The Role of Mathare FM in Fostering Social Inclusion within Mathare Slum, Nairobi, Kenya

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ABSTRACT
This study probes the influence of Mathare FM on promoting social inclusion within the Mathare slums. The significant problems addressed are underrepresentation and minimal awareness of marginalized groups, which contribute to social exclusion in the larger urban fabric of society. The main objective of the research is to explore how Mathare FM offers representation to marginalized groups, raises awareness about social issues, rights, and opportunities, and examines the insight of Mathare FM listeners on the station's influence on their social inclusion. The study lays ground through cultivation theory and social identity theory, which help analyse the impact of Mathare FM in fostering visibility, creating awareness of social issues, ensuring inclusivity and giving a voice to Mathare slum residents. A descriptive research methodology using qualitative data collection and analysis methods sought to provide an understanding of the role of Mathare FM radio in fostering social inclusion among the residents of the Mathare slum. The study findings reveal that Mathare FM has a significant stake in the Mathare slum community. The data reveals that a massive percentage of the residents, 88%, feel that Mathare FM represents them and amplifies their voices. The findings indicate that 34% of the listeners tune in to get informed, solidifying the ability of Mathare FM to raise awareness of the issues of the Mathare community. 92% of the respondents indicate satisfaction with the efforts made by Mathare FM in promoting social inclusion. The recommendations on these findings include engagement through interactive events and activities to promote community engagement, building on local content to ensure cultural relevance, and making use of digital platforms to improve on reach and associated impact. Implementation of these recommendations will solidify the vital responsibility of Mathare FM as a tool for social inclusion and representation of marginalised groups. The study indicates that community radios are significant players in social inclusion efforts and a voice for marginalized groups, serving as a model for comparable setups.

I. INTRODUCTION

Community radios are powerful communication instruments for communicating news and information in local languages based on the target listeners. The radios act as a go-between that facilitates discussions across widespread groups of people with everyday issues affecting their livelihoods (Guo, 2017). Local people use community radio to speak up and give ideas in their local areas, and they actively participate in the radio's daily activities. Community radios empower citizens by offering them a platform to address relevant problems in their respective localities. Apart from providing a platform for raising problems, community radios also promote cultural identity. Mainstream media relies on a unidirectional conveyance of information from a central location to various destinations, often lacking considerable feedback or participation from the recipient of the information (Van Rooney, 2020). Lack of participation and feedback from the recipient of the information is what sets community radios apart from the mainstream media. Women in Nepal were empowered by Radio Sagarmatha, which gave them a platform to address issues like gender equality, boosting their involvement in local administration (Raghunath, 2020). Topics like gender equality are more often ignored or underrepresented in the mainstream media. Radio Sagarmatha provided a safe platform for women to discuss these topics through

locally relevant programming and a customized approach (Raghunath, 2020). Women have an avenue to speak about their worries, listen to various stories, and deal with societal problems that are not being talked about. The programs initiated by Radio Sagarmatha produced significant outcomes, especially for those who were underrepresented. The number of representations of women in local government and decision-making processes increased. According to Pavarala and Malik (2021), more women were actively involved in the creation of policies and voicing their concerns directly on matters that impacted their lives. Mainstream media lacks the incentive to address complex and particular problems affecting marginalized groups. However, community radios are created to deal with such issues through their community-driven and focused approach, setting them apart from mainstream media.

CKUT 90.3, based in Montreal, Canada, is another excellent example of the role that community-based radios play in promoting social inclusion, especially for indigenous communities, by giving them a voice. This role is mainly neglected by the mainstream media (Daoust-Boisvert, 2020). CKUT 90.3 created programs that were mainly centered around the indigenous communities, opening new avenues for the people to discuss various critical social issues and cultural history. The indigenous communities got a platform to air their problems. Issues affecting indigenous communities and other smaller demographics in a population mostly do not make it to the mainstream media; hence, they are not effectively portrayed. The station played a significant role in raising community knowledge and understanding the problems of indigenous communities, as well as boosting awareness and visibility throughout Canada for better inclusivity, acknowledgment, and respect for the rich cultural heritage.

The effectiveness of community radios in promoting social inclusion is well observed in the African region, where they get more traction than mainstream media. Africa is plagued with historical differences due to its tumultuous period of colonization. The South Africa Bush Radio demonstrates this case well as it identified that the mainstream media ignored the necessity for a platform that addressed South Africa's distinctive cultural heritage (Olorunnisola et al., 2020). The station strategically aired various languages representing different cultural groupings, creating opportunities for essential conversations on human rights and societal concerns. By bringing in the different communities, Bush Radio promoted understanding and solidarity among those communities, promoting inclusive dialogue, something that the mainstream media had failed to achieve. Bush Radio created programs with forums for underrepresented groups to express their interests, encouraging communication, understanding and compassion, which were essential in healing historical rifts (Iqbal&Bilali, 2017). Bush Radio promoted inclusivity and societal cohesiveness through its targeted and community-driven agendas.

Community radios in Kenya surpass mainstream media in media penetration and consumption. As such, they are uniquely relevant in promoting social inclusion compared to the mainstream media, mainly due to the localisation of programs. The Media Council of Kenya (2021) annual report indicates that radio accounts for 74% of content consumed, and the peak value recorded is 84%, according to another poll conducted in 2019. Community radios offer a distinctive form of media due to their localized content developed to fulfill the interests and tastes of a particular community. Community radios are run independently, as non-profits, and with the help of communities that they intend to support. According to Khand et al., community radios are described as a platform for rural, marginalized and hard-to-reach populations to express their views, address challenges and share ideas with the broader community. Inclusivity, exciting programs, and localized content characterize these stations as owned and run by the community. According to UNESCO and several international reports (Media Council of Kenya, 2023), radios remain the most dependable and readily available form of media worldwide. Apart from playing a crucial role in social inclusion, the radio is an excellent forum for democratic conversation. Through encouragement of active participation, communities are motivated to participate and give their viewpoints on governance. The various programs offered by community radio stations offer alternatives to mainstream media by embracing and promoting depth and diversity in the communities they serve by providing a variety of content such as local music, news, community-related subjects, and cultural conversations. While mainstream media focuses on matters of national interest, community radios narrow down to local communities' interests and difficulties identifying materials that address the issues faced by underrepresented groups (Okinyi, 2019). In Kenya, community radios such as Mathare'sMathare Radio, Nairobi's Ghetto Radio and Korogocho's Koch FM have become widespread and trusted in their communities because of the strong relationships they have formed with their listeners and the stations' attentiveness to regional concerns. The operation of community radios in local languages engages with underrepresented communities and effectively provides easy accessibility to culturally relevant information (Sobel Cohen & McIntyre, 2019). Community radios provide an avenue for marginalized groups to express their opinions and concerns and produce content depicting their reality and struggles, promoting social inclusion for these communities.

Most media channels ignore the voices of the marginalized, but community radio stations go against conventional communication (Guo, 2017). Slums like Mathare have a diverse population, with each category of

people having their own experiences, goals and stories. The people of Mathare listen and contribute to the community radio station programs by sharing their stories, insights and solutions that resonate with their daily realities. Social inclusion in areas like Mathare slums has a complex link, reflecting the delicate relationship between the desire for inclusivity and socioeconomic problems (Wanjiru& Matsubara, 2017). Due to extreme poverty, lack of access to basic amenities such as healthcare, education, and infrastructure and poor coverage by the mainstream media within the slum environment frequently serve as factors contributing to exclusion (Adaman&Keyder, 2006). There are very many obstacles encountered by slum dwellers facilitating their marginalization, hence the need for programs aimed at addressing these systemic problems and social inclusion.

1.1 Statement of the Problem

A study by the World Bank (2006) revealed that Mathare slum residents grapple with poverty, economic disparities, and constrained access to fundamental services, including water, housing, education, and healthcare. The oversight and alienation from the mainstream media further strain the plight of the Mathare slum residents, creating a deeper wedge between them and the larger social fabric. According to Christiansen et al. (2019), continued desertion impedes social cohesion efforts and inclusive growth. This research explores how Mathare FM plays a crucial role in addressing these challenges and tackling the issue of social exclusion. Mathare FM is a unique avenue for the people of Mathare to express themselves by embracing culture and local languages and sharing experiences (Madamombe, 2013). These strategies enhance social inclusion, promote development, and empower the people of Mathare.

1.2 Specific Objectives

The study's general objective is to explore the contribution of Mathare FM in promoting social inclusion within the Mathare slums in Nairobi, Kenya.
(a) To investigate how Mathare FM offers representation to marginalised groups.
(b) To analyse how Mathare FM raises awareness about social issues, rights, and opportunities for the residents of Mathare.
(c) To assess the perception of Mathare FM listeners on the influence of the station on their social inclusion.

1.3 Research Questions

1. How does Mathare FM in Mathare facilitate and amplify the voices of marginalised groups within the community?
2. In what ways doMathare FM in Mathare offer representation to marginalised groups within their programming and content?
3. What are the perceptions of Mathare FM listeners regarding the influence of Mathare FM on their sense of social inclusion?

II. LITERATURE REVIEW

2.1 Social Identity Theory and Cultivation Theory

Social Identity Theory indicates that individuals classify themselves and others into social groups, which are commonly called social identities. Social Identity Theory explores how Mathare FM contributes to constructing and reinforcing social identities within the Mathare Slum community.

Cultivation Theory suggests that recurrent exposure to media content shapes individuals' perceptions of reality. The section elaborates on how the pertinent Cultivation Theory investigates how continuous exposure to certain narratives influences the attitudes and perspectives of the listeners.

It defined the multifaceted nature of social inclusion, considering factors such as access to resources, participation in decision-making, and a sense of belonging through the lenses of social identity theory and cultivation theory. In exploring Community Radio Stations, the study elucidated the unique characteristics of these stations, including their structure, programming, listeners, and the role they play in shaping social identities and perceptions as influenced by Cultivation Theory. Finally, socioeconomic factors, access to resources, educational opportunities, and representation were explored in light of both Social Identity Theory and Cultivation Theory.

2.2 Empirical Review

Globally, community radio is used as a tool for development. Community radio is a decentralised and community-driven medium. They have emerged as a powerful tool for social inclusion on a global scale. According to Pavarala and Malik (2021), they are a tool for local communities to express their unique identities, concerns, and aspirations. Hermansky's (2022) study on Federal Communications Commission (FCC)-licensed FM community radio stations in the US, community radio directly helps communities develop through the

support of grassroots projects. They also foster a sense of community, give community members a voice, and encourage diversity and inclusion, among other things (Hermansky, 2022). As Fröhlich et al. (2012) indicate, these stations ensure that the diverse voices within a community are heard and acknowledged by embracing local languages, traditions, and cultural nuances. It empowers marginalised groups and contributes to a more inclusive depiction of society's identity.

According to a UNESCO report, community radio is a community-owned and operated medium that allows listeners to express and learn about themselves (UNESCO 2013). The report hails CR stations' ability to produce socially inclusive programming for and by migrants for India's variant migrant communities. As a locally focused and community-driven media, community radio has significantly reduced the worldwide representation gap that marginalised groups face. Its ability to provide a forum for the voices of women, LGBTQ+ communities, indigenous peoples, and other oppressed groups is emphasised by academics and practitioners. Community radio breaks down linguistic boundaries by airing programming in regional tongues and languages, guaranteeing that the diversity of cultures and identities is recognised and honoured. According to Nirmala (2015), community radio meets the community's needs, interests, and ambitions and is owned, operated, and controlled by the community for the benefit of the community. Community radio, or CR, provides underprivileged populations a platform to voice their opinions when denied space or time in the mainstream media. According to Ewart (2012), immigrants actively connect with and reach out to the larger Australian community through community radio while serving as a reminder of their home country, culture, and language. Ewart (2012) examines the underappreciated yet crucial role that some radio stations and programs play in immigrants' social and civic lives based on the observations of listeners and callers to these programs. It shows that ethnic community radio shows assist listeners in developing ideas of good citizenship and, consequently, participating in democratic processes, which is essential for feeling a part of society.

Hermansky (2022) researched Federal Communications Commission (FCC)-licensed FM community radio stations in the United States that illuminate the significant contributions of community radio in communication, information sharing, and the promotion of sustainable social change and development. The findings of this study indicate that community radio plays a significant role in overcoming challenges associated with the digital divide. They aid communities through grassroots initiatives, community building, empowerment, and promoting diversity and inclusion. It highlights the catalytic potential of community radio in promoting sustainable social change and development after overcoming barriers and ensuring long-term sustainability (Hermansky, 2022).

According to research by The Community Broadcasting Association of Australia (CBAA), community radio frequently blurs the distinction between traditional professional broadcasters and passive listeners because content creators and consumers use the same space (Order, 2017). The resulting specialised interest groups spread out from a station in the direction of the listeners and concurrently in the direction of the community station. Community broadcasting is uniquely positioned to offer chances for voluntary work, involvement in the community, and sociability for specialised community groups—all of which help mitigate the negative consequences of loneliness, as Order (2017) highlights. Community radio can be thought of as rhizomatic in this sense. Because of its numerous social paths and community admission points, it can create social capital for listeners and participants.Austria's community radio is considered a shared space with a common goal and an ideal level of volunteer involvement (Purkarthofer et al., 2008). Its responsibilities are taken very seriously. The latter gain from being a member of a media organisation's broader structure by improving their standing in the community; they are accepted and valued and can obtain information more readily because of their journalistic pursuits.

Bello and Wilkinson (2017) highlight the critical role that community radio plays in empowering citizens by giving voice to those who are viewed as "marginalised" and supplying important information at the local level in Tanzania. The stations appear to promote healthy disagreement and active citizen involvement as the cornerstone of the public realm. According to Gasana&Habamenshi (2023), a study conducted in the Gakenke District underscores that 93% of respondents agree that PAXPRESS community radio debates enhance citizens' knowledge and awareness. The research indicates that PAXPRESS community radio plays a vital role in promoting dialogue on community issues and needs. Most of the respondents in the study acknowledged the positive contribution of the radio in the community. It suggests that the relationship between citizens and authorities has improved due to the influence of PAXPRESS radio. The findings emphasise such benefits as engaging communities in debates, providing a platform for dialogue, and enhancing citizens' understanding of their rights and government policies (Gasana&Habamenshi, 2023).

A study by Maina (2013) showed that local content programming, community-based initiatives that inspire people to get together, and public forums that give people a platform to express themselves are the main strategies Kenyan community radios enhance social inclusion. The study illuminated that a small number of community radio stations involved in Kenya's PEV era were commended for their fair reporting and continue to

promote social integration and cohesion today. In response to the community's demands, community radio works to advance progressive viewpoints that support social development and change (Okinyi, 2019). Community radio stations in Kenya actively engage with their audiences on issues that matter most to them. Through participatory programming, these stations involve community members in discussions, interviews, and content creation. This engagement fosters a sense of ownership among the listeners, making them active contributors to the content and direction of the broadcasts.

III. METHODOLOGY

3.1 Research Design

This study used a descriptive research approach to collect qualitative data. A variety of data sources ensure a comprehensive understanding of Mathare FM's impact on social inclusion. The methodology recognizes the complexity of the research theme and facilitates the examination of the various experiences of the research participants.

This research study was carried out in Mathare Slum, Nairobi, Kenya. Mathare slum is an informal settlement that is densely populated. It has an estimated population of over two hundred thousand residents (Informal settlements' vulnerability mapping in Kenya Facilities and partners' mapping in Nairobi and Kisumu: The Case of Mathare, 2020). It struggles with various social challenges, including underdevelopment of infrastructure and inadequate access to social amenities. Mathare FM is one of the leading community radio stations in this region. Mathare slum is a region with a unique setting for researching social inclusion.

3.2 Target Population and Sample Size

Mugenda&Mugenda (2003) define sampling as the process of choosing cases or subjects to include in the sample. The study utilized purposeful sampling to have a homogenous sample who share commonalities of residency in Mathare slums (Weisberg, 2009). In reference to a report by the UNHabitat in 2020, there was an estimated population of 206,564 people living in the Mathare slums of Nairobi (Informal settlements' vulnerability mapping in Kenya Facilities and partners' mapping in Nairobi and Kisumu: The Case of Mathare, 2020)

Yamane's 1967 formula was used to determine the sample size. The study employed a 95% confidence.

$$n = \frac{N}{1+N(e)^2}$$

Where:
N = Total population;
n = the sample size;
ε = error term.
N= 206,564

ε = 0.05

$$n = \frac{206564}{1+206564(0.05)^2}$$

n = 399.22
Sample size = 400

A total of 400 participants were included in the study.

Table 1 Sample Size

Category	Sample size	Sample Size
Listeners	90%	385
Mathare FM Staff	10%	15
Total	**100 %**	**400**

Source: Researcher (2024)

3.3 Data Analysis

Data was gathered and analysed using thematic, inferential, and descriptive metrics. Descriptive and inferential measurements were conducted using SPSS. Information was analysed in every field to determine its significance. It means gathering the data, modifying, inputting, coding, and cleaning it. The findings of this

information processing allowed the researcher to draw conclusions and discover a more profound significance (Liebmann et al., 2012). The exploration aimed to look into the information that has been caught in order to respond to the test questions. Every goal was considered a sub-theme for thematic analysis, with each one including material that was looked into for translation. The information inquiry was structured so that each test question would receive a unique response. Inferential measurements use Pearson correlation, whereas descriptive statistics involve frequencies, means, and standard deviations. The Pearson correlation calculates the relationship and strength between the independent and dependent variables in a straight line between two variables.

IV. FINDINGS & DISCUSSIONS

4.1 Response Rate
The prepared questionnaires were 400, which were further distributed to the sampled participants. Out of the possible 400 questionnaires issued, 250 were filled and returned. The 250 out of 400 responses was a 62.7% response rate. During the scheduled interviews with the staff of Mathare FM, 11 of 15 respondents created time to respond to the researcher's question. It was a 73% response rate on the interview. The two results met satisfactory threshold of over 50% rate for a viable descriptive analysis. The responses were also adequate, making it possible to use the data to perform statistical analysis.

4.2 Demographic Characteristics of Respondents
The demographic characteristics include all the categorical variables of the dataset. These variables include age distribution, gender, tune-in hours, and approximate listening hours per day with a graphical summary. These characteristics paint a picture of the people who listen to Mathare FM, helping create a profile of their engagement with the radio station.

4.2.1 Gender

Figure 4.1: Gender

The male-to-female gender distribution of the sampled respondents is presented in Figure 4.1 below. There were 144 males and 256 females, forming 36% and 64% of the sample size, respectively. According to the above data, a majority of the listeners are female. It is suggested that the radio programming appeals more to women than men. The gender distribution data is essential to Mathare FM, which can tailor its programming and content to its listeners. The results align with Fombad and Jiyane's (2019) study, which reflects on the role of community radio in representing their issues and empowering women by offering them a platform to air their issues.

4.2.2age

Figure 4.2: Age
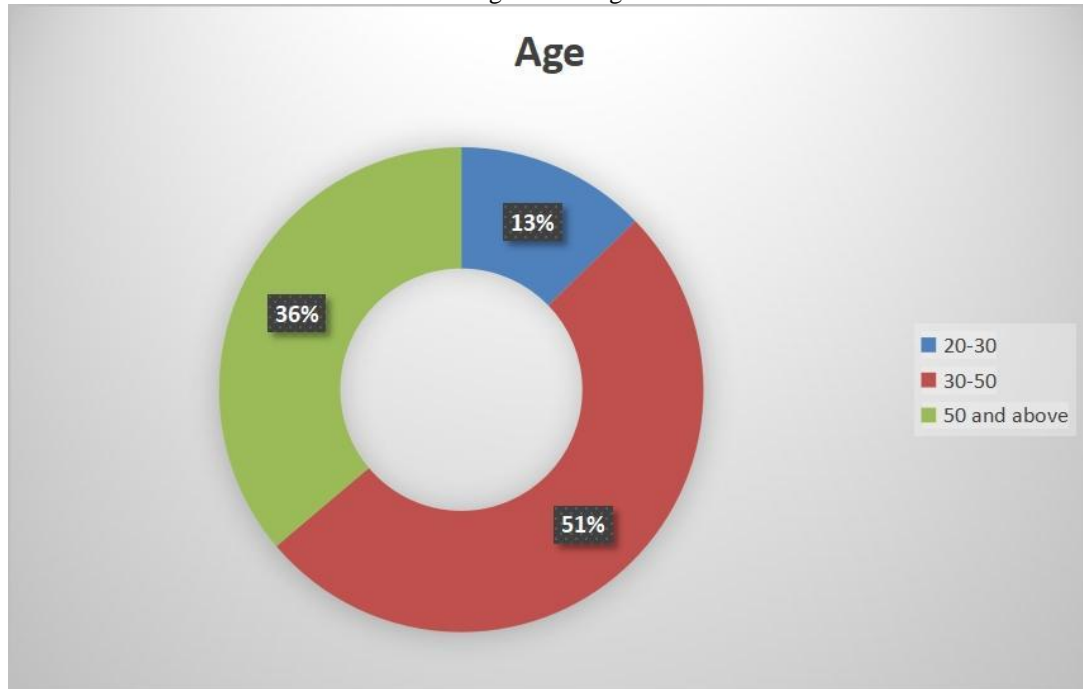
According to figure 4.2, the majority of the respondents were adults aged between 30 and 50 years. It makes up 51% of the respondents, as illustrated by figure 4.2. The figure also shows that the least respondents were youths 20 to 30 years old, who make up 13% of the respondents. The older respondents accounted for the remaining 36%, as shown in Figure 4.2 above. The data indicate that adult listeners are the most significant Mathare FM listeners, especially those between 30 and 50 years of age. It is helpful because the age group is more likely to be engaged in issues, therefore responsive to local issues and concerned with social inclusion content on the radio. The petite youth group were a trigger for the radio to take keen on their content, which may attract young listeners between 20 and 30 years. It agrees with Waldman's (2011) suggestion that community radio play a crucial role in engaging and addressing the needs of various age groups.

4.2.3 Length of Residency in Mathare

Figure 4.3: Length of Residency in Mathare Slums
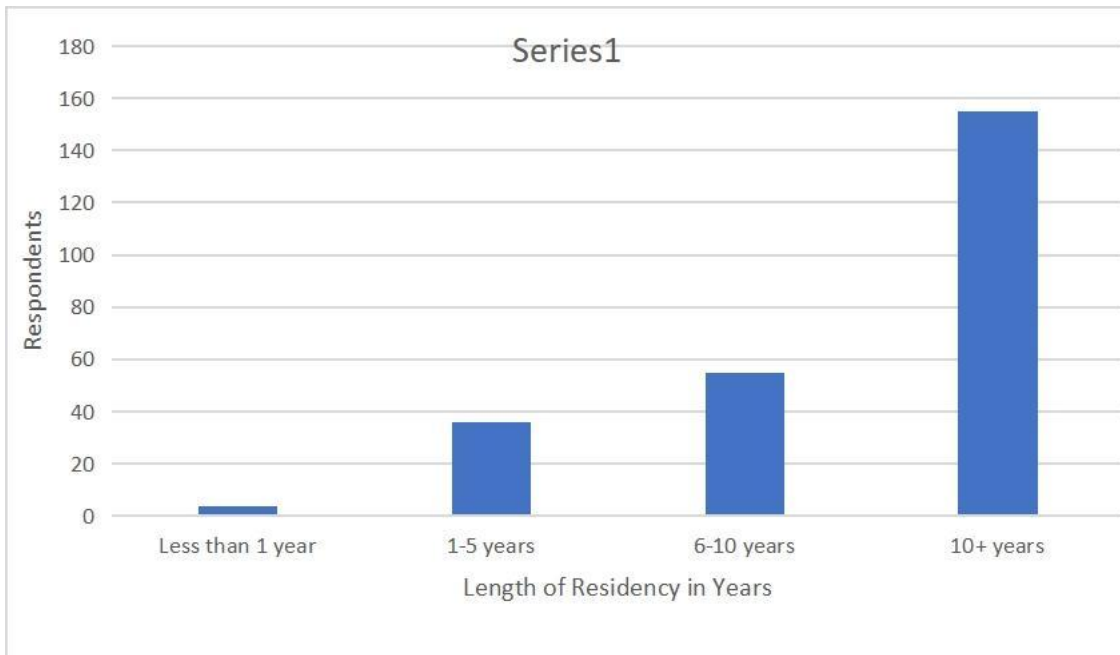
According to figure 4.3, a majority of the respondents have lived in Mathare for more than ten years. The longer the residency is, the more the listeners are likely to be connected to the community, therefore developing a more substantial interest in community issues. The demographic is relevant in its responsibility to facilitate social cohesion and create identity in the community. The long-time residents develop a deeper connection with the community. They are more likely to be supportive of any strategies and initiatives that may promote social cohesion in their community. According to Order (2017), community radio can be an excellent way to promote social cohesion among people in the same social community.

4.2.4 Approximate listening hours per day

Figure 4.4: Listening hours per day
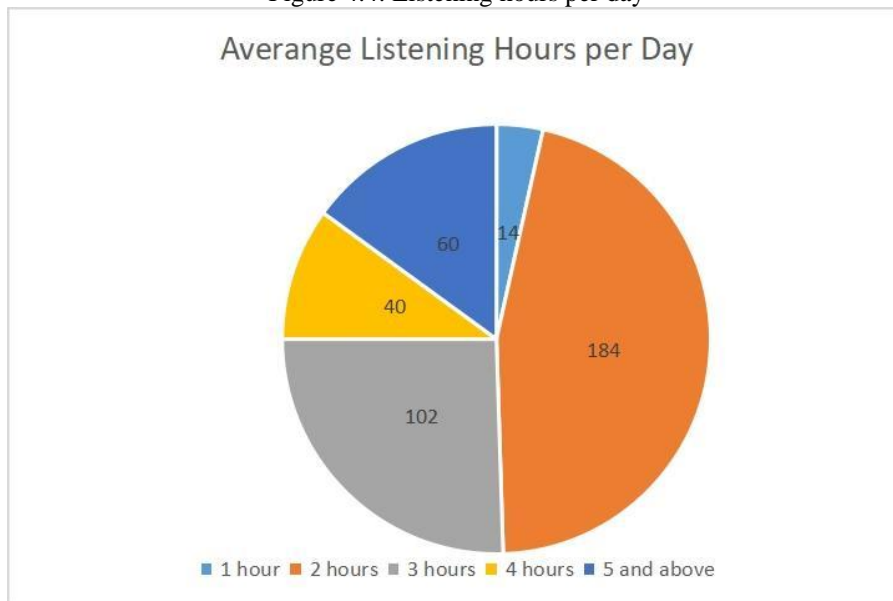
The pie chart above, figure 4.6, indicates the number of people who listen to the various periods per day. 184 respondents indicated listening to Mathare FM for an average of two hours each day. 14 respondents listen to Mathare FM for an average of an hour every day, 102 respondents listen for 3 hours, 40 listen for four hours, and the remaining 60 listen for 5 or more hours a day as illustrated by Figure 4.4.
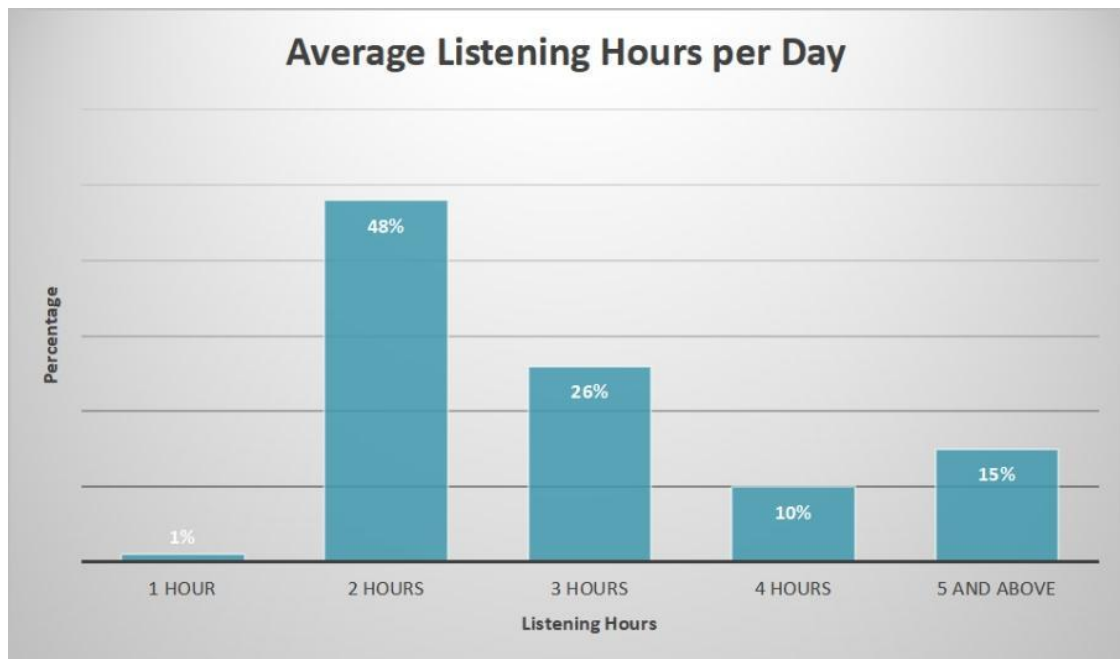
Figure 4.5: Average listening hours per day

Figure 4.5 shows the percentage distribution of the average listening hours each day. It indicates that the 2-hour average is the most significant chunk, with 48% of the respondents. The 1-hour listeners are only 1%, 3-hour listeners take 26%, 4-hour listeners 10%, and the remaining 15% taken up by the 5-hour listeners, as illustrated by figure 4.5. According to the listening hour from Figure 4.4 and Figure 4.5, there is a significant engagement with Mathare FM, where most of the listeners listen for an average of two hours per day. The listeners have a diverse timeframe, underscoring Mathare FM's ability to retain listeners at various times of the day. It is an addition to the station in its ability to deliver information while fostering social inclusion in the Mathare Slum community. The vast numbers are an indication of how effective the station is in information delivery and meeting the needs of the community. They agree with Fraser's (2014) research that highlights continued listening as an indication of trust and relevance of the community radio's content.

4.2.5 Listening Habit (Tune in Time)

Figure 4.6: Percentage Listening Time
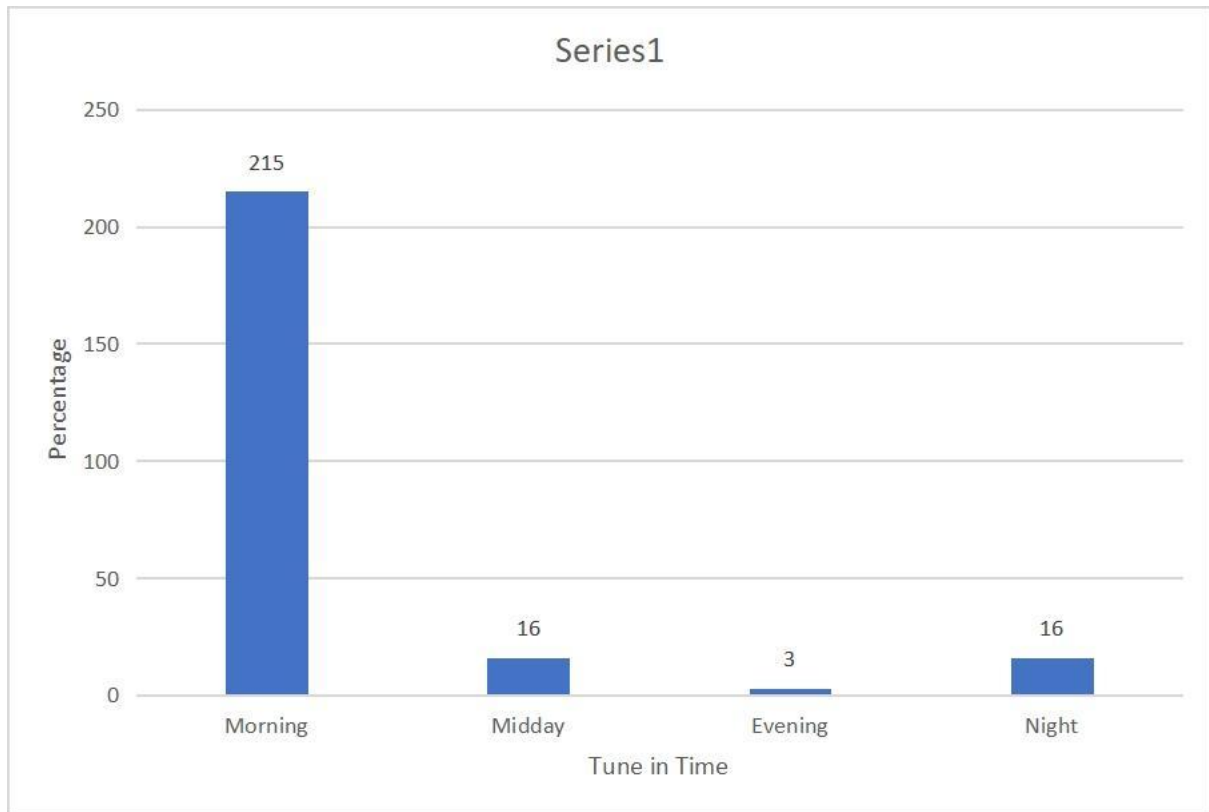
According to Figure 4.6 above, 215 tuned in to morning shows, 16 to midday shows, 3 to the evening shows, and 16 to the night shows. Figure 4.6 indicates that a majority listen to Mathare FM in the morning, taking a large share of 81% of the respondents. The midday and night times take 6% each, as illustrated in Figure 4.6. Only 1% of the respondents indicated that they would tune in at the evening shows, as shown in Figure 4.6.
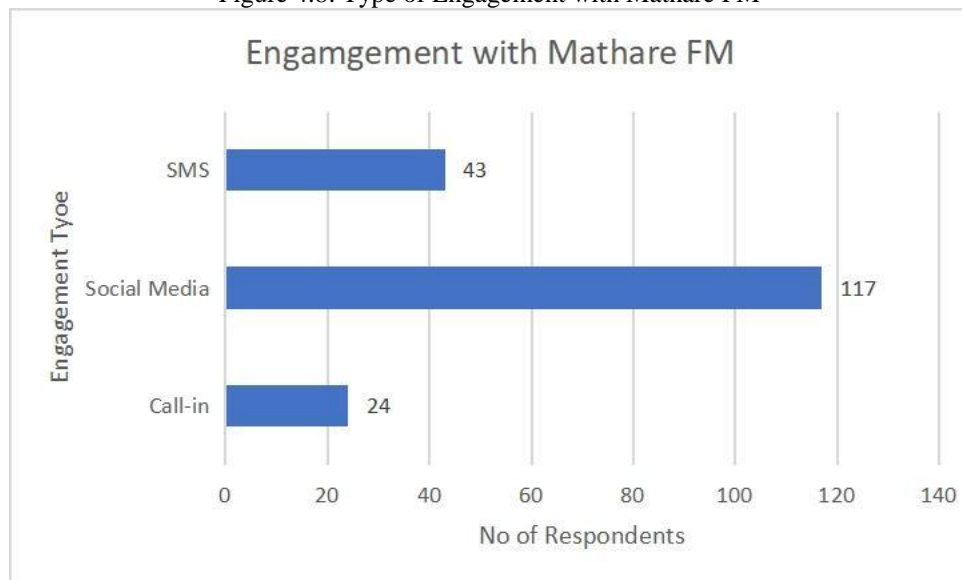
4.2.6 Engagement with Mathare FM

Figure 4.7: Engagement with Mathare FM

Percentage of Engagement with Mathare FM
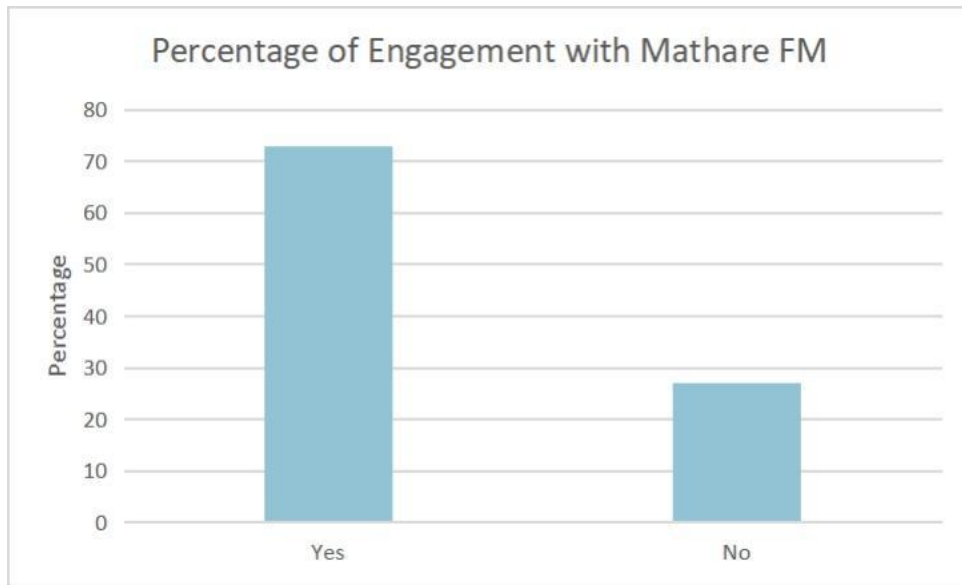
A majority of respondents indicate that at one time, they engaged with Mathare FM, as illustrated by Figure 4.7 above.

Figure 4.8: Type of Engagement with Mathare FM

Engamgement with Mathare FM

Most of the respondents engaged through social media, followed by SMS, as illustrated above in Figure 4.8.
According to figures 4.7 and 4.8 above, there is a high level of engagement with the radio. The domination of social media and SMS indicates a dominance of interactive methods in creating a connection with their audience. Engagement is a crucial aspect of promoting inclusivity and a sense of community in Mathare Slum. The choice of engagement on social media is a clear indication of the willingness of the listeners to be actively involved through interaction and participation. According to Vanhaeght and Donders (2021), an audience needs to participate in community media with the aim of enhancing social inclusion among the communities.

4.3 Presentation of Findings
4.3.1 Representation of the Marginalized Mathare Community

Figure 4.9: Representation
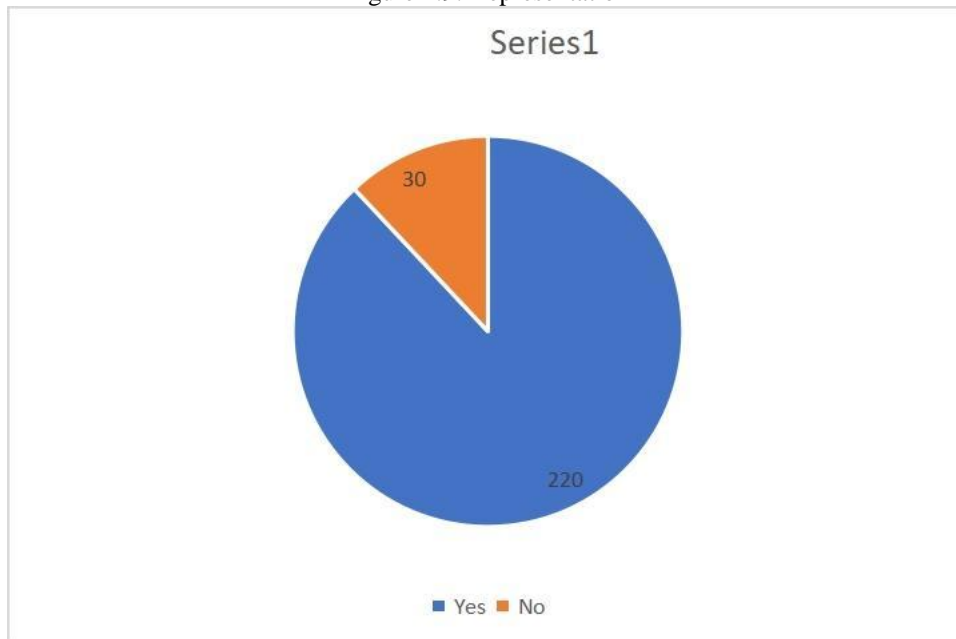
When asked if the listeners feel Mathare FM represents them as a community radio, a majority indicated that they agree with the sentiment. 88% agreed that Mathare FM offers a representation of their issues as a community. According to interview responses, the radio prioritizes news from the region representing the plight of the Mathare community to the rest of the country. As one of the interviewees indicated, "We report on national news but have a major focus on local news, making sure to tackle the news in Mathare slum." The findings agree with Mhlanga (2016), who paints community radio as a medium through which marginalized communities can feel represented through the articulation of their unique issues to society.

4.3.2 Raise Awareness of Social Issues, Rights, and Opportunities for Mathare Community

The study sought to find out whether Mathare FM raises awareness of the various social issues in the Mathare community. It also sought to understand the responsibility of Mathare FM in ensuring the community knows their rights and if they inform the residents of possible opportunities for them as a community. The findings reveal that 34% of the listeners tune in to get informed on the issues of Mathare as a community from their news programmes, 22% listen for entertainment purposes, 6% listen for leisure, 2% seek to get educated, another 30% listen to either their favourite presenter of a favourite show. In comparison, the remaining 6% indicated other reasons, as illustrated in the table below. It is a clear implication that most people seek to get informed on matters involving their community by tuning in to the news. It is in congruence with Krause (2020), indicating that information is one of the significant reasons for listening to the radio. According to Byrnes (2021), the radio is an excellent way to get informed, feel connected, learn new things, be entertained, and relax when bored. From the interview responses, some of the respondents indicated the use of slung and sheng, which are common in the region, as a means of promoting inclusivity for Mathare residents. As one of the interviewees said, "wasikilizajiwetuwanajualazimatuwaperekenarieng'". Presenters also indicated giving priority and playing local content from local artists as a means of offering opportunities to the members of the community. Priority is given to local visitors invited to the station to share in the programming, therefore promoting local content and members of Mathare Slum.

Table 4.1: Reasons for Tuning in to Mathare FM

Reasons for tuning in	No of Respondents	Percentage
Mathare News	85	34
Entertainment	55	22
Leisure	15	6
Education	5	2

Listen to your favourite show/presenter	75	30
Others	15	6
Total	**250**	**100**

4.3.3 Perception of Mathare FM on Influencing Social Inclusion

Table 4.2: Satisfaction of efforts of social inclusion

Satisfaction with social inclusion efforts	No of Respondents	Percentage
- Very Satisfied	133	53
- Satisfied	98	39
- Neutral	12	5
- Dissatisfied	7	3
- Very Dissatisfied	0	0
Total	**250**	**100**

Table 4.2 indicates a massive reception of Mathare FM radio as a means of promoting social inclusion in the Mathare community. 53% are delighted with the social inclusion efforts, followed by 39% who are satisfied, 5% are neutral on the issue, and 3% are dissatisfied, as illustrated by Table 4.2. In the interview responses, respondents indicate a series of efforts geared towards the promotion of social inclusion, including engagement of the community in teamwork activities. They also ensure that they celebrate the culture and music of the diverse communities in the region and take pride in sharing their stories as a community. It agrees with Ojwang's (2015) research on the "Stop the Bullet" program in Mathare. The program represented a shared history, commonality of shared problems, and a sense of communism in times of difficulty.

V. CONCLUSIONS & RECOMMENDATIONS

5.1 Conclusions

The role of Mathare FM is critical in representing the marginalised group of Mathare slum residents. According to the results of the study, a majority of the respondents (88%) are in agreement with the role of Mathare FM, which offers them a voice and representation. Mathare FM also indicates prioritization of local news and stories from the region that highlight the community's unique challenges and achievements. It agrees with Mhlanga's (2016) assertions of the responsibility played by community radio in airing the concerns of marginalized communities they serve. Community-centric programming and regional news prioritization serve to benefit the people of the Mathare slum, who are usually overlooked. Fronting the needs of Mathare residents fosters representation and promotes a sense of inclusion.

Mathare FM plays a pivotal role in raising awareness of social issues, the rights of the residents, and opportunities for the people of Mathare slum. With a majority of the respondents tuning in to be informed on the issues of their community, Mathare FM is integral in disseminating important information for the community. Local slung and sheng play a vital role in enhancing engagement, as the station offers accessibility and relatability to its content. According to the interview responses, Mathare FM promotes local talents by offering an opportunity to local artists and promoting local content. It acts as a platform for promoting the voice of the community. The study is in agreement with Byrnes' (2021) study, which indicated that radio is a medium of information and community engagement. Promoting local content both informs and empowers the community through rights and opportunity awareness.

The perception of Mathare FM's influence on social inclusion is overwhelmingly positive among the community members. The station has a very high approval rating in its efforts to promote social inclusion. According to the study, just over half of the respondents were very satisfied with the radio's efforts in promoting social inclusion, while 39% indicated satisfaction. In its efforts to organize and participate in community engagement activities, celebrate cultural diversity, and share stories about the community, the station plays a critical role in promoting a sense of belonging for community residents. It concurs with Ojwang's (2015) "Stop the Bullet" program findings, which emphasise collective responsibility in fostering social inclusion. The study

underscores Mathare FM's commitment to addressing social inclusion, which enhances cohesion among the residents of Mathare slum.

5.2 Recommendations

The study upholds the significant responsibility of Mathare FM in representing the marginalized group of Mathare slums, raising awareness on social issues, and influencing social inclusion within the Mathare community. Additional efforts to enhance social inclusion include setting up community forums and meetings, which would offer a platform for both the residents and the station's management to have an interactive session where each can raise their concerns, promoting trust and transparency. Setting up workshops and training sessions to tackle topics such as civic education, human rights awareness, and skills development could improve the livelihood of the community. Offering volunteer programs can be an excellent way to engage with the community while offering them a sense of ownership and investment in the station's success.

The study provides an imperative snapshot of Mathare FM's impact on social inclusion within the Mathare community. Nevertheless, developing longitudinal research would be essential in tracking variations over an extended period. This kind of study would incorporate trends and shifts in social inclusion attributes for radio programming and research initiatives. The longitudinal study would also identify the long-term effects of various initiatives and programs, offering insight into the sustainability of their impacts. The study is exclusive to Mathare FM, highlighting the need for a comparative analysis that would involve other community radio stations within similar settings. A comparative analysis can compare Mathare FM to other stations to identify common issues and best practices that can ensure the effectiveness of community radio stations. It would give a broad understanding of how to represent marginalized groups, raise awareness, and engage the community.

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