inherent financial struggles within the community radio. In response to this, Pamoja FM ownership should formulate an annual budget for easy resource mobilization as well as proportional allocation to the various programs. In addition, the radio should vigorously reach out to institutions including the county government and other charity organizations and seek to have more partners who can provide support in areas of finance. Alternative sources could as well be explored such as the radio making an effort to organize interactive events with its fans, the audience may be compelled to do crowdfunding when necessary to ensure that the radio stays afloat and

can continue with its operations. Online crowdfunding opportunities exist such as M-changa, Gofundme, and many others can be utilized as well.

Other creative ways of generating resources could include vigorous membership drives with a fee, advertising, writing good grant proposals and outdoor broadcasting doing campaigns. Actively participating in public participation gatherings in their wards/constituency and raising their concerns of how for example the counties should empower the community radios through using these platforms more often for advertising could also be an option to explore.

It is also crucial for the community radio to expand its scope on their target population, especially young people. Socialization begins at a very young age, therefore to impact on the lives of young people, the radio can also generate content fit for children. Mentorship should start at an early age for it to produce responsible members of society. This will ultimately expand their audience and increase the level of awareness in the community. Programs based on research and needs analysis is also key to really address pertinent issues that affect the community.

In order to improve awareness, community radios should diversify as well to other community media formats such as community newsletters, theatre groups, puppetry and take advantage of social media, for example, Facebook, WhatsApp, YouTube, blogs, outside broadcasting among many others to address and interact with their audience especially those who can't be reached through the radio. It is also a positive step towards embracing technology in the community. Further, as part of creating awareness, empowerment programs such as self-defence should be taught especially to women and

young girls who are more vulnerable to domestic and sexual abuse. This is a recommendation not just for the media practitioners but also for all other actors in the community. Programs on mental health should as well be given prominence with the hope that more listeners struggling with these issues would get a platform to open up and speak out. These would come in handy to avoid alternatives such as joining criminal gangs or getting involved in crime as a way of relieving stress.

Community media practitioners which include community radios should also ensure that they advocate for favourable regulatory frameworks through working with associations such as Kenya Community Media Network and the Media Council of Kenya to push for good policies that would favour them. This will ensure a useful framework that supports community broadcasting.

5.3.2 Recommendations to other stakeholders

Community leaders should create more youth leagues where young people can convene and discuss issues affecting them through the community radio platform. This will ensure unity when addressing issues and can also be used as a platform to seek government funding under the Youth Allocation Fund. Furthermore, youth leagues forge partnerships with other groups and organize conferences and conventions that expose young people to the world where they can make new friends and learn new skills.

It is also important for the local administration to establish a good relationship with the media and the community to ensure healthy cooperation when dealing with bureaucratic processes such as planning and organizing sensitization workshops.

Stakeholders such as (youth groups, security agencies, Pamoja FM listener group, faith-based organizations/leaders, local administrators among many others) could also assist in enhancing key tenets of community broadcasting, especially on community ownership and participation. This would encourage community radios to be seen as right platforms for social transformation.

5.3.3 Recommendation to the community residents

For community policing to work, the residents ought to financially and operationally support the community radio. As a community-owned initiative, the community is the backbone of the organization. Challenges faced by the radio should be resolved by the community in collaboration with the administration, especially on matters to do with the security of the radio staff.

Also, the community should have a unified goal when it comes to solving problems in society. Pushing for a similar agenda would be more realistic than fighting each other over which problem are to be resolved first. Additionally, working together will ensure all the resources are directed towards one particular outcome. This can be demonstrated by providing reliable information on crime and criminals and having faith in the community policing process.

The community should take advantage of the community radio to better understand their role in community policing, fighting for their human rights, demanding justice and influencing favourable policymaking.

The community should also be keen on actively participating in their community radios, especially in the selection and provision of programs to be broadcasted,

monitoring the programs by listening and calling in to give feedback. This would in turn lead to improved programming by the radios and therefore have a much better impact.

5.3.4 Recommendation to Non-governmental organizations and County government (donors and sponsors)

Aid providers need to use this study to look at the gaps in community radio broadcasting and therefore identify potential entry points. Since most of the community radios are largely dependent on donor funds for operations, these organizations should really try to support them financially, assist on organizational development and structures and also through capacity building. Community broadcasting is still a developing venture in the Kenyan context, considering the fact that community radios are within the third tier of media broadcasting in Kenya and are communally owned. Their locality of operation has also negatively impacted on their expansion as they mostly operate in poor and rural neighbourhoods that haven't fully embraced the community broadcasting concept. Most of the financial and training support is largely dependent on aid providers, donors and sponsors. The County Government of Nairobi or the National Metropolitan services, for example, should as well tap into community media platforms particularly community radio such as Pamoja FM for information sharing on their plans as well educational /awareness programs.

5.3.5 Recommendation for further research

Due to financial constraints and the looming Covid-19 Pandemic, this study was limited to a few chosen key informants and a sample group of Pamoja FM fans. A thorough study should be done for a longer period to observe the influence media reporting on crime has on crime prevention. Also, more comparative studies should be done on crime

in various informal settlements in order to distinguish the causes and effects as well as the similarities and differences. Realistic solutions and mechanisms can be applied on diverse settlements to analyse their impact at crime transformation. Academicians should also consider doing more research on media to be specific radio as a peacebuilder and conflict transformation agent to have more scientific evidence to be used in future peacebuilding initiatives. Lastly, a study should be conducted to determine how vigorous media reporting impacts on crime within society.

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APPENDIX

Appendix I – Questionnaire – for the fans of Pamoja FM

My name is Sheila Ngatia, a student at Hekima University College, a Constituent College of the Catholic University of Eastern Africa. I will be carrying out this research on: **“Community Media and Crime Prevention in Nairobi: A case study of Pamoja FM in Kibra Informal Settlement”** in partial fulfilment of the requirements for a Master’s degree in Peace studies and International Relations. I kindly request for your assistance in answering these questions as honestly as possible. The answers you shall provide will be treated with utmost confidentiality and will be used for academic purposes only.

Jina langu ni Sheila Ngatia, mwanafunzi katika Chuo Kikuu cha Hekima Chuo Kikuu cha Jimbo Katoliki la Afrika Mashariki. Nitakuwa nikifanya utafiti huu kwa: "Mchanganuo wa Redio ya Jamii ya Pamoja FM katika kuzuia uhalifu katika makazi duni ya Kibra" katika kutimiza matakwa ya shahada ya Masters katika masomo ya Amani na uhusiano wa Kimataifa. Ninaomba kwa msaada wako kwa kujibu maswali haya kwa uaminifu iwezekanavyo. Majibu utakayopewa yatatibiwa kwa usiri mkubwa na yatatumika kwa madhumuni ya masomo tu.

Section A: Personal Information

Please provide the following information by filling in the required data or by putting a cross X against the statement that corresponds to your answer/ Tafadhali toa habari ifuatayo kwa kujaza data inayohitajika au kwa kuweka msalaba X dhidi ya taarifa inayolingana na jibu lako

Name/Jina (optional):

Occupation/ Kazi:

Gender/Jinsia: Male/Mwanaume ☐ Female/Mwanamke ☐

Age Bracket/Umri wako: 18 – 30 ☐ 31-40 ☐ 41-50 ☐ 51-60 ☐ 61 and above ☐

Ward/Kata: Laini Saba ☐ Lindi ☐ Makina ☐ Kenyatta ☐ Sarangomb’e ☐

Section B: Research questions from which the questions are derived

Research question 1: What types of main Crime are common in Kibra informal settlement?

1. To what extent are each of the following crime common in Kibra? Je! Kila moja ya uhalifu ufuatao ni ya kawaida katika Kibra?

	Extremely High/Sana sana	High/Juu	Very Low/Chini sana	Low/Chini	Do not Know/Sijui
Assault/Kushambuliwa					
Armed robbery/Wizi wakutumia silaha					
Breakings/Marekebisha					
Gender-based violence/Unyanyasaji wakijinsia					
Sexual & gender based violence/Ukatili wakijinsiana kijinsia					
Alcohol&Drug abuse/Pombe na Ulevi					
Murder/Mauaji					

2. How long have you lived here?
Umeishi hapa kwa muda gani?

	Tick one/Jibu moja
1 - 2 years/Kati ya mwaka	
2 - 4 years/Kati ya miaka	
4 - 6 years/Kati ya miaka	
8 - 10 years/Kati ya miaka	
More than 10 years/ miaka 10 nazaidi	

3. In your opinion, what are the main causes of crime in this area?
Kulingana na wewe ni nini sababu kuu za uhalifu katika eneo hili?

.....

-
4. Have you personally or a member of your family experienced Crime in this area?
Je! Wewe binafsi au mtu wa familia yako amepata uhalifu katika eneo hili?
YES /Ndio ☐ No/Hapana ☐

If **yes**, what type of crime/ Ikiwa **Ndio** ni aina gani ya uhalifu?

/:.....

5. Generally, how would you rate the incidences of crime in this area for the last one year? Kwa ujumla, unawezaje kupima kiwango cha uhalifu katika eneo hili kwa mwaka mmoja uliopita?

Has it /Inayo:	Tick one/Jibumoja
Increased/Kuongezeka	
Decreased/Imepungua	
Remained the same/Imebakisawa	
I don't know/Sijui	
Unknown/Haijulikani	

6. What actions could be taken to address crime in your Ward?
Je! Ni hatua gani zinaweza kuchukuliwa kushughulikia uhalifu katika eneo hili?

.....

.....

Research question 2: How does the audience interpret the programs aired by Pamoja FM on Crime in Kibra informal settlement?

7. Which Radio station do you listen to and why do you listen to your preferred radio?

Je! Unasikiliza kituo gani cha redio na kwa nini unasikiliza redio unayopendelea?

.....

.....

8. Do you listen to Pamoja FM? Je! Unasikiliza Pamoja FM?

Most of the times/Mara Nyingi	Sometimes/Mara Nyingine	Occasionally/Wakati mwingine	Rarely/Nadr	Never/Kamwe

- a. If you listen to Pamoja FM, about how many hours per day?
Ikiwa unasikiliza Pamoja FM, saa ngapi kwa siku?

1-2 hrs ☐ 3-4 hrs ☐ 4-5hrs ☐ 5-6hrs ☐ 6hrs and above ☐

9. Which program in Pamoja FM addresses Crime?

Je! Ni mpango gani katika Pamoja FM unaoshughulikia uhalifu?

.....

10. How do you rate Pamoja FM's programs on crime prevention like on a scale on 1 – 5. (1 – Very bad, 5 – very good)/ Je! Unaweka kiwango gani programu zao juu ya kuzuia uhalifu kama kwa kiwango

Very Bad/Mbaya Sana	Bad/Mbay a	Average/WastaniMz uri	Good/Mzur i	Very good/Vizuri Sana
1	2	3	4	5

11. In your opinion, does the program make a difference in the fight against Crime?
 Kwa maoni yako, mpango huo hufanya tofauti katika mapambano dhidi ya uhalifu?

.....

12. In your opinion which program of Pamoja FM makes a positive contribution to the security of Kibra? Kwa maoni yako ni mpango gani wa Pamoja FM unachangia chanya kwa usalama wa Kibra?

.....

13. How would you like the programs on Crime prevention to be improved?

Je! Ungependaje mipango ya kuzuia uhalifu iweze kuboreshwa?

.....

Appendix II: Interview Guide: Key Informant interviews

Research question II: How does Pamoja FM package their stories/news about Crime in Kibra informal settlement? Interview questions for the Radio staff

1. In your opinion, what are the main causes of crime in this area?
.....
.....
2. How many peace programs do you have so far that try to address the issue of crime and how often do you air them and why? Please explain
.....
.....
3. To what extent do you involve your audience or relevant stakeholders for example the police, area chief, faith leaders, Youth initiative group leaders in content generation or just work within your space? Please explain
.....
.....
4. What challenges do you face while trying to address crime through radio programs and what difference does the program make? How do you measure it in terms of having an impact to your audience? Please explain
.....
.....

Appendix III: Interview questions for the Stakeholders

Research question IV: Which other ways does Pamoja FM contribute to prevention of Crime in Kibra informal settlement? – Interview questions for the stakeholders

1. How do you work with Pamoja FM to try and counter issues of crime in this area?
.....
.....
2. In your assessment, do you think the radio in collaboration with your office/organization has/is trying to manage crime in this area? Explain your answer
.....
.....
3. How would you rate your collaboration in terms of generation of peace programs or participating in talk shows that try to influence behavior change and curb issues of crime in this area?
.....
.....
4. What would you recommend on how to improve the radio content on crime to improve security in Kibra?
.....
.....
5. How does the community policing relate to Pamoja FM programs on crime?
.....
.....

Thank you! Asante!

Appendix IV: Transcribed interview questions for radio staff of Pamoja FM

Research question II: How does Pamoja FM frame their stories/news about Crime in Kibra informal settlement? Interview questions for the Radio staff

1. In your opinion, what are the main causes of crime in this area?

- a) Key informant number 1 - radio presenter at Pamoja FM from Sarango'mbe Ward
 - Unemployment especially among the youth which has pushed some to form/ join gangs in the community
 - Peer pressure
 - Early marriages among the youths
 - Poor relationship between parents and children
- b) Key informant number 2 – radio presenter at Pamoja FM from Sarango'mbe Ward
 - Lack of security surveillance
 - Lack of mentorship for the young boys
- c) Key informant number 3 – radio presenter at Pamoja FM from Makina ward
 - High population
 - Peer influence
- d) Key informant number 5 – radio producer at Pamoja FM from Sarang'ombe ward
 - Drugs and substance abuse
- e) Key informant number 9 – radio presenter at Pamoja FM from Lindi Ward

- Irresponsible parenthood in the community
- Home based violence leading to divorce

2. How many peace programs do you have so far that try to address the issue of crime and how often do you air them and why? Please explain

a) Key informant number 1 - radio presenter at Pamoja FM from Sarango'mbe Ward

- Pass the Mic (speak up your mind) –a reggae-show with an aim of entertaining and educating young people between the ages of 18-35. It airs from Monday to Friday from 3 – 5 pm, playing educative reggae music and in-between have talks on diverse issues such as abstinence from crime, drug abuse, abortion and sex education.

b) Key informant number 2 – radio presenter at Pamoja FM from Sarango'mbe Ward

- Religious programs have been very keen on preaching on the right values that the people of Kibra could strive to live by to avoid crime.

c) Key informant number 3 – radio presenter at Pamoja FM from Makina ward

- Tuamke Pamoja a breakfast show that airs from 6 -10 am from Monday to Thursday targeting all age groups, the content is mostly on current affairs ranging from political, social - economic, cultural issues and reports of recent cases of crime

d) Key informant number 10 – Stations manager at Pamoja FM from Sarang'ombe Ward

- Vijana Warekebiki a popular show hosted by Boy Dallas. It is a night show that runs from 8-10 pm from Monday to Thursday. It focuses specifically on

matters relating to crime perpetrated by the young people. The show advises young people through messages targeting those in crime and also tries to reach out to the convicted criminals in prison to reform. Most of the content is on youth and how they can improve their lives in various ways and stay away from crime

- Pita Pita show, is similar to Vijana Warekebiki show, only that it is aired during the day between 2 - 4 pm on Monday through to Thursday. The idea of this show is to collect information during the day in almost each and every ward about what is happening with a focus on crime then discuss what is reported in the night show (Vijana Warekebiki). The name Pita Pita implies passing through villages/wards collecting pockets of information related to crime.
- Uhaki show, a program that airs on Saturdays from 5-7pm. The program talks about human rights issues and the constitutional provision provided for in the Bill of Rights. The program seeks to educate the community of their rights and why it is important not to infringe on other people's rights.
- Other shows include; Msanii mtaani, Pamoja machweo, Music, Gospel, Islam and News which do not specifically target issues to do with crime but once in a while mention latest criminal events.

3. To what extent do you involve your audience or relevant stakeholders for example the police, area chief, faith leaders, youth initiative group leaders in content generation or just work within your space? Please explain

- a) Key informant number 2 – radio presenter at Pamoja FM from Sarango'mbe Ward
 - The radio has been partnering with parties such as the area chiefs and faith leaders often on several occasions to address pertinent issues affecting the people of Kibra.
- b) Key informant number 9 – radio presenter at Pamoja FM from Lindi ward
 - Administrative authorities, community elders, Nyumba Kumi initiative leaders, religious leaders play a major role by sharing their thoughts and comments following incidents of crime and generally crime and its effects
- c) Key informant number 4 – radio presenter at Pamoja FM from Sarang'ombe ward
 - The radio also targets all age groups to take part in decision making on programs to be aired and which ones not to
- d) Key informant number 3 – radio presenter at Pamoja FM from Makina ward
 - . Advertisements and promotions championing for peace have also been included by Pamoja FM. Some key stakeholders have also taken part in voice over of peace advertisements and promotions
- e) Key informant number 5 – radio producer at Pamoja FM from Sarang'ombe ward
 - Pamoja FM also makes an attempt to reach out to its audience in order to share their traumatic experiences and how they have been able to cope with them
 - The radio staff do a follow up by linking with relevant offices to seek progress on the administrative response towards the reported cases in the area. The

one-on-one interaction with the victims of crime also helps the presenters to gain knowledge of spotlight areas where crime happens.

4. What challenges do you face while trying to address crime through radio programs and what difference does the program make? How do you measure it in terms of having an impact to your audience? Please explain

Effects

- a) Key informant number 5 – radio producer at Pamoja FM from Sarang’ombe ward
 - The radio might not exhaust reporting all the crime incidents but one of the effects of these programs is that they have enabled the listeners to open up about their personal experiences and suggest possible solutions
- b) Key informant number 8 – radio presenter at Pamoja FM from Sarang’ombe ward
 - There has also been some improvement on some types of crime being reported in some areas thanks to some of our programs in Pamoja FM
- c) Key informant number 2 – radio presenter at Pamoja FM from Sarango’mbe Ward
 - Religious programs can also be seen to have some effect on the behavior change of the youthful listeners
- d) Key informant number 9 – radio presenter at Pamoja FM from Lindi ward
 - The radio constantly updates the audience on trending issues which allows people to be in the know when it comes to black spots to steer clear of such areas at certain times. This also helps improve the efficiency of police response

- e) Key informant number 3 – radio presenter at Pamoja FM from Makina ward
 - The ability of the programs to reach a broad audience has been instrumental in calling for public action to mitigate crime
- f) Key informant number 10 – Stations manager at Pamoja FM from Sarang’ombe Ward

Some success stories mentioned included:

- Abortion has often been referred to as a crime, there was once a testimony from a Pamoja FM fan who had been planning to go for an abortion, but after reflecting on the content regularly aired by the radio on abortion and its consequences she decided otherwise. She encouraged the audience through a call-in show not to engage in sex crimes and also condemned young men who indulge in such criminal activity to stop since many young women and girls were suffering trying to overcome the consequences.
- With regards to crime, the show highlights recent crime incidences, crime hotspots with the intention of reporting the cases live on radio to the security agencies. Some of the crime hotspots regularly being reported included, Kwa mulwa in Laini saba ward, Kambi muru in Makina ward, Bombolulu and by-pass areas. The residents from these areas report numerous crime incidences on air during the breakfast show. In Kambi Muru area in Makina ward, the radio has one loyal fan who regularly informs the radio especially on Tuamke Pamoja Show about criminal activities currently happening and the radio takes action by reporting these cases live on air with the intention of security

agencies to act. The identity of the loyal fan is always hidden to protect the fan from harm.

- The radio shows also appeals to the youth to abandon crime and engage in other meaningful activities. The hosts regularly invite guest speakers ranging from SACCO representatives, County representatives, NGOs representatives, and many others to talk about existing and upcoming initiatives that the youth could tap into.
- Another success story was sometime in 2020, the radio in collaboration with the security agencies aired a special announcement calling on the people of Kibra who are involved in crime and have firearms to surrender their illegal firearms and gave an ultimatum of 14 days to do so. The police in Lindi ward confirmed a good number of firearms that had been surrendered and others disposed openly for the police to collect. Security agencies in other wards reported as well to have had collected firearms after the appeal through the radio. This kind of action was partly attributed to the radios outreach and command of audience that led to that reaction
- One of the shows Tuamke Pamoja, once aired a special program on youth and terrorism whereby the show talked about how young people struggling with poverty were being lured to join terrorist groups and getting radicalized. The radio took action by running a program whereby we regularly invited Community elders and religious Imams as guest speakers to talk about the issue and educate the audience on the importance of abstaining from such groups. There was once a residence who called the radio to inform about her

son who wanted to join the Al-shabaab group. Afterwards she went ahead to Pamoja FMs studios to show evidence of the groups uniform which her son had acquired. The radio took action by helping the lady to report the case to the relevant authorities and later on the radio came to find out that the son had been rescued.

- There was a recent case that was announced in the news bulleting that one of Pamoja FM's radio presenters had been stabbed to death on his way home from work on the morning of May 4th, 2020. Such incidences and many others have to feature in Pamoja FM's news bulletin to incite change and accountability from the security and justice department.

Challenges mentioned included:

- a) Key informant number 6 – radio presenter at Pamoja FM from Makina ward
 - Competition from platforms such as YouTube surpassing radios in popularity thus some youths prefer to listen to content from this platform as opposed to Pamoja FM thus missing out on our peace programs
- b) Key informant number 8 – radio presenter at Pamoja FM from Sarang'ombe ward
 - Sometimes the peace programs do not reach the target groups due to the listener's preferences and daily activities
- c) Key informant number 9 – radio presenter at Pamoja FM from Lindi ward
 - Sometimes key authorities fail to turn up for radio interviews even after booking an appointment with them. This affects the image of Pamoja FM especially if it happens more often.

- Another challenge is by educating the youth through radio programs has faced the drawbacks of misinterpretation which then breeds animosity
- d) Key informant number 3 – radio presenter at Pamoja FM from Makina ward
- Inadequate resources to promote the work of the community radio for example the radio often a times does not have the financial capability to give free merchandise to lure listeners to give more information
- e) Key informant number 4 – radio presenter at Pamoja FM from Sarang’ombe ward
- There is the challenge of fear of retaliation by criminals which discourages the fans of the radio from reporting criminal activities
- f) Key informant number 7 – radio presenter at Pamoja FM from Lindi Ward
- The issue of security for the radio journalists who live and work in Kibra is also a challenge whereby sometimes they are intimidated by the criminal gangs if they dare expose them or talk about their criminal activity on radio
5. How does the community policing relate to Pamoja FM programs on crime?
- a) Key informant number 10 – Station manager at Pamoja FM from Sarang’ombe Ward
- Community policing with the intervention of the radio has somewhat contributed to improve the relationship between the community and the administration. Pamoja FM has influenced the communities’ perception about working in collaboration with the security agencies to improve their own security and safety.
 - Constant messaging to educate the community that security is a shared responsibility and that they too need to participate in ensuring proper and

timely reports on criminal gangs and activities is regularly aired by Pamoja FM. Through our programming emphasis is done on informing the listeners to know your neighbor and report any malicious activities that your neighbor might be engaged in.

Appendix V: Transcribed interview questions for the Stakeholders
Research question IV: Which other ways does Pamoja FM contribute to prevention of Crime in Kibra informal settlement? – Interview questions for the stakeholders

1. How do you work with Pamoja FM to try and counter issues of crime in this area?

a) Key informant number 11 - Assistant County Commissioner - Kibra Constituency

- We as leaders and public workers have had good relations with Pamoja FM. We have used the radio as a means of sensitization and information dissemination on security matters as well as about government programs

b) Key informant number 12 - Chairman Pamoja Welfare and Listener Group

- The radio allows us to make direct phone calls to the studio as a means of reporting crime whenever we witness it happening. The radio staff therefore immediately report to the police about locations that require immediate response.

c) Key informant number 13 - Youth Leader

- We work with Pamoja FM through participating on interviews as well as through calling - in and reporting on crime.

d) Key informant number 14 - Assistant Chief – Sarang’ombe ward

- We work closely with Pamoja FM whereby we visit their studio and they also come to the office; we also conduct field work together to see what is happening in the community.

- As a communication medium, we have also used the radio often to talk to the people since the residents identify with the radio. Mostly because they believe the radio addresses their issues and also because the radio presenters are people from the community.
2. In your assessment, do you think the radio in collaboration with your office/organization has/is trying to manage crime in this area? Explain your answer
- a) Key informant number 11 - Assistant County Commissioner - Kibra Constituency
- We are in the process of building a strong community policing frame work to link the police and the slum residents in an effort to curb crime in the area.
 - Through the radio we seek to engage and inform the residents about who the community policing members are and their duties toward security management.
 - On security management, the public-private partnership initiative is fairly limited due to the sensitive nature of security, however, we are working to ensure more collaboration with the radio station on information sharing and management.
- b) Key informant number 12 - Chairman Pamoja Welfare and Listener Group
- Yes, it has been very helpful because the reporting has revealed identities of criminals forcing them to hide or move to other areas.

In addition, the reporting provides critical information such as locations where crime is happening hence facilitating immediate response from the police.

c) Key informant number 13 - Youth Leader

- Yes. Because information is power. When the information is channeled in the right way, received and processed correctly then it ends up being impactful.
- Also, Pamoja FM has created opportunities for young people and therefore managing crime by keeping them occupied.

d) Key informant number 14 - Assistant Chief – Sarang’ombe ward

- Yes. The radio has been constantly addressing matters of crime as well as encouraging the residents to report on crime. It has even challenged us to perform above and beyond
- The radios collaboration with my office has been very helpful. For instance, due to the radio’s investigative capacity, whenever there is crime in the area the radio is already aware. They are also able to conduct impactful discussions that yield positive reaction from the public.
- The community has also been responding well through providing information to the radio through ‘barazas’.

3. How would you rate your collaboration in terms of generation of peace programs or participating in talk shows that try to influence behavior change and curb issues of crime in this area?

- a) Key informant number 11 - Assistant County Commissioner - Kibra Constituency
- We have a good relationship. The radio is supportive of government initiatives and programs such as the ‘Nyumba Kumi initiative’
 - The radio is also welcoming to us whenever we have security issues or government initiatives that we need to address. One call and they will send a reporter to cover and address the issue.
- b) Key informant number 12 - Chairman Pamoja Welfare and Listener Group
- We as a group and the listeners as well have been given the opportunity to address the radio staff on programs that we find irrelevant and those that we find educative and entertaining and which we would like to be facilitated or renewed.
 - The radio has also welcomed our input on issues that we would like to be discussed on their platform. The response is usually high even for non-listeners who sometimes ask how certain programs are doing.
- c) Key informant number 13 - Youth Leader
- 7 out of 10. Being a community radio, the station is doing well at addressing the needs of the community and also at creating opportunities for the community residents.
- d) Key informant number 14 - Assistant Chief – Sarang’ombe ward

- I rate this radio station highly because they have conducted programs where they have invited chiefs and various participants to discuss issues that promote peace and security especially during the post-election violence period.
 - The radio has also not been selective when pointing out problems in the community especially major issues experienced in the slum area due to political turmoil.
 - Personally, I am a beneficiary of Pamoja FM, I have used their platform to communicate and address issues of peace. Therefore, the radio is a major contributor to the peace enjoyed in the area.
4. What would you recommend on how to improve the radio content on crime to improve security in Kibra?
- a) Key informant number 11 - Assistant County Commissioner - Kibra Constituency
 - I suggest an improved collaborative approach whereby Pamoja FM members are welcomed especially when we have programs like the community policing initiative, and also for them to include us when they have such programs for a better working relationship.
 - b) Key informant number 12 - Chairman Pamoja Welfare and Listener Group
 - The radio should sometimes conduct field works to enable the presenters to interact with the listeners and get to know them. Outside broadcasting can be a good way of getting to interact with

the fans as well as target listeners who are not able to tune in into Pamoja FMs radio programs.

- The radio should also engage more on disclosing criminal identities and reporting on crime hotspots to inform the public and the police as well as scare away criminals.

c) Key informant number 13 - Youth Leader

- Pamoja FM needs to invest on a constant source of power such as a generator to avoid situations whereby when there is power outage then there is no news.
- They also need to create platforms for young reformed criminals to address their opinions and tell their side of their stories. They need to feel as part of the community too. For example, we shared a story about a young person on our platform and a lot of people came out to show support. Others issues also came into play for instance, recognition of fallen heroes and young people who got killed out of crime.
- Also, there is need to improve the radio's social media presence such as their online pages for example their Facebook page to target young people who are constantly on their phones. Other alternatives to improve the radios effectiveness would to organize events such as foot-ball matches, barazas, charity events, peace walks, clean-up exercises with the aim of educating the community on matters abstinence from crime

d) Key informant number 14 - Assistant Chief – Sarang'ombe ward

- The radio has done better but it shouldn't stop because crime mutates, criminals move to other locations, crime evolves constantly and is a social challenge. My wish is that Pamoja FM continues with its investigations to help us identify criminals so that we can be able to subject them to justice.
- I hope the radio continues its partnership with us and make the issue of crime a big agenda in the radio station by inviting other leaders, 'nyumba kumi', community policing and even the police.
- The radio should do a lot of research as to what encourages crime and also scout for partners who will empower the youth to help reduce crime.

Appendix V1: Research Consent Form



HEKIMA UNIVERSITY COLLEGE

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HEKIMA INSTITUTE OF PEACE STUDIES AND INTERNATIONAL RELATIONS

National Commission for Science and Technology (NACOSTI)
Nairobi.

Date: March 4th, 2020

Our ref: Our ref: 1/081/Dir/HIPSIR

RE: RESEARCH PERMIT

This is to confirm that **Sheila Gathoni Ngatia** is a student at Hekima Institute of Peace Studies and International Relations (HIPSIR), Hekima University College a constituent college of Catholic University of Eastern Africa (CUEA). Sheila is pursuing an MA degree in Peace Studies and International Relations and is required to undertake a field research. Her research is entitled: **Media and Peacebuilding in Kenya: An Analysis of Pamoja FM Community Radio in Crime Prevention in Kibra Informal Settlements.**

The Ethics Committee at Hekima University College has found no serious ethical issues to prevent this research from taking place.

I would appreciate if you can approve Sheila's research and issue her with a research permit.

Sincerely yours,

Rev. Dr. Kifle Wansamo, SJ
Dean, Hekima Institute of Peace Studies and International Relations



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Appendix VII: Research Authorization

 REPUBLIC OF KENYA	 NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
Ref No: 260679	Date of Issue: 19/March/2020
RESEARCH LICENSE	
	
This is to Certify that Miss. Sheila Gathoni Ngatia of Hekima University College, has been licensed to conduct research in Nairobi on the topic: An Analysis of Pamoja FM Community Radio in Crime prevention in Kibra informal settlement for the period ending : 19/March/2021.	
License No: NACOSTI/P/20/4333	
260679	
Applicant Identification Number	Director General NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
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THE SCIENCE, TECHNOLOGY AND INNOVATION ACT, 2013

The Grant of Research Licenses is Guided by the Science, Technology and Innovation (Research Licensing) Regulations, 2014

CONDITIONS

1. The License is valid for the proposed research, location and specified period
2. The License any rights thereunder are non-transferable
3. The Licensee shall inform the relevant County Director of Education, County Commissioner and County Governor before commencement of the research
4. Excavation, filming and collection of specimens are subject to further necessary clearance from relevant Government Agencies
5. The License does not give authority to transfer research materials
6. NACOSTI may monitor and evaluate the licensed research project
7. The Licensee shall submit one hard copy and upload a soft copy of their final report (thesis) within one of completion of the research
8. NACOSTI reserves the right to modify the conditions of the License including cancellation without prior notice

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